

8001|2003-06-05 20:13:21|osirica|Re: OT - Bashing West In "The Matrix" Sequel|
If you are white, and you see Black people of fame (except Clarence Thomas) succeeding, you are to hate. I can see where the term "haters" originated from.

Haterrrrrrs. I couldn't even figure out how to reply to them. They are just haters, jealous haters.

Now they have two problems. Eminem and theMatrix. I wonder what it is like to love and hate something so much at the same time? Must be agonizing.

--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:

>

> There's alot of deconstruction and dissection going on concerning the
> socio-racial themes / philosophy expressed in "The Matrix" series...

> Dr. Cornel West has a cameo role as an elder leader [Counselor West]...

> The creators of the films, the Wachowsky [sp?] bros. are Huge fans of

> West; and were inspired to write these movies by his books such as
> "Race Matters". Of course, this is an "outrage" to some folks like

> the poor 'neo-cons' who just hate Dr. West.... He must've hurt their
> feelings somewhere along the way. LOL

>

> Here is some of THEIR "jibberish"!

> <http://www.meanmrmustard.net/archives/000887.html>

> <http://www.freerepublic.com/focus/f-news/912785/posts>

| 8002|2003-06-05 20:24:14|Alex Derrick|Re: I saw some Black people in Egypt!!!
Great photos, thanks.

I earlier stated it would be a good ta_seti group research project to try and systematically approach skin color in 2d and 3d artifacts.

One of the major trends on this forum over the last several months has been race. An indepth color study should help resolve this debate.

Egyptologists promote the idea that ancient african artists obeyed an abstract color code. Did they stylizing reality, or paint what they saw?

If we organize, the Ta-Seti school can get to the bottom of this matter.

I am convinced that the Egyptian artists painted their reality, during all periods. For example in the images Osirica posted, The artists have recorded minute details, such as the tanline/wigline on the third man from the right.

> <http://www.osirisnet.net/tombes/nobles/neba/photo/neba9.jpg>

If anyone is interested in initiating a project let or Prof. Ampim know.

Inspiration photo.

<http://users.skynet.be/egypt/images/13318.jpg>

Organized men moving a gigantic statue.

Tomb of Djehuti Hotep

Alex Derrick

| 8003|2003-06-05 20:26:47|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that a file has been uploaded to the Files area of the Ta_Seti group.

File : /Ramessides/ramesses3.jpg

Uploaded by : lo_stress <Alexander.Derrick@vugames.com>

Description : Depiction of RIII, from his tomb at Thebes.

Source:<http://touregypt.net/featurestories/ramessesiii.htm> AD

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Ramessides/ramesses3.jpg

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

lo_stress <Alexander.Derrick@vugames.com>

| 8004|2003-06-05 20:28:50|Alex van Deelen|Black Athena Reviews at Amazon.com
(IMPORTANT) 2|

What does anyone think of the so-called reviews of Black Athena at Amazon.com? Recently, there seems to have been a deluge of one star reviews (the last 2-3 months) that have dragged down it's star rating.

It seems to be a spamming tactic to flood a book "they" disagree

with with negative reviews. They've evolved from on sentence "reviews" to longer reviews, but none are of any substance, although they _do_ keep using phrases like "politically correct", etc.

Is there any opinion here what can be done about it?

Alex

http://www.amazon.com/exec/obidos/tg/detail/-/0813512778/ref=cm_cr_dp_2_1/102-8649907-6245767?v=glance&s=books&vi=customer-reviews
| 8005|2003-06-05 20:58:59|M. Washington|Question about Upper Paleolithic art-producing population|

Underhill et. al. provide genetic evidence showing that the population that Europeans emerged from occurred in Northern China. From Northern China, this population spread to Northern Europe. There was no cave art in Northern Europe. The Northern European population was geographically far displaced from the locale of the art-producing populations in Southern Europe which evidence has it spread from Northeast Africa through the Levant to Southern Europe between 45 and 30 kya. With cave art appearing at this time, it is nearly certain that it was indeed the African populations that created cave art as the Caucasoid had not entered / overtaken Southern Europe by then. If I'm not mistaken. There

are a number of articles dealing with the emergence of the Caucasian as in the one below. Though convention has it that Caucasians produced cave art, the evidence seems to show they were not in the art-producing regions. Does someone have some information on this?

Marc Washington

E. Shields, The origin of Europeans is not rooted in the Middle East but in southern east Asia, J Craniofac Genet Dev Biol, 18:2, pp. 59 ? 63, 1998.

The origin of Europeans is not rooted in the Middle East but in southern east Asia.

Shields ED.

Department of Oral Biology, Faculty of Dentistry, McGill University, Montreal, Quebec. shields@medcor.mcgill.ca

The study of tooth crown variables has proven useful in the assessment of human origin and dispersal. I show that multivariate analysis of quantified total tooth structure from dental X-rays is a powerful phylogenetic methodology. From an analysis of the complex global dental phenotype ("GDP," composed of approximately 30 root, pulp, crown, and enamel variables per tooth), a representative Western European population was found to associate with Southeast Asians, while Mongolians formed a tight cluster with all Native Americans. The results suggest that either an emigrant wave, or waves, of modern humans emerged from Africa and with time segregated into at least three groups: Australian aborigines, Europeans, and Southeast Asians, or less likely due to genetic and archaeologic observations, a southern Asia origin of all modern humans from an emigrant African hominid. Both hypotheses portend an early evolution of the European genotype and support the argument that Europeans are principally derived from Upper Paleolithic hunter-gatherers, and thus Middle East Neolithic people did not have a major genetic impact on Europeans.

Marc's note: The author says Middle Eastern populations did not have a major impact on European genotype. Yet, Middle Eastern African population introduced farming and the domesticated cattle. This certainly had an impact on European populations which added these things to their culture. Big vegetable and cattle farms dot the rural American and European landscapes. Some weeks back was an interesting series of posts of a San and Pygmy presence in European populations in the last 2000 years that were evidently absorbed.

| 8006|2003-06-05 21:15:49|M. Washington|Re: I saw some Black people in Egypt!!!
Osirica writes:More of THOSE people doing everyday things...like living.

http://www.osirisnet.net/tombes/nobles/e_nob1.htm
<http://www.osirisnet.net/tombes/nobles/mena/photo/menna33.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba40.jpg>
<http://www.osirisnet.net/tombes/nobles/mena/photo/menna61.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba9.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba29.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba30.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba33.jpg>
<http://www.osirisnet.net/tombes/artisans/sened/photo/sen8.jpg>
<http://www.osirisnet.net/tombes/nobles/mena/photo/menna61.jpg>
<http://www.osirisnet.net/tombes/nobles/mena/photo/menna7.jpg>

Look closely at this one. She had a "small" nose and "thin" lips...
why oh why did she have that Black woman's face... hmmmmm maybe
because she WAS?

<http://www.osirisnet.net/tombes/nobles/mena/photo/menna38.jpg>

**Hi Osirica. Now this is pretty nice. What a site! I saw the first page and if the rest are anything like it,they are real eye-openers.
Marc**

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| 8007|2003-06-05 21:18:49|Manu Ampim|Ramses III - Nose Job!|

Alex,

[Consider adding this information to your caption for this picture].

This relief of Ramses III has been deliberately altered by modern conspirators, as they gave him a bogus nose job.

Look at the great color preservation, but notice the strange dis-coloration on the nose area and the chipped limestone by the nostrils and lips. The wicked conspirators apparently had racial motives as they created an unnatural pointy aquiline nose. This is yet another obvious case of de-Africanization of the artifacts from Kemet.

Yet, Reeder andGriffis-Greenberg wouldprobably give us a fantastic argumentthat the wind blew off the paint or that the relief was "accidentally" damaged during shipping!

Manu Ampim

<http://www.ManuAmpim.com>

Uploaded by : lo_stress <Alexander.Derrick@vugames.com>

Description : Depiction of RIII, from his tomb at Thebes.

Source:<http://touregypt.net/featurestories/ramessesiii.htm> AD

You can access this file at the URL

http://groups.yahoo.com/group/Ta_Seti/files/Ramessides/ramesses3.jpg

Regards,

lo_stress

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| 8008|2003-06-05 21:33:31|Manu Ampim|Re: I saw some Black people in Egypt!!!|

Alex you are right.

This is an importantproject that would advance the knowledge ofTa-Seti membersfar greater than could be done with the endless individual posts that are presented on this matter of race or color or identity in KMT. I have stated before that one great project would be far more impactful than 1000 individual posts. A Ta-Seti school of knowledge is a good idea. Great thinkers, creators, and serious studentsinitiate meaningful projects wherever they spend their time.

Advancing the work,

Manu Ampim

----- Original Message -----

From: [Alex Derrick](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, June 05, 2003 8:24 PM

Subject: [Ta_Seti] Re: I saw some Black people in Egypt!!!

Great photos, thanks.

One of the major trends on this forum over the last several months has been race. An indepth color study should help resolve this debate....

Egyptologists promote the idea that ancient african artists obeyed an abstract color code. Did they stylizing reality, or paint what they saw?...

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Inspiration photo.

<http://users.skynet.be/egypt/images/13318.jpg>

Organized men moving a gigantic statue.

Tomb of Djehuti Hotep

Alex Derrick

| 8009|2003-06-05 21:41:53|M. Washington|I saw some Black people in Egypt!!!|

Wonderful site. I am becoming more and more convinced that there is far more African influence in Egypt than I normally attributed during dynastic times. The reason being that it is becoming clearer each day that Northeast Africans have almond eyes. And the almond eye, apart from pigment, is a clear African marker. The almond eye expands the domain of African /Nubian presence in Egypt as Nubians had the almond eye. At least for me, the almond-eyed men and women in lighter tones were the hidden Africans until now. Then again, the redder tones fall within the Somali range. There is no question that many Somali are red-skinned and almond eyed like many individuals seen in Egyptian art. Where did those people come from? Not from Asia and the north. They came from the southern part of Africa - part of its physiognomical diversity and culturally one with Africa of greatest antiquity. I am still of the mind that the almond eye is ultimately from the San and when seeing the almond eye, we are seeing people whose genetic roots go back to the San. Look at Noemi Campbell. She is nearly your typical ancient Egyptian beauty.

Marc

More of THOSE people doing everyday things...like living.

http://www.osirisnet.net/tombes/nobles/e_nobl.htm
<http://www.osirisnet.net/tombes/nobles/mena/photo/mena33.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba40.jpg>
<http://www.osirisnet.net/tombes/nobles/mena/photo/mena61.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba9.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba29.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba30.jpg>
<http://www.osirisnet.net/tombes/nobles/neba/photo/neba33.jpg>
<http://www.osirisnet.net/tombes/artisans/sened/photo/sen8.jpg>
<http://www.osirisnet.net/tombes/nobles/mena/photo/mena61.jpg>
<http://www.osirisnet.net/tombes/nobles/mena/photo/mena7.jpg>

Look closely at this one. She had a "small" nose and "thin" lips...

why oh why did she have that Black woman's face...

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because she WAS?

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| 8010|2003-06-05 22:09:55|Alex van Deelen|African History Eurocentric Style (Zambia)|

Open letter to "The Zambian", about their version of "Zambian" history.

This page touches on several issues that are recurring in the treatment of "history" where Africa is concerned. First, the separation of San and Bantu speakers as "negroid" (I assume that would make the San "caucasoid"). Secondly, the extreme emphasis that is placed on the arrival of Europeans as being the most important event in Zambian national history

(7/8th of the entire article). Thirdly, the idea that Bantu/African people only became "dominant" in South Africa in 1994 - this implies that South Africa (and I assume especially the Western Cape) was inhabited only by Bushmen/San and therefore the Black Africans were interlopers - in Africa!

<http://www.thezambian.com/History/default.aspx>

Here's my open letter:

Reading your so-called history of Zambia, I have to say that I never read so much Eurocentric junk.

First, how do you know the people first attested 60,000 years ago were "primitive"? Were they archaic humans? I wouldn't think so, if they were making cave paintings and used tools. Words have meanings, and "primitive" in the context of human evolution means a species of man that existed before modern man. Who doesn't have enough genetic variation (8%) to be biologically divided into races (20-25% genetic variation).

Secondly, the idea that the bushmen/san were the proper, original population of Zambia and Southern Africa, only makes sense that if you go on and state that the English are not the proper aboriginal population of England, because they only arrived there around 500 AD.

Thirdly, the idea that the San and like people are not "negroid" is dubious, to say the least. It is only a hairbreadth away from claiming they are "caucasoid".

Fourthly, the idea that "negroid" Bantu speaking Africans only received dominion in South Africa in 1994 is too laughable for words.

I understand that white desire to write themselves into the history of Africa, but to write Africans out of it is insulting to the utmost. One can only hope that this tripe is no longer taught to African school children.

And lastly, the "African" part of your description only takes up 1/8th of the collective article, before you start devoting your attention to the true purpose of your article, the arrival of the Europeans.

Alex van Deelen

| 8011|2003-06-05 22:20:06|Paul Kekai Manansala|Re: Black Athena Reviews at Amazon.com (IMPORTANT) 2|

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>

> Is there any opinion here what can be done about it?

>

How about notifying Amazon.com to the bogus reviews.

Regards,

Paul Kekai Manansala

| 8012|2003-06-05 23:29:53|M. Washington|Similarity between Egyptian and Masai jewelry styles of beaded neck|

Attachments :

The image that Osirica shared with us,

<http://www.osirisnet.net/tombes/nobles/mena/photo/menna33.jpg> ,

shows an Egyptian woman wearing a beaded, stiff, neck-plate and large ear rings. She also has arrow-tip decorations

The Masai woman likewise wears the stiff, beaded neck-plate and large ear rings and arrow-tip decorations.

http://www.mightymall.com/TheSecondBookImages/05-10-100-27-04_Masai_stringed_head_beads_like_Kebaran.jpg

There are variations in the theme - but there is a common theme. For instance, they are from the same geographical area and have similar styles that would seem to be related in light of the fact that you will see no American woman wearing that combination. No one wears the stiff beaded neck-plate in the West. The similarity in their styles would seem to point to Egypt sharing common southern origins in this regard.

There are only so many ways you can make beads - and it is very labor-intensive. To make a necklace with thousands of beads --- such as those found in Upper Paleolithic Russia, and pointing to a common ancestral society to which today's Masai and yesterday's Nubian belonged and to which Palestian Kebaran and belonged --- takes over a thousand man-hours. The technology used to make them must be the same between modern day Masai, ancient Egyptians, and the common source of culture they shared. Then again, it is almost certain that with the significance of the domesticated cow in early Egypt that they had significant Masai or Masai-related, regional

origins.

Marc

end

| 8013|2003-06-05 23:59:53|M. Washington|Re: African History Eurocentric Style (Zambia)|

Good letter. It needed to be said.

Their kind of thinking is sick.

Marc

-----Original Message-----

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]

Sent: Friday, June 06, 2003 12:06 AM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] African History Eurocentric Style (Zambia)

Open letter to "The Zambian", about their version of "Zambian" history.

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Alex van Deelen

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| 8014|2003-06-06 09:25:51|M. Washington|Images: African body scarification designs and pottery designs, Sud|

Attachments :

Images below

ABSTRACT: At archeological dig-sites in Transylvania, now a part of Romania, (until 1920, it was Hungarian) interesting finds have been unearthed in the last century-and-a-half. And, the farther one digs, the more intriguing the discoveries become. You find African artefacts. From the standpoint of archeological artefacts, Hungary/Romania, appears to have a North-east African substratum. Going forward a bit, scholarly research has shown beyond doubt that the some of the European age of Mesopotamian populace (following the long-standing period of African hegemony) lived migrated to / traded in Transylvania; and the Hungarian language bears similarities with the Sumerian and, it seems, Hebrew. Yet, all three bear similarities with native African languages that existed before the recent European incursions into Asia beginning 9,000 BC and Africa millenniums later. As mentioned, the most ancient artefacts, the deepest buried, are African in nature. This post will show: (1) that African body scarification became the template for the first human pottery designs;

A good, but rare, book that sheds insight into this area (I suppose under 5 copies are in America) is: Miklos Erdy, The Sumerian, Ural-Altaic, Magyar relationship : a history of research, (Gilgamesh, New York, 1974). He does a most superb job at recounting the research showing the Hungarian-Semitic-Sumerian connection - but has missed the Hungarian-African connection all together.

How did the European Mesopotamians find Transylvania? My hunch is that is was likely through the earlier Africans compadres who had previously established contact witnessed by the same pottery designs found in Transylvania / Hungary / Romania as found in the early African settlements in Turkey and Iraq as can be seen below.

I cannot recall the anthropologist, but the comment he made, in retrospect, is sensible. Given that Africans made the first pottery in Mesopotamia and Turkey starting around 9000 BC, geometric designs soon began to appear on

the pottery. The anthropologist I am referring to said that in all likelihood, geometric body designs preceded pottery designs and formed the template for them. And, these designs, in fact, have gone from the body to clothes and to the house in Africa - African houses made today with simple pigments, often carry superb geometric designs and colors. Given that pottery and pottery designs went from Africans to the Europeans entering Mesopotamia; and from there to Greece, Rome, and the British Empire, it is an interesting proposition that the whole human concept of design, went from body scarification deca-millenniums ago to painting and pottery designs, to clothing and house designs, and the whole field of Western and international designing itself. I will upload some pictures later showing lovely African house designs similar to body scarification.

[A] Sudan, Neolithic steatophygous / Negrito Venus with body scarification

<http://www.mightymall.com/TheSecondBookImages/08-10-100-50-22_Sudan_Neolithic_steatophygous_Venus.jpg>

A Dietrich Wildung picture.

[B] Mesopotamia, Neolithic steatophygous / Negrito Venus with body-painting

<http://www.mightymall.com/TheSecondBookImages/08-10-500-21-03_N._Mesop_5M_Stripes_Symbolize_Scarification.jpg>

Note that this Venus has a similar "Pygmy" or Negrito phenotype with a painted body in lieu of scars and has a small head as does the Sudanese Venus. Well. Migration patterns were from Northeast Africa upwards. What would one expect.

A Karl Gröng picture.

[C] Romania, Neolithic, African-type Venus with body scarification

<http://www.mightymall.com/TheSecondBookImages/08-10-800-35-01_Romania_African-scarred_Venus_Cucuteni_5-M.jpg>

This image was said to have dated to the 3rd millennium BC. I have independently dated it to the 5th as I don't think the daters were aware of the larger picture of population dynamics at that time. It could have been earlier than the 5th millennium BC in my view.

The image below is most interesting as in Romania, you find in later digs the Sumerian cuniform and in the earlier digs much deeper in the earth, pottery shards with African motifs.

A Karl Gr□□g picture.

[D] Romanian, Neolithic pottery shards with designs similar to Romanian Venus body scarification

<[http://www.mightymall.com/TheSecondBookImages/08-10-800-35-07_Romania Pottery_Markings_Like_African_Body.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-07_Romania_Pottery_Markings_Like_African_Body.jpg)>

Miklos Erdy, The Sumerian, Ural-Altaic, Magyar relationship : a history of research, (Gilgamesh, New York, 1974), pp. 482 - 483.

Note title of the book from which the image in [D] came. It mentions the Ural-Altaic, Magyar relationship from the Ural-Altaic mountain range in greater Russia and to which the Magyar (Hungarian) language belongs. Note the connection with Sumer. Further note the similar patterns of body scarification between the Sudanese Venus [A] and the Hungarian Venus [C]. Note the "Pygmy" Negrito body-type shared with the Mesopotamian Venus [B] with the Sudanese Venus [A]. And recall that there are a whole slew of Negrito-type steatophygus Venus' in Russia. Ummm.

Western scientific research is supposedly an endeavor in search of truth. But where human origins are concerned, since before the Greeks, it seems to be guaranteed not to be a search for truth but a concerted and shameless effort to, what can you say, "lie about the truth at any cost." At the cost of dignity. The cost of integrity. The cost of honor. Western scholarship is often all about lies. What a trip. In any case, Equatorial scholars are needed to go back and untangle all the twisted knots so diligently and maniac-like spun by demented scholars. The issue referred to here is that the whole Ural-Altaic language (of which American Indian languages are a sub-grop) may be inextricably rooted to the African languages. I think it is a supreme error, in fact, to refer to the African languages as being part of an Afro-Asian grouping. Asian takes on the meaning of an intra-continental shared language; and such would only have emerged with the influx of Europeans after the ice age. Equatorial scholars should devise their own language categories and the African language, for goodness sake, is the most ancient and should be at the very head of the language tree. The Ural-Altaic would be a branch of it.

Marc Washington

m

| 8015|2003-06-06 15:42:09|IMJs@webtv.net|I Need Some Help.... Ammo!
Ta Seti members,

I'm fwd a reply post from "Tom Shelly" a long-time nemesis of mine, and many others for that matter. I missed the beginning of this thread; but he's responding to someone named Eugene; [not me]

He posts most of his African disinformation in news:alt.flame.niggers - I ignore most of what gets posted in there ... unless I feel like pulling their chains, but this jackass also posts his Euro-superiorist bulls--t in the news:soc.culture.african.american group too. [which has been corrupted to the point of being a joke]... So why do I care? I can't help it.

It's easy dispatching the average white-power confederate flag-waving punks I run into online, they are like children who've just learned a new word in school that day... but THAT is all they know; 'til tomorrow rolls around. lol -- It's the intellectually dishonest "craftsman" like this Tom Shelly fool below who demand a scholarly approach, with hard science.

And this is where I need some help from the 'Masters' in here in destroying his ass point by point!!! -- Please, don't waste any of your weekend time on this, but just tuck it away until you can offer any debunking ammo you have.

I know that most of the issues, disinformation, and lies have already been dealt with by various members, I just need to gather it and "shape it into missiles"!

Thanks in advance,

IMJ

=====

< <[Tom Shelly White God@yahoo.com](mailto:Tom_Shelly_White_God@yahoo.com)> Group:
alt.flame.niggers,soc.culture.african.american Subject: Re:
niggers were Nubians? NOT! Date: Wed, Jun 4, 2003, 6:42am (EDT-3)
Organization: AFN's Most Hated Racist, 2002 & 2003
No one is denying the Ice Age, I never did.

Stop running from the real debate and let's continue:

A common tactic is to try to link the general out-of-Africa migration hypothesis with the rise of Egypt as though they were almost contemporaneous events. Two points.

One, it's just a fashionable hypothesis, which is incompletely supported and which conflicts with other evidence. For instance:-

http://www.discover.com/aug_02/featafrica.html

argues that there are substantial problems with this Afrocentric view.

Not least of these is that there were modern humans living in Australia 30,000 years ago whose remains, awkwardly for the OOAfrocentrists, don't actually have any African mtDNA. Scientists have a habit of discussing, and journalists a habit of reporting, the current hypothesis as though it were concrete fact. The only concrete fact is that whatever we think we know today will very likely be found to be laughably wrong within our lifetimes, or soon after. We no longer believe in phlogiston, the 4 humours, or the ether, for example. So much for Afrocentrism.

Leaving that aside, we get to the second point. Let's assume - for argument's sake - that the last of these migratory waves did start 120,000 years ago. If so, it passed through Egypt 90,000 years ago:-

<http://www.handprint.com/LS/ANC/disp.html>

which is about *85,000 years* before anything resembling civilisation appeared there. The migration continued at about 1/8 of a mile a year until it reached the Bering Strait 14,000-odd years ago. By this time there were certainly 3 separate major races in existence, because if there hadn't been they couldn't have survived the very different

climates.

Why do I labour this point? Because of what happened next: back when Eugene thinks nothing much was happening in Eurasia, these migrants started to *retrace* their steps:-

<http://www.nature.com/nsu/020304/020304-7.html> so that it is pretty clear that there was a relatively recent move back into Africa - by Asians. There is thus no reason to insist that because Egypt was near sub-Saharan Africa, it was mostly populated, 5,000 years ago, by contemporary sub-Saharan Africans. And in a contest over land between modernish Asians and sub-Saharan Africans, who would you take to win out?

I think we know the answer to that, and that's without looking at the remarkably Asiatic features of a number of Egyptian sarcophagi. But we don't have to guess who was more advanced. We can look at the archaeology. The earliest known cities are in north-eastern Pakistan, in the eastern extremity of the modern Middle East.

Damascus may have been established as early as 8000BCE:

<http://www.syria.arabicnet.com/damas.asp> Mehergarh was established in 7000BCE:-

<http://www.geocities.com/Hollywood/Academy/3308/ancient.html> and let's not forget the Sumerians. Their neighbours may have invented agriculture - essential for founding cities - but the Sumerians may have arisen as early as 6000BCE. They are credited with inventing astronomy, astrology, standard weights and measures, and a base 6 counting system still evident in our use of 60-minute hours and 360-degree circles. And, of course, they were certainly around in Mesopotamia - next door to Egypt - from 3300BCE or so; that is, in time to spread civilisation to Egypt. We know the Egyptians from their writings, and writing was invented by the Sumerian Caucasians of the Middle East.

Thus, it fits the dates and the facts to postulate that any sub-Saharan inhabitants of Egypt, if not displaced by an early wave of returning Asian migrants 50,000 years or so ago, were displaced and / or civilised by the influence of Sumerian civilisation. The idea that they separately invented their own is far-fetched, because it requires the creative intellect to have come from the south and to have spread in only one direction. If there had been a genuine and spontaneous outbreak of civilisation and technology from that direction, why did it spread only north? Why did Egyptian civilisation just happen to arise based on exactly the same technologies as the Sumerians? Why is it that Africans only advance when they are in a position to benefit from Caucasian intellectual input?

Much of the other evidence is just as flimsy. The linguistic evidence is

often trotted out, as though the ancestry of the language in use must unerringly reflect the ancestry of the populace culture. You don't have to look far to find the flaws in that. The Romans spoke Latin, but Greek was more widely spoken in the Roman Empire than Latin. The Normans ruled England from 1066 and spoke a different language to that of their English subjects. Diplomacy was conducted mostly in French until modern times. So what? It proves nothing.

The existence of imposing structures in Egypt also doesn't prove that the indigenous culture contributed much intellectually to them. There are Roman amphitheatres in Libya, France, Spain, and England; all built by Romans, not locals. None of them proves that the inhabitants of imperial Rome were (for example) ethnically Libyan, either.

Finally, let's look at "Great Zimbabwe":-

<http://www.tmeg.com/artifacts/zimbabwe/zimbabwe.htm>

This unimpressive pile of rubble is frequently trotted out as an example of sub-Saharan technological excellence. It's no such thing. For one thing, it is crude and shoddy compared to north European architecture of the same era (1200 - 1500 CE). Compare it to the contemporary Notre Dame of Chartres, for example:

http://www.bc.edu/bc_org/avp/cas/fnart/arch/gothic/chartrel.jpg

and note how the latter has not fallen down. Or compare it to Cologne Cathedral:-

http://www.bc.edu/bc_org/avp/cas/fnart/arch/gothic/koln01.jpg

or even to Warwick Castle:-

<http://www.warwick-castle.co.uk/castle/exploring.asp>

then go back and have another look at "Great" Zimbabwe. Makes you roar with laughter, doesn't it? Is that the best they could do? While others were building towers to the sky, Africans had just about made it to dry-stone walling. What a pile of laughable junk. And even then, it wasn't their idea. By the time it was built Chinese and Arab traders - great builders, both - were in Zimbabwe, as relics found there prove. So as with Egypt we have Africans in contact with non-Africans miraculously making technological progress, while elsewhere in Africa there was no contact and no progress. Go figure.

My own hunch is that either Arabs built it or that it represents an example of indigenous African bling-bling in action. Just as "Emperor" Bokassa built a copy of St Peter's in the middle of Africa, bankrupting his country to do it, so too did some ancient kleptocrat spend the proceeds of selling his people as slaves on some huge and futile complex. It serves no purpose and is so poorly sited it was abandoned within a few hundred years.

I shall await your response and don't forget to include verifiable statistics and links to support your claims or to counter the

information above.

Tom Shelly, White God>>

| 8016|2003-06-06 15:54:36|Alex van Deelen|Re: Black Athena Reviews at Amazon.com (IMPORTANT) 2|

> Message: 10
> Date: Fri, 06 Jun 2003 05:19:58 -0000
> From: "Paul Kekai Manansala" <a.manansala@attbi.com>
> Subject: Re: Black Athena Reviews at Amazon.com (IMPORTANT) 2
>
> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
> wrote:
> >
> >
> > Is there any opinion here what can be done about it?
>
> How about notifying Amazon.com to the bogus reviews.

Thought about that, but how do they know a good review from a bad one? And do I really want them to get involved in vetting reviews about book or subjects they know nothing about?

Without having read it (and I'm sure they won't take the time to do so), how can they see through all the straw man claims in these "reviews"?

Ok, this is the letter I sent to Amazon.com. I was able to find some obvious irregularities in these posts.

Hi,

I would like to bring to your attention that the reviews for Black Athena are being spammed with negative reviews, many, I suspect, from the same poster.

I would like to bring to your attention the bogus reviews that are plaguing the book "Black Athena" by Martin Bernal. They seem to be singularly intended to simply be able to add a 1 star rating, as they are singularly uninformative and uninformed.

Previous ratings were simple one sentence denouncements, whereas the more recent 1 star ratings are more elaborate. However, they seem equally politically motivated. Also, I suspect that many are from a single poster, as for instance the word use is very similar.

For instance, take the "reviews" from

"a reader from Placos"

"Regardless of whether Bernal's unsupported guesswork hints at those who"

and "A reader from Lewiston"

"Regardless of whether Bernal's unsupported guesswork hints at those who"

This is exactly the same sentence, from two supposedly unrelated "reviewers".

I seriously suspect that the dearth of one star reviews are similarly suspect.

They undermine reader's confidence in these reviews, as they should.

Then, there is the "review" from "Kim Cattrall" - the actress??

I hope you will take action soon,

Sincerely,

Alex van Deelen

The reviews are from page

http://www.amazon.com/exec/obidos/tg/detail/-/0813512778/ref=cm_cr_dp_2_1/104-6553139-2195135?v=glance&s=books&vi=customer-reviews

Alex

| 8017|2003-06-06 16:01:19|IMJs@webtv.net|Re: I saw some Black people in Egypt!!! | GREAT pictures Marc... And the "Almond-eye" theory is fascinating too.

| 8018|2003-06-06 16:04:38|Alex van Deelen|Re: African History Eurocentric Style (Zambia)|

- > Message: 12
- > Date: Fri, 6 Jun 2003 03:00:32 -0500
- > From: "M. Washington" <best@mail.datanet.hu>
- > Subject: RE: African History Eurocentric Style (Zambia)
- >
- > Good letter. It needed to be said.
- > Their kind of thinking is sick.

Thanks Marc. This kind of "history" finds it's origin in the need for colonists, and especially the Boers to justify themselves as the first people outside of the San to inhabit much of South Africa.

There is a _huge_ African history in Zambia. History that connects the people who live there with all of the continent, from South Africa (Nguni) to Zaire (Chewa/Nyanja). The country's history is really a regional history, closely interwoven with the histories of South Africa, Zimbabwe, Malawi, the DRC, etc. It also shows how artificial modern day borders are.

But the only constant in history in history books and overviews is that this is omitted. The Europeans omitted it to put a greater emphasis on themselves, and some Africans omitted it to foster greater national unity. However, I think that a strong nation cannot be afraid of its own history, and a nation that puts as its greatest historical event the arrival of foreign occupiers can never be truly proud.

However, what I'd really hate is to think that schoolkids in Africa are being browbeaten with this junk.

And on another level, the alienation of Africans from African history also perfectly fits in with the theme of this forum. Just as we're supposed to believe that there were no Bantu speaking Africans in South Africa or the Cape, we're supposed to believe that there were no Black Africans in Ancient Egypt. Or even Nubia.

Alex

| 8019|2003-06-06 16:10:47|IMJs@webtv.net|Re: I saw some Black people in Egypt!!!

Sorry, my bad, credit for the pictures to Osirica

| 8020|2003-06-06 17:24:13|Nisine Waite|Re: Ramses III - Nose Job!|

Alex U should not be so surprised, when ppl have no history, it is obvious they grab at straws to make themselves important. just take their lies as normal for them.

>From: "Manu Ampim" <Profmanu@acninc.net>

>Reply-To: Ta_Seti@yahoogroups.com

>To: <Ta_Seti@yahoogroups.com>

>Subject: [Ta_Seti] Ramses III - Nose Job!

>Date: Thu, 5 Jun 2003 21:26:14 -0700

>MIME-Version: 1.0

>Received: from n14.grp.scd.yahoo.com ([66.218.66.69]) by

>mc5-f15.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Thu, 5 Jun

>2003 21:40:25 -0700

>Received: from [66.218.66.96] by n14.grp.scd.yahoo.com with NNFMP; 06 Jun

>2003 04:18:50 -0000

>Received: (gmail 64148 invoked from network); 6 Jun 2003 04:18:49 -0000

>Received: from unknown (66.218.66.217) by m13.grp.scd.yahoo.com with QMQP;

>6 Jun 2003 04:18:49 -0000
>Received: from unknown (HELO mail.acninc.net) (216.126.204.132) by
>mta2.grp.scd.yahoo.com with SMTP; 6 Jun 2003 04:18:49 -0000
>Received: from profmanu [66.81.147.234] by mail.acninc.net with ESMTP
>(SMTPD32-7.13) id A6251C4000DE; Thu, 05 Jun 2003 22:18:45 -0600
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP
>X-eGroups-Return:
>sentto-2809895-8009-1054873129-nisine=hotmail.com@returns.groups.yahoo.com
>X-Sender: profmanu@acninc.net
>X-Apparently-To: Ta_Seti@yahoogroups.com
>Message-ID:
>References: <1054870004.4823.11278.w64@yahoogroups.com>
>X-Priority: 3
>X-MSMail-Priority: Normal
>X-Mailer: Microsoft Outlook Express 6.00.2800.1106
>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1106
>X-Yahoo-Profile: m_ampim
>Mailing-List: list Ta_Seti@yahoogroups.com; contact
>Ta_Seti-owner@yahoogroups.com
>Delivered-To: mailing list Ta_Seti@yahoogroups.com
>Precedence: bulk
>List-Unsubscribe: <mailto:Ta_Seti-unsubscribe@yahoogroups.com>
>Return-Path:
>sentto-2809895-8009-1054873129-nisine=hotmail.com@returns.groups.yahoo.com
>X-OriginalArrivalTime: 06 Jun 2003 04:40:25.0952 (UTC)
>FILETIME=[BFA8C600:01C32BE5]
>
>Alex,
>
>[Consider adding this information to your caption for this picture].
>
>
>This relief of Ramses III has been deliberately altered by modern
>conspirators, as they gave him a bogus nose job.
>
>Look at the great color preservation, but notice the strange dis-coloration
>on the nose area and the chipped limestone by the nostrils and lips. The
>wicked conspirators apparently had racial motives as they created an
>unnatural pointy aquiline nose. This is yet another obvious case of
>de-Africanization of the artifacts from Kemet.
>
>Yet, Reeder and Griffis-Greenberg would probably give us a fantastic
>argument that the wind blew off the paint or that the relief was
>"accidentally" damaged during shipping!
>
>Manu Ampim

><http://www.ManuAmpim.com>
>
>
>-----
>
> Uploaded by : lo_stress <Alexander.Derrick@vugames.com>
> Description : Depiction of RIII, from his tomb at Thebes.
> Source:<http://touregypt.net/featurestories/ramessesiii.htm> AD
>
> You can access this file at the URL
>
> http://groups.yahoo.com/group/Ta_Seti/files/Ramessides/ramesses3.jpg
>
>
>
> Regards,
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> lo_stress <Alexander.Derrick@vugames.com>
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| 8021|2003-06-06 17:27:25|osirica|Re: I saw some Black people in Egypt!!!

Its ok. They are not my pictures. I dont take the pictures, I find them online. Thats my job. I find the evidence that people says does not exist.

--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:

>
> Sorry, my bad, credit for the pictures to Osirica

| 8022|2003-06-06 17:27:33|M. Washington|African History Eurocentric Style (Zambia)|
[Marc's reply here \(**\)](#)

> Message: 12
> Date: Fri, 6 Jun 2003 03:00:32 -0500
> From: "M. Washington"
> Subject: RE: African History Eurocentric Style
(Zambia)
>
> **Marc wrote:**Good letter. It needed to be said.
> Their kind of thinking is sick.

Alex writes:Thanks Marc. This kind of "history" finds
it's origin in the need
for colonists, and especially the Boers to justify
themselves
as the first people outside of the San to inhabit
much of South
Africa.

There is a huge African history in Zambia. History
that
connects the people who live there with all of the
continent,
from South Africa (Nguni) to Zaire (Chewa/Nyanja).
The
country's history is really a regional history,
closely interwoven
with the histories of South Africa, Zimbabwe, Malawi,
the DRC,
etc. It also shows how artificial modern day borders
are.

But the only constant in history in history books
and overviews
is that this is omitted. The Europeans omitted it to
put a greater
emphasis on themselves, and some Africans omitted it
to foster
greater national unity. However, I think that a
strong nation
cannot be afraid of it's own history, and a nation
that put's as
it's greatest historical event the arrival of foreign
occupiers can
never be truly proud.

However, what I'd really hate is to think that
schoolkids in Africa
are being browbeaten with this junk.

And on another level, the alienation of Africans from
African history
also perfectly fits in with the theme of this forum.
Just as we're
supposed to believe that there were no Bantu speaking

Africans
in South Africa or the Cape, we're supposed to
believe that there
were no Black Africans in Ancient Egypt. Or even
Nubia.

Alex

(**) Hi Alex. A sad psychology seems to be emerging from this all that's becoming apparent to me for the first time. And that is that from the moment whites first encountered Equatorial people beginning maybe 10 or 11 tya, that it has been jealousy, a feeling of inferiority, and a consequent hatred towards Equatorial people that formed the basis of the relationship. They were landless hunter-gatherers when they met settled Africans with permanent homes, cattle, farms, pottery, and the elements of civilization. They saw a greater value in these things than they did in their own life style and so imitated them. But, a combination of factors lead to scorn and predation. First is that Equatorial people are often so friendly and show self-deference to whites. This must have triggered a sense of superiority in itself interpreted as: "These people wilfully depriving themselves to make me comfortable means I am superior and I will act the part." They may not have felt particularly superior and so this was a double-edged sword for rather than promoting reciprocal actions and feelings, it resulted in scorn. Then there was the jealousy element and whites feeling inferior: "These worthless people showing deference to me are better than me and I hate them for it. I will steal what they have and kill them." That's what happened and that's what's still going on. I really don't see any end to this. Obviously it's genetic and it is a fact it has been going on for ten thousand years. We are not going to see any change in the next year or two or, needless to say, in our lifetime or within the next millennium or three, or four, or ten. This hatred of people having things one doesn't have leads to bigotry, prejudice, xenophobia, war. This kind of thing

only leads those in power to release their pent-up
anger by killing people as a matter of national policy.
Crazy world we live in. But, you are trying to do your
part. That's all one can do.

Marc
end

| 8023|2003-06-06 17:37:47|Nisine Waite|Re: I saw some Black people in Egypt!!!
Good point mark, u r right. keep up the good work.

>From: "M. Washington" <best@mail.datanet.hu>
>Reply-To: Ta_Seti@yahoogroups.com
>To: "Ta_Seti" <Ta_Seti@yahoogroups.com>
>Subject: [Ta_Seti] I saw some Black people in Egypt!!!
>Date: Fri, 6 Jun 2003 00:42:33 -0500
>MIME-Version: 1.0
>Received: from n34.grp.scd.yahoo.com ([66.218.66.102]) by
>mc8-f20.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Thu, 5 Jun
>2003 21:45:23 -0700
>Received: from [66.218.67.194] by n34.grp.scd.yahoo.com with NNFMP; 06 Jun
>2003 04:41:53 -0000
>Received: (qmail 97973 invoked from network); 6 Jun 2003 04:41:53 -0000
>Received: from unknown (66.218.66.217) by m12.grp.scd.yahoo.com with QMQP;
>6 Jun 2003 04:41:53 -0000
>Received: from unknown (HELO smtp.popsite.net) (216.126.128.19) by
>mta2.grp.scd.yahoo.com with SMTP; 6 Jun 2003 04:41:53 -0000
>Received: from marc (03-096.002.popsite.net [64.24.17.96]) by
>smtp.popsite.net (Postfix) with ESMTP id C01CC2F7D5for
><Ta_Seti@yahoogroups.com>; Thu, 5 Jun 2003 23:41:49 -0500 (CDT)
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP
>X-eGroups-Return:
>sento-2809895-8011-1054874513-nisine=hotmail.com@returns.groups.yahoo.com
>X-Sender: best@mail.datanet.hu
>X-Apparently-To: Ta_Seti@yahoogroups.com
>Message-ID: <NFBBIJPELFNFKCEGDIAEENADJAA.best@mail.datanet.hu>
>X-Priority: 3 (Normal)
>X-MSMail-Priority: Normal
>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)
>Importance: Normal
>In-Reply-To: <bbou9g+g3dd@eGroups.com>
>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1106
>X-Yahoo-Profile: paulmarcw
>Mailing-List: list Ta_Seti@yahoogroups.com; contact
>Ta_Seti-owner@yahoogroups.com
>Delivered-To: mailing list Ta_Seti@yahoogroups.com

>Precedence: bulk
>List-Unsubscribe: <mailto:Ta_Seti-unsubscribe@yahoo.com>
>Return-Path:
>sentto-2809895-8011-1054874513-nisine=hotmail.com@returns.groups.yahoo.com
>X-OriginalArrivalTime: 06 Jun 2003 04:45:23.0499 (UTC)
>FILETIME=[7102D7B0:01C32BE6]
>
>Wonderful site. I am becomming more and more convinced that there is far
>more African influence in Egypt than I normally attributed during dynastic
>times. The reason being that it is becomming clearer each day that
>Northeast
>Africans have almond eyes. And the almond eye, apart from pigment, is a
>clear African marker. The almond eye expands the domain of African /Nubian
>presence in Egypt as Nubans had the almond eye. At least for me, the
>almond-eyed men and women in lighter tones were the hidden Africans until
>now. Then again, the redder tones fall within the Somali range. There is no
>question that many Somali are red-skinned and almond eyed like many
>individuals seen in Egyptian art. Where did those people come from? Not
>from
>Asia and the north. They came from the southern part of Africa - part of
>its
>physiognomical diversity and culturally one with Africa of greatest
>antiquity. I am still of the mind that the almond eye is ultimately from
>the
>San and when seeing the almond eye, we are seeing people whose genetic
>roots
>go back to the San. Look at Noemi Campbell. She is nearly your typical
>ancient Egyptian beauty.
>
>
>Marc
> _____
>
>
>
> More of THOSE people doing everyday things...like living.
>
> http://www.osirisnet.net/tombes/nobles/e_nob1.htm
> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna33.jpg>
> <http://www.osirisnet.net/tombes/nobles/neba/photo/neba40.jpg>
> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna61.jpg>
> <http://www.osirisnet.net/tombes/nobles/neba/photo/neba9.jpg>
> <http://www.osirisnet.net/tombes/nobles/neba/photo/neba29.jpg>
> <http://www.osirisnet.net/tombes/nobles/neba/photo/neba30.jpg>
> <http://www.osirisnet.net/tombes/nobles/neba/photo/neba33.jpg>
> <http://www.osirisnet.net/tombes/artisans/sened/photo/sen8.jpg>
> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna61.jpg>

> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna7.jpg>

>

> Look closely at this one. She had a "small" nose and "thin" lips...

> why oh why did she have that Black woman's face... hmmmmm maybe

> because she WAS?

> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna38.jpg>

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<http://join.msn.com/?page=features/junkmail>

| 8024|2003-06-06 17:41:52|alberto34482@yahoo.com|Here is some amunition to blow hiom out of the water |

Ancient Alignments

A stone circle in Egypt is the world's oldest astronomical observatory.

MORE EXPLORATIONS Long before the pyramids were constructed in Egypt, ancient people there built elaborate structures aligned to the sun and stars. The standing megaliths and ring of stones were erected from 6,700 to 7,000 years ago in the southern Sahara desert. They are the oldest dated astronomical alignment discovered so far and bear a striking resemblance to Stonehenge and other megalithic sites constructed a millennium later in England, Brittany, and Europe.

The site, near Nabta in the Nubian desert, was discovered several years ago by a team led by Southern Methodist University anthropology professor Fred Wendorf. It consists of a small stone circle, a series of flat, tomb-like stone structures (containing the bones of cattle) and five lines of standing and toppled megaliths. The stone slabs, some of which are nine feet-high, were dragged to the site from an exposed outcrop of sandstone a mile or more away from the site. Each is embedded in the soil on top of a shaped table rock Last year, archaeoastronomer J. McKim Malville of the Department of Astrophysical and Planetary Sciences at the University of Colorado and his colleagues conducted a survey using a global positioning satellite that confirms the stones' alignment north-south, east-west and to the summer solstice sun as it would have been seen 6,000 years ago.. The scientists reported their results in the April 2, 1998 issue of Nature.

When the stones were erected, the area received enough rain in the summer monsoon for temporary lakes, called playa, to form. The site, built on the shore of one such lake. Radiocarbon dating indicates

that Neolithic herders began coming to Nabta about 10,000 years ago. It was used periodically by nomads until about 4,800 years ago, when the monsoon moved southwest and the area again became arid.

Image: University of Colorado

NEOLITHIC ERECTION. Authors speculate that this unusual monolith is a "suggestive symbol of male fertility."

At the height of its human occupation--about 6,000 years ago--Nabta supported well-established communities. One village consisted of 18 houses served by deep wells. Beneath the surface slabs of the largest megalithic structure was a sculptured rock resembling a standing cow. The team also excavated several cattle burials at Nabta, including an articulated skeleton buried in a roofed, clay-lined chamber. The late Neolithic occupants apparently used cattle in their rituals just as the African Massai do today, says Malville.

There is much domestic debris on the site, including small, fire-blackened hearths, the bones of gazelles, hares and other animals, fragments of pottery and carved and decorated ostrich eggshells. However, no signs of human burials or remains have been found at Nabta. "The nomadic groups must have engaged in a variety of activities during summer occupation, such as social bonding, marriage, trade and ritual," the authors note.

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The distinctive Final Neolithic pottery at Site E-00-1 is gray in color and made with clay from the Qusseir clastic member of the Nubia Formation. This clay was quarried from outcrops, presumably nearby, and thus represents a new technological step that sets it off from all of the earlier pottery found in this part of Egypt, which was made from the playa clays. Some of this Qusseir clastic pottery was colored red by covering the exterior with ochre after it had been fired. Some pots also had 'ripple ware' exteriors, probably local copies of the ripple ware made in the Nile Valley during the Predynastic.

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The illustrations of the sky goddess Hathor were found on Mount
Nabta, 1,350 kilometers (810 miles) south of Cairo, secretary general
of the Supreme Council of Antiquities Gaballah Ali Gaballah said.
On the same mountain the archeologists found "two tombs, with one
containing seven prehistoric skeletons and the other two skeletons,
all dating about 4,000 years before Christ," Gaballah said.

"What's new about this discovery is the existence of Mica insulation
imported especially from Sudan or Egypt's eastern desert to preserve
the skeletons," said Ali Al Asfar, head of antiquities for the Aswan
region.

Stone tools, used to pound grain, and ceramic utensils were also
found in the Nabta mountain, which is about 120 kilometers (75 miles)
south of the pharaonic temple at Abu Simbel, Asfar added.
These finds will be exhibited soon at the Nubian Museum in Aswan, he
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Hathor, daughter of the Sun god Re, was the goddess of joy,
motherhood, and love. She was considered the protectress of pregnant
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As the goddess of music and dancing her symbol was the sistrum. As a
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In this aspect she was associated with the Dog-star Sothis whose
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Goddess Hathor. The Columns of Hathor as a Cow Goddess in the Hathor Temple in Dendera (Below)

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The programme explores the enigmatic central Saharan society which once spanned the entire north African continent. We unravel their tale through the story of the discovery of the black mummy, Uan Muhuggiag. It soon becomes obvious that these people were responsible for an extraordinary array of innovations which later became famous under the Egyptians. Their presence re-writes the history of Egypt and of the entire continent of Africa.

The background: the lost society of the central Sahara and the rise of ancient Egypt
The origins of ancient Egypt are archaeology's greatest unsolved mystery.
What prompted this remarkable culture to develop such distinctive rituals as mummification? Where did they get their ideas? As far as we know, Egypt was only preceded by one great civilisation: Mesopotamia. Although Mesopotamia is a far older culture ? there is no evidence to suggest that these people had developed any similar funerary practises. But if Egyptian innovations did not come from earlier known civilisations ? where did they come from?

The answer has come from an unlikely quarter ? the barren Sahara desert. In

the last few decades evidence has been mounting that the Egyptian civilisation was not the first advanced society in Africa. At the same time as Mesopotamia rose in the near east, another culture thrived in Africa. Although few people have heard of it ? this central Saharan culture is providing evidence for the invention of ritual activity which had previously been attributed to the Egyptians.

The first clue for archaeologists was the abundant rock art found all over the central Sahara from Libya to Egypt to Mali. The rock art depicts animals like crocodiles and rhinos ? which do not live in deserts. It also shows scenes of hunting and rituals involving men wearing animal masks. All of this art was a firm clue that this area was once a hive of activity. It spurred archaeologists to dig and over the past fifty years they've uncovered an entire unknown society.

The society was nomadic ? groups of animal herders wandered all over the region and eventually spread their uniform culture throughout the continent of north Africa. They lived in huts and had time to make art and invent rituals. By the time the culture reached its pinnacle around 6000 years ago these people had invented rituals which indicate a fairly complex world view. They were communicating with the heavens and using funerary rituals like mummification to treat their dead.

But all of this evidence indicated an Eden-like place ? one with trees, grasses and abundant running waters. And yet nothing could be further from this picture than the Sahara today. Although archaeologists had already

assembled the clues, the science of climatology solidly confirmed what all had suspected: this area was once a lush savannah landscape. Changes in the tilt of the earth's axis had caused drought in the Sahara and brought this thriving society to an end. But with the demise of the central Saharan culture, people wandered all over northern Africa in search of greener pastures. The Nile valley was an obvious destination. Around 6000 years ago central Saharan ideas arrived in the Nile valley ? adding mummification and other rituals to the potent mix which was to become the Egyptian civilisation.

The mummy and archaeology in Libya:
An Italian team of archaeologists first explored the Libyan Sahara almost fifty years ago. In 1958 they struck gold. Professor Fabrizio Mori discovered the black mummy at the Uan Muhuggiag rockshelter. The mummy of a young boy, Uan Muhuggiag was destined for controversy. He was older than any comparable Egyptian mummy and his mere existence challenged the very idea that Egyptians were the first in the region to mummify their dead. Although the Italian team from the university of Rome "La Sapienza", has since discovered other mummified tissue, they have not yet discovered another complete mummy in the region. But Uan Muhuggiag was no one off. The sophistication of his mummification suggested he was the result of a long tradition of mummification. Investigations in the area continue under the direction of Dr Savino di Lernia and Professor Mario Liverani.

Climatology:
Professor Mauro Cremaschi of CIRSA (University of Milan and University of Rome "La Sapienza") heads the Italian Climatology team which focuses on the Acacus area of Libya. Dr Kevin White (Reading University) heads an

English

team focussing on the nearby Fezzan region. Both teams are using the latest satellite technology to clarify our picture of climate in the central Sahara over the past several hundred thousand years.

Another lost Libyan civilisation:

The Fezzan project, headed by Professor David Mattingly (University of Leicester) focuses on the Garamantes civilisation which thrived from 1500bc-500ad. The Garamantes were known by the Romans as barbarians but evidence from the Sahara shows a large, sophisticated civilisation. Remains show substantial architecture and a complex society replete with numerous luxuries. Almost 100,000 tombs litter the Fezzan escarpment ? to date these bodies are the most concrete testimony to this little-known people.

further reading

Mummies, Disease and Ancient Cultures by A and E Cockburn & T Reyman
Ancient Egypt: Life, Myth and Art by J Fletcher
Rock Art of the Sahara by H Hugor & M Bruggman
Holocene Settlement of the Egyptian Sahara by F Wendorf
Archaeology of Sub Saharan Africa by J Vogel
Archaeology and Environment in the Libyan Sahara by B Barich
Garamantes of the Fezzan by Charles Daniels

interesting links

[Www.cru.uea.ac.uk](http://www.cru.uea.ac.uk)

[Www.countryreports.org/history/libhist.htm](http://www.countryreports.org/history/libhist.htm)

[Www.fordham.edu/halsall/ancient/herod-Libya.htm](http://www.fordham.edu/halsall/ancient/herod-Libya.htm)

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IN the region of Fezzan there was found the body of a negriod child
mummified by Italian archeologist F.Mori

page 44
African begginings

By Olivia Vlahos

While the deserts and cataracts of the Nile River do present some
barriers
to communication southward, this has not always been so. From about
10,000
to 5000 B.C., a Neolithic Wet Period prevailed over the Sahara region
of
North Africa. As documented by rock paintings from all over the
Sahara,
people moved into this area from other parts of Africa, and first
hunted,
but later domesticated cattle, and eventually started growing crops as
well. They also developed pottery very early, the Khartoum Neolithic
style
ware that spread from Egypt to Sudan and into the Sahara. Their flint
technologies also were very similar. After 5000 B.C., the climate
began to
become increasingly arid, and the Saharans moved into the river
valleys
including the Nile. It is this that led to the concentration of
peoples
in the Nile Valley, and to the rise of civilization in Egypt and Nubia
eventually after 5000 B.C. The earliest Badarian Upper Egyptian
culture
still used pottery akin to the Khartoum Neolithic type, and recently
some sherds of this same ware were excavated from the lowest levels of

Buto in the Delta. The ancient Egyptians practiced a cattle culture similar to that of the Saharans and currently the Masai for instance. Also, the hollow based arrowheads are found all over the north African range from Egypt to far northwest Africa. Finally, the great lingusitic family, Afro-Asiatic is a heritage of these peoples. Ancient Egypto-Coptic was a member of it, also the Omotic languages of Ethiopia, Berber and the Chadic languages westward, and eastward, the Semitic subfamily also is part of this language family.

So, Egypt was originally an African culture, and even after the pharaonic state developed, it traded extensively with Nubia, and also Punt by sea, and derived various products therefrom. Twice in the Old Kingdom, also a Twa-Pygmy was brought to Egypt, once from Punt, in Dynasty V and again from Yam-Kerma in Dynasty VI, by Harkhuf, in this last instance. With the ruler of Yam, the Egyptians traded, but also they recruited soldiers from Yam, as the Nubians were famed for their archery. Many of those Nubians decided later to settle in Egypt. In the First Intermediate Period, they fought on all sides, as the regiment sized unit from Asyut of Nubian archers shows. Some also were in Montuhotep II's army when he conquered the Heracleopolitans around 2020 B.C.

Dynasty 12, as the Prophecy of Neferti records, originated from a Nubian family settled in Egypt, as the mother of Amenemhat I is said to come from Ta Seti, the Egyptians name for Nubia, and the 1st Upper Egyptian Nome, at Aswan. His father from Henet hen nefer, stated to be part of Nubia in Kamose's Second Stela. So, Dynasty 12 was Nubian in origin.

Again in the New Kingdom, when the Egyptians pushed past the Fourth Nile Cataract, they dealt extensively with Nubia and Punt. From Punt came incense and Myrrh, and other tropical African products and from Nubia

and areas south came elephant ivory, ebony and other tropical woods, live animals and skins, and from Nubia, gold in huge quantities.

So, there is hardly an isolation of Egypt from Africa, and as Frankfort

stated back in 1948, in his *Kingship and the Gods*, ancient Egypt had an African substratum, a view that increasingly is being vindicated. You might look at the catalogue of the Egypt in Africa Exhibit that was

in Indianapolis, IN, at the Indianapolis Museum of Art. It is available

from Indiana University Press, if you are interested. While the ancient

Egyptians did not have camels, with donkey caravans they managed to trade with Yam-Kerma extensively. Later Senwosret III turned Iken-Mirgissa into a trading post where the Kushites and the Egyptians traded.

So, by Nile river, and by the Oasis road over the desert, the Egyptians

and the Nubians traded extensively. There is also the Darb el-Arbain, the Road of Forty Days, from the Oasis route southwest to Darfur deep in the Sudan. That is a very ancient trade route, that really flourished

after the camel came to Egypt, in the Persian Era.

All these routes kept Egypt connected to its African hinterland, but the contacts were closest with the Nubians. Also, the Egyptians were in

contact with the Libyans, whom they called Libu and Meshwesh, and with whom they fought periodically. The Libyans are a relict population from

the Saharans who had spread over the Sahara during the Neolithic Wet Period.

Most sincerely,

Frank J. Yurco
University of Chicago

--

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What's more, the pharaoh who raised these stelae belonged to a royal

family
which is known to have been black. The 12th Dynasty originated in the far south of Egypt, near the Nubian border. Like most southern Egyptians, the 12th-Dynasty pharaohs were dark-skinned and had notably Negroid features.

In his article, "Were the Ancient Egyptians Black or White" (Biblical Archaeology Review, Sept/Oct. 1989, page 27) Egyptologist Frank Yurco describes the portraits of the 12th Dynasty pharaohs as having "strong Nubian features and dark coloring", as well as "thick lips" and "broad" noses with "flaring nostrils." If the word "Nehsy" really meant "Negro", then the 12th-Dynasty pharaohs themselves were "Nehsy" and would have been banned from Egypt by their own stela!

Most of the intellectual achievements came during the 12th dynasty during the Middle Kingdom. The two mathematical papyri was written during the 12th dynasty.

As far as Cathedrals, Nubians built cathedrals as well. The cathedrals in Northern Europe are traced directly to Roman and Byzantine architectural forms. The Mediterraneans built the cathedrals in Northern Europe, but not the Nordic population.

Christian Nubia, ca. A.D. 550-1400
Nubia first became Christian in the time of the Roman emperor Justinian, but soon after, the Moslem Arabs conquered Egypt, and the Nubians were isolated from direct contact with the Christian world north of the Mediterranean. Early attempts at Moslem conquest in Nubia failed, allowing various Christian kingdoms of Nubia to remain independent for centuries, and they even had a profitable treaty arrangement with the Caliph. At times, Christian Nubia became quite powerful and was able to intervene on behalf of the Coptic Christians in Egypt and even to hold territory. In the twelfth century, under Saladin, and later, under the Mamelukes, the power of Christian Nubia was broken by a series of campaigns and invasions of Arab tribes. By 1400, Christian Nubia had disappeared. Nubians are now virtually all Moslem.

Figure 7: Jar fragments from the later Christian Period that were painted in black with intricate geometric designs. Oriental Institute Nubian Expedition.

The conversion to Christianity was a major stimulus to cultural achievement. Christianity required churches, written texts, in Greek, Egyptian Coptic and in Old Nubian, as well as educational and inspirational decoration. The Christian images and symbols were drawn largely from traditions developed in Egypt and the Mediterranean world, but Nubian artists and architects added details, designs, combinations, and proportions of their own to establish a unique formal art. Some of the greatest paintings of the Middle Ages were made on the walls of the Cathedral at Faras and rescued by a Polish expedition for the Museums of Khartoum and Warsaw. The Oriental Institute excavated a major monastery at Qasr el Wizz, and a large town at Serra East, which contained churches with frescoes that could be copied, but were too damaged to remove. Much architectural information was recovered, along with objects from daily life, including superbly painted pottery which was, as so often before, the glory of Nubia.

http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX/NUBX_brochure.html

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Ancient Alignments

A stone circle in Egypt is the world's oldest astronomical observatory.

MORE EXPLORATIONS Long before the pyramids were constructed in Egypt, ancient people there built elaborate structures aligned to the sun and stars. The standing megaliths and ring of stones were erected from 6,700 to 7,000 years ago in the southern Sahara desert. They are the oldest dated astronomical alignment discovered so far and bear a striking resemblance to Stonehenge and other megalithic sites constructed a millennium later in England, Brittany, and Europe.

The site, near Nabta in the Nubian desert, was discovered several years ago by a team led by Southern Methodist University anthropology professor Fred Wendorf. It consists of a small stone circle, a series of flat, tomb-like stone structures (containing the bones of cattle) and five lines of standing and toppled megaliths. The stone slabs, some of which are nine feet-high, were dragged to the site from an exposed outcrop of sandstone a mile or more away from the site. Each is embedded in the soil on top of a shaped table rock Last year, archaeoastronomer J. McKim Malville of the Department of Astrophysical and Planetary Sciences at the University of Colorado and his colleagues conducted a survey using a global positioning

satellite that confirms the stones' alignment north-south, east-west and to the summer solstice sun as it would have been seen 6,000 years ago.. The scientists reported their results in the April 2, 1998 issue of Nature.

When the stones were erected, the area received enough rain in the summer monsoon for temporary lakes, called playa, to form. The site, built on the shore of one such lake. Radiocarbon dating indicates that Neolithic herders began coming to Nabta about 10,000 years ago. It was used periodically by nomads until about 4,800 years ago, when the monsoon moved southwest and the area again became arid.

Image: University of Colorado

NEOLITHIC ERECTION. Authors speculate that this unusual monolith is a "suggestive symbol of male fertility."

At the height of its human occupation--about 6,000 years ago--Nabta supported well-established communities. One village consisted of 18 houses served by deep wells. Beneath the surface slabs of the largest megalithic structure was a sculptured rock resembling a standing cow. The team also excavated several cattle burials at Nabta, including an articulated skeleton buried in a roofed, clay-lined chamber. The late Neolithic occupants apparently used cattle in their rituals just as the African Massai do today, says Malville.

There is much domestic debris on the site, including small, fire-blackened hearths, the bones of gazelles, hares and other animals, fragments of pottery and carved and decorated ostrich eggshells. However, no signs of human burials or remains have been found at Nabta. "The nomadic groups must have engaged in a variety of activities during summer occupation, such as social bonding, marriage, trade and ritual," the authors note.

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same time
as Mesopotamia rose in the near east, another culture thrived in
Africa.
Although few people have heard of it ? this central Saharan culture
is
providing evidence for the invention of ritual activity which had
previously
been attributed to the Egyptians.

The first clue for archaeologists was the abundant rock art found all
over
the central Sahara from Libya to Egypt to Mali. The rock art depicts
animals
like crocodiles and rhinos ? which do not live in deserts. It also
shows
scenes of hunting and rituals involving men wearing animal masks. All
of
this art was a firm clue that this area was once a hive of activity.
It
spurred archaeologists to dig and over the past fifty years they've
uncovered an entire unknown society.

The society was nomadic ? groups of animal herders wandered all over
the
region and eventually spread their uniform culture throughout the
continent
of north Africa. They lived in huts and had time to make art and
invent
rituals. By the time the culture reached its pinnacle around 6000
years ago
these people had invented rituals which indicate a fairly complex
world
view. They were communicating with the heavens and using funerary
rituals
like mummification to treat their dead.

But all of this evidence indicated an Eden-like place ? one with trees, grasses and abundant running waters. And yet nothing could be further from this picture than the Sahara today. Although archaeologists had already assembled the clues, the science of climatology solidly confirmed what all had suspected: this area was once a lush savannah landscape. Changes in the tilt of the earth's axis had caused drought in the Sahara and brought this thriving society to an end. But with the demise of the central Saharan culture, people wandered all over northern Africa in search of greener pastures. The Nile valley was an obvious destination. Around 6000 years ago central Saharan ideas arrived in the Nile valley ? adding mummification and other rituals to the potent mix which was to become the Egyptian civilisation.

The mummy and archaeology in Libya:

An Italian team of archaeologists first explored the Libyan Sahara almost fifty years ago. In 1958 they struck gold. Professor Fabrizio Mori discovered the black mummy at the Uan Muhuggiag rockshelter. The mummy of a young boy, Uan Muhuggiag was destined for controversy. He was older than any comparable Egyptian mummy and his mere existence challenged the very idea that Egyptians were the first in the region to mummify their dead. Although the Italian team from the university of Rome "La Sapienza", has since discovered other mummified tissue, they have not yet discovered another complete mummy in the region. But Uan Muhuggiag was no one off. The sophistication of his mummification suggested he was the result of a long tradition of mummification. Investigations in the area continue under the direction of Dr Savino di Lernia and Professor Mario Liverani.

Climatology:

Professor Mauro Cremaschi of CIRSA (University of Milan and University of Rome "La Sapienza") heads the Italian Climatology team which focuses on the Acacus area of Libya. Dr Kevin White (Reading University) heads an English team focussing on the nearby Fezzan region. Both teams are using the latest satellite technology to clarify our picture of climate in the central Sahara over the past several hundred thousand years.

Another lost Libyan civilisation:

The Fezzan project, headed by Professor David Mattingly (University of Leicester) focuses on the Garamantes civilisation which thrived from 1500bc-500ad. The Garamantes were known by the Romans as barbarians but evidence from the Sahara shows a large, sophisticated civilisation. Remains show substantial architecture and a complex society replete with numerous luxuries. Almost 100,000 tombs litter the Fezzan escarpment ? to date these bodies are the most concrete testimony to this little-known people.

further reading

Mummies, Disease and Ancient Cultures by A and E Cockburn & T Reyman
1

Ancient Egypt: Life, Myth and Art by J Fletcher
1 Rock Art of the Sahara by

H Hugor & M Bruggman
1 Holocene Settlement of the Egyptian Sahara by
F

Wendorf
1 Archaeology of Sub Saharan Africa by J Vogel
1 Archaeology and

Environment in the Libyan Sahara by B Barich
1 Garamantes of the Fezzan by
Charles Daniels

interesting links

www.cru.uea.ac.uk

www.countryreports.org/history/libhist.htm

[Www.fordham.edu/halsall/ancient/herod-Libya.htm](http://www.fordham.edu/halsall/ancient/herod-Libya.htm)

credits l narrator: kerry shale l exec prod: tracey gardiner l prod:
gillian
mosely l dir: chris hooke l ed: benedict jackson & sue outlaw l
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sophie mautner l head of prod: martin long l prod manager: sandra
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IN the region of Fezzan there was found the body of a negriod child
mummified by Italian archeologist F.Mori

page 44
African begginings

By Olivia Vlahos

While the deserts and cataracts of the Nile River do present some
barriers
to communication southward, this has not always been so. From about
10,000
to 5000 B.C., a Neolithic Wet Period prevailed over the Sahara region
of
North Africa. As documented by rock paintings from all over the
Sahara,
people moved into this area from other parts of Africa, and first
hunted,
but later domesticated cattle, and eventually started growing crops as
well. They also developed pottery very early, the Khartoum Neolithic
style
ware that spread from Egypt to Sudan and into the Sahara. Their flint
technologies also were very similar. After 5000 B.C., the climate
began to
become increasingly arid, and the Saharans moved into the river

valleys
including the Nile. It is this that led to the concentration of
peoples
in the Nile Valley, and to the rise of civilization in Egypt and Nubia
eventually after 5000 B.C. The earliest Badarian Upper Egyptian
culture
still used pottery akin to the Khartoum Neolithic type, and recently
some sherds of this same ware were excavated from the lowest levels of
Buto in the Delta. The ancient Egyptians practiced a cattle culture
similar to that of the Saharans and currently the Masai for instance.
Also, the hollow based arrowheads are found all over the north African
range from Egypt to far northwest Africa. Finally, the great
linguistic
family, Afro-Asiatic is a heritage of these peoples. Ancient Egypto-
Coptic
was a member of it, also the Omotic languages of Ethiopia, Berber and
the Chadic languages westward, and eastward, the Semitic subfamily
also
is part of this language family.

So, Egypt was originally an African culture, and even after the
pharaonic
state developed, it traded extensively with Nubia, and also Punt by
sea,
and derived various products therefrom. Twice in the Old Kingdom, also
a Twa-Pygmy was brought to Egypt, once from Punt, in Dynasty V and
again
from Yam-Kerma in Dynasty VI, by Harkhuf, in this last instance. With
the
ruler of Yam, the Egyptians traded, but also they recruited soldiers
from
Yam, as the Nubians were famed for their archery. Many of those
Nubians
decided later to settle in Egypt. In the First Intermediate Period,
they
fought on all sides, as the regiment sized unit from Asyut of Nubian
archers shows. Some also were in Montuhotep II's army when he
conquered
the Heracleopolitans around 2020 B.C.

Dynasty 12, as the Prophecy of Neferti records, originated from a
Nubian
family settled in Egypt, as the mother of Amenemhat I is said to come
from
Ta Seti, the Egyptians name for Nubia, and the 1st Upper Egyptian
Nome,

at Aswan. His father from Henet hen nefer, stated to be part of Nubia in
Kamose's Second Stela. So, Dynasty 12 was Nubian in origin.

Again in the New Kingdom, when the Egyptians pushed past the Fourth Nile

Cataract, they dealt extensively with Nubia and Punt. From Punt came incense and Myrrh, and other tropical African products and from Nubia and areas south came elephant ivory, ebony and other tropical woods, live animals and skins, and from Nubia, gold in huge quantities.

So, there is hardly an isolation of Egypt from Africa, and as Frankfort

stated back in 1948, in his *Kingship and the Gods*, ancient Egypt had an African substratum, a view that increasingly is being vindicated. You might look at the catalogue of the Egypt in Africa Exhibit that was

in Indianapolis, IN, at the Indianapolis Museum of Art. It is available

from Indiana University Press, if you are interested. While the ancient

Egyptians did not have camels, with donkey caravans they managed to trade with Yam-Kerma extensively. Later Senwosret III turned Iken-Mirgissa into a trading post where the Kushites and the Egyptians traded.

So, by Nile river, and by the Oasis road over the desert, the Egyptians

and the Nubians traded extensively. There is also the Darb el-Arbain, the Road of Forty Days, from the Oasis route southwest to Darfur deep in the Sudan. That is a very ancient trade route, that really flourished

after the camel came to Egypt, in the Persian Era.

All these routes kept Egypt connected to its African hinterland, but the contacts were closest with the Nubians. Also, the Egyptians were in

contact with the Libyans, whom they called Libu and Meshwesh, and with whom they fought periodically. The Libyans are a relict population from

the Saharans who had spread over the Sahara during the Neolithic Wet Period.

Most sincerely,

Frank J. Yurco

University of Chicago

--

Frank Joseph Yurco

fjyurco@midway.uchicago.edu

What's more, the pharaoh who raised these stelae belonged to a royal family which is known to have been black. The 12th Dynasty originated in the far south of Egypt, near the Nubian border. Like most southern Egyptians, the 12th-Dynasty pharaohs were dark-skinned and had notably Negroid features.

In his article, "Were the Ancient Egyptians Black or White" (Biblical Archaeology Review, Sept/Oct. 1989, page 27) Egyptologist Frank Yurco describes the portraits of the 12th Dynasty pharaohs as having "strong Nubian features and dark coloring", as well as "thick lips" and "broad" noses with "flaring nostrils." If the word "Nehsy" really meant "Negro", then the 12th-Dynasty pharaohs themselves were "Nehsy" and would have been banned from Egypt by their own stela!

Most of the intellectual achievements came during the 12th dynasty during the Middle Kingdom. The two mathematical papyri was written during the 12th dynasty.

As far as Cathedrals, Nubians built cathedrals as well. The cathedrals in Northern Europe are traced directly to Roman and Byzantine architectural forms. The Mediterraneans built the cathedrals in Northern Europe, but not the Nordic population.

Christian Nubia, ca. A.D. 550-1400

Nubia first became Christian in the time of the Roman emperor Justinian, but soon after, the Moslem Arabs conquered Egypt, and the Nubians were isolated from direct contact with the Christian world north of the Mediterranean. Early attempts at Moslem conquest in Nubia failed, allowing various Christian kingdoms of Nubia to remain independent for centuries, and they even had a profitable treaty arrangement with the Caliph. At times, Christian Nubia became quite powerful and was able to intervene on behalf of the Coptic Christians

in Egypt and even to hold territory. In the twelfth century, under Saladin, and later, under the Mamelukes, the power of Christian Nubia was broken by a series of campaigns and invasions of Arab tribes. By 1400, Christian Nubia had disappeared. Nubians are now virtually all Moslem.

Figure 7: Jar fragments from the later Christian Period that were painted in black with intricate geometric designs. Oriental Institute Nubian Expedition.

The conversion to Christianity was a major stimulus to cultural achievement. Christianity required churches, written texts, in Greek, Egyptian Coptic and in Old Nubian, as well as educational and inspirational decoration. The Christian images and symbols were drawn largely from traditions developed in Egypt and the Mediterranean world, but Nubian artists and architects added details, designs, combinations, and proportions of their own to establish a unique formal art. Some of the greatest paintings of the Middle Ages were made on the walls of the Cathedral at Faras and rescued by a Polish expedition for the Museums of Khartoum and Warsaw. The Oriental Institute excavated a major monastery at Qasr el Wizz, and a large town at Serra East, which contained churches with frescoes that could be copied, but were too damaged to remove. Much architectural information was recovered, along with objects from daily life, including superbly painted pottery which was, as so often before, the glory of Nubia.

http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX/NUBX_brochure.html

| 8026|2003-06-06 17:47:32|osirica|Re: I Need Some Help.... Ammo!|
Yeah, big deal. He assumes, and then calls asiatics "caucasians". He then gives credit for muslim & byzantine architecture to the Europeans. Where the Zimbabwe architecture was built by a civilization in isolation. He ignores the structures in Ethiopia, the work in Timbucktu, and of course, he tries to use a "white" comparison. The architectural development of the "Cathedrals" are due to mathematical advancements by the Moors (whose capital was in Cordoba Spain). Then he goes and compares Pyramids built by egyptians in Egyptians, to Roman architecture built outside of Rome. He also ignores the linguistic root from Egypt up the Nile across East Africa. I could go on and on. He also (and you are falling for it) trying to set the tone and the standard. He will not speak of why Europe plunged into a cultural vacuum for 500 years after having the reservoir of Roman heritage to maintain, and why it wasn't until after the Muslims were in Spain & Eastern Europe before those regions showed any "white European" architectural advancements.

As far as the Egyptians goes. He is asking you why we should accept an indigenous Egyptian heritage. Tell him because the Badarian,

Taramsan, and Nubian A-Group says so.

--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:

>
> Ta Seti members,
>
> I'm fwd a reply post from "Tom Shelly" a long-time nemesis of mine,
> and many others for that matter. I missed the beginning of this thread;
> but he's responding to someone named Eugene; [not me]
>
> He posts most of his African disinformation in news:alt.flame.niggers -
> I ignore most of what gets posted in there ... unless I feel like
> pulling their chains, but this jackass also posts his Euro-superiorist
> bulls--t in the news:soc.culture.african.american group too.
[which has
> been corrupted to the point of being a joke]... So why do I care? I
> can't help it.
>
> It's easy dispatching the average white-power confederate flag-waving
> punks I run into online, they are like children who've just learned a
> new word in school that day... but THAT is all they know; 'til tomorrow
> rolls around. lol -- It's the intellectually dishonest "craftsman"
> like this Tom Shelly fool below who demand a scholarly approach, with
> hard science.
>
> And this is where I need some help from the 'Masters' in here in
> destroying his ass point by point!!! -- Please, don't waste any of your
> weekend time on this, but just tuck it away until you can offer any
> debunking ammo you have.
> I know that most of the issues, disinformation, and lies have already
> been dealt with by various members, I just need to gather it and "shape
> it into missiles!"
>
> Thanks in advance,
>

> IMJ

>

> =====

>

> <> Group:

> alt.flame.niggers,soc.culture.african.american Subject: Re:

> niggers were Nubians? NOT! Date: Wed, Jun 4, 2003, 6:42am (EDT-3)

> Organization: AFN's Most Hated Racist, 2002 & 2003

> No one is denying the Ice Age, I never did.

> Stop running from the real debate and let's continue:

> A common tactic is to try to link the general out-of-Africa migration

> hypothesis with the rise of Egypt as though they were almost

> contemporaneous events. Two points.

> One, it's just a fashionable hypothesis, which is incompletely supported

> and which conflicts with other evidence. For instance:-

> http://www.discover.com/aug_02/featafrica.html

> argues that there are substantial problems with this Afrocentric view.

> Not least of these is that there were modern humans living in Australia

> 30,000 years ago whose remains, awkwardly for the OOAfrocentrists, don't

> actually have any African mtDNA. Scientists have a habit of discussing,

> and journalists a habit of reporting, the current hypothesis as though

> it were concrete fact. The only concrete fact is that whatever we think

> we know today will very likely be found to be laughably wrong within our

> lifetimes, or soon after. We no longer believe in phlogiston, the 4

> humours, or the ether, for example. So much for Afrocentrism.

>

> Leaving that aside, we get to the second point. Let's assume - for

> argument's sake - that the last of these migratory waves did start

> 120,000 years ago. If so, it passed through Egypt 90,000 years ago:-

> <http://www.handprint.com/LS/ANC/disp.html>

> which is about *85,000 years* before anything resembling civilisation

> appeared there. The migration continued at about 1/8 of a mile a year

> until it reached the Bering Strait 14,000-odd years ago. By this time

> there were certainly 3 separate major races in existence, because if
 > there hadn't been they couldn't have survived the very different
 > climates.
 >
 > Why do I labour this point? Because of what happened next: back when
 > Eugene thinks nothing much was happening in Eurasia, these migrants
 > started to *retrace* their steps:-
 > <http://www.nature.com/nsu/020304/020304-7.html> so that it is pretty
 > clear that there was a relatively recent move back into Africa - by
 > Asians. There is thus no reason to insist that because Egypt was
 near
 > sub-Saharan Africa, it was mostly populated, 5,000 years ago, by
 > contemporary sub-Saharan Africans. And in a contest over land
 between
 > modernish Asians and sub-Saharan Africans, who would you take to win
 > out?
 >
 > I think we know the answer to that, and that's without looking at
 the
 > remarkably Asiatic features of a number of Egyptian sarcophagi. But
 we
 > don't have to guess who was more advanced. We can look at the
 > archaeology. The earliest known cities are in north-eastern
 Pakistan, in
 > the eastern extremity of the modern Middle East.
 > Damascus may have been established as early as 8000BCE:
 > <http://www.syria.arabicnet.com/damas.asp> Mehrgarh was established
 in
 > 7000BCE:-
 > <http://www.geocities.com/Hollywood/Academy/3308/ancient.html> and
 let's
 > not forget the Sumerians. Their neighbours may have invented
 agriculture
 > - essential for founding cities - but the Sumerians may have arisen
 as
 > early as 6000BCE. They are credited with inventing astronomy,
 astrology,
 > standard weights and measures, and a base 6 counting system still
 > evident in our use of 60-minute hours and 360-degree circles. And,
 of
 > course, they were certainly around in Mesopotamia - next door to
 Egypt -
 > from 3300BCE or so; that is, in time to spread civilisation to
 Egypt. We
 > know the Egyptians from their writings, and writing was invented by
 the

- > Sumerian Caucasians of the Middle East.
- >
- > Thus, it fits the dates and the facts to postulate that any sub-Saharan
- > inhabitants of Egypt, if not displaced by an early wave of returning
- > Asian migrants 50,000 years or so ago, were displaced and / or civilised
- > by the influence of Sumerian civilisation. The idea that they separately
- > invented their own is far-fetched, because it requires the creative
- > intellect to have come from the south and to have spread in only one
- > direction. If there had been a genuine and spontaneous outbreak of
- > civilisation and technology from that direction, why did it spread only
- > north? Why did Egyptian civilisation just happen to arise based on
- > exactly the same technologies as the Sumerians? Why is it that Africans
- > only advance when they are in a position to benefit from Caucasian
- > intellectual input?
- >
- > Much of the other evidence is just as flimsy. The linguistic evidence is
- > often trotted out, as though the ancestry of the language in use must
- > unerringly reflect the ancestry of the populace culture. You don't have
- > to look far to find the flaws in that. The Romans spoke Latin, but Greek
- > was more widely spoken in the Roman Empire than Latin. The Normans ruled
- > England from 1066 and spoke a different language to that of their
- > English subjects. Diplomacy was conducted mostly in French until modern
- > times. So what? It proves nothing.
- > The existence of imposing structures in Egypt also doesn't prove that
- > the indigenous culture contributed much intellectually to them. There
- > are Roman amphitheatres in Libya, France, Spain, and England; all built
- > by Romans, not locals. None of them proves that the inhabitants of
- > imperial Rome were (for example) ethnically Libyan, either.
- >
- > Finally, let's look at "Great Zimbabwe":-
- > <http://www.tmeg.com/artifacts/zimbabwe/zimbabwe.htm>
- > This unimpressive pile of rubble is frequently trotted out as an

example

- > of sub-Saharan technological excellence. It's no such thing. For one
- > thing, it is crude and shoddy compared to north European architecture of
- > the same era (1200 - 1500 CE). Compare it to the contemporary Notre Dame
- > of Chartres, for example:
- > http://www.bc.edu/bc_org/avp/cas/fnart/arch/gothic/chartre1.jpg
- > and note how the latter has not fallen down. Or compare it to Cologne
- > Cathedral:-
- > http://www.bc.edu/bc_org/avp/cas/fnart/arch/gothic/koln01.jpg
- > or even to Warwick Castle:-
- > <http://www.warwick-castle.co.uk/castle/exploring.asp>
- > then go back and have another look at "Great" Zimbabwe. Makes you roar
- > with laughter, doesn't it? Is that the best they could do? While others
- > were building towers to the sky, Africans had just about made it to
- > dry-stone walling. What a pile of laughable junk. And even then, it
- > wasn't their idea. By the time it was built Chinese and Arab traders -
- > great builders, both - were in Zimbabwe, as relics found there prove. So
- > as with Egypt we have Africans in contact with non-Africans miraculously
- > making technological progress, while elsewhere in Africa there was no
- > contact and no progress. Go figure.
- >
- > My own hunch is that either Arabs built it or that it represents an
- > example of indigenous African bling-bling in action. Just as "Emperor"
- > Bokassa built a copy of St Peter's in the middle of Africa, bankrupting
- > his country to do it, so too did some ancient kleptocrat spend the
- > proceeds of selling his people as slaves on some huge and futile
- > complex. It serves no purpose and is so poorly sited it was abandoned
- > within a few hundred years.
- >
- > I shall await your response and don't forget to include verifiable
- > statistics and links to support your claims or to counter the
- > information above.
- > Tom Shelly, White God>>

| 8027|2003-06-06 17:49:27|alberto34482@yahoo.com|Re: Here is some amunition to blow hion out of the water|

"<<http://www.geocities.com/Hollywood/Academy/3308/ancient.html>> and

let's

not forget the Sumerians. Their neighbours may have invented agriculture

- essential for founding cities - but the Sumerians may have arisen as early as 6000BCE. They are credited with inventing astronomy, astrology, standard weights and measures, and a base 6 counting system still evident in our use of 60-minute hours and 360-degree circles. And, of course, they were certainly around in Mesopotamia -

. We

know the Egyptians from their writings, and writing was invented by the

Sumerian Caucasians of the Middle East. "

Wrong,evidence suggests that writting might have came from Egypt not Sumeria.

http://news.bbc.co.uk/hi/english/sci/tech/newsid_235000/235724.stm

| 8028|2003-06-06 17:51:08|osirica|Re: I Need Some Help.... Ammo!| these migrants

> started to *retrace* their steps:-

> <http://www.nature.com/nsu/020304/020304-7.html> so that it is pretty

> clear that there was a relatively recent move back into Africa - by

> Asians. There is thus no reason to insist that because Egypt was

near

> sub-Saharan Africa, it was mostly populated, 5,000 years ago, by

> contemporary sub-Saharan Africans.

The Badarians, the Nubians, the Taramsans, and the other founding groups of Egypt did not come from the Northeast. They came from the southwest. We have sealed that issue eons ago. This white guy is a johnny come lately..or a layman come dumbly

| 8029|2003-06-06 17:59:52|osirica|Help is on the way |

<http://www.arabicnews.com/ansub/Daily/Day/000415/2000041550.html>

Ancient Egyptians living in the WESTERN Sahara. SOUTHWEST of EGYPT. Read the article.

Egyptian calendar invented in 4241BC

http://www.saxakali.com/COLOR_ASP/egyptian.htm
<http://www.inkemetic.org/Library/calnfest.htm>

--- In Ta_Seti@yahoo.com, "osirica" wrote:

> these migrants

> > started to *retrace* their steps:-

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| 8030|2003-06-06 18:09:47|alberto34482@yahoo.com|The Sub Saharan myth |

Why distinguish Saharans from "sub Saharans",when many Sub Saharan people trace their origins to the Sahara region.

The archeologist John Sutton had proposed a pre-desert Aquatic civilization of Middle Africa, composed of settled communities of fishing people along the then fertile water course of what is now the Sahel region, but the basic fact on which his argument was based have generally been accepted.

It's known that there were people in the Sahara genetically close to the people known inhabiting Sub Sahara Africa "who were dependent upon fishing and on gathering wild sorghum. Among other things these people developed a distinctive pottery recognizable by a dotted wavy line" patterning. Digs in the central Sahara site of Amenkni dating about 6000 BC yielded up evidence

Pg 258-259

Marq Devillers Into Africa

| 8031|2003-06-06 18:11:21|osirica|More help - The Sumerians were not Caucasian, nor Indo-euro.

The white guy asks:

Why did Egyptian civilisation just happen to arise based on exactly the same technologies as the Sumerians? Why is it that Africans only advance when they are in a position to benefit from Caucasian intellectual input?

The Osirica reply:

Why do you call the Sumerians "Caucasian"? The oldest Sumerian writing system is NOT from an Indo-European OR Semetic language groups. We know the earliest Sumerians were an Equatorial group, and not Aryan.

<http://www.crystalinks.com/sumerlanguage.html>

Why do you also attribute the technologies as the same as people in the north, yet say "why didn't the Egyptian technology spread northward"? It's been shown that the writing systems of both empires are around the same time. Yet they were developed entirely differently. BUT the first empire was in Egypt, not Sumeria. Sumeria, was city states, (Elam, Sumer, Akkad) and it wasn't until Akkad (around the 4th dynasty of Egypt) did we have a Mesopotamian Empire.

<http://www.friesian.com/notes/oldking.htm>

My whole theory into the Sumerian Egyptian connection was derived from this fact, that the Sumerians (the first ones) were not Indo-European or Semetic speakers. I do (as your white enemy) believe the original sumerians and Egyptians were in contact and traded and one influenced the other. But Neither was white!

--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:

>

> Ta Seti members,

>

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> it into missiles"!

>

> Thanks in advance,

>

> IMJ

>

> =====

>

> < > Group:

> alt.flame.niggers,soc.culture.african.american Subject: Re:

> niggers were Nubians? NOT! Date: Wed, Jun 4, 2003, 6:42am (EDT-3)

> Organization: AFN's Most Hated Racist, 2002 & 2003

> No one is denying the Ice Age, I never did.

> Stop running from the real debate and let's continue:

> A common tactic is to try to link the general out-of-Africa migration

> hypothesis with the rise of Egypt as though they were almost

> contemporaneous events. Two points.

> One, it's just a fashionable hypothesis, which is incompletely supported

- > and which conflicts with other evidence. For instance:-
- > http://www.discover.com/aug_02/featafrica.html
- > argues that there are substantial problems with this Afrocentric view.
- > Not least of these is that there were modern humans living in Australia
- > 30,000 years ago whose remains, awkwardly for the OOAfrocentrists, don't
- > actually have any African mtDNA. Scientists have a habit of discussing,
- > and journalists a habit of reporting, the current hypothesis as though
- > it were concrete fact. The only concrete fact is that whatever we think
- > we know today will very likely be found to be laughably wrong within our
- > lifetimes, or soon after. We no longer believe in phlogiston, the 4
- > humours, or the ether, for example. So much for Afrocentrism.
- >
- > Leaving that aside, we get to the second point. Let's assume - for
- > argument's sake - that the last of these migratory waves did start
- > 120,000 years ago. If so, it passed through Egypt 90,000 years ago:-
- > <http://www.handprint.com/LS/ANC/disp.html>
- > which is about *85,000 years* before anything resembling civilisation
- > appeared there. The migration continued at about 1/8 of a mile a year
- > until it reached the Bering Strait 14,000-odd years ago. By this time
- > there were certainly 3 separate major races in existence, because if
- > there hadn't been they couldn't have survived the very different
- > climates.
- >
- > Why do I labour this point? Because of what happened next: back when
- > Eugene thinks nothing much was happening in Eurasia, these migrants
- > started to *retrace* their steps:-
- > <http://www.nature.com/nsu/020304/020304-7.html> so that it is pretty
- > clear that there was a relatively recent move back into Africa - by
- > Asians. There is thus no reason to insist that because Egypt was near
- > sub-Saharan Africa, it was mostly populated, 5,000 years ago, by
- > contemporary sub-Saharan Africans. And in a contest over land between
- > modernish Asians and sub-Saharan Africans, who would you take to win
- > out?

>

> I think we know the answer to that, and that's without looking at the

> remarkably Asiatic features of a number of Egyptian sarcophagi. But we

> don't have to guess who was more advanced. We can look at the

> archaeology. The earliest known cities are in north-eastern Pakistan, in

> the eastern extremity of the modern Middle East.

> Damascus may have been established as early as 8000BCE:

> <http://www.syria.arabicnet.com/damas.asp> Mehrgarh was established in

> 7000BCE:-

> <http://www.geocities.com/Hollywood/Academy/3308/ancient.html> and let's

> not forget the Sumerians. Their neighbours may have invented agriculture

> - essential for founding cities - but the Sumerians may have arisen as

> early as 6000BCE. They are credited with inventing astronomy, astrology,

> standard weights and measures, and a base 6 counting system still

> evident in our use of 60-minute hours and 360-degree circles. And, of

> course, they were certainly around in Mesopotamia - next door to Egypt -

> from 3300BCE or so; that is, in time to spread civilisation to Egypt. We

> know the Egyptians from their writings, and writing was invented by the

> Sumerian Caucasians of the Middle East.

>

> Thus, it fits the dates and the facts to postulate that any sub-Saharan

> inhabitants of Egypt, if not displaced by an early wave of returning

> Asian migrants 50,000 years or so ago, were displaced and / or civilised

> by the influence of Sumerian civilisation. The idea that they separately

> invented their own is far-fetched, because it requires the creative

> intellect to have come from the south and to have spread in only one

> direction. If there had been a genuine and spontaneous outbreak of

> civilisation and technology from that direction, why did it spread only

> north? Why did Egyptian civilisation just happen to arise based on

> exactly the same technologies as the Sumerians? Why is it that

Africans

- > only advance when they are in a position to benefit from Caucasian
- > intellectual input?

- >

- > Much of the other evidence is just as flimsy. The linguistic evidence is

- > often trotted out, as though the ancestry of the language in use must

- > unerringly reflect the ancestry of the populace culture. You don't have

- > to look far to find the flaws in that. The Romans spoke Latin, but Greek

- > was more widely spoken in the Roman Empire than Latin. The Normans ruled

- > England from 1066 and spoke a different language to that of their

- > English subjects. Diplomacy was conducted mostly in French until modern

- > times. So what? It proves nothing.

- > The existence of imposing structures in Egypt also doesn't prove that

- > the indigenous culture contributed much intellectually to them.

There

- > are Roman amphitheatres in Libya, France, Spain, and England; all built

- > by Romans, not locals. None of them proves that the inhabitants of

- > imperial Rome were (for example) ethnically Libyan, either.

- >

- > Finally, let's look at "Great Zimbabwe":-

- > <http://www.tmeg.com/artifacts/zimbabwe/zimbabwe.htm>

- > This unimpressive pile of rubble is frequently trotted out as an example

- > of sub-Saharan technological excellence. It's no such thing. For one

- > thing, it is crude and shoddy compared to north European architecture of

- > the same era (1200 - 1500 CE). Compare it to the contemporary Notre Dame

- > of Chartres, for example:

- > http://www.bc.edu/bc_org/avp/cas/fnart/arch/gothic/chartre1.jpg

- > and note how the latter has not fallen down. Or compare it to Cologne

- > Cathedral:-

- > http://www.bc.edu/bc_org/avp/cas/fnart/arch/gothic/koln01.jpg

- > or even to Warwick Castle:-

- > <http://www.warwick-castle.co.uk/castle/exploring.asp>

- > then go back and have another look at "Great" Zimbabwe. Makes you roar

> with laughter, doesn't it? Is that the best they could do? While others

> were building towers to the sky, Africans had just about made it to

> dry-stone walling. What a pile of laughable junk. And even then, it

> wasn't their idea. By the time it was built Chinese and Arab traders -

> great builders, both - were in Zimbabwe, as relics found there prove. So

> as with Egypt we have Africans in contact with non-Africans miraculously

> making technological progress, while elsewhere in Africa there was no

> contact and no progress. Go figure.

>

> My own hunch is that either Arabs built it or that it represents an

> example of indigenous African bling-bling in action. Just as "Emperor"

> Bokassa built a copy of St Peter's in the middle of Africa, bankrupting

> his country to do it, so too did some ancient kleptocrat spend the

> proceeds of selling his people as slaves on some huge and futile

> complex. It serves no purpose and is so poorly sited it was abandoned

> within a few hundred years.

>

> I shall await your response and don't forget to include verifiable

> statistics and links to support your claims or to counter the

> information above.

> Tom Shelly, White God>>

| 8032|2003-06-06 18:12:12|osirica|Re: The Sub Saharan myth - the Equatorial fact|

The answer to this is to call them both Equatorial people.

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

> Why distinguish Saharans from "sub Saharans", when many Sub Saharan

> people trace their origins to the Sahara region.

>

>

> The archeologist John Sutton had proposed a pre-desert Aquatic

> civilization of Middle Africa, composed of settled communities of

> fishing people along the then fertile water course of what is now

> the Sahel region, but the basic fact on which his argument was based

> have generally been accepted.

>

> It's known that there were people in the Sahara genetically close

> to the people know inhabiting Sub Sahara Africa"who were dependent
> upon fishing and on gathering wild sorghum. Among other things
these
> people developed a distinctive pottery recognizable by a dotted wavy
> line" patterning.Digs in the central sahara site of Amenkni dating
> about 6000 BC yeilded up evidence
>
>
> Pg 258-259
>
> Marq Devillers Into Africa
| 8033|2003-06-06 18:55:30|Bruno Matt|Re: I saw some Black people in Egypt!!!
I would say that she looks like a "black woman"to us, because the big eyes, distinctive lips, and
yellow complexion resembles a light-skinned African-American woman.

osirica wrote:

Look closely at this one. She had a "small" nose and "thin" lips...
why oh why did she have that Black woman's face... hmmmmm maybe
because she WAS?
<http://www.osirisnet.net/tombes/nobles/mena/photo/menna38.jpg>

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| 8034|2003-06-06 19:37:27|alberto34482@yahoo.com|Re: I saw some Black people in Egypt!!!
--- In [Ta Seti@yahoogroups.com](#), Bruno Matt wrote:

> I would say that she looks like a "black woman" to us, because the

big eyes, distinctive lips, and yellow complexion resembles a light-
skinned African-American woman.

>

> osirica wrote:Look closely at this one. She had

a "small" nose and "thin" lips...

> why oh why did she have that Black woman's face... hmmmmm maybe

> because she WAS?

> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna38.jpg>

>

>

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>
>
> -----
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"I would say that she looks like a "black woman" to us, because the big eyes, distinctive lips, and yellow complexion resembles a light-skinned African-American woman."

Bruno,the Kemetians used Yellow as a symbolic pigment,while we find there there are similar tombs in Meroeie Northern Sudan which show women with yellow pigment. You can also see 25th dyansty women that are painted with yellowish tone as well.

| 8035|2003-06-06 19:43:57|Alex Derrick|Re: I saw some Black people in Egypt!!!

--- In Ta_Seti@yahoogroups.com, "M. Washington" wrote:

> They came from the southern part of Africa - part of its
> physiognomical diversity and culturally one with Africa of greatest
> antiquity. I am still of the mind that the almond eye is ultimately
> from the San and when seeing the almond eye, we are seeing people
> whose genetic roots go back to the San.

There were bushmen (lack of better name) who lived in Kmt prior to the Dynastic Period.

"Among the earliest Egyptians, however, traces had been found of 'Bushmen,' some of whose characteristics were modified as a result of their becoming acclimatized to Mediterranean ecological conditions. Even today, there were vestiges of this 'Bushman' type in the population of Egypt."

1990, _Ancient Civilizations of Africa, Gen Hist of Africa Vol 2._

pg. 39

I think the Battlefield palette is a example of these people.
Based upon stature and body plan.

http://highculture.8m.com/Files/blue_crown/battlefield.jpg

Steatopygic figures can also be found during this period and earlier.

>Look at Noemi Campbell. She is nearly your typical
>ancient Egyptian beauty.

Did you mean to say Iman? She does have fine features. But, she is
not your typical Egyptian beauty.

Iman, is a good representation of the narrow featured women that the
western world selectively highlites in their publications!

Alex Derrick

| 8036|2003-06-06 20:17:20|osirica|Re: I saw some Black people in Egypt!!!
Perhaps, I cannot say why myself. But I can see that this woman is
not a semite.

--- In Ta_Seti@yahoogroups.com, Bruno Matt wrote:

> I would say that she looks like a "black woman" to us, because the
big eyes, distinctive lips, and yellow complexion resembles a light-
skinned African-American woman.

>

> osirica wrote:Look closely at this one. She had
a "small" nose and "thin" lips...

> why oh why did she have that Black woman's face... hmmmmm maybe

> because she WAS?

> <http://www.osirisnet.net/tombes/nobles/mena/photo/menna38.jpg>

>

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> -----

> Do you Yahoo!?
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| 8037|2003-06-06 20:19:12|alberto34482@yahoo.com|Re: I saw some Black people in Egypt!!!
--- In Ta_Seti@yahoogroups.com, "Alex Derrick"

wrote:

> --- In Ta_Seti@yahoogroups.com, "M. Washington" wrote:
> > They came from the southern part of Africa - part of its
> > physiognomical diversity and culturally one with Africa of

greatest

> > antiquity. I am still of the mind that the almond eye is

ultimately

> > from the San and when seeing the almond eye, we are seeing people
> > whose genetic roots go back to the San.
>
> There were bushmen (lack of better name) who lived in Kmt prior to
> the Dynastic Period.
>
> "Among the earliest Egyptians, however, traces had been found
> of 'Bushmen,' some of whose characteristics were modified as a

result

> of their becoming acclimatized to Mediterranean ecological
> conditions. Even today, there were vestiges of this 'Bushman' type
> in the population of Egypt."

>

> 1990, _Ancient Civilizations of Africa, Gen Hist of Africa Vol 2._
> pg. 39

>

> I think the Battlefield palette is a example of these people.

> Based upon stature and body plan.

> http://highculture.8m.com/Files/blue_crown/battlefield.jpg

>

> Steatopygic figures can also be found during this period and

earlier.

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> > Look at Noemi Campbell. She is nearly your typical

> > ancient Egyptian beauty.

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is

> not your typical Egyptian beauty.

> Iman, is a good representation of the narrow featured women that

the

> western world selectively highlights in their publications!

>

> Alex Derrick

"Did you mean to say Iman? She does have fine features. But, she is not your typical Egyptian beauty."

What do you mean by this? What is the typical Egyptian beauty?
| 8041|2003-06-06 20:51:11|osirica|Please no attacks on Katherine |
Please refrain from engaging in personal attacks on the honorable Katherine Griffs-Greenburg. Her level headed and balanced viewpoints in Egyptology are always vindicated by her professional accomplishments. She is a professor of a reputable university. She runs a very professional looking consulting firm on the web. She has consistently shown her desire to focus on a fair and accurate viewpoint on Egypt. She has shown her unbiased approach by citing that there are blonde haired Egyptians, she has empathized that the boundary of the 1st Cataract kept the Nubians at bay and prevented Upper Egypt from being an Equatorial (or Black) civilization, she has pointed out that most of the representations of Egyptians that had kinky hair were probably wigs (even those who are outside working), most of the dark skin was simply symbolic representation and tanning. She has been a strong supporter of the fact that the Ramesses tomb does not portray the Egyptian and the Nubian in the same manner, and that the German representations were actually mistakes. She does not want us to think that the Egyptians had the look and feel and essence of Black people. They were just dark skinned semites... that's all. Maybe slaves, but that's it. And the 25th dynasty which were just some foreigners that in their naivete' and unsophisticated understanding of Egypt, just copied and followed the rules of the Egyptian structure when they ruled.

Although overwhelming evidence to the contrary shows that she was wrong on these claims, and although Sennedjem, Menna, Khafre, the 18th dynasty, the 14th dynasty, the non-combative expeditions to Punt, and the Nubian origins of the Egyptian civilization, totally destroy her unbiased position...that does not deter the fact that she is still right, because she is a calm, rational, confident, and very articulate scholar who does an excellent job of citing the appropriate references (whether or not they are third hand is irrelevant). You understand that there are thousands more Egyptian artifacts that we have not seen that are probably white, and that are buried somewhere waiting to be found.

But most importantly, she has been very balanced and unbiased by actually NOT acknowledging many points that pointed to proof to Black Egypt.

And please...remember. Just because she posts email in a newsgroup, that does not give any of you the right to send her email.

David VeLar-Gaskill (My name is more elaborate than hers)
Slaker Graduate at UofM
No outstanding credentials
Hates putting references at the end of his email ESpecially in the correct bibliographical format.
Always comes through in the clutch.

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
> --- In Ta_Seti@yahoogroups.com, "Alex Derrick"
> wrote:
>> --- In Ta_Seti@yahoogroups.com, "M. Washington" wrote:
>>> They came from the southern part of Africa - part of its
>>> physiognomical diversity and culturally one with Africa of
> greatest
>>> antiquity. I am still of the mind that the almond eye is
> ultimately
>>> from the San and when seeing the almond eye, we are seeing
people
>>> whose genetic roots go back to the San.
>>
>> There were bushmen (lack of better name) who lived in Kmt prior
to
>> the Dynastic Period.
>>
>> "Among the earliest Egyptians, however, traces had been found
>> of 'Bushmen,' some of whose characteristics were modified as a
> result
>> of their becoming acclimatized to Mediterranean ecological
>> conditions. Even today, there were vestiges of this 'Bushman'
type
>> in the population of Egypt."
>>
>> 1990, _Ancient Civilizations of Africa, Gen Hist of Africa Vol
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>> pg. 39
>>
>> I think the Battlefield palette is a example of these people.
>> Based upon stature and body plan.

> > http://highculture.8m.com/Files/blue_crown/battlefield.jpg
> >
> > Steatopygic figures can also be found during this period and
> earlier.
> >
> > > Look at Noemi Campbell. She is nearly your typical
> > > ancient Egyptian beauty.
> > Did you mean to say Iman? She does have fine features. But, she
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> > not your typical Egyptian beauty.
> > Iman, is a good representation of the narrow featured women that
> the
> > western world selectively highlights in their publications!
> >
> > Alex Derrick
>
>
> "Did you mean to say Iman? She does have fine features. But, she
is
> not your typical Egyptian beauty."
>
> What do you mean by this? What is the typical Egyptian beauty?
| 8042|2003-06-06 20:59:48|Paul Kekai Manansala|Re: I saw some Black people in Egypt!!!
--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
> --- In Ta_Seti@yahoogroups.com, "Alex Derrick"
> wrote:

>
> "Did you mean to say Iman? She does have fine features. But, she
is
> not your typical Egyptian beauty."
>
> What do you mean by this? What is the typical Egyptian beauty?

Alberto, do you have any examples of a typical Egyptian beauty?

Regards,
Paul Kekai Manansala
| 8043|2003-06-06 21:02:39|M. Washington|I saw some Black people in Egypt!!!
[Marc's reply here \(**\)](#)

--- In Ta_Seti@yahoogroups.com, "M. Washington"
wrote:
> [Marc wrote](#): They came from the southern part of Africa

- part of its
> physiognomical diversity and culturally one with
Africa of greatest
> antiquity. I am still of the mind that the almond
eye is ultimately
> from the San and when seeing the almond eye, we are
seeing people
> whose genetic roots go back to the San.

Alex replies: There were bushmen (lack of better name) who
lived in Kmt prior to
the Dynastic Period.

"Among the earliest Egyptians, however, traces had
been found
of 'Bushmen,' some of whose characteristics were
modified as a result
of their becoming acclimatized to Mediterranean
ecological
conditions. Even today, there were vestiges of this
'Bushman' type
in the population of Egypt."

1990, _Ancient Civilizations of Africa, Gen Hist of
Africa Vol 2._
pg. 39

(**) When I have more time, I will give the
documentation. Something I intend to do. But, yes,
the writer must be correct. In addition: (1) The basenji
hound used by the San near 5000 BC was used later
by the pharaohs of Egypt; (2) the same hat worn by
the pharaohs of lower Egypt were found in rock art
from Egypt to South Africa along the route taken by
the San following the Bantu agricultural expansion; (3)
The San moon god went by the name which was the
phonetic equivalent of Thoth; (4) the same sheep
raised by the Egyptian were raised by the San and
found in rock art as well along their route south; (5)
Massey makes the point that the Egyptians trace their
ancestry back to Punt and the god Bes. There are
more significant points regarding a "Pygmy" Negrito
base of the Egyptians - a base seemingly shared
equally with the San, but I'd rather wait until I have the
time to do a more thorough treatment. I don't disagree
with the point made by the person you quote. (end)

I think the Battlefield palette is a example of these
people.

Based upon stature and body plan.

http://highculture.8m.com/Files/blue_crown/battlefield.jpg

(**)I tend to agree. I've been thrown off somewhat as to exactly who I feel comfortable, looking at the faces, as to just who the people in the Battlefield palette are. It is certain that there was a huge Negrito population in the Nubia area. Well. At one time, the human race was almost exclusively San and Negrito so at one point (the basal Egyptians emerging from them) those people who would become the Egyptians of predynastic Egypt were wholly San and Negrito. To get back to your point, I tend to agree that those people had "Pygmy" heritage a generation or two back. (end)

Steatopygic figures can also be found during this period and earlier.

>Look at Noemi Campbell. She is nearly your typical
>ancient Egyptian beauty.

Did you mean to say Iman? She does have fine features. But, she is not your typical Egyptian beauty.

Iman, is a good representation of the narrow featured women that the western world selectively highlights in their publications!

Alex Derrick

(**)About Noemi Campbell, you understand the point. Her type in Egyptian art is very common as in Osiris's post last night. Here are a few links from his post:

<http://www.osirisnet.net/tombes/nobles/mena/photo/menna33.jpg>

<http://www.osirisnet.net/tombes/nobles/neba/photo/neba40.jpg>

<http://www.osirisnet.net/tombes/nobles/mena/photo/menna61.jpg>

There are many more. We may have a problem with definition. To me, those women in the pictures are Noemi Campbell types. You may consider them to be other. And that could be why you say that type is not typical. To me, this type is common in Egyptian art. And this almond-eyed feature which is African adds all the almond-eyed people normally classified in some grey area as being African as Northeast Africa is populated with such angels. Actually, I am in the

midst this hour of putting together a small collection of
present-day Northeast Africans for my reply to IMJ.
Marc
end

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| 8044|2003-06-06 21:12:07|alberto34482@yahoo.com|Re: I saw some Black people in Egypt!!!

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

>> --- In Ta_Seti@yahoogroups.com, "Alex Derrick"

>> wrote:

>

>

>>

>> "Did you mean to say Iman? She does have fine features. But, she
> is

>> not your typical Egyptian beauty."

>>

>> What do you mean by this? What is the typical Egyptian beauty?

>

> Alberto, do you have any examples of a typical Egyptian beauty?

>

> Regards,

> Paul Kekai Manansala

Alberto, do you have any examples of a typical Egyptian beauty?"

I was asking Alex Derrick to define a typical Egyptian beauty.

"

| 8045|2003-06-06 21:23:10|Loring Edward|Re: Ed,khawaga is an Egyptian term for foreginers
you mean you neve|

The term that I hear is 'farengi' (Volksetymologien: foreign, fran_誓s, fran/engl)

EL

----- Original Message -----

From: alberto34482@yahoo.com

To: Ta_Seti@yahoogroups.com

Sent: Thursday, June 05, 2003 2:40 PM

Subject: [Ta_Seti] Ed,khawaga is an Egyptian term for foreginers you mean you never heard it

--- In Ta_Seti@yahoogroups.com, "Loring Edward" <gnosarch@b...> wrote:

> Sorry, Alberto, I've been called a lot of things between **** and

####, but must admit complete ignorance of Equatorial African languages. While there I always got by with my bad French.

Actually,

I like speaking French with Africans, because they do not laugh at my

American accent.

>

> E.

> ----- Original Message -----

> From: alberto34482@y...

> To: Ta_Seti@yahoogroups.com

> Sent: Thursday, June 05, 2003 9:43 AM

> Subject: [Ta_Seti] Hey Ed, Have you ever been called a Khawaga ??

>

>

> ??

>

>

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The word is Arabic Ed.

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| 8046|2003-06-06 21:26:15|alberto34482@yahoo.com|Re: Ed,khawaga is an Egyptian term for foreginers you mean you neve|

"The term that I hear is 'farengi' (Volksetymologien: foreign, fran_誓s, fran/engl)"

We call white people that in Egypt,Ed. We often walk up to tourist for no reason and call them that. You are aware that I am Saeedi right.

Khwaga is another term we use for foreginers.

Of course I am sure you have heard Lower Egyptian crack fun at us,but I donot care.

| 8047|2003-06-06 21:33:16|alberto34482@yahoo.com|Re: Please no attacks on Katherine|
" being an Equatorial (or Black) civilization, she has pointed out that most of the representations of Egyptians that had kinky hair were probably wigs (even those who are outside working)"

What about Modern Day Egyptians with kinky hair? Are these people foreginers in their own country? Even Frank Yurco will admit that Egyptian hair ranges in texture from Wavy to Kinky.

)

Finally, the posters have lurched into the truth on the issue of who the ancient Egyptians were. Yes, Upper Egyptians, Copts and Muslims alike are dark complexioned, and their hair varies from wavy to kinky. Certainly, in the ante-bellum American South, they would have been classed with the other Africans who were enslaved. That ante-bellum southern image is still common in the United States, where if you have any African ancestors you are classed as "b;ack". Yet, how screwed up the Americans are is evident by how the census bureau deals with Egyptians who migrate to the United States. They are classed as "white" no matter how brown they appear!!!

Most sincerely, Frank J. Yurco University of Chicago -- Frank Joseph Yurco fjyurco@midway.uchicago.edu

Even Mr. Yurco is full of walking contradictions. The problem with Yurco is that both his children are bi-racial and he treatsd the Egyptians just like his children. He wants them to embrace both white and black side. Funny thing is his wife went to an Egyptian village and most of the people there though his wife was Egyptian.

| 8048|2003-06-06 21:33:49|osirica|Sumerian & Akkadian Clarifications. How this related to Egypt|

Aryans are alleged to be the originators of the SumERIAN culture.

Ok...fine. At this point I cannot confirm or deny this.

What did the Aryans look like? Were they blonde or very white looking Caucasoid types? I mean...hmmm...maybe if I look up the word Aryan, maybe that will give me a clue.

<http://www.sanibrite.ca/iran/>

Aryan means "Black haired". Hmmm ook... So um hmmm...I guess this kind of brings down slightly the Caucasian Indo-European level of the Aryan.... Surely the people of India and Persia speak highly of their Aryan ancestors... Hmm lets take a look

http://www.hindunet.org/hindu_history/ancient/aryan/aryan_vivekananda.html

Well wow, this is interesting, the Indian intellectual and educational system seems to be rejecting this White Aryan invasion that somehow herded the darker classes of people like a sheepherder. Heck maybe this is just one isolated link... Obviously everyone else in the western establishment doesn't follow this..do they?

<http://cghs.dade.k12.fl.us/holocaust/origins.htm>

http://www.hindunet.org/hindu_history/ancient/aryan/aryan_frawley.html

http://www.hindubooks.org/david_frawley/myth_aryan_invasion/

Wait a second... the Aryan myth was made up by colonialism? You mean like they made up that South Africa was uninhabited until the whites arrived?

So let me get this straight. The Aryans were not a strictly white Caucasoid group. They were (like semites) a name to associate to a variety of linguistically related people. But the Sumerian writing does not linguistically fall into an Indo-European or Semetic language family. There was no invasion, because there were not enough Aryans to organize an invasion. The Aryans themselves were not a distinct people, and probably there is no way to really determine their origin, since they were not a distinct group of people.

But of course the Sumerians must still be a solid untouched white people. I mean afterall these are the SumARYANS! Hmmm...lets find out...

<http://www.ancient-astronaut.com/origins.htm>

Hmmm seems that there is a problem here. The Sumerians, may have originated from partially people who came from the seas. Some speculate they came from India (The Black Harappans and other Black areas!) or um...hmmm... somewhere else along the Indian ocean... where white people are naught.

Um...gee...hmmm...This is like EXP from the Jimi Hendrix album.
| 8049|2003-06-06 21:36:00|osirica|Re: Please no attacks on Katherine|
Ask the Illustrious Katherine these questions. I would imagine those modern day Egyptians are recent immigrants from the south. By the way, don't go in circles here. We already know that the Ancient Egyptians are Black... why you saying "what about" anything? The main point is settled, there is no reason to ask "what about".

- > What about Modern Day Egyptians with kinky hair? Are these people
- > foreginers in their own country? Even Frank Yurco will admit that
- > Egyptian hair ranges in texture from Wavy to Kinky.
- >
- >
- >)
- > Finally, the posters have lurched into the truth on the issue of

who

- > the ancient Egyptians were. Yes, Upper Egyptians, Copts and Muslims
- > alike are dark complexioned, and their hair varies from wavy to
- > kinky. Certainly, in the ante-bellum American South, they would

have

- > been classed with the other Africans who were enslaved. That ante-
- > bellum southern image is still common in the United States, where

if

- > you have any African ancestors you are classed as "black". Yet, how
- > screwed up the Americans are is evident by how the census bureau
- > deals with Egyptians who migrate to the United States. They are
- > classed as "white" no matter how brown they appear!!!
- > Most sincerely, Frank J. Yurco University of Chicago -- Frank

Joseph

- > Yurco fjyurco@m...

>

>

- > Even Mr. Yurco is full of walking contradictions. The problem with
- > Yurco is that both his children are bi-racial and he treatsd the

> Egyptians just like his children. He wants them to embrace both

white

> and black side. Funny thing is his wife went to an Egyptian village

> and most of the people there thought his wife was Egyptian.

| 8050|2003-06-06 21:36:34|osirica|Re: I saw some Black people in Egypt!!!

Iman is not Egyptian, so why even go into this discourse?

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

> > --- In Ta_Seti@yahoogroups.com, "Alex Derrick"

> > wrote:

>

>

> >

> > "Did you mean to say Iman? She does have fine features. But, she

> is

> > not your typical Egyptian beauty."

> >

> > What do you mean by this? What is the typical Egyptian beauty?

>

> Alberto, do you have any examples of a typical Egyptian beauty?

>

> Regards,

> Paul Kekai Manansala

| 8051|2003-06-06 21:40:36|osirica|Examples of Beautiful Egyptian Women|

http://kcm.co.kr/egypt/nubian/pictures/Young_women_standing_copy_.jpg

<http://kcm.co.kr/egypt/nubian/wedding.html>

In the clutch!

| 8052|2003-06-06 21:48:28|osirica|Re: Examples of Beautiful Egyptian Women|

http://www.4egypt.info/images/nubian_woman.gif

<http://www.jhuccp.org/training/Workshop/AdvancesPhotosReports/Images/CurrentPhotos/Untitled-27copy.jpg>

http://www.tropix.co.uk/region_files/egypt.htm

http://www.jhuccp.org/mmc/db_images/photoshare/48-26.JPG--- In
Ta_Seti@yahoogroups.com, "osirica" wrote:

>

http://kcm.co.kr/egypt/nubian/pictures/Young_women_standing_copy_.jpg

>

> <http://kcm.co.kr/egypt/nubian/wedding.html>

>

> In the clutch!

| 8053|2003-06-06 23:06:48|alberto34482@yahoo.com|Those people are Nubians not Egyptians |
Those people you posted were Nubians not Egyptians.

Do you relize that Nubians will not intermarry with us. Nubians will
only intermarry with other Nubians.

| 8054|2003-06-06 23:09:23|alberto34482@yahoo.com|Re: Please no attacks on Katherine|
.". By the

way, don't go in circles here. We already know that the Ancient
Egyptians are Black... why you saying "what about" anything? The main
point is settled, there is no reason to ask "what about".

I think by know we can confrim that Upper Egyptians are black. I
dislike the way many of the people of this group views Modern day
Egyptians as foreginers in their own land.

| 8055|2003-06-06 23:11:43|Alex Derrick|The Myth of White/Yellow Women (was I saw some
Black people in Egyp|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

Bruno,the Kemetians used Yellow as a symbolic pigament,while we find
there there are similar tombs in Meroeie Northern Sudan which show
women with yellow pigment. You can also see 25th dyansty women that
are painted with yellowish tone as well.

Alberto, this is generalized information based in Eurocentric
ideaology. The primary evidence speaks differently!

The artists of Kmt and Meroe painted women a variety of skin colors
during all periods. Any other statement is false. Egyptologist,
have developed the white skin hypethisis, and reinforced it by and
presenting selective artifacts in their publications.

Zahi Hawass, blatantly misrepresents African history in his recent
publications, _Silent Images. Women in Pharaonic Egypt,_ 2000. He
states,

"Although the conventions of Egyptian art were formed during the
Archiac Period and endured for the next three thousand years, there
are recognizable modifications over such as long time. Certain
traditions persisted, however throughout most of the historic
period.... [The] distinction between the active, outward life of men
and the quiter, house-oriented existence of women is maintained by
the conventions of depicting women's skin a pale yellow. Male
figures are usually shown a deep red-brown." Hawass, p191.

Once again Hawass is promoting false information regarding the Ancient Africans in Kmt! There were great African women occupying ALL stations of life in Kmt during ALL periods. Doctors, priests, singers, dancers, queens, regnant queens, and even the male position of King was occupied by a woman. These mighty women were painted a variety of colors, including _jet black._

Many statues have been denatured in modern time to show a red man with a woman whose paint is completely stripped (white). These images give the false impression that Kmt was white or racially mixed. This view conforms to the Europeans white-skinned egyptian mythology.

The eurocentric myth operates in several ways:

- 1) Yellow skin is an actual representation of pale yellow or white skinned women. The men are darker because they work in the sun. They too are white.
- 2) Discredits the ancient artists ability to depict reality.
- 3) The so-called "house-oriented existence" perpetuates the European and Arab world view of female inequality. Women have always occupied high positions in Africans social structures, Kmt is no exception.
- 4) Egyptologist can use or misuse color to suit their ideology.

See: http://groups.yahoo.com/group/Ta_Seti/message/5271

Here is short list of artifacts that shows women could be painted all different colors during all periods.

Pre-dynastic

=====

Clay dancing dolls [Faded red Skin]
Brooklyn Museum, Naqada period.

Old Kingdom

=====

Statue of woman straining beer [Faded red-brown]
She is labeled servant @ Egyptian Museum because she is not yellow!
Egyptian Museum, Cairo

Hathor-nefer-hotep, 3rd Dynasty. [Brown]
Egyptian Museum, Cairo, CG 1386

Neferi, Fourth Dynasty [Brown]
Western Cemetery, Giza

Middle Kingdom

=====

11th Dynasty Model of a Weaving Workshop [10 Brown skin women]
Metropolitan Museum of Art Excavations.

New Kingdom

=====

Ebony head of Queen Tiye [Brown]
Ägyptisches Museum, Berlin.

Two Young Princesses sitting on cushions. [Red-brown]
Wall painting from Amarna. Ashmolean Museum, Oxford.

Queen Nefertari [faded Red-brown]
Valley of the Queens, Western Thebes.

Once again, I suggest we(ta_seti) undertake a color study so we can gather the proper evidence to crush this Eurocentric myth. We can learn how the ancient African artists depicted themselves. And we can teach this to others. The results will dismantle most of our opposition.

Sources:

2000. Hawass, Z. _Silent Images, Women in Pharaonic Egypt_.
1999. _Egyptian Art In The Age of the Pyramids_. Met. Museum of Art.
1999. Tiradritti, F(ed). _Egyptian Treasures, from the Egyptian Museum in Cairo_.

Have a safe weekend

Alex Derrick

| 8056|2003-06-06 23:14:10|Alex Derrick|Re: I saw some Black people in Egypt!!!
--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
> "Did you mean to say Iman? She does have fine features. But, she

is not your typical Egyptian beauty."
> What do you mean by this? What is the typical Egyptian beauty?

Ask Marc Washington. I was quoting him.
| 8057|2003-06-06 23:17:58|Loring Edward|Re: Standard Terminology ...|

Hello Manu,

You propose a valuable scientific project with a socio-political(emotional) component. If we are to obtain meaningful/viable results, it is a real terminological challenge. The name of the game might be called "normalizing the Tower of Babel" for African anthropology both social and human. My interest in terminology stems from my being originally an English speaker who has lived and functioned for about 45 years in non-anglophone cultural contexts. My everyday working language is German. I have studied Ancient Greek (and speak Modern Greek), Sanskrit, Avestic, Old Persian, Modern Persian, Ancient Egyptian and Indo-European linguistic theory. I also speak French, some Russian and Italian and understand Spanish. I became involved in terminology professionally when I served as informatics scientist for the "Informatik Projekt der Basler Universitaets- sammlungen" (Basel's many Museums) of the Basel-State Ministry of Education (1991-93). Following that I engineered the computerization of the "Altaegyptisches Woerterbuch" of the Berlin-Brandenburg Academy of Sciences. Since 1997 I am a Fellow of the Center for Egyptological Studies of the Russian Academy of Sciences (CESRAS), Moscow, co-founder of the Russian Institute of Egyptology in Cairo (RIEC) and co-director of the Databank of Eastern European Egyptology of the Russian Academy of Sciences. I would like to take up the Ta_Seti African Terminology Project on a purely scientific basis. At the same time, I am sending copies of this mail to colleagues in Basel who are first-class unbiased professional scholars of African cultures, asking for their advice and, if their time allows, active participation.

Any terminology project is fraught with pitfalls. People love their own terms and would not part with them. There is also the 'standard' terminology as used in universities and in the scientific literature: this in many languages. Any term, no matter how erroneous or insulting, which appears in published literature has a certain validity. As I have mentioned in another context; the system knows no morality. Morality is a set of parametric operators, serving to guide application of the system. This is a side note, but a study of the terminology of racial defamation compiled by its target groups would bring that logos out into the open where it could be destroyed.

When designing a normalized terminology it is important not to forget that the primary purpose is to enable precise communication. You have made this point and it is a vital one. Any specialized terminology runs the risk of becoming 'esoteric', as is the case in Ancient Egyptian philology. Terms must be understandable for hearers/speakers/readers at every level of educational background.

During the Basel museum project mentioned above, discussions with the several directors and curators showed the difficulty of finding a consensus on correct terms. This led me to develop the 'synonym thesaurus' based on the concept of semantic equivalence; all equivalent terms are linked through a center; the center can be occupied by the term which the individual user wants to use for output; searching can be done using any equivalent term in any language.

The first step in a terminology project would be to define its scope and goal(s). Africa is a big place with an awesome number of cultures. The discussion of genetic material brings in a whole scientific discourse in the context of human anthropology. Although not being versed in that science, I assume that it has a standard terminology of its own.

The proposed thesaurus would contain both EMIC and ETIC terms. These words are standard terms in formal ethnology. EMIC means from inside a culture (native speakers); ETIC means terms used by persons outside a culture to describe it.

There you have a few of the first considerations. I believe that such a project can be realized and that it would have far-reaching value in this age of globalization (well, the first globalization did radiate out of Africa).

I have promised several times to distribute copies of GALEXYS, the database management system of CESRAS, but as the work is never done I haven't sent it out. I believe that this would help Ta_Seti members in formulating terminologies, so I will make the effort soon (I am now in the process of moving which means packing 120 cases of books etc).

Facit: this can be a significant project. Now let us define its scope and goal in the initial phase.

Ed Loring

----- Original Message -----

From: [Manu Ampim](#)

To: Ta_Seti@yahoogroups.com

Sent: Thursday, June 05, 2003 7:33 PM

Subject: [Ta_Seti] Standard Terminology ...

Ed Loring wrote:

<"Well, having been rapped a few times for using the word 'negroid' (which other members continue to use) and having made a plea for an accepted terminology in the area of racial definition long ago, I think that it is really time to set a standard. Personally I do not like '-oid' terms. The etymology of this adjectival ending is Greek '-oid-os /-e /on and it means 'having the nature of...'. It has a kind of eponymic feeling: calling something by another name." >

I agree 100%. There should be a standard set of agreed upon terminology within this group. Otherwise, there will continue to be a lack of communication and confusion, as is currently the case with the "Jericho" and "Question of Race in AE" threads.

The long list of non-defined terms used on this forum often prevents understanding and/or communication. There are certain terms used that are outrageous and offensive, and there are other terms that simply lack a common definition.

Ed, since you have experience in this area what would you suggest as the first couple steps in an effort to standardize the terminology?

Paul if this effort to create a "STANDARD TERMINOLOGY" for Ta-Seti is successful, then I suggest that you post it in the Ta-Seti files as a point of reference for current and future members.

Lastly, everyone that is willing should give input on the definition of the terms project.

We should keep in mind that language is a tool of communication based upon a common agreement and definition of words.

Advancing the work,

Manu Ampim

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| 8058|2003-06-06 23:34:38|Alex Derrick|Re: Please no attacks on Katherine|

--- In Ta_Seti@yahooogroups.com, alberto34482@y... wrote:

- > I think by know we can confrim that Upper Egyptians are black. I
- > dislike the way many of the people of this group views Modern day
- > Egyptians as foreginers in their own land.

Alberto. The people on this group are concerned with the African presence of Dynastic Kmt. There were other people who lived in Kmt. But they were not the majority like Egyptians (Zahi Hawass) and Eurocentrics promote.

Evidence suggests that lower Egypt was also Black. The Turks, Greeks, Romans, Malmuks, Persians, Iranians, etc. seem to have migrated to the area within the last 2,500 years.

If it means anything to you, I consider these mixed people Egyptians too. But they probably have some black ancestors they choose to

ignore.

Alex Derrick

| 8059|2003-06-06 23:42:23|Loring Edward|Re: Sumerian & Akkadian Clarifications. How this related to Egypt|

The Sumerians were not Aryans. Their language belongs to the agglutinative group, like Dravidians.
EL

----- Original Message -----

From: [osirica](#)

To: Ta_Seti@yahoogroups.com

Sent: Saturday, June 07, 2003 6:33 AM

Subject: [Ta_Seti] Sumerian & Akkadian Clarifications. How this related to Egypt

Aryans are alleged to be the originators of the SumERIAN culture.
Ok...fine. At this point I cannot confirm or deny this.

| 8060|2003-06-06 23:44:03|alberto34482@yahoo.com|The Dravidians were white || 8061|2003-06-06 23:45:49|alberto34482@yahoo.com|Alex,have yopu meet any Egyptians?|

????

| 8062|2003-06-06 23:51:15|Loring Edward|Re: Ed,khawaga is an Egyptian term for foreginers you mean you neve|

Attachments :

Well, in Egypt I am both a foreigner and a white, so the description fits and I have never taken it as being offensive. It's better than 'red-monkey' and as long as there is no stone-throwing its ok. I attach a recent picture of how I look

E.

----- Original Message -----

From: alberto34482@yahoo.com

To: Ta_Seti@yahoogroups.com

Sent: Saturday, June 07, 2003 6:26 AM

Subject: [Ta_Seti] Re: Ed,khawaga is an Egyptian term for foreginers you mean you never heard it

'The term that I hear is 'farenghi' (Volksetymologien: foreign, fran哲s, fran/engl)''

We call white people that in Egypt,Ed. We often walk up to tourist for no reason and call them that. You are aware that I am Saeedi right.

Khwaga is another term we use for foreginers.

Of course I am sure you have heard Lower Egyptian crack fun at us,but I donot care.

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| 8063|2003-06-07 00:36:11|sunniali73|East and west Africans are descended from Saharan peoples.|

Just some things to ponder here.. Hausas who are west Africans speak a Afro-asiatic language. Songhais who are also west Africans speak a Nilo-Saharan language. Are these two groups quite possibly the descendants of the original proto-Saharan people that migrated out?

| 8064|2003-06-07 00:54:07|Loring Edward|Re: The Dravidians were white|
Tell that to a Tamil...
EL

----- Original Message -----

From: alberto34482@yahoo.com

To: Ta_Seti@yahoogroups.com

Sent: Saturday, June 07, 2003 8:44 AM

Subject: [Ta_Seti] The Dravidians were white

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| 8065|2003-06-07 05:21:51|M. Washington|I saw some Black people in Egypt!!!|
[Marc's reply here \(**\)](#)

[Alberto](#) wrote:

> ''Did you mean to say Iman? She does
have fine features. But, she
is not your typical Egyptian beauty.''
> What do you mean by this? What is the
typical Egyptian beauty?

[Alex wrote:](#) Ask Marc Washington. I was
quoting him.

[\(**\) Seems like a little circus is going on here, Alberto.](#)

There always seems to be some kind of confusion,
some kind of trouble happening when I respond to
Alex. I said nothing about Iman. I had said Noemi was
your typical Egyptian beauty and Alex replied that she
wasn't and Iman was. Alberto, this has nothing to do
with you but I will surely not be writing more on this
issue.
Marc

.

| 8066|2003-06-07 05:38:35|M. Washington|Examples of Beautiful Egyptian Women|
Nice pictures below, Osirica. I'd meant to clarify to someone who said I presented your
pictures that you did. I will still get around to replying to that letter. The pictures below
are pretty nice. Your pictures two days ago were a total joy to see. They were the best
and most numerous I've ever seen in that category. At 2 in the morning and after along
day, I was really ready to hit the sack when I thought, "Aw. Check your mail before
going to bed." I saw your site and download them all as you never know how long things
will remain on the web and those pictures are really kind of a once in a lifetime
experience - as you can go through a whole life time and never see such pictures as
they. I'd never seen the like before.
Marc

-----Original Message-----

From: osirica [mailto:osirica@yahoo.com]

Sent: Friday, June 06, 2003 11:48 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Examples of Beautiful Egyptian Women

http://www.4egypt.info/images/nubian_woman.gif

<http://www.jhuccp.org/training/Workshop/AdvancesPhotosReports/Images/CurrentPhotos/Untitled-27copy.jpg>

http://www.tropix.co.uk/region_files/egypt.htm

http://www.jhuccp.org/mmc/db_images/photoshare/48-26.JPG--- In

Ta_Seti@yahoogroups.com, "osirica" wrote:

>

http://kcm.co.kr/egypt/nubian/pictures/Young_women_standing_copy.jpg

>

> <http://kcm.co.kr/egypt/nubian/wedding.html>

>

> In the clutch!

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| 8067|2003-06-07 06:48:54|IMJs@webtv.net|I Need Some Help.... Ammo! |
A HUGE thank you to everyone who's responded!.... I think the best way for me to use all of this info is to make a webpage... And since it's raining like hell here today, there's no time like the present. - If I use any quotes from Ta Seti members I'll use your screen names only, NO email addresses... to prevent spamming. (any objections, just email me directly)-- I'll update you and give a sneak peek to the group for a critique before a "public" launching.

I LOVE THIS GROUP!!!

| 8068|2003-06-07 06:54:41|Paul Kekai Manansala|Re: The Myth of White/Yellow Women (was I saw some Black people in |

--- In Ta_Seti@yahoogroups.com, "Alex Derrick" wrote:

> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
> Bruno,the Kemetians used Yellow as a symbolic pigment,while we

find

> there there are similar tombs in Meroeie Northern Sudan which show
> women with yellow pigment. You can also see 25th dyansty women

that

> are painted with yellowish tone as well.
>
>

One good rule of thumb, if people are shown in "real life" situations working, playing, dancing, eating, etc., they are likely depicted in real life colors.

If the Pharoah is shown in the presence of a deity and he and his consort have drastically different skin tones (blood red and yellowish, repsectively), the complexion is likely symbolic.

Manu, can give us more tips on how to distinguish coloration.

Regards,

Paul Kekai Manansala

| 8069|2003-06-07 06:55:47|Paul Kekai Manansala|Re: The Dravidians were white|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

The Dravidians were and are not "white."

Regards,
Paul Kekai Manansala

| 8070|2003-06-07 07:56:53|clyde winters|Re: The Dravidians were white|
Hi
alberto

You belong the Dravidian lists. In this list Dr.Loga has pointed out that the Dravidians and Africans are genectically related. Why do you continue to post this lie, on TaSeti. The Dravidians were Black. Indo-European languages are related to Indian languages because the Greeks conquered the area and many European terms were adopted into Indian languages. Sanskrit was a lingua franca and includes many terms of Saka, Greek and various Prakrits (Indian languages) origin, because of the presence of speakers of these languages in India when Sankrit was invented by the Naga.

C.A. Winters

alberto34482@yahoo.com wrote:

>
>
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
>
>
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>
| 8071|2003-06-07 08:05:09|osirica|Re: The Dravidians were white... Alberto what a kidder.|
Oh I get it Alberto, you are being funny... hahha
| 8072|2003-06-07 08:07:41|osirica|Re: The Dravidians were white|
If the Dravidians were white, then who were those Black Indians that were all over the place?

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> alberto
> You belong the Dravidian lists. In this list Dr.Loga has pointed out that the
> Dravidians and Africans are genectically related. Why do you continue to post
> this lie, on TaSeti. The Dravidians were Black. Indo-European languages are
> related to Indian languages because the Greeks conquered the area

and many

- > European terms were adopted into Indian languages. Sanskrit was a lingua franca
- > and includes many terms of Saka, Greek and various Prakrits (Indian languages)
- > origin, because of the presence of speakers of these languages in India when
- > Sanskrit was invented by the Naga.
- > C.A. Winters
- >
- > alberto34482@y... wrote:
- >
- >>
- >>
- >>
- >> To unsubscribe from this group, send an email to:
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- >>
- >>
- >>
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- <http://docs.yahoo.com/info/terms/>
- | 8073|2003-06-07 08:36:20|arumese|Re: The Dravidians were white|
- In Ta_Seti@yahoogroups.com, "osirica" wrote:
- > If the Dravidians were white, then who were those Black Indians

that

- > were all over the place?

Well...maybe "Black really DOES mean "White" after all. Hmmmm...

>

- > --- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

- >> Hi
- >> alberto
- >> You belong the Dravidian lists. In this list Dr.Loga has pointed
- > out that the
- >> Dravidians and Africans are genetically related. Why do you
- > continue to post
- >> this lie, on TaSeti. The Dravidians were Black. Indo-European
- > languages are
- >> related to Indian languages because the Greeks conquered the

area

> and many
>> European terms were adopted into Indian languages. Sanskrit was

a
> lingua franca
>> and includes many terms of Saka, Greek and various Prakrits

(Indian
> languages)
>> origin, because of the presence of speakers of these languages

in
> India when
>> Sanskrit was invented by the Naga.
>> C.A. Winters
>>
>> alberto34482@y... wrote:
>>
>>>
>>>
>>>
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| 8074|2003-06-07 08:53:29|d_lo_tate|Dravidians are not Black|

These possess some features that one could label as Negroid but I don't think they were blacks who migrated from Africa. It appears they were the straight haired Ethiopians that Herodotus mentioned.

While they were not white I don't believe them to be Negroid either.

| 8075|2003-06-07 08:56:21|d_lo_tate|Can someone please define what is a Congoid|

I'm hearing this term being placed on tropical Africans. As far as I know there is no definition that can be ascribed to it.

| 8076|2003-06-07 09:21:13|Loring Edward|Re: The Dravidians were white|

I do not wish to play the nasty academic and the following comment on language is impersonal and based on my five years of studying Indo-iranian and Indo-european linguistics under the late Prof. Dr. Alfred Bloch of Basel, a pupil of the great Jakob Wackernagel and four years of study in Sri Aurobindo Ashram, Pondicherry, India. I have the state examination in Ancient Greek from the University of Graz (Austria). My teachers would be unhappy with me if I did not comment on the absolutely false and misleading information which I found below.

I do not know if the Dravidians are closely genetically related to Africans, although it may very well be the case; if you go back far enough, certainly. The monsoon in the Arabian Sea automatically moves things from W. to E. and vs, depending on the season. I did not say that Sumerian is a Dravidian language, rather that it belongs to the same structural group. All the Dravidians that I know of (Tamils Telegus etc)

are black with straight hair. It is said that they are the only race beside the Australian Aborigines with prehensile toes.

Sanskrit is the oldest known Indo-European classical language. Just how old it is will never be known. The Vedic tradition was carried forward by memorizing the texts and passing them on orally for an unknown number of generations before writing was introduced into India in the 8th Cent BCE. The Devanagari script (complex syllabary) in which Sanskrit is written and which is the basis of modern Hindi was developed later. Memorizing was facilitated by the verse metric in which texts are composed. Scholars were, and some still are, "talking books".

Sanskrit is the sacral language of India from Vedic times (ca. 1500 BCE?) to the present. The academic seat of Sanskrit learning is the Sanskrit University in Banaras (Varanasi). The Naga are an anciently indigenous ethnies in the area (Nagaland) to the East of what is now Bangladesh. The word Naga means snake. Prakrit refers to the spoken vernacular of old India. In many Indian dramas, the educated players speak Sanskrit and the less educated speak Prakrit dialects.

What is written below about linguistic history is utter nonsense and deserves no further comment. I do not like to see serious seekers misled by such pseudo-scientific hogwash.

Ed Loring

----- Original Message -----

From: [clyde winters](#)
To: Ta_Seti@yahoogroups.com
Sent: Saturday, June 07, 2003 5:10 PM
Subject: Re: [Ta_Seti] The Dravidians were white

...Indo-European languages are related to Indian languages because the Greeks conquered the area and many European terms were adopted into Indian languages. Sanskrit was a lingua franca and includes many terms of Saka, Greek and various Prakrits (Indian languages) origin, because of the presence of speakers of these languages in India when Sanskrit was invented by the Naga....

| 8077|2003-06-07 09:24:15|Loring Edward|Re: Can someone please define what is a Congoid|
That's one that I hadn't heard, ...really horrible!

E.

----- Original Message -----

From: [d lo tate](#)
To: Ta_Seti@yahoogroups.com
Sent: Saturday, June 07, 2003 5:56 PM
Subject: [Ta_Seti] Can someone please define what is a Congoid

I'm hearing this term being placed on tropical Africans. As far as I know there is no definition that can be ascribed to it.

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| 8078|2003-06-07 09:53:03|M. Washington|Thoughts on the subject of race|

Attachments :

What we have learned in 11,000 years of dealing with the Caucasian is that he is at root jealous and has a large degree of unexpressed feelings of inferiority. When he is jealous, as a tribe or nation, they will claim the object of their desire as their own (as in Greeks claiming originality of Egyptian thought, religion, and gods) or commit nearly genocide to get it - we've seen whole tribes and races killed to the man (or nearly) over history so they can take what they want. Actually, Egypt was largely a peaceful kingdom until encroachments upon its lands began due to population growth in Europe which pushed whites out of Europe, and with murderous intensity, they stormed into Asia and into Africa. If not for European expansion, Egypt may have had thousands of years more of peace.

That they will claim the object of their jealousy is clear in proclaiming the insanity of Egypt being on the African continent but not part of it and the only landmass in the world on one continent declared to be part of another. Sick. And take Christianity. Conservative Christians will live and die by all the words in the Bible save that Jesus was the color of burned grass and had hair like lamb's wool. That tells you something about who the real and original Jews were - Nubian. Nubian, I tell you.

Whites are comfortable allowing all extremes, colors, and hues to be classified as white; all shapes and sizes to be claimed white, but they dissect the Equatorial race apart, bib tied tightly to neck, Africa, the leg of lamb. Knife in hand, they slice this way and that. This slice is African, that is not. By the time their twisted intellect is finished, our people have been cut to pieces - literally. Now, with their grand dislogic, from swarthy dark Italians to tall, blond Swedes, and flour-pasty Slavs are all white; but though as Europeans live on one continent (God, I wish they had stayed in Europe) and share a common history they call themselves Europeans. My goodness. Such is not so with Africa. We live on one continent (except for the ancestors and their descendents thought fit to be taken like an apple from the tree of Africa and brought to America to make life easy for them; then discarded like a pair of old shoes and told not to want anything) ... we live on one continent and share a common culture and history.

But, while the range of colors and phenotypes are all acceptably white in Europe, in Africa, we are told WITH A STRAIGHT FACE, that San and Ethiopians aren't African but white. And this is the sick jealousy part again where whites claim the object of their jealousy or as a tribe or nation kill the owners and take the object of their desire. Well. In this case, San and Nubians, they hate the idea of Africa having something of precious value that does not belong to them and so they voice the words and use a double standard to say that despite all reasons of logic and common sense, that San and Ethiopian are white just as Egypt isn't on the African continent; and just as Jesus despite being black with wooly hair is actually white with

blond hair and blue eyes and the black race is condemned - even though the Bible itself says Jesus is black.

Perhaps this lie is enflamed by the knowledge that world people and culture came from the San; and the red-skinned Ethiopians were part of the collage of Egypt that in so many ways and in all major ways, was the direct template for European civilization (though Egypt was formed on the African template - with the exception that the buildings of dynastic Egypt were a shared endeavor involving many races). If it is acknowledged that Ethiopia is Africa, then those so enamored of Egypt will get convulsively sick in their stomach, green in their face, and in gut-wrenching violence, throw-up as the thought that black as mid-night Africa formed the precious Egypt they have come to love is too much for the decent heart to bear and mind to countenance. They would live with nightmares thereafter acknowledging Africa as the Mother of Egyptian civilization and the Grandmother of European civilization.

Like puppets on a string, we have allowed our minds to be pulled by wicked so-called intellectuals and academics who were afraid to let Equatorial peoples know they had value and so unconsciously devised a wicked scheme to prove to Equatorials that they had no value and, conversely, to 'prove' to themselves that they, the Europeans, had value. Though, in the standard they chose, it was a lie: as in falsely claiming caucasians having the first settlements and domesticated cattle. Their value came from saying Equatorials had no value and the object of jealousy (land, religion, natural resources) was in fact a European invention and possession. Whereby they, as stated, claimed these things by lying, stealing, and killing. And, these things I've said are not exaggerations; to say these things is not being malicious; to note these things is not malevolent. They are not maligning and one should not try to comfort themselves if they dispute what I say and say I am maligning. No. I will not let you off the hook. You have to deal with the facts. Because though I speak in strong terms, there is not a human being on the face of the earth (including Alex) that I wouldn't buy a cup of coffee for. No. Look at what I have said objectively. In concrete terms, or via psychological metaphor (as in throwing up if Europeans acknowledged Africa as the Grandmother of European civilization), these things are true. These things are true, and though it is as unlikely for the rain to fall upwards as it is for whites to become honest, humble, and peaceful, that is still the solution to the terrible, terrible, terrible sickness of thought and action that has afflicted the white mind for a deca-millennium and afflicted the world because that mind is afflicted. For the rest of us, we have to try to be there for you. Well. This is all the stuff of dreams.

Now, today, a whole world of Equatorial children feel worthless as they have been viciously lied to, and England and America are white supremacist nations as their founding ancestors lied to them and they bought into the lie and

are making new lies themselves to justify the feelings of white supremacy. But, when, as is so often the case, facts are willfully distorted to claim European origination when it is known it is Equatorial origination, then such a thing is wicked and speaks to a wicked heart that is more monster and animal than man.

Marc Washington

| 8079|2003-06-07 09:59:42|M. Washington|Please no attacks |

It has always been my contention that whites originally had straight hair, Equatorials wooly hair, and as a result of miscegenation, wavy and curly hair emerged. Think about it. Why is it that golden-skinned Middle-Easterners don't look like the tribes of people they came from? Why during the time of Assyria were the beards wavy? They mixed with the indigenous Equatorial (I'm beginning to like using this word - thanks Osirica!!) and their original features settled between Equatorial and Caucasian.

Marc

-----Original Message-----

From: alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

Sent: Friday, June 06, 2003 11:33 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Please no attacks on Katherine

' ' being an Equatorial (or Black) civilization, she has pointed out that most of the representations of Egyptians that had kinky hair were probably wigs (even those who are outside working) ' '

What about Modern Day Egyptians with kinky hair? Are

these people
foreigners in their own country? Even Frank Yurco
will admit that
Egyptian hair ranges in texture from Wavy to Kinky.

)
Finally, the posters have lurched into the truth on
the issue of who
the ancient Egyptians were. Yes, Upper Egyptians,
Copts and Muslims
alike are dark complexioned, and their hair varies
from wavy to
kinky. Certainly, in the ante-bellum American South,
they would have
been classed with the other Africans who were
enslaved. That ante-
bellum southern image is still common in the United
States, where if
you have any African ancestors you are classed as
"black". Yet, how
screwed up the Americans are is evident by how the
census bureau
deals with Egyptians who migrate to the United
States. They are
classed as "white" no matter how brown they appear!!!
Most sincerely, Frank J. Yurco University of Chicago
-- Frank Joseph
Yurco fjjurco@midway.uchicago.edu

Even Mr. Yurco is full of walking contradictions. The
problem with
Yurco is that both his children are bi-racial and he
treats the
Egyptians just like his children. He wants them to
embrace both white
and black side. Funny thing is his wife went to an
Egyptian village
and most of the people there though his wife was
Egyptian.

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--- In Ta_Seti@yahoogroups.com, "Loring Edward" wrote:

> Sanskrit is the oldest known Indo-european classical language.
>

It's thought by European scholars to be the oldest one, but the earliest evidence of Sanskrit dates only to the era of the Saka satraps.

Archaeologically, the Prakrits are older.

I also believe that Sanskrit itself is an artificial language, but that would take a lot of work to show which is not relevant to this group.

> The Naga are an anciently indigenous ethnies in the area (Nagaland) to the East of what is now Bangladesh.
>

No, there were more ancient Naga people who lived throughout India. They featured in the epics and puranas and there were historical Naga dynasties, like the Sisunagas of Magadha.

Regards,
Paul Kekai Manansala
| 8081|2003-06-07 11:22:28|Alex van Deelen|Re: Please no attacks on Katherine|
Message: 1
Date: Sat, 07 Jun 2003 03:43:40 -0000
From: "osirica" <osirica@yahoo.com>
Subject: Please no attacks on Katherine

> Please refrain from engaging in personal attacks on the honorable
> Katherine Griffs-Greenburg. Her level headed and balanced viewpoints
> in Egyptology are always vindicated by her professional
> accomplishments. She is a professor of a reputable university. She
> runs a very professional looking consulting firm on the web. She has
> consistently shown her desire to focus on a fair and accurate
> viewpoint on Egypt.

Try warbled view.

- > She has shown her unbiased approach by citing
- > that there are blonde haired Egyptians,

Which folks on this newsgroup, especially professor Ampim, had to get out of their way to find the actual depiction for, which turned out to be a crock.

- > she has empathized that the
- > boundary of the 1st Cataract kept the Nubians at bay

It didn't...

- > and prevented
- > Upper Egypt from being an Equatorial (or Black) civilization,

It did?

- > she has
- > pointed out that most of the representations of Egyptians that had
- > kinky hair were probably wigs (even those who are outside working),

Now why would they do that, if their natural hair was straight?

- > most of the dark skin was simply symbolic representation and tanning.

Oh I get it now, you're being sarcastic. Sorry I didn't catch on right away.

- > She just does not want us to think that the Egyptians had the look
- > and feel and essence of Black people. They were just dark skinned
- > semites... that's all.

Aren't semites people who speak a semitic language?

You forgot her threatening to sue people she disagrees with at the drop of a hat, and refusing to specify what qualification she does or does not have.

Alex

| 8082|2003-06-07 11:33:33|osirica|Congoids are...|

A mythological people that do not exist.

--- In Ta_Seti@yahoogroups.com, "d_lo_tate" wrote:

> I'm hearing this term being placed on tropical Africans. As far as

I

> know there is no definition that can be ascribed to it.

| 8083|2003-06-07 12:44:39|alberto34482@yahoo.com|Re: Thoughts on the subject of race|

"object of their desire as their own (as in Greeks claiming

originality of

Egyptian thought, religion, and gods) or commit nearly genocide to
get it -"

The ancient Greeks never claimed their knowledge as strickly their own. The one people who did were racist 19th century schiolar who was trying to prove white racial superiorty. Most of the scholars who have made these claims have been Northern Europeans,not native Greek scholars.

"Egypt was largely a peaceful
kingdom until encroachments upon its lands began due to population
growth in
Europe which pushed whites out of Europe, and with murderous
intensity, they
stormed into Asia and into Africa. If not for European expansion,
Egypt may
have had thousands of years more of peace."

I will have tio disagree about Kmt being a peaceful state untill Europeans arrived. You have seemed to forget the Egyptians writting in their texts bragging about killing Asiatics,Nubians,and other people. Even in pre dyanstic Egypt there seems to have been invasions in the Sinai against the people there. Ih the accouts of Weni he brags abotu smiting the "Sand Dwellers"

We even have times in history were different nomes in Egypt fight each other,so I would have to disagree with your commetary.

"That they will claim the object of their jealousy is clear in
proclaiming
the insanity of Egypt being on the African continent but not part of
it and
the only landmass in the world on one continent declared to be part of
another"

I agree

| 8084|2003-06-07 13:05:42|saidis_aswan_egy|IN LITTLE-KNOWN AHAR-BANAS CULTURE, CIRCA 3000-1500 B.C.|

CACHE OF SEAL IMPRESSIONS DISCOVERED IN WESTERN INDIA OFFERS SURPRISING NEW EVIDENCE FOR CULTURAL COMPLEXITY IN LITTLE-KNOWN AHAR-BANAS CULTURE, CIRCA 3000-1500 B.C.

* * *

Find Provides New Insight into Widespread Trade, Cultural Exchange in Region

Excavating at the ancient town of Gilund in southern Rajasthan, India, one of the largest sites of the little-known Ahar-Banas culture, archaeologists led by teams from the University of Pennsylvania Museum and Deccan College, Pune, India have discovered a bin filled with more than 100 seal impressions (many shown here on the left) dating to 2100-1700 B.C. The existence of the seals, and their particular styles, offer surprising new evidence for the apparent complexity of this non-literate, late and post-Indus Civilization-era culture, according to Dr. Gregory Possehl, UPM curator and excavation co-director.

Dr. Possehl, collaborator Dr. Vasant Shinde of Deccan College, Pune, India, and their teams made-up of professionals and students from around the world, have conducted excavations at Gilund over four seasons, beginning in 1999. The team is working to understand the social life, history and agricultural developments of these peoples, separated by about 200 miles of largely mountainous and desert-like regions from the powerful Indus Civilization that had its heyday 2500-1900 B.C. They came upon the bin with its seal impressions in the 2002-2003 season completed in February.

The bin was in a large building that has not yet been completely excavated but is known to be larger than 25 x 60 feet, composed of parallel walls of well-made sun-dried brick. The size and nature of the building suggests that it was a "public" structure, with walls ranging in width from about 30 to 49 inches, and spaces between them about the same width. The presence of the bin within the space between two of the walls, and other signs of occupation, including pits and living debris, indicate that the long, narrow "rooms" were used for storage. While the exact nature of the commodities stored in the warehouse is not known, agricultural or animal products, possibly valuable processed items like ghee, oil and textiles, seem likely,

according to Dr. Possehl.

Clay, nature's soft and plentiful sealant, has been used by people for millennia to keep containers closed. Seals, on the other hand, frequently decorated with symbols to indicate a person or persons and used to make seal impressions that lay claim or suggest special rights to a container's contents, suggest a more stratified society. While no actual seals were discovered at Gilund, the unexpected collection of so many seal impressions strongly points to the presence of a populace of elite citizens who used stamps as identification of themselves and their elevated status--and who marked commodities that were stored in this building under their control. A large oval shaped bin about 5 feet deep and 2.5 feet in diameter at its midpoint, to keep the seal impressions in--and potentially keep others from duplicating specific impressions for their own use--further indicates the elitist nature of this warehouse.

The impression designs (example shown at left, a), according to Dr. Possehl, offer additional evidence for a more worldly-wise culture than was formerly assumed to exist at Gilund. The impressions found in the bin were made from seals both round and rectilinear. The design motifs are generally quite simple, with wide-ranging parallels from Indus Civilization sites such as Chanhudaro, Pirak, Kot Diji and Nindowari, 400 to 500 miles away. There are also distinct parallels with seals from another cultural group archaeologists call the Bactria-Margiana Archaeological Complex (BMAC), from as far away as Central Asia and northern Afghanistan, 1,000 miles to the northwest (examples of actual BMAC seals are shown at left, b).

"Gilund is providing us with good evidence for a stratified society that had wide-ranging contacts between the peoples of western India, Pakistan, Afghanistan and Central Asia just at the end of the third millennium and the beginning of the second millennium," noted Dr. Possehl. "Archaeologists have known for a number of years that the so-called BMAC peoples were in Sindh and Baluchistan, as well as Iran, and even as far south as the Arabian Gulf. This, however, is the first time that such evidence has come from so deep within India, significantly expanding the geographic picture of a critical period of regional change, when the once-powerful Indus Civilization is undergoing a process of transformation."

That transformation, Dr. Possehl notes, eventually led to the abandonment of the great Indus cities, the simplification of the Indus people's socio-cultural system, the loss of much of their technological virtuosity, and an end to their system of writing and

measurements. "Learning more about how cultures like the Ahar-Banas and BMAC interacted with the Indus Civilization may help to broaden our understanding of the rise, and fall, of great civilizations of the world," said Dr. Possehl.

Excavations at Gilund will resume next winter, when the archaeologists will explore the wall or walls discovered last season around the site to determine if the town was fortified. They will also further explore the large public building where the impressions were found, seeking further evidence of the building's function.

Funding for the Gilund Project was made possible by grants from the National Science Foundation, the University of Pennsylvania Museum, private donors, and Deccan College, Pune, India.

Dr. Gregory Possehl (below, left) is Curator-in-Charge of UPM's Asian Section. Information on Dr. Possehl's principal publications and excavations at Rojdi may be found by visiting his homepage <<http://www.sas.upenn.edu/%7Egpossehl/>>. Dr. Possehl's collaborator, Dr. Vasant Shinde, of Deccan College, Pune, India, is shown here (below right photo, on the left) with University of Pennsylvania graduate student Praveena Gullapalli.

<http://www.museum.upenn.edu/new/research/possehl/ahar-banas.shtml>

| 8085|2003-06-07 13:06:23|saidis_aswan_egy|Measures to restore queen Nefertiti statue |
Measures to restore queen Nefertiti statue

Berlin museum director Detrich Weldong installed the head of queen Neferiti statue on a bronze-made naked woman, a step provoked the Egyptian archaeologists and artists.

"The Bronze made statue would hurt the head of Nefertiti," said Zahi Hawas, Supreme Council of Antiquities Secretary General.

"The installation of queen Nefertiti statue's head on a naked woman body could not be accepted by any archaeologist," he added.

Hawas said he briefed Culture Minister Farouq Hosni on this issue, contacts would be held with UNESCO director general and German ambassador in Cairo to restore this priceless and rare monument.

Queen Nefertiti was the Great Royal Wife of the Pharaoh Akhenaten. Her life was a unique adventure that touched the heights and depths of human destiny. She lived both in unspeakable wealth and also in the most bitter loneliness. She was beloved to the point of idolatry, but also was unfathomably hated.

She was affable and proud, happy and desperate, devoted and cold-a fascinating woman. Her parentage is unknown, and she has been said by some to be a Mittanian princess. This is unlikely because she had a sister, Mutnodjme, who as Egyptian and the future wife of the Pharaoh Horemhob.

What is known is that the wife of Aye (the brother of Queen Tiye) Tey, was her wet nurse and that Aye and Tey were probably at least her step-parents. She could very well have been a Royal concubine of Amenhotep III. Amenhotep IV probably married Nefertiti while he was co-regent with his father Amenhotep III. Shortly after his father's death, Amenhotep IV changed his name to Akhenaten (Servant of the Aten), embraced the monotheistic concept of Atenism, banned all other Gods and closed their temples.

<http://www.uk.sis.gov.au/online/html9/o070623h.htm>

| 8086|2003-06-07 13:07:20|saidis_aswan_egy|Cave art from Victoria River region of outback Australia |

Friday, 6 June 2003

Cave art from Victoria River region of outback Australia

Digital cameras and image-enhancing computers have revealed prehistoric art invisible to the naked eye, a team of Australian archaeologists have found, a technique that could revolutionise the study of rock art.

One of the team involved in the discovery, Dr Bruno David of Melbourne's Monash University <<http://www.monash.edu.au>>, expects whole new realms of some of the most ancient human art will be uncovered this way.

For every region in Australia studied so far, between 20% and 50% of the art detectable by image enhancement was either previously unknown or too faded to see, he said.

"Sometimes you can see a trace of something, but even when a painting has faded completely from view, the colours have gone into the rock," David told ABC Science Online. "With image enhancement, we can separate out those colours from the grey of the rock and transpose them with ones that our own eyes and brains are more sensitive to. Suddenly we can see what was invisible before."

Working with Dr Ian McNiven of University of Melbourne <<http://www.unimelb.edu.au>>, and doctoral student Liam Brady, David has so far studied a range of sites in mainland Australia including the Victoria River region in the outback of the Northern Territory, the Cape York peninsula in northern Queensland, and on the Torres Strait islands off the northeastern coast of Australia.

At one rock shelter on the island of Duaun, for example, the team methodically took more than 350 images - from a gallery of 32 visible works there - and discovered that 12 more lay hidden from view.

One was a red-ochre painting of a menacing face with fanged teeth and holding a shield. It surprised both the scientists and the islanders because the rich local oral tradition of social history and legend made no mention of such a character, and shields are unknown in Islander material culture.

"We had no idea that we would be able to pick up totally invisible images," David said. "It was so exciting to see these characters and events from local history and legend emerge so unexpectedly like this.

"I would say that hundreds of thousands of individual rock paintings are waiting to be found through this technology," he added. "It will not only add many new images to existing records, but on many rock walls the most faded ones will be the oldest, so it will help to put all Australian rock art in a much better historical framework as well."

Using the same technique - with software and technical assistance provided by John Brayer, a U.S. computer engineer who is an expert in imaging technology - doctoral student Liam Brady has since found dozens more previously unknown artworks in shelters and cave walls right across the western Torres Strait.

Another image revealed on the island of Mua turned out to be an illustration of a story known only from local oral history, and concerns a headhunting raid in the days before European missionaries arrived on the island in 1871.

At times, prior existence of extinct animals in some parts of the world has also been revealed through prehistoric art woolly mammoths, for example, were not known to have inhabited southwestern Europe until archaeologists found them depicted in rock walls there. Some as yet undiscovered ancient Australian art is likely to reveal new information of similar ecological significance, David said.

The advent of affordable digital cameras, laptop computers and imaging software should mean that scientists and indigenous communities will now be able to far more readily carry out such work quickly and easily in the field with minimal training, he added.
Bob Beale ? ABC Science Online <mailto:science.editor@your.abc.net.au>
<http://www.abc.net.au/science/news/stories/s873668.htm>

| 8087|2003-06-07 13:38:38|mutationman2003|Aurignacian art and the upper paleolithic|
I greatly appreciated reading M. Washington's comments on this subject. However, I notice that every time this subject is brought up it gets very little response from t66 of the group.As you may

know Cheikh Anta Diop spent a lot of time on this subject. He shows how originally many eurocentrists had no problem admitting that the lower aurignacians were negroes. For example on page 66 of the African Origin of Civilization he quotes Demoulin de Laplanche as saying "A migration of Hottentot negroes then leaving South and Central Africa probably submerged North Africa, Algeria, Tunisia and forcibly brought a new civilization, the Aurignacian to Mediterranean Europe. These Bushmen were the first to engrave rough drawings on rocks and to carve limestone figurines depicting monstrously fat pregnant women".

Today most eurocentrists claim that Cro-Magnon man (the first white people) were not only the creators of this art but that Africans were not capable of modern human thought until the appearance of Cro-Magnon man. They say that there were no Negroes in Europe before white people because the Sahara desert was in the way. This despite the evidence that the Sahara was not always a desert. Lately they have begun to claim that the corn row like hair styles found on the Aurignacian statues are really hats! Why would you depict someone with just a hat on? The evidence that these people could weave is also very shaky.

As you can see this is a serious subject that Afrocentric scholars should get more involved in instead of sometimes following other wild goose searches.

Regards.

| 8088|2003-06-07 14:09:11|Paul Kekai Manansala|Re: Thoughts on the subject of race|

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

- > "object of their desire as their own (as in Greeks claiming
- > originality of
- > Egyptian thought, religion, and gods) or commit nearly genocide to
- > get it -"
- >
- > The ancient Greeks never claimed their knowledge as strictly

their

> own.

I have to agree to an extent with Alberto here. The Greeks did attribute quite a bit of their culture and civilization to foreigners including Egyptians.

Racism really fired up in the last few centuries with the advent of European colonization, although I think southern Europeans were just as guilty here as the northerners.

Regards,

Paul Kekai Manansala

| 8089|2003-06-07 15:43:28|M. Washington|Thoughts on the subject of race|

[Marc's reply here \(**\)](#)

' 'object of their desire as their own
(as in Greeks claiming
originality of
Egyptian thought, religion, and gods)
or commit nearly genocide to
get it - ' '

Alberto writes: The ancient Greeks never
claimed their knowledge as strickly
their
own.

(**) Oops. Yes. You are right. Goes to show what
happens when one makes blanket statements.
Actually, before, even I wrote in a post to another site:

"WHAT GREEKS SAID ABOUT THEMSELVES:

Diodorus Siculus writes: 'Egyptians have ' aroused no
little admiration among the Greeks ' it was nevertheless
eagerly visited by Orpheus and the poet Homer in the
earliest times.' [See: Diodorus Siculus, Book I. 69].
Diogenes informs us: 'He (Thales) had no instructor,
except he went to Egypt and spent some time with the
priests there.' [In: Diogenes Laertius, I. 2-29]. Plutarch
wrote: 'This is also confirmed by the most learned of
Greeks such as Solon, Thales, Plato, Eudoxus, Pythagoras,
and as some say, even Lycurgus going to Egypt and
conversing with the priests; of whom they say Euxodus was
a hearer of Chonuphis of Memphis, Solon of Sonchis of
Sais, and Pythagoras of Oenuphis of Heliopolis ' The
greatest part of Pythagoric precepts fall nothing short of
those sacred writings they call hieroglyphical.' [In:
Plutarch, _Morals_, 10]. When did the people who would
become known as the Greeks arrive? The Arcean, Ionians,
and Dorians, the three waves of proto-Greeks, arrived in
the Mediterranean and Black Sea between 1800 and 800
BC. [See: (1) John Forsdyke, *Greece before Homer*, (W.W. Norton and

Company, New York, 1964); (2) Ren 頁. van Royen and Benjamin H. Isaac, *The arrival of the Greeks ? the evidence from the settlements*, (B.R. Grner Publishing Co., Amsterdam, 1979)]."

I think I got a few of these sources from Paul's site. (end)

Alberto writes:

The one people who did were racist 19th century scholar who was trying to prove white racial superiority. Most of the scholars who have made these claims have been Northern Europeans, not native Greek scholars.

Marc wrote: ' 'Egypt was largely a peaceful kingdom until encroachments upon its lands began due to population growth in Europe which pushed whites out of Europe, and with murderous intensity, they stormed into Asia and into Africa. If not for European expansion, Egypt may have had thousands of years more of peace. ' '

Alberto writes: I will have to disagree about Kmt being a peaceful state until Europeans arrived. You have seemed to forget the Egyptians writing in their texts bragging about killing Asiatics,

(**) You are absolutely right. Although in my view, the Asiatics, by the meaning of the word itself, means part white by miscegenation with indigenous Equatorials. However, if the so-called 'dynastic' race had European blood, that was a post ice-age phenomena and from what I can gather, the pastoralists were peaceful. I think my point would hold on one level.

But, I admit, I was wrong with the essential point I was trying to make - but perhaps right if the dynastic race carried European blood. There is nothing glorious and nothing to defend if a race is violent and I need to be better informed about the predynastic period and inter-tribal relations. Peaceful or not? I'd like to find out. An interesting point (and it's somewhere in my files - I might be able to put my hands on it); a study was done and found that a gene for aggression found in agricultural societies and later is not found in the San. They are basically peaceful. In South Africa, they have been used to hunt others and in using them in some law-enforcement capacity, they are required to be violent. But, they are threatened with eviction from the land they live on if they do not. This is what I read. (end)

Alberto writes: Nubians, and other people. Even in pre dynastic Egypt there seems to have been invasions in the Sinai against the people there. In the accounts of Weni he brags about smiting the 'Sand Dwellers'

[
(**) Well. There you have it. Even in predynastic times there was violence. Is it true that there was a sustained period of peace lasting for nearly 2 millennium during the dynastic period? (end)

Alberto writes: We even have times in history where different nomes in Egypt fought each other, so I would have to disagree with your commentary.

(**) Well. Not only you have to disagree with me. I have to disagree with me.

Alberto writes: 'That they will claim the object of their jealousy is clear in proclaiming the insanity of Egypt being on the

African continent but not part of
it and
the only landmass in the world on one
continent declared to be part of
another''

I agree

(**)so do i.

,

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| 8090|2003-06-07 16:08:49|M. Washington|Thoughts on the subject of race|

[Marc's reply here \(*2*\)](#)

''object of their desire as
their own (as in Greeks
claiming
originality of
Egyptian thought, religion, and
gods) or commit nearly genocide
to
get it -''

Alberto writes: The ancient Greeks
never claimed their knowledge
as strickly their
own.

(**) Oops. Yes.You are right. Goes to

show what happens when one makes blanket statements. Actually, before, even I wrote in a post to another site:

"WHAT GREEKS SAID ABOUT

THEMSELVES: Diodorus Siculus writes:

“Egyptians have ? aroused no little admiration among the Greeks ? it was nevertheless eagerly visited by Orpheus and the poet Homer in the earliest times.” [See: Diodorus Siculus, Book I. 69]. Diogenes informs us: “He (Thales) had no instructor, except he went to Egypt and spent some time with the priests there.” [In: Diogenes Laertius, I. 2-29]. Plutarch wrote: “This is also confirmed by the most learned of Greeks such as Solon, Thales, Plato, Eudoxus, Pythagoras, and as some say, even Lycurgus going to Egypt and conversing with the priests; of whom they say Euxodus was a hearer of Chonuphis of Memphis, Solon of Sonchis of Sais, and Pythagoras of Oenuphis of Heliopolis ? The greatest part of Pythagoric precepts fall nothing short of those sacred writings they call hieroglyphical.” [In: Plutarch, *_Morals_*, 10]. When did the people who would become known as the Greeks arrive? The Archaean, Ionians, and Dorians, the three waves of proto-Greeks, arrived in the Mediterranean and Black Sea between 1800 and 800 BC. [See: (1) John Forsdyke, *Greece before Homer*, (W.W. Norton and Company, New York, 1964); (2) Ren 貢. van Royen and Benjamin H. Isaac, *The arrival of the Greeks ? the evidence from the settlements*, (B.R. Grner Publishing Co., Amsterdam, 1979)].”

I think I got a few of these sources from Paul's site. (end)

(*2*) Actually, I got all of those from Paul's site save the references in the last sentence. Thanks, Paul! I wrote that piece last autumn.

Marc

.

.

| 8091|2003-06-07 16:33:03|alberto34482@yahoo.com|Re: Thoughts on the subject of race|
"However, if the so-called 'dynastic' race had European blood, that was a post ice-age phenomena and from what I can gather, the pastoralists were peaceful"

Marc, sounds to me like you are trying to rehash the dyanstic race founders of Kemetian civilization started by Petrie. The theory was later carried by a Egyptologist named W.B. Emery. Recent archeology have debunked a "Asaitic master race coming into the Nile Valley. The Kemetian civilization had it's roots in people in Upper Egypt, not some Asiatic master race proposed by Petrie. European blood did not penetrate Egypt until the MAcadonian era. I have seen depictions of Hau-Nebu[Egyptian for greek according to Pierre Montet], but these people were during the Dyanstic period.

The enigma is finding out what type of populations live in Lower Egypt around the Delta up to unification. From what I saw, the Narmer palette shows a distinct people from the Kemetians. We know that there was a trading colony in Lower Egypt called Buto founded by Sumerian traders.

". But, I admit, I was wrong with the essential point I was trying to make - but perhaps right if the dynastic race carried European blood. There is nothing glorious and nothing to defend if a race is violent and I need to be better informed about the predynastic period and inter-tribal relations"

The European blood is noexistant; the Egyptians were violent based on their own regard. Senwoset I who was an Upper Egyptian called himself the "thorator slayer of Asia" many times in his writings.

Warfare in Pre dyanstic Egypt between Nubians and Egyptians seems to have been intense. Djer, a first dyansty per/aa lead a campaign into Nubia 'to hack them up'.

"Peaceful or not? I'd like to find out. An interesting point (and it's somewhere in my files - I might be able to put my hands on it); a study was done and found that a gene for aggression found in agricultural societies and later is not found in the San"

I seriously doubt this is true, because even the first Sumerians made slaves of the people already there called the Al Ubaidians. Being an agarian society has nothing to do with not being violent, because when the Egyptians started starving they went to their southern

neighbors and raided them both for cattle and for grain. Snefru during the 4th dynasty is evidence of this type of activity.

The Egyptians were not these innocent people you make them out to be. Many times the Kemetians practiced a form of supremacy where they felt they were superior to everybody in existence.

Marc, have scientist ever isolated a gene frequency for aggression. I have heard some wacky claims from people who claim African American have higher testosterone than other race, so this is the reason they commit more crimes than other races. The same research claims that Asians have the lowest, yet we see that Slums in Bombay, India can be just as bad as those in Liberty City, Miami.

I will agree with you that the San seem to be very peaceful people, but the coloreds of Southern Africa are not very peaceful and they have lots of San admixture.

| 8092|2003-06-07 17:09:02|clyde winters|Re: The Dravidians were white|
Hi

You are right, it was meant to be a lingua franca to allow the Indians to communicate in one language. Before the invention of Sanskrit by the Naga, each linguistic group wrote in their own Prakrit. This is also the reason that you find many Indians who could write the script, but few, except for Brahman who spoke the language.

An analogous situation might be the use of Latin in the Catholic church. Few laymen understand the language, but it is often used in Catholic religious services.

In Africa a popular lingua franca was Swahili, which is spoken in East Africa. In a sense, Sanskrit was used the same as the Swahili language, which fused Arabic and Bantu into a lingua franca used by traders in the Indian Ocean to communicate.

C.A. Winters

Paul Kekai Manansala wrote:

> --- In Ta_Seti@yahoogroups.com, "Loring Edward"
> wrote:
>
>> Sanskrit is the oldest known Indo-European classical language.
>>
>
> It's thought by European scholars to be the oldest one, but the
> earliest evidence of Sanskrit dates only to the era of the Saka
> satraps.
>
> Archaeologically, the Prakrits are older.

>
> I also believe that Sanskrit itself is an artificial language, but
> that would take a lot of work to show which is not relevant to this
> group.
>
> > The Naga are an anciently indigenous ethnies in the area (Nagaland)
> to the East of what is now Bangladesh.
> >
>
> No, there were more ancient Naga people who lived throughout India.
> They featured in the epics and puranas and there were historical
> Naga dynasties, like the Sisunagas of Magadha.

>
> Regards,
> Paul Kekai Manansala

>
>
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>
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| 8093|2003-06-07 17:13:57|clyde winters|Re: Dravidians are Blacks From Africa|
The Original homeland of the Dravidian speaking people was the Saharan zone
of Middle Africa. We call the ancestors of the Dravidians the Proto?Saharans. The
homeland of the Proto?Saharans was the Libyan and Sudanese deserts. It was in
this region between 9000?6000 BC, that the elements of Proto?Dravidian culture
were created.(Winters 1985)

Ethically the Proto?Dravidians were round?headed Mediter-raneans of the
ancient variety. Around 7000 BC, Mediterraneans of a fairly tall stature not
devoid of negroid characteristics appear in the Sahara at Capsa (now called
Cafsa). (Desanges 1981:424?25) These Mediterraneans are called Capsians. This
group flourished in an area extending from the western most borders of north
Africa, into the southern Sahara.

Skeletons of the Mediterranean type have been found throughout Middle
Africa, Southeast Asia, Mesopotamia, the Indo?Pakistan region and even Central
Asia. It is no secret that the founders of ancient Egypt, Elam, Sumer and the
Indus Valley were all of the Mediterranean type. In the ancient inscriptions many
Proto?Saharans were called KUSHITES. These Kushites were also called Saka,
Kushana, Kutians, Kus and Qus. (Lacouperie
1886:28?29; Winters 1982)

In the primary center of Proto?Dravidian settlement in Middle Africa, they
used a common black?and?red ware (BRW) and herded cattle, sheep and goats. They
also possessed wheat and millet. (Winters 1985a) This supports Kohl's (1988:596)

hypothesis that millet was introduced into Inner Asia from Africa. The Dravidians migrated out of the Sahara, due to population pressure and the search for sources of new metal reserves. ?

Agricultural Terms ?

grain cotton rice land of cultivation ?

Dravidian valci pani,panchi uri,ari kalan ?

'husked rice' ?

Sumerian se ga(n) ?

Manding se fani,fan?de maro ga ?

?

Domesticated Animals ?

dog horse cattle,cow sheep ?

Dravidian ori pari,iyuli naku,gonde 'bull' kuri,koor?

Sumerian ur paru, 'mule' gud zar,sar ?

Manding wuru bari,wolo gunga, kongo sara ?

??

B.B. Lal (1963) proved conclusively that the Dravidians were genetically related to the C?group of Nubia, given the fact that both groups used 1) a common BRW, 2) a common burial complex incorporating megaliths and circular rock enclosures and 3) a common type of rock cut sepulchre. The BRW industry diffused from Nubia, across West Asia into Rajasthan, and thence to East Central and South India. (Rao 1972:34)

The Proto?Dravidians lived on hillocks or slopes near water. But some Capsians lived on plains which featured lakes and marshes. Their way of life continued from the neolithic era up to the time of the Garamante (a group of Manding speakers) that remained in the Fezzan region of Libya until Roman times. (Winters 1983a:210,1983b:15)

??

Terms of Civilizing Elements ?

arrow city house writing boat ?

?

Dravidian kakam ur,uru lon carru kalam?

Sumerian kak ur,bar mu,u Ru,sar kalam?

Manding kala furu lu,nu sebe kulu?

?

??

The ancestors of the Dravidians, Manding and Sumerians were organized into a federal system during the neolithic subpluvial. These early Proto? Saharans made adequate uses of local game and plant life and they established permanent and seasonal settlements around well stocked fishing holes. They lived on plains, punctuated by mountains and numerous points of inundation due to the frequency of rain in the ancient Sahara.

??

Terms Denoting Social Class ?

Chief High Officials male lord ?

?

Dravidian Ca, Cira gasa(n) kenton mannan ?

Sumerian Sar gana gi manus ?

Manding Sa gana ke mansa ?

?

??

The Proto-Saharans claimed descent from the Maa or Fish Confederation. The Maa Confederation includes the Egyptians, Elamites, Dravidians, Manding, and Sumerians. In honor of this great ancestor Maa, they worshipped a god called :Amun, Amon or Amma. In addition to pay homage to Ma, the descendants of the Proto-Saharans use the term Ma, to denote greatness or highness, e.g., Manding:Maga, and Dravidian:Ma. Other Proto-Saharan tribes claimed direct descent from the great Maa, founder of the Fish Confederation. For example, the Manding call themselves Ma?nde (the children of Maa) and the Sumerian called themselves Mah?Gar?ri (exalted God's children).

The Proto-Saharans also had their own writing system. This writing system was used by the Dravidians in the Indus Valley, the Manding in the Western Sahara, and the early Egyptians.

Due to the richness of the flora and fauna in the Sahara 8000 BP (before the present), ethnic groups in Middle Africa were semi-sedentary hunter-fisher gatherers who engaged in the exploitation of their habitat. In the early period the Proto-Saharans may have had a limited interest in the domestication of plants and animals. But it was not until the return of an arid climate to the Sahara between 12000-7000 BC, that the Proto-Saharans were forced to domesticate cattle and goats to ensure a reliable source of food.

Pastoralism and fishing proceeded food production in the Saharan Proto-Dravidian homeland. It appears that a hunter-gatherer group specializing in the hunting of animals became cattle herders. They were keenly aware of the habits of game and therefore made the shift from hunter-fisher-gatherer to animal husbandry rapidly once the climatic conditions in the Sahara made it impossible to collect grains.

Due to the richness of the flora and fauna in the Sahara 8000 BP, ethnic groups in Middle Africa were forced to domesticate cattle. Once climatic conditions improved food surpluses led to the rise of towns and cities, complex political organization, social ranking of individuals in society, and craft specialization as certain clans and ethnic groups became more sedentary. This is supported by the numerous hearths and remains of cattle found in Chad and Libya. (Wendorf, Close, & Schild 1985)

Often wild ass, Barbary sheep, hyena and hare were associated with wild cattle in the Sahara. Bones of domesticated cattle have come from the Uan Muhuggiag site situated in the Sahara. Between 7500 and 10,000 BC we discover that in addition to these remains archaeologists have found evidence of slab-lined storage pits. At this time the houses had large stones situated around the perimeter. (Wendorf, Close, & Schild 1985)

Aridity arrived in the Sahara around 5900 BC. In 5800 BC settled life

returned to the Sahara. During this period goat were domesticated and emmer wheat was cultivated. The farmers also cultivated millet and barley.(Wendorf, Close, & Schild 1985)

The ability to produce surplus food led to an increase in population, changes in social organization and class distinctions . Naturally, population increases forced the ancestors of the Proto?Saharans to spill over into more marginal areas. This population pressure probably forced many Proto?Saharan clans to domesticate plants and animals to preserve traditional levels of food production.

The Proto?Dravidians used a common black?and?red ware that has been found from the Sudan, across Southwest Asia and the Indian Subcontinent all the way to China.(Singh 1982:xxiv) The earliest use of this BRW was during the Amratian period (c.4000?3500 BC). The users of the BRW were usually called Kushites. The Proto?Dravidian migrations were not spontaneous in nature, their colonization of Central Asia was formalized. The Proto?Dravidian colonists of inner Asia were motivated by both curiosity and the need for metals. Metallurgy was important to man in the 3rd Millennium BC. At this time man was already mining metals to be fabricated into tools, jewelry and cooking utensils. Most scholars speculated that by 2000 BC properties of many common metals were understood and the location of ores were known. The Dravidians probably early knew basic smelting and fabricating techniques and the basic alloy compositions.

??

Terms Relating to Mining

blacksmithing gold steel copper hole

Dravidian inumu, irumbu kaani urukku uruttiram tulai

Sumerian gush?kin urudu dul,tul

Manding umu,numu saani tuufa kura,kuta du,tyolo

??

The metals were carried on both land and sea by Proto ?Saharan merchants especially, the Manding and Dravidian speakers of Asia. Boats were used for water transportation while the horse or ass may have been used to carry goods along overland routes. Cattle were often used to pull carts loaded with goods.

??

Geographical Terms

road mountain deluge

Dravidian calai kunru amaru

Sumerian sila kur maari

Manding sila kuru mara 'zone of

pond'

??Dravidian

Expansion

In the ancient literature the Proto?Dravidians are called Kushites. Using boats the Kushites moved down ancient waterways many now dried up, to establish new towns in Asia and Europe after 3500 BC. The Kushites remained supreme around the world until 1400?1200 BC. During this period the Hua (Chinese) and Indo?European (I?E) speakers began to conquer the Kushites

whose cities and economies were destroyed as a result of natural catastrophes which took place on the planet between 1400?1200 BC. Later, after 500 AD, Turkish speaking people began to settle parts of Central Asia. This is the reason behind the presence of the K?s?h element in many place names in Asia e.g., Kashgar, HinduKush, and Kosh. The HinduKush in Harappan times had lapis lazuli deposits.

The Dravidians early colonized the Indus Valley and Iran. Although the Dravidian speakers form a solid block of related languages in South India, the territorial domains of the Dravidians once extended into the Indus Valley, and Iran. This view is supported by (1) the evidence of Dravidian loan words in Sanskrit, and (2) the presence of Dravidian speakers in North India. Moreover, the recent decipherment of the Indus Valley script proves the Dravidian presence in the Indus Valley. (Winters 1984b) Gafurov (1980), discussed the possible influence of the Indus Valley culture on the interior of Central Asia. Since many Indus Valley dwellers were of Dravidian origin we know that they spoke an aspect of Dravidian.(Nayar 1977;Winters 1990)

Menges (1966), using linguistic data "assumed an earlier habitat of the Dravidians far to the northwest on the plateau of Iran...an area extending still a little bit more to the north into what has become Turkistan". This view is now confirmed by archaeological evidence of an Indus culture in Inner Asia. (Brentjes 1983; Winters 1990)

The Dravidians settled in Asia between 3000?2800 BC. (Winters 1985) From here the Dravidians spread into Central Asia, China, South and Southwest Asia. It was probably from Iran that bronze working radiated into Central and Southeast Asia. (Winters 1985b)

The epicenter for the Dravidian dispersals in Asia was Iran. The motivation behind Dravidian dispersals was agro?pastoralism in the region and the search for new sources of metals for trade with Mesopotamia, the Indus valley and beyond. (Winters 1985a,1985b) This would explain the close relationship between Dravidian and Elamite on the one hand, and Dravidian, Manding , and Elamite on the other. (Winters 1985c,1989b)

The Elamites lived in the Fars and the Bakhtiar valleys. This mountain area was named Elimaid in ancient times.

The Elamites called themselves:Khatan. The capital city of the Elamites Susa ,was called: Khuz by the Indo?European speakers, and Kussi by the Elamites. The Chinese called the Elamites Kashti. The Armenians called the eastern Parthia: Kushana.

The major Kushite group from Mesopotamia to northern India were the Kassites. The Kassites, who occupied the central Zagros were called Kashshu. This name agrees with Kaska, the name of the Hattians. P.N. Chopra,in The History of South India, noted that the Kassite language bears unmistakable affinity to the Dravidian group of languages.

Similar pottery was used in West Asia. The pottery from Susa in Iran and Eridu in Mesopotamia of the fifth millennium BC are identical. Between 3700 and 3100 BC, Elam was under the influence of Uruk, as indicated by the shared art

found at these sites during this period.

By the end of the 4th millennium BC, we see the beginnings of distinctive Elamite culture in the western Fars, at the Kur Valley. Here at Tel-i-Malyan we see the first Proto-Elamite tablets written in the Proto-Saharan script. Other Proto-Elamite writings soon appear at Susa.

The authors of the Proto-Elamite tablets were of Proto-Saharan origin.

Malyan and Susa soon became the kingdoms of Anshan and Susa. These Proto-Elamites soon spread to Tepe Sialk and Tepe Yahya which was reoccupied after being abandoned earlier due to ecological decay.

The Proto-Saharans in Elam shared the same culture as their cousins in Egypt, Sumer, Elam and the Indus Valley. Vessels from the IVBI workshop at Tepe Yahya (c.2100-1700 BC), have a uniform shape and design. Vessels sharing this style are distributed from Soviet Uzbekistan, to the Indus Valley. In addition, as mentioned earlier we find common arrowheads at sites in the Indus Valley, Iran, Egypt, Minoan Crete and early Hellenic Greece.

There was a large migration of people into Central Asia during the 4th millennium BC. In Turkmenia these settlers occupied the Etek plain and the Tedzen delta. In Baluchistan's Hilmand region we find the inhabitants practicing intensive agriculture. Other farmers began to establish themselves on the steppes near the Amu Darya (i.e., the Oxus) and Zeravshan rivers.

Archaeologists believe that in the 3rd millennium BC people living from Iran to Sogdiana, and the Indus Valley to the Caspian sea shared a common culture. (Ligabue & Salvatori 1989) Here the people practiced intensive irrigation agriculture. This was especially true on the Shortughai plain where we find the Amu Darya river and its tributaries the Kokcha and the Qizilsu.

This region had rich and fertile soils. It was here that we find Indus Valley type artifacts at the Harappan site of Shortughai. The Harappan settlement of Shortughai dates between 2400 and 2200 BC. Other Harappan artifacts have been found at Dashly and Balkhab which are also situated in Bactria.

In addition to BRW on Proto-Dravidian sites in Asia, there is a clear association of irrigation agriculture and mining operations on the Shortughai plains settled by the Harappans. At Shortughai archaeologists have found industrial sites where lapis lazuli was worked. In other oases and steppe areas the Dravidians practiced a sedentary pastoral economy centered on irrigation agriculture.

Shortughai was an important center for processing lapis lazuli. Situated along the Kokcha river, Shortughai controlled access to the mines of Sar-i-Sang in Badakhshan. Other lapis lazuli mines were established in the Chagai massif, near Harappan sites on the Hilmand and Indus rivers.

Other Proto-Dravidians entered Turkmenia. As in the rest of Asia, the Dravidians spread over the region by watercraft. This is one of the reasons why the Indus Valley culture, as well as Sumerian civilization were established along rivers.

In conclusion, colonists from Iran or Afghanistan probably sailed along the Tedjan river to settle parts of southern Turkmenia/Turkmenistan. This is supported

by the discovery of imported Indus seals at Altyn?Depe (Masson 1981) Altyn?Depe was a large ceremonial complex in southern Turkmenia. Archaeological evidence also indicates that colonists from southern Turkmenia probably took food ? producing culture to the borders of Xinjiang,China in the 3rd millennium BC.(Kohl 1981) Other culture elements including the wheel and cattle were taken to China by the Elamites and Proto?Dravidians in the 3rd millennium BC.(Fairservis 1975)

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C. A. Winters

d_lo_tate wrote:

- > These possess some features that one could label as Negroid but I
- > don't think they were blacks who migrated from Africa. It appears
- > they were the straight haired Ethiopians that Herodotus mentioned.
- > While they were not white I don't believe them to be Negroid either.

>

>

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| 8094|2003-06-07 17:55:28|M. Washington|Thoughts on the subject of race|
[Marc's reply here \(*3*\)](#)

Marc wrote: ''However, if the so-called 'dynastic' race had European blood, that was a post ice-age phenomena and from what I can gather, the pastoralists were peaceful''

Alberto wrote: Marc, sounds to me like you are trying to rehash the dyanstic race founders of Kemetian civlization started by Petrie. The theory was later carried by a Egyptologist named W.B. Emery. Recent archeology have debunked a ''Asaitic master race coming into the Nile Valley. The Kemetian civlization had it's roots in people in Upper Egypt, not some Asiatic master race proposed by Petrie. European blood did not penetrate Egypt untill the MAcadonian era. I have seen deplictions of Hau-Nebu[Egyptian for greek according to Pierre Montet], but these people were during the Dyanstic period.

The enigma is finding out what type of populations live in Lower Egypt around the Delta up to unification. From what I saw, the Narmer palette shows a distinct people from the Kemetians. We know that there was a trading colony in Lower Egypt called Buto founded by Sumerian traders.

(*3*)Yes. There was that dynastic race thing in my mind. I can go along with what you say. Now. The Sumerian traders is a thing I've only recently learned of. However, it provides an interesting piece to the jigsaw puzzle. Three winters ago, I remember first hearing about trade in gold between Transylvania and Sumer when I was in Budapest. Then, later that spring, in Science or Nature or something (I think but am not certain I have the article) they spoke of a

chemical study done of Sumerian gold and that it had a Transylvanian signature. Just today at the library, I came upon symbolized engravings done by the San in South Africa which I jarred my memory as I thought I saw something like them on representations of pottery shards in Transylvania. I compared them and there is some similarity between the San and Transylvanian symbols. But, also today, I came upon a book showing a picture of two donut-like pieces of clay about 15 cm in diameter and from the Sudan. The writer thought they were spinning whorls from the period 4500 - 4000 BC. But, similar things served some purpose in trade in Sumer. And there are about a dozen of the same objects on the images I have from a Transylvanian archeological dig!

The evidence I found may possibly (one more knowledgeable than I would know) link the Sudan to Transylvania via Sumer. And with that link, it is understandable how Transylvania could have some of the same symbols as used by the San in South Africa. But, even more interesting is the following. I once knew the Korean alphabet. There are about six signs I recognize as letters in the Korean alphabet. No one knows the meaning of these signs, but this seems to be a hieroglyphic alphabet preceding its known emergence in Egypt as the same symbols are found in Te ika a Maui (New Zealand) and also India. I am going to write a post about it. Thanks for mentioning that point as it is part of the missing jigsaw puzzle piece.

Marc

Marc wrote: ''. But, I admit, I was wrong with the essential point I was trying to make - but perhaps right if the dynastic race carried European blood. There is nothing glorious and nothing to defend if a race is violent and I need to be better informed about the predynastic period and inter-tribal relations''

The European blood is nonexistent; the Egyptians were violent based on

their own regard. Senwoset I who was a Upper Egyptian called himself the ''thorat slitter of Asia'' many times in his writtings.

Warfare in Pre dyanstic Egypt between Nubians and Egyptians seems to have been intence. Djer,a first dyansty per/aa lead a campain into Nubia 'to hack them up'.

''Peaceful or not? I'd like to find out. An interesting point (and it's somewhere in my files - I might be able to put my hands on it); a study was done and found that a gene for aggression found in agricultural societies and later is not found in the San''

I seriously doubt this is true,because even the first Sumerians made slaves of the people already there called the Al Ubaidians. Being an agarian soceity has nothing to do with not being violent,because when the Egyptians started starving they went toi their southern neighbors and raided them both for cattle and for grain. Snefru during the 4th dyansty is evidence of this type of activity.

The Egyptians were not these innocent people you make them out to be. Many times the Kemetians praticed a form of supremacy where they felt they were superior to everybody in existance.

Marc,have scientist ever isolated a gene frequency for agresion. I have heard some wacky claims from people who claim African American have higher testoerone than other race,so this is the reason they commit more crimes than other races. The same reserch claims that Asians have the lowest,yet we see that Slums in Bombay,India can be just as bad as those in Liberty City,Miami.

I will agree with you that the San seem to be very peaceful people,but the colreds of Southern Africa are not very peaceful and they have lots of San admixture.

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| 8095|2003-06-07 19:20:21|clyde winters|Re: Thoughts on the subject of race|

Hi Marc

I enjoyed your piece. You may not know this but some of the Magyar or Hungarian speaking people claim that they originated in Nubia/Sudan. Some your findings are right on time. If you want to find out more about this connection check out my web site on the Blacks of

Transylvania:

<http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>

Enjoy.

C.A.Winters

"M. Washington" wrote:

[Marc's reply here \(*3*\)](#)

Marc wrote: "However, if the so-called 'dynastic' race had European blood, that was a post ice-age phenomena and from what I can gather, the pastoralists were peaceful''

Alberto wrote: Marc, sounds to me like you are trying to rehash the dyanstic race founders of Kemetian civlization started by Petrie. The theory was later carried by a Egyptologist named W.B. Emery. Recent archeology have debunked a ''Asaitic master race coming into the Nile Valley. The Kemetian civlization had it's roots in people in Upper Egypt, not some Asiatic master race proposed by Petrie. European blood did not penetrate Egypt untill the MAcadonian era. I have seen deplications of Hau-Nebu[Egyptian for greek according to Pierre Montet], but these people were during the Dyanstic period.

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Marc wrote: ". But, I admit, I was wrong with the essential point I was

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| 8097|2003-06-07 19:54:17|CTBlackNews@aol.com|(no subject)|

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| 8098|2003-06-07 20:14:43|m_ampim|Re: Aurignacian art and the upper paleolithic|

This subject has been addressed in the past on this forum. Also, on two occasions this year group members have posted breaking news stories that completely shatter the racist myths about early African art. (See BBC News articles on "The Oldest Sculpture Found in Morocco" and "Oldest Prehistoric Art Unearthed.")

Also, last week on my radio program (which has an international audience) I addressed this topic of "Ancient African Rock Art."

Advancing the work,

Manu Ampim

=====

--- In Ta_Seti@yahoogroups.com, "mutationman2003" wrote:

> I greatly appreciated reading M. Washington's comments on this
> subject. However, I notice that every time this subject is brought
> up it gets very little response from t66 of the group. ...

> As you can see this a serious subject that afrocentric scholars
> should get more involved in instead of sometimes following other
> wild goose searches.
> Regards.

| 8099|2003-06-07 20:23:28|IMJs@webtv.net|The Eye Of Horus|

<http://www.aloha.net/~hawmtn/horus.htm>

<http://eyeofhorussymbol.homestead.com/>

| 8100|2003-06-07 23:40:35|d_lo_tate|What we should do first is|
Dispel myths about Africa before talking what blacks did outside of
Africa. There's still too many myths about Africa and research is
lacking in certain areas of Africa most notably west and central
Africa. Too much time is devoted to north and northeast Africa and
not enough to these other parts. There are still those who believe
that Aksum was founded by southern Arabians. Those are some of the
things that need to be touched on. In my opinion west Africa isn't
too far behind north Africa and in fact lost civilizations and cities
are just coming to light in west Africa. India, China, and Olmec
civilization should not be the focus of black history. Africans may
have in fact had some influence in these other areas but there is
still much to be done in Africa.

| 8101|2003-06-07 23:41:18|Loring Edward|Re: The Eye Of Horus|

The divisions of the udjat-eye constitute the so-called corn-measure (Gardiner, Grammar p. 197).

To the 'missing 1/64th' I have proposed that we are not dealing with fractions (with which the Egyptians had problems), but rather with powers of 2. If we remember that the zero power of any number is 1, then it follows that the 'missing' fraction is 2 to the zero power. Nothing is missing. I do not claim that the Egyptians actually understood exponents, but it is a possible solution. It is said that the priests used the 'missing' fraction as a rip-off in the manner: 'we take 16 and give 15'. In any case, let's not get any of this loonie stuff on us.

Ed Loring

----- Original Message -----

From: IMJs@webtv.net

To: Ta_Seti@yahoogroups.com

Sent: Sunday, June 08, 2003 5:23 AM

Subject: [Ta_Seti] The Eye Of Horus

<http://www.aloha.net/~hawmtn/horus.htm>

<http://eyeofhorussymbol.homestead.com/>

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| 8102|2003-06-08 00:12:33|Loring Edward|Re: The Dravidians were white|

I agree with you, Paul. I would say that Sanskrit is a canonically normalized model of expression derived from the various dialects, just as 'Indo-European' (indogermanisch) is an entirely artificial model of structure and phonology (nobody ever spoke indogermanisch). It is interesting to note that a canonically normalized language existed in Greece until the mid 1980s: "Katharevousa" ("the pure") was a creation of German philologists who went to Greece with Otto v. Wittelsbach

(King Othon) after the Turks were defeated in 1821 and Greece became an independent state. During the "Turkokratia" (250 years of Turkish rule) people were not allowed to move about and numerous local dialects had developed, making communication at a national level almost impossible. The law was written in the artificial language which gave the lawyers vast power over the uneducated common people.

E.

----- Original Message -----

From: Paul Kekai Manansala

To: Ta_Seti@yahoogroups.com

Sent: Saturday, June 07, 2003 8:21 PM

Subject: [Ta_Seti] Re: The Dravidians were white

--- In Ta_Seti@yahoogroups.com, "Loring Edward" <gnosarch@b...> wrote:

> Sanskrit is the oldest known Indo-European classical language.
>

It's thought by European scholars to be the oldest one, but the earliest evidence of Sanskrit dates only to the era of the Saka satraps.

Archaeologically, the Prakrits are older.

I also believe that Sanskrit itself is an artificial language, but

that would take a lot of work to show which is not relevant to this group.

> The Naga are an anciently indigenous ethnics in the area (Nagaland) to the East of what is now Bangladesh.
>

No, there were more ancient Naga people who lived throughout India. They featured in the epics and puranas and there were historical Naga dynasties, like the Sisunagas of Magadha.

Regards,
Paul Kekai Manansala

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| 8104|2003-06-08 09:36:24|sanu_tepa|Re: I Need Some Help.... Ammo!|

>--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:
>
> Ta Seti members,
>
> I'm fwd a reply post from "Tom Shelly" a long-time nemesis of

mine, and many others for that matter. I missed the beginning of this thread; but he's responding to someone named Eugene; [not me]
> He posts most of his African disinformation in

news:alt.flame.niggers - I ignore most of what gets posted in there ... unless I feel like pulling their chains, but this jackass also posts his Euro-superiorist bulls--t in the news:soc.culture.african.american group too. [which has
> been corrupted to the point of being a joke]... So why do I care? I
> can't help it. It's easy dispatching the average white-power

confederate flag-waving punks I run into online, they are like children who've just learned a new word in school that day... but THAT is all they know; 'til tomorrow rolls around. lol -- It's the

intellectually dishonest "craftsman" like this Tom Shelly fool below who demand a scholarly approach, with hard science.

>

> And this is where I need some help from the 'Masters' in here in
> destroying his ass point by point!!! -- Please, don't waste any of

your weekend time on this, but just tuck it away until you can offer any debunking ammo you have.

> I know that most of the issues, disinformation, and lies have

already been dealt with by various members, I just need to gather it and "shape it into missles"!

>

> Thanks in advance,

>

> IMJ

****COMMENT:**

My experience with these white racists is that they misrepresent the consensus of opinion of the scientific community, and this is exactly what he did in his opening paragraph. The most effective way to deal with him is to dissect every sentence in every paragraph and challenge him to prove every assertion he makes. For example, if you notice, in the opening paragraph, he manufactured an unsupportable argument which he then attributed to Afrocentrists (the straw man argumentation tactic):

"A common tactic is to try to link the general out-of-Africa migration hypothesis with the rise of Egypt as though they were almost contemporaneous events."

He falsely implies that Afrocentrists try to link the out of Afrika hypothesis to the rise of Egypt, thereby falsely and fraudulently attributing an unsupportable argument to Afrocentrists. He then proceeds to tear it down, thus achieving an easy showy "victory" over the Afrocentrists. This is classic straw man argumentation, a common tactic of white racists for the consumption of the other white racists in the peanut gallery. In fact, no Afrocentrist that I know of has ever tried to link the out of Afrika hypothesis with the rise of Egypt in the sense of trying to make a causal connection between migratory movements tens of thousands of years ago and the development of Nile Valley religion, culture, mathematics, science, and technology. At this point, you should challenge him to name the

Afrocentrists that tried to make such a linkage. He won't be able to.

Also, the reference he cited doesn't support his argument, another common mistake these morons make. If anything, it contradicts his claim about the invalidity of the out of Afrika hypothesis. This particular article is actually part of an ongoing debate among anthropologists about the origin and migratory patterns of the human species. Toward the end of the article, other anthropologists weigh in with contrary arguments. Despite its inflammatory title-"Not Out of

Africa"-it has nothing to do with Afrocentricity as a philosophy and academic discipline, although it so happens that Afrocentrists are in agreement with the theory. The overwhelming majority of anthropologists-who by the way, are white- reject the author's conclusion, and continue to support Afrika as the birthplace of modern humans. Ask this white racist moron if he is prepared to accuse thousands of white anthropologists of being Afrocentrists.

The latest genetic study out of Stanford University & the Russian Academy of Sciences (published last month) continues to support Afrika as the birthplace of humanity. The article can be found at:

<http://howcomyoucom.com/selfnews/viewnews.cgi?newsid1054134079,6719,.shtml>

Again, you might want to ask him if he is prepared to charge the white geneticists at Stanford and the Russian Academy of Sciences with being Afrocentrists.

That's all for now. Hope this helps.

| 8105|2003-06-08 09:41:32|alberto34482@yahoo.com|Joann Fletcher[view her with suspison]claims Elder Lady is Nefertiti|

In the Cairo Museum, there is just such a statue of wood of a man called Ny-anh-Pepy-kem, or Ny-anh-Pepy the black. He shows all the characteristics of the darker southern Upper Egyptian type.

Most sincerely, Frank J. Yurco University of Chicago -- Frank Joseph Yurco fjyurco@midway.uchicago.edu

Found: Queen Nefertiti's mummy Jack Grimston

BRITISH archeologists believe they may have identified the body of one of the most legendary beauties of the ancient world. They are confident a tattered mummy found in a tomb in the Valley of the Kings is probably Queen Nefertiti, stepmother of the boy king Tutankhamun and one of the most powerful women in ancient Egypt. The conclusion

has been made after 12 years of research, using clues such as fragments of a wig and the piercing of the mummy's ears. The breakthrough came after the Egyptian authorities allowed the 3,500-year-old body to be examined in detail for the first time. Under a pile of ancient linen, archeologists found a broken-off arm bent in a way that was permitted only if the dead person was a pharaoh or queen. Joann Fletcher, a key member of the research team from York University, said: "It's a royal woman of the late 18th dynasty who wielded tremendous power. There are not many who fit that description. We can never have cast-iron certainty that it is Nefertiti but we have narrowed it right down." The mummy was originally found with two others by a French team in 1898. It was walled up in a side chamber of the tomb of King Amenhotep II. The body's poor condition meant it drew little attention. It was photographed only once, in 1907, before the chamber was walled up again. Since then it has been known simply as "the younger woman". Fletcher's interest in the mummy was sparked when she noticed the photograph's resemblance to a Nefertiti bust on display in Berlin since the 1920s whose beautiful face makes it one of the best-known images of ancient Egypt. It shows a woman with a long neck, high cheekbones and a slender nose. The name Nefertiti means "a beautiful woman has come". The bust was found at Amarna, where Nefertiti's husband, the pharaoh Akhenaten, had his capital in the 14th century BC. But after his death he was branded a heretic and anything connected with his reign was destroyed. "Nefertiti is the big name. She is such a phenomenally important Egyptian figure and she is an icon because of that bust in Berlin," said Fletcher.

<http://www.timesonline.co.uk/article/0,,2087-706884,00.html>

| 8106|2003-06-08 09:44:04|alberto34482@yahoo.com|Re: I Need Some Help.... Ammo!|
No, what the author is saying is that the high culture of Ancient Kemet can be attributed to a back migration of Asiatics into Egypt. He just uses the Mungo man, which has not been confirmed or denied to prove the back migration into Africa is responsible for Kemetian civilization.

Around the time period he proposes no humans lived in the Nile valley just people like Homoerectus, and maybe some left over hominids.

| 8107|2003-06-08 10:18:23|Djehuti Sundaka|Space-Age Technology Uncovers Hidden Cave Art|
Space-age technology uncovers hidden cave art

<http://www.abc.net.au/science/news/stories/s873668.htm>

Digital cameras and image-enhancing computers have revealed prehistoric art invisible to the naked eye, a team of Australian archaeologists have

found, a technique that could revolutionise the study of rock art.

One of the team involved in the discovery, Dr Bruno David of Melbourne's Monash University, expects whole new realms of some of the most ancient human art will be uncovered this way.

For every region in Australia studied so far, between 20% and 50% of the art detectable by image enhancement was either previously unknown or too faded to see, he said.

"Sometimes you can see a trace of something, but even when a painting has faded completely from view, the colours have gone into the rock," David told ABC Science Online. "With image enhancement, we can separate out those colours from the grey of the rock and transpose them with ones that our own eyes and brains are more sensitive to. Suddenly we can see what was invisible before."

Working with Dr Ian McNiven of University of Melbourne, and doctoral student Liam Brady, David has so far studied a range of sites in mainland Australia including the Victoria River region in the outback of the Northern Territory, the Cape York peninsula in northern Queensland, and on the Torres Strait islands off the northeastern coast of Australia.

At one rock shelter on the island of Duaun, for example, the team methodically took more than 350 images - from a gallery of 32 visible works there - and discovered that 12 more lay hidden from view.

One was a red-ochre painting of a menacing face with fanged teeth and holding a shield. It surprised both the scientists and the islanders because the rich local oral tradition of social history and legend made no mention of such a character, and shields are unknown in Islander material culture.

"We had no idea that we would be able to pick up totally invisible images," David said. "It was so exciting to see these characters and events from local history and legend emerge so unexpectedly like this."

"I would say that hundreds of thousands of individual rock paintings are waiting to be found through this technology," he added. "It will not only add many new images to existing records, but on many rock walls the most faded ones will be the oldest, so it will help to put all Australian rock art in a much better historical framework as well."

Using the same technique - with software and technical assistance provided by John Brayer, a U.S. computer engineer who is an expert in

imaging technology - doctoral student Liam Brady has since found dozens more previously unknown artworks in shelters and cave walls right across the western Torres Strait.

Another image revealed on the island of Mua turned out to be an illustration of a story known only from local oral history, and concerns a headhunting raid in the days before European missionaries arrived on the island in 1871.

At times, prior existence of extinct animals in some parts of the world has also been revealed through prehistoric art woolly mammoths, for example, were not known to have inhabited southwestern Europe until archaeologists found them depicted in rock walls there. Some as yet undiscovered ancient Australian art is likely to reveal new information of similar ecological significance, David said.

The advent of affordable digital cameras, laptop computers and imaging software should mean that scientists and indigenous communities will now be able to far more readily carry out such work quickly and easily in the field with minimal training, he added.

Bob Beale ? ABC

Science Online

| 8108|2003-06-08 10:45:57|Djehuti Sundaka|Measures to Restore Queen Nefertiti Statue|
<http://www.uk.sis.gov.au/online/html9/o070623h.htm>

Measures to restore queen Nefertiti statue

Berlin museum director Detrich Weldong installed the head of queen Neferiti statue on a bronze-made naked woman, a step provoked the Egyptian archaeologists and artists.

"The Bronze made statue would hurt the head of Nefertiti," said Zahi Hawas, Supreme Council of Antiquities Secretary General.

"The installation of queen Nefertiti statue's head on a naked woman body could not be accepted by any archaeologist," he added.

Hawas said he briefed Culture Minister Farouq Hosni on this issue, contacts would be held with UNESCO director general and German ambassador in Cairo to restore this priceless and rare monument.

Queen Nefertiti was the Great Royal Wife of the Pharaoh Akhenaten. Her life was a unique adventure that touched the heights and depths of human destiny. She lived both in unspeakable wealth and also in the most bitter loneliness. She was beloved to the point of idolatry, but also was unfathomably hated.

She was affable and proud, happy and desperate, devoted and cold-a fascinating woman. Her parentage is unknown, and she has been said by some to be a Mittanian princess. This is unlikely because she had a sister, Mutnodjme, who was Egyptian and the future wife of the Pharaoh Horemhob.

What is known is that the wife of Aye (the brother of Queen Tiye) Tey, was her wet nurse and that Aye and Tey were probably at least her step-parents. She could very well have been a royal concubine of Amenhotep III. Amenhotep IV probably married Nefertiti while he was co-regent with his father Amenhotep III. Shortly after his father's death, Amenhotep IV changed his name to Akhenaten (Servant of the Aten), embraced the monotheistic concept of Atenism banned all other Gods and closed their temples.

| 8109|2003-06-08 10:46:04|Djehuti Sundaka|Egypt 'insulted' by Germany|
<http://www.news.com.au/common/printpage/0,6093,6564484,00.html>
Egypt 'insulted' by Germany
From correspondents in Cairo, Egypt
08Jun03

EGYPT'S Supreme Council of Antiquities has protested to Germany over an "insulting" display at a Berlin museum in which a bust of ancient Egyptian queen Nefertiti is mounted onto the statue of a nude woman.

"The SCA today sent urgent letters to Egypt's ambassador in Berlin, to Germany's ambassador in Cairo and to the UN Educational, Scientific and Cultural Organisation" to remove the exhibit, the council's Secretary-General Zahi Hawas told AFP late yesterday.

Hawas, who deemed the display an "insult to Egypt's history" and a "defacement of Egyptian antiquities", said the statue of the icon pharaonic beauty dated to 1372 BC, during the 18th dynasty.

The government newspaper Al-Akhbar Al-Yom yesterday carried a front-page colour photograph of the Berlin display, which depicts a slender body in an upright position.

Inside, the newspaper ran a story with the headline "Queen Nefertiti Naked in a Berlin Museum!" and carried a photograph of two men mounting the bust onto the bronze statue.

Another shows one of them staring at the statue with the caption: "The German bandit looks at his crime."

The bust, discovered in the 19th century in Tell al-Amarna in southern

Egypt, had been smuggled out of the country illegally, Hawas said.

But, he added: "Egypt is responsible for its antiquities abroad ... and will not sit idly by in the face of such moves."

Nefertiti was the wife of pharaoh Akhenaton, also known as Amenhotep IV. Akhenaton is remembered in history for having switched his kingdom to monotheism with the worship of the one sun god, Aton. He established his capital in Tell al-Amarna.

The bust belongs to the Egyptian Museum at Berlin-Charlottenburg.
| 8110|2003-06-08 10:54:49|Djehuti Sundaka|Found: Queen Nefertiti's mummy|
<http://www.timesonline.co.uk/article/0,,2087-706884,00.html>
Found: Queen Nefertiti's mummy
Jack Grimston

BRITISH archeologists believe they may have identified the body of one of the most legendary beauties of the ancient world.

They are confident a tattered mummy found in a tomb in the Valley of the Kings is probably Queen Nefertiti, stepmother of the boy king Tutankhamun and one of the most powerful women in ancient Egypt.

The conclusion has been made after 12 years of research, using clues such as fragments of a wig and the piercing of the mummy's ears. The breakthrough came after the Egyptian authorities allowed the 3,500-year-old body to be examined in detail for the first time.

Under a pile of ancient linen, archeologists found a broken-off arm bent in a way that was permitted only if the dead person was a pharaoh or queen.

Joann Fletcher, a key member of the research team from York University, said: "It's a royal woman of the late 18th dynasty who wielded tremendous power. There are not many who fit that description. We can never have cast-iron certainty that it is Nefertiti but we have narrowed it right down."

The mummy was originally found with two others by a French team in 1898. It was walled up in a side chamber of the tomb of King Amenhotep II. The body's poor condition meant it drew little attention.

It was photographed only once, in 1907, before the chamber was walled up again. Since then it has been known simply as "the younger woman".

Fletcher's interest in the mummy was sparked when she noticed the photograph's resemblance to a Nefertiti bust on display in Berlin since the 1920s whose beautiful face makes it one of the best-known images of ancient Egypt. It shows a woman with a long neck, high cheekbones and a slender nose. The name Nefertiti means 'a beautiful woman has come'.

The bust was found at Amarna, where Nefertiti's husband, the pharaoh Akhenaten, had his capital in the 14th century BC. But after his death he was branded a heretic and anything connected with his reign was destroyed.

'Nefertiti is the big name. She is such a phenomenally important Egyptian figure and she is an icon because of that bust in Berlin,' said Fletcher.

| 8111|2003-06-08 11:45:27|Malia|Great Site!|

Peace,

This is a wonderful site! I have been interested in this subject for quite some time. It provides a holistic view of ancient history that is quite different from the Eurocentric perspective.

Again, this is a very good site. I'm also looking forward to seeing a list of books on this topic with a short bibliography of what they are about.

Blessings,

Malia

| 8112|2003-06-08 12:31:24|Paul Kekai Manansala|Re: Great Site!|

Hotep Malia,

Welcome to the group!

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Malia" wrote:

> Peace,

>

> This is a wonderful site! I have been interested in this subject
> for quite some time. It provides a holistic view of ancient
history

> that is quite different from the Eurocentric perspective.

>

> Again, this is a very good site. I'm also looking forward to
seeing

> a list of books on this topic with a short bibliography of what
they

> are about.

>

> Blessings,

> Malia

| 8113|2003-06-08 12:32:17|Paul Kekai Manansala|Re: howcomyoucom.com - HOMEPAGE|

--- In Ta_Seti@yahoogroups.com, IMJs@w... wrote:

>

>

>

> <http://www.howcomyoucom.com/>

>

>

> <http://www.howcomyoucom.com/>

Nice homepage! How bout a link to Ta_Seti?

Regards,

Paul Kekai Manansala

| 8114|2003-06-08 13:22:39|Paul Kekai Manansala|Re: Aurignacian art and the upper paleolithic|

--- In Ta_Seti@yahoogroups.com, "m_ampim" wrote:

> Also, last week on my radio program (which has an international

> audience) I addressed this topic of "Ancient African Rock Art."

>

Did you mention before your radio show was available through the internet? Please give us the details.

Regards,

Paul Kekai Manansala

| 8115|2003-06-08 13:29:46|IMJs@webtv.net|Iraqi Treasures Found in Secret Vault |

June 8, 2003 -- BAGHDAD - The famous treasures of Nimrud, missing since the fall of Baghdad two months ago, have been found in good condition at the country's Central Bank - in a secret vault filled with sewage water, U.S. authorities said yesterday.

They also said fewer than 50 items from the collection of the Iraqi National Museum remain missing after the looting and destruction that followed the capture of Baghdad.

The artifacts - gold earrings, finger and toe rings, necklaces, plates, bowls and flasks, many of them elaborately engraved and set with semi-precious stones - were found Thursday when the vault was opened,

according to an official.

Of the 170,000 historic relics once thought to be missing from the Iraqi National Museum, only 3,000 remain unaccounted for - and even those are considered unworthy of exhibition, such as small shards of pottery.

Earlier this week, the team found another secret vault containing 179 boxes. Inside were nearly 8,000 of the most important items from the museum collection, authorities said. The treasures date back to 900 B.C.

The looting of the museum caused an international uproar - many archaeologists blame U.S. forces, saying they failed to protect the institution when they captured the city.

.....

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| 8116|2003-06-08 13:47:01|Nisine Waite|Great web site :Youcome|

Thats a nice web site, but it needs more about the sudanese tribes, not just the nuba people. Although they are an interesting people who are like the baladi from egypt, who r farmers. These people are very primarily farmers and herders of cattle, goats, etc. www.sudan101.com

Help STOP SPAM with the new MSN 8 and get 2 months FREE*

<http://join.msn.com/?page=features/junkmail>

| 8117|2003-06-08 13:49:39|Nisine Waite|Re: Thoughts on the subject of race|
Great article Mark, so very true.

>From: "M. Washington" <best@mail.datanet.hu>

>Reply-To: Ta_Seti@yahoogroups.com

>To: "Ta_Seti" <Ta_Seti@yahoogroups.com>

>Subject: [Ta_Seti] Thoughts on the subject of race

>Date: Sat, 7 Jun 2003 12:53:40 -0500

>MIME-Version: 1.0

>Received: from n7.grp.scd.yahoo.com ([66.218.66.91]) by

>mc4-f27.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Sat, 7 Jun
>2003 09:53:20 -0700

>Received: from [66.218.67.200] by n7.grp.scd.yahoo.com with NNFMP; 07 Jun
>2003 16:53:04 -0000

>Received: (qmail 7241 invoked from network); 7 Jun 2003 16:53:02 -0000

>Received: from unknown (66.218.66.217) by m8.grp.scd.yahoo.com with QMQP;
>7 Jun 2003 16:53:02 -0000

>Received: from unknown (HELO smtp.popsite.net) (216.126.128.19) by
>mta2.grp.scd.yahoo.com with SMTP; 7 Jun 2003 16:53:02 -0000

>Received: from marc (09-062.002.popsite.net [64.24.20.62])by

>smtp.popsite.net (Postfix) with ESMTP id 518B32F7F8for

><Ta_Seti@yahoogroups.com>; Sat, 7 Jun 2003 11:52:54 -0500 (CDT)
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP
>X-eGroups-Return:
>sentto-2809895-8080-1055004783-nisine=hotmail.com@returns.groups.yahoo.com
>X-Sender: best@mail.datanet.hu
>X-Apparently-To: Ta_Seti@yahoogroups.com
>Message-ID: <NFBBIJPELFNFKCEGDIAMEOGDJAA.best@mail.datanet.hu>
>X-Priority: 3 (Normal)
>X-MSMail-Priority: Normal
>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)
>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1106
>Importance: Normal
>X-MS-TNEF-Correlator: <NFBBIJPELFNFKCEGDIAMEOGDJAA.best@mail.datanet.hu>
>X-Yahoo-Profile: paulmarcw
>Mailing-List: list Ta_Seti@yahoogroups.com; contact
>Ta_Seti-owner@yahoogroups.com
>Delivered-To: mailing list Ta_Seti@yahoogroups.com
>Precedence: bulk
>List-Unsubscribe: <mailto:Ta_Seti-unsubscribe@yahoogroups.com>
>Return-Path:
>sentto-2809895-8080-1055004783-nisine=hotmail.com@returns.groups.yahoo.com
>X-OriginalArrivalTime: 07 Jun 2003 16:53:20.0460 (UTC)
>FILETIME=[4CEBF0C0:01C32D15]

>
>
>What we have learned in 11,000 years of dealing with the Caucasian is that
>he is at root jealous and has a large degree of unexpressed feelings of
>inferiority. When he is jealous, as a tribe or nation, they will claim the
>object of their desire as their own (as in Greeks claiming originality of
>Egyptian thought, religion, and gods) or commit nearly genocide to get it -
>we've seen whole tribes and races killed to the man (or nearly) over
>history
>so they can take what they want. Actually, Egypt was largely a peaceful
>kingdom until encroachments upon its lands began due to population growth
>in
>Europe which pushed whites out of Europe, and with murderous intensity,
>they
>stormed into Asia and into Africa. If not for European expansion, Egypt may
>have had thousands of years more of peace.
>
>That they will claim the object of their jealousy is clear in proclaiming
>the insanity of Egypt being on the African continent but not part of it and
>the only landmass in the world on one continent declared to be part of
>another. Sick. And take Christianity. Conservative Christians will live and
>die by all the words in the Bible save that Jesus was the color of burned
>grass and had hair like lamb's wool. That tells you something about who the

>real and original Jews were - Nubian. Nubian, I tell you.

>

>Whites are comfortable allowing all extremes, colors, and hues to be

>classified as white; all shapes and sizes to be claimed white, but they

>dissect the Equatorial race apart, bib tied tightly to neck, Africa, the

>leg

>of lamb. Knife in hand, they slice this way and that. This slice is

>African,

>that is not. By the time their twisted intellect is finished, our people

>have been cut to pieces - literally. Now, with their grand dislogic, from

>swarthy dark Italians to tall, blond Swedes, and flour-pasty Slavs are all

>white; but though as Europeans live on one continent (God, I wish they had

>stayed in Europe) and share a common history they call themselves

>Europeans.

>My goodness. Such is not so with Africa. We live on one continent (except

>for the ancestors and their descendents thought fit to be taken like an

>apple from the tree of Africa and brought to America to make life easy for

>them; then discarded like a pair of old shoes and told not to want

>anything)

>... we live on one continent and share a common culture and history.

>

>But, while the range of colors and phenotypes are all acceptably white in

>Europe, in Africa, we are told WITH A STRAIGHT FACE, that San and

>Ethiopians

>aren't African but white. And this is the sick jealousy part again where

>whites claim the object of their jealousy or as a tribe or nation kill the

>owners and take the object of their desire. Well. In this case, San and

>Nubians, they hate the idea of Africa having something of precious value

>that does not belong to them and so they voice the words and use a double

>standard to say that despite all reasons of logic and common sense, that

>San

>and Ethiopian are white just as Egypt isn't on the African continent; and

>just as Jesus despite being black with wooly hair is actually white with

>blond hair and blue eyes and the black race is condemned - even though the

>Bible itself says Jesus is black.

>

>Perhaps this lie is enflamed by the knowledge that world people and culture

>came from the San; and the red-skinned Ethiopians were part of the collage

>of Egypt that in so many ways and in all major ways, was the direct

>template

>for European civilization (though Egypt was formed on the African template

>-

>with the exception that the buildings of dynastic Egypt were a shared

>endeavor involving many races). If it is acknowledged that Ethiopia is

>Africa, then those so enamored of Egypt will get convulsively sick in their

>stomach, green in their face, and in gut-wrenching violence, throw-up as

>the
>thought that black as mid-night Africa formed the precious Egypt they have
>come to love is too much for the decent heart to bear and mind to
>countenance. They would live with nightmares thereafter acknowledging
>Africa
>as the Mother of Egyptian civilization and the Grandmother of European
>civilization.
>
>Like puppets on a string, we have allowed our minds to be pulled by wicked
>so-called intellectuals and academics who were afraid to let Equatorial
>peoples know they had value and so unconsciously devised a wicked scheme to
>prove to Equatorials that they had no value and, conversely, to 'prove' to
>themselves that they, the Europeans, had value. Though, in the standard
>they chose, it was a lie: as in falsely claiming caucasians having the
>first
>settlements and domesticated cattle. Their value came from saying
>Equatorials had no value and the object of jealousy (land, religion,
>natural
>resources) was in fact a European invention and possession. Whereby they,
>as
>stated, claimed these things by lying, stealing, and killing. And, these
>things I've said are not exaggerations; to say these things is not being
>malicious; to note these things in not malevolent. They are not maliging
>and
>one should not try to comfort themselves if they dispute what I say and say
>I am maligning. No. I will not let you off the hook. You have to deal with
>the facts. Because though I speak in strong terms, there is not a human
>being on the face of the earth (including Alex) that I wouldn't buy a cup of
>coffee for. No. Look at what I have said objectively. In concrete terms, or
>via psychological metaphor (as in throwing up if Europeans acknowledged
>Africa as the Grandmother of European civilization), these things are true.
>These things are true, and though it is as unlikely for the rain to fall
>upwards as it is for whites to become honest, humble, and peaceful, that is
>still the solution to the terrible, terrible, terrible sickness of thought
>and action that has afflicted the white mind for a deca-millennium and
>afflicted the world because that mind is afflicted. For the rest of us, we
>have to try to be there for you. Well. This is all the stuff of dreams.
>
>Now, today, a whole world of Equatorial children feel worthless as they
>have
>been viciously lied to, and England and America are white supremacist nations
>as their founding ancestors lied to them and they bought into the lie and
>are making new lies themselves to justify the feelings of white supremacy.
>But, when, as is so often the case, facts are willfully distorted to claim
>European origination when it is known it is Equatorial origination, then
>such a thing is wicked and speaks to a wicked heart that is more monster

[illegible]

Help STOP SPAM with the new MSN 8 and get 2 months FREE*
<http://join.msn.com/?page=features/junkmail>
 | 8118|2003-06-08 14:41:05|m_ampim|Re: howcomyoucom.com - HOMEPAGE|
 The same group that hosts this site also hosts 'Race and History'
 where myself and many other writers have essays posted.
<http://www.raceandhistory.com>

Advancing the work,

Manu Ampim
<http://www.ManuAmpim.com>

```

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:
> --- In Ta\_Seti@yahoogroups.com, IMJs@w... wrote:
> >
> >
> >
> > http://www.howcomyoucom.com/

```

> >

> >

> > <http://www.howcomyoucom.com/>

>

> Nice homepage! How bout a link to Ta_Seti?

>

> Regards,

> Paul Kekai Manansala

| 8119|2003-06-08 15:13:49|alberto34482@yahoo.com|Re: Great web site :Youcome|

"Although they are an interesting people who are like the
baladi from egypt, who r farmers"

Nisine,baladi is a term for Fellahin who come into the city. I am pretty sure you meant to say fellahin[fellahin in Arabic means tillers of the soil]. You can see baladi in little neighborhoods around Cairo like Bulaq Abu Ala,and most Westerners have never heard the term. Modern day Egyptians who are the descendants of the pharaohs call themselves baladi to distinguish them from other people who live in Cairo like the Afrangi[means foreigner,also a white person]

Baladi are the poorest people in Egypt,so poor that the government had to subsidize a specialty called Baladi bread.

If you are interested in the Baladi sub-culture in Egypt check out the book "Baladi Women of Cairo"

Baladi Women of Cairo: Playing With an Egg and a Stone by Evelyn A. Early. "Baladi women are the hearts and souls of Egypt. The title of the book itself ("playing with an egg and a stone"), shows how well the author defined the Baladi women, in a nutshell. If you want to understand the essence of the true Egypt (present and ancient), you must read this book."

If you are not able to find this book at your local library;you can access the book through interlibrary loan.

You will see that Baladi people have their own dances,music,and culture right in the middle of Modern Egypt. My father is both Fellahin and baladi,and we are proud of our roots.

| 8120|2003-06-08 15:17:32|Malia|Re: Thoughts on the subject of race|
Peace,

I think Marc brings up some valid points. The mental enslavement by those who support European supremacy extend deep into the coffins of our African ancestors. Even when the melanin tests prove that the ancient peoples of Kemet were black, the Europeans and other

misguided souls (even other Africans) will say that they were not black. European supremacy surrounds us everyday. Each time turn on the television or go to the store, you can see it. The idea is to make sure that those of color think they contributed nothing to civilization to sustain the oppression of Africans and Asians across the world.

BUT...this is nothing new. ALL people, regardless of race, use these tactics to keep the masses "in check". If you go to Africa, you will find Africans in power oppressing their own people. If we were to dig in some authentic history books, I'm sure we would find our ancestors in Kemet involved in oppression. The powerful oppress the weak. It's as old as love and war.

However, knowledge is the answer. Knowledge is a powerful weapon against oppression. The enlightened will always be free from the mental chains that the Europeans try to place on them.

Blessings,
Malia

--- In Ta_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (**)

>

>

> "object of their desire as their own (as in Greeks claiming

> originality of

> Egyptian thought, religion, and gods) or commit nearly genocide to

> get it -"

>

> Alberto writes: The ancient Greeks never claimed their knowledge as

> strickly their

> own.

>

> (**) Oops. Yes. You are right. Goes to show what happens when one makes

> blanket statements. Actually, before, even I wrote in a post to another

> site:

> " WHAT GREEKS SAID ABOUT THEMSELVES: Diodorus Siculus writes: "Egyptians

> have ? aroused no little admiration among the Greeks ? it was nevertheless

> eagerly visited by Orpheus and the poet Homer in the earliest times." [See:

> Diodorus Siculus, Book I. 69]. Diogenes informs us: "He (Thales) had no

> instructor, except he went to Egypt and spent some time with the priests

> there." [In: Diogenes Laertius, I. 2-29]. Plutarch wrote: "This is also

> confirmed by the most learned of Greeks such as Solon, Thales, Plato,

> Eudoxus, Pythagoras, and as some say, even Lycurgus going to Egypt and

> conversing with the priests; of whom they say Euxodus was a hearer of

> Chonuphis of Memphis, Solon of Sonchis of Sais, and Pythagoras of Oenuphis

> of Heliopolis ? The greatest part of Pythagoric precepts fall nothing short

> of those sacred writings they call hieroglyphical." [In: Plutarch, _Morals_,

> 10]. When did the people who would become known as the Greeks arrive? The

> Archean, Ionians, and Dorians, the three waves of proto-Greeks, arrived in

> the Mediterranean and Black Sea between 1800 and 800 BC. [See: (1) John

> Forsdyke, Greece before Homer, (W.W. Norton and Company, New York, 1964);

> (2) Ren 貢. van Royen and Benjamin H. Isaac, The arrival of the Greeks ? the

> evidence from the settlements, (B.R. Grner Publishing Co., Amsterdam,

> 1979)]."

>

>

> I think I got a few of these sources from Paul's site. (end)

>

>

> Alberto writes:

> The one people who did were racist 19th century schiolar who was

> trying to prove white racial superiorty. Most of the scholars who

> have made these claims have been Northern Europeans,not native Greek

> scholars.

>

> Marc wrote: "Egypt was largely a peaceful

> kingdom until encroachments upon its lands began due to population
> growth in
> Europe which pushed whites out of Europe, and with murderous
> intensity, they
> stormed into Asia and into Africa. If not for European expansion,
> Egypt may
> have had thousands of years more of peace."
>
>
> Alberto writes: I will have to disagree about Kmt being a peaceful state
> until
> Europeans arrived. You have seemed to forget the Egyptians writing
> in their texts bragging about killing Asiatics,
>
> (**) You are absolutely right. Although in my view, the Asiatics, by the
> meaning of the word itself, means part white by miscegenation with
> indigenous Equatorials. However, if the so-called 'dynastic' race had
> European blood, that was a post ice-age phenomena and from what I can
> gather, the pastoralists were peaceful. I think my point would hold on one
> level. But, I admit, I was wrong with the essential point I was trying to
> make - but perhaps right if the dynastic race carried European blood. There
> is nothing glorious and nothing to defend if a race is violent and I need to
> be better informed about the predynastic period and inter-tribal relations.
> Peaceful or not? I'd like to find out. An interesting point (and it's
> somewhere in my files - I might be able to put my hands on it); a study was
> done and found that a gene for aggression found in agricultural societies
> and later is not found in the San. They are basically peaceful. In South
> Africa, they have been used to hunt others and in using them in some
> law-enforcement capacity, they are required to be violent. But, they are

> threatened with eviction from the land they live on if they do
 not. This is
 > what i read. (end)
 >
 >
 >
 > Alberto writes: Nubians, and other
 > people. Even in pre dynastic Egypt there seems to have been
 invasions
 > in the Sinai against the people there. In the accounts of Weni he
 > brags about smiting the "Sand Dwellers"
 > [
 >
 > (**) Well. There you have it. Even in predynastic times there
 was
 > violence. Is it true that there was a sustained period of peace
 lasting for
 > nearly 2 millennium during the dynastic period? (end)
 >
 >
 > Alberto writes: We even have times in history where different
 nomes in
 > Egypt fight
 > each other, so I would have to disagree with your commentary.
 >
 > (**) Well. Not only you have to disagree with me. I have to
 disagree with
 > me.
 >
 >
 > Alberto writes: "That they will claim the object of their
 jealousy is
 > clear in
 > proclaiming
 > the insanity of Egypt being on the African continent but not
 part of
 > it and
 > the only landmass in the world on one continent declared to be
 part of
 > another"
 >
 > I agree
 >
 > (**) so do i.
 >
 >

Nisine, baladi is a term for Fellahin who come into the city. I am pretty sure you meant to say fellahin [fellahin in Arabic means tillers of the soil]. You can see baladi in little neighborhoods around Cairo like Bulaq Abu Ala, and most Westerners have

never heard
the term. Modern day Egyptians who are the descendants of
the
pharaohs call themselves baladi to distinguish them from
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who live in Cairo like the Afrangi[means foreigner, also a
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Baladi are the poorest people in Egypt, so poor that the
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If you are interested in the Baladi sub-culture in Egypt
check out
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Baladi Women of Cairo: Playing With an Egg and a Stone by
Evelyn A.
Early. "Baladi women are the hearts and souls of Egypt. The
title of
the book itself ("playing with an egg and a stone"), shows
how well
the author defined the Baladi women, in a nutshell. If you
want to
understand the essence of the true Egypt (present and
ancient), you
must read this book."

If you are not able to find this book at your local
library; you can
access the book through interlibrary loan.
You will see that Baladi people have their own
dances, music, and
culture right in the middle of Modern Egypt. My father is
both
Fellahin and baladi, and we are proud of our roots.

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Ta_Seti-unsubscribe@yahoogroups.com

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Do you Yahoo!?

Free [online calendar](#) with sync to Outlook(TM).

| 8123|2003-06-08 15:46:13|M. Washington|Proposal for a Comprehensive Filing system for
Equatorial documents|

Attachments :

IMAGE: THE LOOK OF UPPER PALEOLITHIC SOUTHERN EUROPE
LA NEGRESS, THE VENUS OF THE FRENCH DORDOGNE

http://www.mightymall.com/TheSecondBookImages/01-14-800-15-01_France-La-Negress-Venus-of-Upper-Paleolithic-France.jpg

Hello. I'd like to save your time. This is only written for those doing a lot of research that find that having a good filing system that covers years of DOCUMENT AND IMAGE FILE research is useful but you don't have one. If you don't fit in that category, and are not an educator who would find such a thing useful to teach to your students, then reading this is a waste of your time and please close this post. I don't want to waste your time.

PART I: COMPREHENSIVE FILE SYSTEMS

- [A] MAKING A COMPREHENSIVE FILE SYSTEM THAT CAN COVER FILING ARTICLES IN YEARS OF SPONTANEOUS RESEARCH
- [B] MODEL OF THE MAJOR TOPICS IN MY ANTHROPOLOGY SUB-DIRECTORY
- [C] MODEL OF THE ARTICLES FILED UNDER TOPICS IN SUB-DIRECTORY

PART II: GETTING, FILING, SCANNING, AND UPLOADING IMAGES

- [A] IMAGES IN ART BOOKS AND THE INTERNET
- [B] SCANNING IMAGES
- [C] GETTING AND FIXING IMAGES; AND ADOBE PHOTOSHOP
- [D] SAVING A PSD IN JPG FORMAT
- [E] LEARNING PHOTOSHOP:
- [F] HOME PAGE AND UPLOADING YOUR IMAGES TO THE INTERNET
- [G] I THINK THIS IS PRETTY USEFUL - MY IMAGE DIRECTORY IN DETAIL
- [H] SHARING IMAGES - if we use this system, we can ask group if anyone has a particular set of image and share them
- [I] THE DESKTOP FILE SYSTEM
- [J] CLOSING COMMENT

Hello everyone. We have found that white scholars have been purposively devious and lied about history. History is one pack of sorry lies the way it is taught and believed. What a travesty. At the same time, those at Ta-Seti are independent, well-read and widely read people. Save for individuals like myself who so often errs in the claims he makes about some facts. But then there are those who will point out the fact that what one has said is malarky. And they will tell one such as myself so. And that's great. In any

case, we have found out long ago that Western scholarship when it comes to recounting history is a sorry pack of lies and dialog with white scholars is dialog with persons who will use trickery and deceit to hide and distort history. That is what happened in Africa. We have to forget about dialog with white people (save those with humility and integrity here at Ta-Seti who are friends and are warmly welcomed) and dialog amongst one another as has always been done at Ta-Seti to bring-out the truth. For instance, writing may well not have even begun with Egypt but in the Sudan. And it spread worldwide before the Greeks stormed-in like a trumpeting bull-elephant ragin in a China closet. We certainly need no endorsements, approval, or help from the white establishment. That is for the birds. For the birds, I say. Most here are more knowledgeable than whites in the areas we are researching in the efforts to restore true history. This is no ego-trip here as I am not saying we are smarter in everything. That's ridiculous and the utter heights of stupidity. I am saying we are better at synthezing human history as they emotionally can't free their minds to do so: they are fixated at a making a false history with themselves in the center. They are brilliant at science and manufacturing, etc. But, we are more knowledgeable about the broad outlines of history and their inter-relationships. Their writings are useful but not their dialog.

Alex Derrick has suggested getting together with Omari on relevant research and I applaud the idea. So, here is my contribution to an effort such as that and other efforts designed to further obtaining, classifying, and retrieving information. For that, we need a comprehensive filing system and to get information onto the internet for one another to obtain - especially images.

PART I: COMPREHENSIVE FILE SYSTEMS

[A] MAKING A COMPREHENSIVE FILE SYSTEM THAT CAN COVER FILING ARTICLES IN YEARS OF SPONTANEOUS RESEARCH

Over the years, I like many of you, have spent time developing a filing system for the articles I've read ON-LINE and over the last six or seven years or so, add to it weekly. Perhaps we should share systems with one another. I'll tell you about mine. Because of my interests, I have a separate sub-directory for different subjects: Africa, Anthropology, Astronomy, Biology, Egypt, Geology, Physics, Ta-Seti posts from topics you write about, etc. In the Anthropology sub-directory, I have 962 articles and or image files. In Astronomy, I have 148 articles filed. In Egypt, I have 668. These articles are mostly from Science, Nature, Science News, Scientific American, the Proceeds of the American Academy of Sciences, and

like journals. With this quantity of articles, it is useful to have a workable filing system so you can instantaneously file something in a second or two and instantaneously find something you filed years back: preferably instantly - but at least within a minute or two or searching.

BJ MODEL OF THE MAJOR TOPICS IN MY ANTHROPOLOGY SUB-DIRECTORY

What I have found out works for me is to use an abbreviation of the subject for the first few characters identifying the system. So, for Anthropology, all such articles saved begin with Anthro:

Anthro-41, SAN, ANCESTOR OF MAN.rtf
Anthro-41-002, CLICK LANGUAGE.rtf
Anthro-42, APES, MONKEYS AND THEIR BEHAVIOR.rtf
Anthro-43, GENERAL ARCHEOLOGICAL.rtf
Anthro-43, PRACTICE, THEORY.rtf
Anthro-45-50-00, BRAIN.rtf
Anthro-46-0..... 7 MYA - 1 mya.rtf
Anthro-46-70, POST 1 MYA HOMINIDS.rtf
Anthro-47, EARLY WALKING.rtf
Anthro-48, EARLY TOOLS.rtf
Anthro-50.....1 MYA - 12 TYA.rtf
Anthro-51-10, HUMAN BEHAVIOR.rtf
Anthro-51-10.1.....VENUS FIGURES.rtf
Anthro-51-10-00, AQUATIC ENVIRONMENT.rtf
Anthro-51-20..... JEWELRY, BEADS.rtf
Anthro-51-23..... SPIRITUAL AND MYTHOLOGY.rtf
Anthro-51-24..... CATAclysmic EVENTS.rtf
Anthro-51-30..... FIRST FIRE.rtf
Anthro-51-40.....LANGUAGE, ITS ORIGINATION.rtf
Anthro-51-40-09, GESTURAL COMMUNICATION.rtf
Anthro-51-40-10, GENES FOR LANGUAGE.rtf
Anthro-51-50.....WRITING.rtf
Anthro-51-55, EARLY HUMAN ART.rtf
Anthro-51-55-00., 400 TYA.rtf
Anthro-51-60.....ASTRONOMY, ASTROMYTHOLOGY.rtf
Anthro-51-65, CLYDE WINTERS.rtf
Anthro-51-70.....MIGRATIONS.rtf
Anthro-51-80.....MYSTERIES, CHINA-AFRICA.rtf
Anthro-52-18-00-00.....SAN, KUNG.rtf
Anthro-52-18-00-01.....BLOMBOS.rtf
Anthro-52-18-00-03.....AFRICA.rtf
Anthro-52-18-00-04.....EGYPT.rtf
Anthro-52-18-00-05.....POLYNESIA.rtf

Anthro-52-18-00-07.....EUROPE.rtf
Anthro-52-18-00-08.....AMERICA.rtf
Anthro-53-01.....OUT OF AFRICA.rtf
Anthro-53-02E AFR TO MESOP AND NEAR EAST.rtf
Anthro-53-03AFR TO ASIA.rtf
Anthro-53-04AFR TO POLYNESIA.rtf
Anthro-53-05AFR OR ASIA TO EUROPE.rtf
Anthro-53-09, EVOLUTION, GENETICS, ETC.rtf
Anthro-53-09-00, HUMAN GENOME.rtf
Anthro-54, Y CHROMOSOME.rtf
Anthro-54-08.....PETER UNDERHILL PAPERS.rtf
Anthro-55-10.....AFRICAN Y. C. BASICALLY.rtf
Anthro-55-20MID & NEAR-EAST Y. C. BASICALLY.rtf
Anthro-55-30.....ASIAN Y. C. BASICALLY.rtf
Anthro-55-40POLYNESIAN Y. C. BASICALLY.rtf
Anthro-55-60EUROPEAN Y. C. BASICALLY.rtf
Anthro-55-80BUBBLE GUM GENETICS.rtf
Anthro-56-10, AFRICA ARCHEOLOGICAL.rtf
Anthro-56-20, ASIA, INDONESIA - ARCHEOLOGICAL.rtf
Anthro-56-30, AUSTR AND POLYN - ARCHEOLOGICAL.rtf
Anthro-56-39-00, MESOPOTAMIAN, SUMERIAN, NATUFIAN.rtf
Anthro-56-40, AFRICANS IN AMERICA - ARCHEOLOGICAL.rtf
Anthro-56-50, SOUTH AMERICA - ARCHEOLOGICAL.rtf
Anthro-56-60, NORTH AMERICA - ARCHEOLOGICAL.rtf
Anthro-57-10, EUROPE - ARCHEOLOGICAL.rtf
Anthro-57-20..... MULTI-REGIONAL - ARCHEOLOGICAL.rtf
Anthro-57-30, NEANDERTHAL - ARCHEOLOGICAL.rtf
Anthro-58..... POST 12 TYA.rtf
Anthro-58-10, AFRICA.rtf
Anthro-58-10-20, MAORI, AUSTRALIA.rtf
Anthro-58-15, MIDDLE EAST, EGYPT.rtf
Anthro-58-20, FAR EAST.rtf
Anthro-58-30, NEAR EAST-ASIA.rtf
Anthro-58-40, CHRISTIANITY, BIBLE, JESUS.rtf
Anthro-58-50, AUSTRALIA, POLYNESIA.rtf
Anthro-58-60, SOUTH AMERICA.rtf
Anthro-58-70, NORTH AMERICA.rtf
Anthro-59, EUROPE.rtf
Anthro-59-10.....GREECE.rtf
Anthro-59-20.....ROME, ITALY.rtf
Anthro-59-30.....BRITAIN.rtf
Anthro-59-30.....IRELAND.rtf
Anthro-59-40.....GERMANY.rtf
Anthro-60, MISCELLANEOUS.rtf
Anthro-61, RELIGIOUS, BIBLICAL, SPIRITUAL.rtf
Anthro-62, MODERN HUMAN SOCIETY AND THE FUTURE.rtf

Anthro-63, ONE ORIGIN OF CULTURE.rtf

[C] MODEL OF THE ARTICLES FILED UNDER TOPICS IN SUB-DIRECTORY

Each one of these is saved in the Anthropology sub-directory just as they appear. And whenever I find an article over the years, I put it under the proper heading, like:

Anthro-59-30.....BRITAIN.rtf
Anthro-59-30-01, Britainers, ochre.rtf
Anthro-59-30-03, Cannibalism in Europe.rtf
Anthro-59-30-04, Cannibalism among the Celts.rtf
Anthro-59-30-04, Cannibalism in Europe.rtf
Anthro-59-30-05, Witches in London.rtf
Anthro-59-30-07, Europe's oldest boat.rtf
Anthro-59-30-09 Tsunami separates Britain.rtf
Anthro-59-30-10, Welsh original Britoners, Nthrlnd invaders.rtf
Anthro-59-30-11, 7700 yo woman 5.2 inches ate meat.rtf
Anthro-59-30-12, Welsh discover America in 6th century.rtf
Anthro-59-30-13, Roman Britons after AD 410..rtf
Anthro-59-40.....GERMANY.rtf
Anthro-59-40-01, Persian Temple of Mithras in Germany.rtf

These are miscellaneous and random articles I came upon in Nature, Science, and the like over the last 7 or so years.

Filing in this way, if I read something seven years ago that I vaguely remember, I can pretty quickly put my hands on it if I need to find it.

PART II: GETTING, FILING, SCANNING, AND UPLOADING IMAGES

[A] IMAGES IN ART BOOKS AND THE INTERNET

I get many of my color pictures from the Free Libraries books in traditional art, particularly African art, Mesopotamia, Assyria, cave painting, African photo albums, and archeology books. Good pictures might be found anywhere, though. It's costly. I pay \$1.50 for each photocopy on the color copier at that library and other local libraries I may go to. I have gone through not so many, but perhaps 120 such books looking for good photos that tell a story. In my case, I always need lots of \$1.00 bills to get quarters from the machine. Another library allows you to put as many dollars as you like into a machine that adds it to a card the machine issues. You put this card in the card-acceptor of a color photo-copy machine and it deducts the cost of the copy from there rather than you having to put money in a machine. I like that system better than dropping coins. You take what you are given. After getting the photos or images you want. Once getting such a picture,

you actually have to do a lot of work (I'll mention it shortly) to get it on the internet. It is easier to find images on the internet. You go to Altavista or a Mega search engine that brings up results from multiple engines. Such a mega engine is <http://www.simplify.net/> and it brings up all related links in altavista, google, excite, and half-a-dozen more. Or, experiment. Put in "African images" or whatever. You'll have to find your own way.

[B] SCANNING IMAGES

I've known for a long time that I wanted to have an image directory of pictures such as the ones I've been uploading. For the handful of you who don't know and who may possibly be interested in learning about it, i am writing to you and no one else. To begin with, you need a scanner. I've found that the flat bed scanners are animals of the past. Best to get the Hewlett-Packard Officejet 5110 all-in-one. You can scan, copy, and fax. It is faster than the older model (HP Officejet v40) and both warms up and copies three times as fast as the flat-bed scanners. It prints copies in color in less than 15 seconds and is really a wonderful machine. Got a problem operating it? HP has a 24 hour technical service and they will spend hours with you if need be helping you install or learn how to operate the system. It's interesting. They have gone international and when you call wanting help, 1 time out of 7 you will be connected to a technician in India. Some have a pretty strong accent. But, they are far more knowledgeable than their Amerian counterparts!!! Interesting.

[C] GETTING AND FIXING IMAGES; AND ADOBE PHOTOSHOP

ADOBE PHOTOSHOP 7.0: Then you will need Adobe Photoshop 7.0 (PS). You want to find a friend who has it. I won't tell you the price or you will croak. Find a good friend who will let you have it. That is not the end of the story. You have to learn Adobe Photoshop. But, you don't need to know everything about it. i will tell you what you need. You should remember this if you don't presently but intend later to work with images. First, you have to simply scan the image. Put it in the 5110 and it scans it quickly. Then, you give it a file name. Then you open it up in PS. You will need to work in layers. Layers are like transparencies and you can duplicate an image on a transparency and work on the duplicated page without affecting the original. Then, you can, for instance, write a title for the image. Guess what, though. The title is on its own separate transparency "not touching" the other two. So, you can play around with it and - don't forget - you can use the move icon in the upper right hand corner of the tool bar (you will see what I mean if you ever get one) and move the title around the page. This work i've just talked about is done in a psd format. Remember that. Finally, never forget to go to (don't forget this) the IMAGE/IMAGE SIZE/ tool. And

in "Image size" you probably want to make a normal picture a width of 700 pixels. You will see what I mean. But, don't forget that.

[D] SAVING A PSD IN JPG FORMAT

When you save a psd document with its layers into a jpg format, the layers all get pressed into one image. Don't worry, you can always go back to the psd format and change things around and re-save in jpg if you want. Here is the next point. PS, being the polite software that it is, will always ask you what size you want to save your file as and it gives you a marker that slides on a scale from 1 to 10 that you move with your mouse. If you save it at 10, you will have a huge file that won't load quickly to the internet and won't download quickly but will look great. It could be 3MB!! But, if you are humble, you can put the marker on 1 - 3 and save the image at 50 - 120 KB: and it will upload quickly and download quickly.

[E] LEARNING PHOTOSHOP

I don't know how you will find a way to learn what you need to know if PS quickly and cheaply. I went to the local art colleges and put up a sign for a student to teach me at \$10/hr. And also went into the dean's office and he let me ask students. That's how I learned. It took about 7 or 8 hours over a few day's period.

[F] HOME PAGE AND UPLOADING YOUR IMAGES TO THE INTERNET

After you have scanned your image on the HP 5110 and fixed it in PS 7.0 and saved it as a small jpg file that will load quickly to the internet, well, you should have a home page. There are many internet providers and I am certain you know more about them than me. You wouldn't need more than 10 MB and someone to teach you how to upload to the internet. You will need a way to communicate between your computer and that of your internet provider. What it means, I couldn't tell you if you put a gun to my head, but it is the FTP server. That is File Transfer Protocol and what it means beyond that is beyond me. Anyhow, if you get FTP software which is usually a license from a company you can rent it from on a yearly basis, you download it from the internet from some company after giving them your credit card number and it will cost under \$50 a year. After all is said and done, when your pictures are ready for someone in Timbuctu to see, then you connect to your FTP server (which hopefully one of your friends will connect for you).

PLEASE REMEMBER TO WRITE DOWN ALL THE DETAILS, PASSWORDS, URLS AS IT IS

BEING SET UP AND KEEP IN A PLACE WHERE YOU CAN find it in the event your computer crashes and you don't have anyone to help you re-establish your connection to your FTP server. Once connected to your FTP server, you drag a file you want to upload from your directory on your computer to your

directory on the FTP server and, Wallah! It's done as easy as one-two-three!
Or, one-two-three-four. Or something.

[G] I THINK THIS IS PRETTY USEFUL - MY IMAGE DIRECTORY IN DETAIL

My newest directory is found in the attachment. I have tried to send it to Ta-Seti as an attachment. If it does not come through and you are interested in seeing the image filing system I've worked out write to me OFF-LINE. The system, like the other one I spoke of in Part I, is designed to allow the classification of any image a book will have from archeological artefacts from a million years ago to mud huts built in Tanzania today. In summary, there are two major parts. The first is the FIVE-PART-CLASSIFICATION SYSTEM and the second is a part of it which is the COUNTRY AND / OR TOPICAL CODE.

It works like this. Here is an example:

There are five groups of numbers like this:

.1....2....3....4.....5_
01-11-600-06-01_China-Shang-Dynasty-Negrito.jpg

1st) TWO-DIGIT SUBJECT AREA

If you go over 100 for the first two numbers, it will disorder your filing system as 100 will be put between 10 and 11 and not after 99. I left gaps between topics so I (or you) can add new things that are related.

01-11.....SAN AND/OR "PYGMIES", NEGRITOS
01-14.....STEATOPHYGIA, VENUSES, GODDESSES, SCARIFICATION
02-10.....CAVE ART - HORNED ANIMALS
02-15.....CAVE ART - MAN, HUNTER, AND SHAMAN
05-10.....PALEO JEWELRY AND GRAVE GOODS
06-10.....CATTLE-ORIENTED ART
61-10.....QUEEN BEHIND THRONE

2nd) TWO-DIGIT WILD CARD NUMBER

It starts at '10' but it can go up to '99'. This gives the chance to make a sub-area that would be a specialization of 10.

3rd) THREE-PLACE GEOGRAPHICAL AREA

100 Africa
200 Egypt
300 Pacific world, Polynesia
400 Asia, Turkey, Persia, India

500 Mesopotamia
600 The Far East and China
700 Mediterranean, Greece, Levant
800 Europe
900 Americas, Mexico, Carribean

While the coming 4th digit allows each country its own identification under the geographical area, each 3-digit geographical area can go from 01 to 99 and if there is need for specialization, it can be useful. I can't imagine that it would need to be added to, though. Differentiation comes for the 4th digit.

4th) TWO-DIGIT COUNTRY CODE

I don't know if the attachment came through. It is not a .doc format but an .rtf format (a little more stable than .doc) and can be read on every machine and saved in doc. Not a big deal. In any case, it opens in Word and at the bottom of the document is a chart with columns from 100 to 900 from the 3rd digits above. In the first column are numbers from 1 to 100. Under column 100 are all the countries alphabetically listed.

100 Africa
02 - Algeria
03 - Angola
04 - Benin
05 - Botswana

This way, you can classify images by number. So, even if you use this system once this year and not again for 20 years, you can easily find and file anything 20 years from now. I sometimes left space between countries in the event some are missing. Missing countries can be put into pretty close alphabetical order. I think they are all there.

Egypt is 200. I thought the best way to classify things in Egypt (but, the first two digits in this system are topical!) is by time period. And, I have lots of space between numbers to I or you can add new topics without damaging the system or making things confused.

200 Egypt
01 - 50 - 40 BCE
02 - 39 - 25 BCE
03 - 25 - 10 BCE
04 - 9 - 4 BCE
05 - 4 - 3.2 BCE
10 - Old Kingdom
30 - Middle Kingdom
50 - New Kingdom

70 - NK - Today

5th) SUB-TOPIC CLASSIFICATION BETWEEN 01 - 99 SUB-TOPICS POSSIBLE

01 - the first group of numbers stands for the subject. Here you have a lot of leeway to classify things. For instance:

59-10.....HOMES: BEEHIVE DOMES, HUTS, SHRINES. OTHERS

DOME, ROUND, BEEHIVE

01 - 10 Predynastic temples

10 - 19 Predynastic homes / villages

20 - 29 Dynastic temples

30 - 39 Dynastic homes / villages

40 - 49 1 AD - today

RECTANGULAR

50 - 59 Predynastic temples

60 - 69 Predynastic homes / villages

70 - 79 Dynastic temples

80 - 89 Dynastic homes / villages

90 - 99 1 AD - today

59-10-100-48-92_SouthAfrica_Four_Ndebele_house_facades.jpg

Here, the last sequence, 92, indicates that it is a rectangular house in South Africa today.

[H] SHARING IMAGES - if we use this system, we can ask group if anyone has a particular set of image and share them

If those of us interested used this system for filing images, then if we had to do research, each could be given a specific area to research, Alex, and then the information could be shared. If five people worked on gathering a specific area of images in some subject area (for instance, domed huts in Africa today (59-10-100-xx) each person could be given a separate group of countries and when finished, all share and be able to simply put the files into a directory and they would automatically be classified. If this were adopted by professors teaching Equatorial classes where they teach in any given country in the world; and if they had their students use this system, we could have an incredibly powerful research tool and it is truly phenomenal what we could come up with. Students in Ethiopia could combine research projects with student at Howard and Equatorial students at Harvard and Oxford in a given topical area which by its numerical code alone is totally and unconfusingly precise. And what they come up with in

synthesizing true history just quite useful.

It would be useful to have this system standardized and so it should come under the control of some accepted international committee of Equatorial scholars representing the various universities and think tanks. And they would set the standard followed by all researchers. Researchers under such an agreed upon system could travel anywhere in the world as a visiting scholar or student in an exchange program and come upon images useful for their own research. Such a system should be looked at as being expected to be functional a century from now so that future scholars would benefit from information clearly classified and accessible. There could even be an international database of such image - though for sure, it should be backed up in triplicate. It would need an online catalog - an assignment given to students in Equatorial classes for which they would be given credit in exchange for free manpower to professionally upkeep the system. The standard classification system should be accessible online with any updates also accessible online.

[I] THE DESKTOP FILE SYSTEM

Two things. First, to be able to get your own files, the filer is advised to no spaces between characters as if loaded onto the internet, empty spaces appear as "20%". This is solved by putting dashes between characters:

59-10-100-48-92_SouthAfrica-Four-Ndebele-house-facades.jpg

If there were a spaces as in normal writing, on line it would appear as:

"59-10-100-48-9220%South20%Africa20%Four20%Ndebele20%house20%facades.jpg"

If you were careful and only had a single space between "South Africa" it would appear as:

"59-10-100-48-92_South20% Africa-Four-Ndebele-house-facades.jpg"

You would still have one confusing 20% place-holder in your file name. Make sure you have no space between characters.

A word of caution. You will find, for those who have not but in the future will, have their own home pages, that it is better to copy and paste a title from your doc file to the "save as" in Photoshop, rather than type in the file name you already wrote in your doc also into the "save as" panel. 1/4th the time, you may mis-type so you will try to open a file and it will not open as you mis-typed it. This is not clear? Please just remember to copy and paste file names and you will save yourself unexpected trouble. Believe me.

You are going to need a way to make new subject headings both for classifying new subjects in your Word document and in Windows Explorer. When you look at your files in Windows Explorer, you want to see order and to be able to instantly and easily identify things.

00-10.....XXXXXX

00-10-100, AFRICA
00-10-200, EGYPT
00-10-300, PACIFIC WORLD, POLYNESIA
00-10-400, ASIA, TURKEY, PERSIA, INDIA
00-10-500, MESOPOTAMIA AND ASSYRIA
00-10-600, THE FAR EAST AND CHINA
00-10-700, MEDITERRANEAN, GREECE, LEVANT
00-10-800, EUROPE
00-10-900, AMERICAS, MEXICO, CARRIBBEAN

If you made a new topic, (1) you will need to indicate it by assigning a pertinent number to the first two digits (00-10.....XXXXXX) and give the XXX's a title. For instance, the filing system already has:
60-10.....THRONES, STOOLS, CHAIRS

You may want to add a related topic to this subject dealing with "Foot-rests". The

00-10.....XXXXXX may become 60-11.....FOOT-RESTS

Now, the next thing you would only have to do once in your life. That would be to make a system to easily add topic separators to your image directory in Windows Explorer. One-by-one, this is what you do.

- (1) First, go to: File/New ; this will open a new page.
- (2) Highlight the subject header: "60-11.....FOOT-RESTS"
- (3) Go to: File/Save As ;
- (4) Paste this in the Save As panel
- (5) Click okay.

Remember, this is going into your "Outline" file.

Do this same thing for each geographical area. For example. Repeat the above, highlight:
00-10-100, AFRICA

- (1) Go to: File/New ; this will open a new page.
- (2) Highlight the subject header: "00-10-100, AFRICA"

- (3) Go to: File/Save As ;
- (4) Paste this in the Save As panel
- (5) Click okay.

Then we go to the next one: "00-10-200, EGYPT"

- (1) Go to: File/New ; this will open a new page.
Etc.

Once this is finished, you will have a sub-directory in Windows Explorer with a topic header and each geographical area. What use is it? If you are interested in having a good filing system and want to save time, this is the best way to do it. I will explain why after showing what to do. But, with this outline file in Explorer, each time you want to make separators for Explorer, you will do it from here.

This is what you do. Okay. Now, you have a new topic. But, you don't have the separators in your Image Directory yet. They are in your Outline Directory, but not Image Directory. All you need to do is to go to your Outline Directory and one-by-one, give the same first two (or four) digits for each geographical area that you have for the new topic code. After that is done, do the following trick. Highlight all the files (so, the new subject header and each country code - there will be ten documents all together) Put and keep your finger on the control key. I repeat: put and keep your finger on the control key. As it is kept on the control key, carry the documents from the Outline Directory to the your Image Directory where you are keeping all the images. Don't take release the control key. Wait several seconds. Then release the control key.

Now, what you have done is to place page separators in the Image Directory without having to name them each one-by-one from Word. Is it clear? If not, don't worry about it. I am telling you that you are saving a ton of time making page separators for each new topic this way. Tons of time.

[J] CLOSING COMMENT

With such a filing system for documents (Part I) and images (Part II) our institutions, or you yourself, will have an system that will enable the user to file, retrieve, and share images for the rest of your life. And, you can pass it onto an Equatorial research institute or university to add to the continuing effort to tell the true story of history that Western so-called scholars have been lying through their teeth about and bamboozling themselves, their children, and the world about for the last 6000 years since they began claiming African-based religions as their own creations. Creations modified to suit the purposes of their political and psychological agendas. More importantly, and it is just a matter of personal satisfaction, we can give the proper respect to our ancestors, those long-forgotten

heroes, that for millions and tens of thousands of years, struggled to bring humanity civilization as we rose from the animal - an historic event in the Universe of the Great Being. They were the first endowed with the Spirit of the Great Being. The first to sense his calling for humankind. And the architects for that Will on Earth. A design so marvelous in its construct, that though they have been ignored and forgotten, their legacy has become the legacy of every human being - the finer aspects of civilization.

Marc Washington

| 8124|2003-06-08 15:48:52|alberto34482@yahoo.com|Re: I Need Some Help.... Ammo!|

"Ok and the Nyroovooo man is also neither confirmed or denied to prove

the migration into Egypt from Ethiopian Africa is also responsible for Egyptian High Civilization"

Other Eurocentric theories include saying the Tasins are Cro magnoids and that they founded the pharoahic civilization. Archeological evidence shows that the Tasins were not cro magnoids but nomadic Sudanese who were greatly influenced by Badarians.

I know this is not true,Osirica. I was simply pointing out how Eurocentrics try their hardest in vain to take away from from Africans using pusedo scientific theories.

The White supremacist was trying to explain the rise of Kemet to Asiatic back migraTION.

| 8125|2003-06-08 16:28:19|alberto34482@yahoo.com|More on the Neferiti mummy and Joann Fletcher[Egyptologist with an |

It is safe to assume that Joann Fletcher cannot do backflips. If she could, she would be doing them now - right across the floor of the tomb, up the long flight of steps into the brittle Egyptian sunlight and all the way back down again into the swirls of ancient dust. Instead she performs a little jig, hugs her partner and lets out a wordless shriek that brings spectators scurrying from the antechamber. Her excitement for a moment is uninhibited - wild, even - until, with an effort like a schoolgirl stifling giggles, she manages to get her serious PhD's face back on again. But even then she can't bite back the grin.

For a brief, celebratory interlude, filming stops and the electric fans can be turned on again, drilling their thin screws of air through the foetid underground heat. Rudely I push my tape machine into Jo Fletcher's face. Go on, tell us what you're feeling. But she

can't. "It's indescribable, really."

She's right, though it won't stop the rest of us trying. The word "surreal" forms itself on many pairs of lips. In the camera lights, and against the darkened void beyond, the paintings on the walls and pillars of tomb KV35 in their very perfection look suddenly unreal - more like a film set than a genuine pharaoh's tomb of the late 18th dynasty. The lifesize depictions of Amenhotep II with the gods Osiris, Anubis and Hathor, which yesterday seemed so mesmerising, now are just set-dressing. Egyptian workmen and officials, squatting or standing in their turbans and jellabas, are colourful extras in a crowd scene; the white-coated British x-ray technicians and scientists like actors in some pre-war, curse-of-the-mummy horror flick.

All this, however, is outside the real focus of our attention. In the southwestern extremity of the deep underground chamber, the workmen have knocked through a rough hole to reveal a tiny, bathroom-sized cell hidden behind an ancient brick wall. From this hole now, four heads are staring out. One belongs to Dr Sarnia el-Merghani from the Egyptian Museum in Cairo. The others are a middle-aged woman with a sun-like aura of brilliant red hair, a slightly built teenage boy with a deformed hip, and a punkish, shaven-headed young woman apparently in her twenties. El Merghani wears a white coat and holds in her hands a severed human forearm. The other three are all naked, with skin the colour of pewter.

They have been dead for 3,400 years.

Jo Fletcher is not your stereotypical working Egyptologist. There are no desert boots, no safari shirt, no neckerchief, bandanna or broad-brimmed sun hat. Beneath the white coat is a black trouser suit of uncompromising metropolitan chic. Visiting an ancient culture that made an art form of personal adornment, she honours the spirit of the place with a star-shaped silver nose stud and a billow of red hair like a cosmic fireball. Her voice, too, places her outside the mainstream. The Yorkshire accent is so lacking in artifice that an expert on dialect could probably match it to the street where she was

born, in Barnsley in 1966.

The big hair is prophetic, a kind of living logo for her academic specialism. She is a world expert on hair, a palaeo-trichologist for whom an ancient wig or sidelock is as eloquent as a hieroglyph. In the most improbable way, she is building on deeprooted family traditions. There were coal miners among the generations of Yorkshire Fletchers, but also hairdressers and undertakers. What could be more natural than to combine the family skills into a unique study of Egyptian mummy hair? She was encouraged from an early age by her mother, though - inevitably, and not for the last time - her clarity of vision was not shared by all. At Barnsley girls high school, where she excelled at history and Latin, there was a good deal of throat-clearing when she revealed her ambition to earn a living as an Egyptologist. "Yes, yes, well, there are jolly good careers to be had in teaching and nursing?"

And now here she is, in the Valley of the Kings at the end of a 12-year quest, on the threshold of what may be the biggest discovery since Howard Carter and Lord Carnarvon unearthed Tutankhamun in 1922. Such is its importance that she is being that she is being tracked by two film crews - one recording her quest, the other making a film about the film - plus a posse of British and American television executives, radiologists and technicians with 150,000 worth of specially adapted digital x-ray equipment, a chemist, a physicist, a world expert on human body parts, and a writer and a photographer from The Sunday Times. After months of haggling between the film company Atlantic Productions and the Egyptian museum authorities, the tomb has been temporarily closed to the public and two local workmen have opened the hole in the wall. So secret is it that nobody is allowed to write down, let alone speak, the name of the royal personage we are looking for - we may refer only to "Project X". Even the scientists don't know who it is they are helping to identify.

One of the mummies in particular draws attention to herself. The woman on the left, with her astonishing halo of hair, remains as imposing in death as she famously was in life. Peter Bennett's photograph (see pages 32-33) is surely one of the most remarkable human images ever made. Her profile is so perfect that you almost expect her to turn over in her sleep, and yet she had already been

dead for 1,500 years before the birth of Christ. Her neighbours by comparison are nondescript. The boy, who rests with his hands demurely across his genitals, can never have been robust. The bald woman on the right is even less impressive. Her mouth has been smashed, making an ugly grimace that opens her face to the cheekbone. She lies like a commoner with her arms by her sides, and it is obvious that the right arm is significantly longer than the left. So there, on their wooden boards in a rubble of brick and pre-Christian tomb dust, lie the candidates for global fame. Two physical freaks and a flame-haired royal beauty. All eyes swivel to the left. Yet, when Jo climbs through the hole in the wall, it is not to the redhead that she turns.

The tomb of Amenhotep II (sometimes called Amenophis) lies at the top of a short western spur just off the main wadi in the Valley of the Kings. The entrance, cut through solid rock, is at the foot of an unclimbable, perpendicular cliff. Everything here - hills, mountains, valleys - is camouflaged by sand. Only the angle of the sun, creating shifting patterns of light and shade, gives the landscape substance and form. Even now, with well-built roadways and paths, every footfall throws up a puff of dust; every movement means a fresh drenching of sweat. The tombs themselves are numbered in order of discovery from KV1 (Ramses VII, known since antiquity) to KV62 (Tutankhamun, discovered in 1922). KV35, tomb of Amenhotep II, was discovered in 1898 by the then director-general of the French Service des Antiquities, Victor Loret. What he found has survived, until now, as one of the most tantalising riddles of the Valley of the Kings.

THE UNKNOWN BODIES

Amenhotep II is reckoned to have died in middle age, in the 26th year of his reign, probably in 1401BC. Necessarily, given the amount of rock to be tunnelled through, the construction of his tomb would have begun as soon as he became pharaoh. His last journey, up into the mountains along the winding processional route from the west bank of the Nile at Thebes (Luxor), ended here with a final, physical challenge that must have tested every sinew of the bearers' bodies. From the entrance beneath the cliff a long, steep flight of steps descends to a deep passageway, followed by more steps and a narrow subterranean bridge (to be removed after interment) across a deep -

in dim light, seemingly bottomless - "ritual shaft", the kind of thing that in an Indiana Jones movie would seethe with vipers. After this the tomb turns 90 degrees leftward through a large chamber with two bare pillars; then comes a final narrow staircase into a magnificent six-pillared room adorned with paintings of the king and his gods, and funerary texts. At the far end of this is the burial chamber itself, where Loret found Amenhotep, the great warrior pharaoh, garlanded with mimosa in his sarcophagus.

All this was exciting but hardly surprising. A pharaoh, after all, was exactly what Loret was seeking. Neither was he surprised to find that tomb robbers had been there before him. What perplexed him was that Amenhotep was not alone. At some time in the past - archeological evidence suggests a date of around 1057BC - the tomb had been opened and used as a necropolis of the dispossessed, a seemingly arbitrary dumping ground for mummies removed from other tombs. In the two-pillared antechamber, Loret found a beaten-up mummy lying in the remains of a model boat. Into a tiny cell near the southwestern corner of the main chamber, like stowaways in a hold, were packed nine more mummies in varying states of disrepair - some in coffins, some not. More shockingly still, in a neighbouring cell lay another three, all coffinless, naked and utterly without means of identification.

Over time, from the evidence of their coffins and shrouds, the "royal nine" were named as the pharaohs Tuthmosis IV, Amenhotep III, Seti II, Merneptah, Siptah, Ramses V, an unknown woman (possibly the female pharaoh Tausret), Ramses VI and Ramses IV. All these, along with their sleeping landlord Amenhotep II, after a number of false starts and bureaucratic foul-ups, would eventually find their way to the museum at Giza, while the man in the boat - possibly the pharaoh Sethnakhte - was stolen from KV35 not long after Loret found him. For the three unidentified, naked foundlings, however, there was only further and deeper ignominy. Recorded simply as "the Elder Woman", "the Younger Woman" and "the Boy", they were returned to their cell and left to get on with the process of rotting. Their luck changed only briefly when, before they were finally sealed behind their wall, the Australian Grafton Elliot Smith, professor of anatomy at Cairo School of Medicine, arrived in 1907 to list, describe and photograph them for his definitive tomb-by-tomb catalogue, *The Royal Mummies* (published in 1912).

While he was professionally interested in the redhead, Elliot Smith was immune to her physical charms - "She has small, pointed features," he noted dismissively. Sex was always a bit of a problem for 19th-century Egyptologists, who, with the coyness of their age, seemed not to know quite where to look. Although Loret had confidently identified the second of the three mummies as a boy, subsequent writers described it just as confidently as a girl. As a professor of anatomy, Smith had no difficulty in settling the issue ("[He] is not circumcised") and speculated that it might be the body of Prince Webensenu, son of Amenhotep II. In the case of the third mummy, it was Loret himself who failed to visit the right anatomical department. "The examination of this mummy yielded the most surprising results," wrote a plainly exasperated Elliot Smith, "because M. Loret had described it as a man's body, whereas it requires no great knowledge of anatomy to decide that the excellently preserved naked body is a young woman's." The only possible reason for such an aberration, he guessed, was "the absence of hair" from the shaven head.

There was another absence too. "The right arm," Elliot Smith recorded, "was torn off just below the shoulder." In retrospect he seemed to castigate himself for failing to take more notice of this. "In my notes... I find no further reference to this arm: but these remarks occur, 'hands in front of thighs', and 'along with these three mummies there is the well-preserved right forearm of a woman, which had been flexed at the elbow', and 'the hand was clasped'."

One arm missing, and one arm going spare. It seems strange now that Elliot Smith did not make the connection. Stranger still that when the wall came down again in February this year, the one-armed woman had mysteriously become a two-armed one, and that the new limb - in position but unattached - was not the one described by Elliot Smith as "flexed at the elbow". This one, previously unrecorded, was perfectly straight.

THE KEY EVIDENCE

Yet it was not the rogue limb that lit the fuse in Jo Fletcher's imagination. It was something so apparently insignificant that nobody else, before or since, has paid it any heed. Ironically, too, it was the reviled Loret who recorded it. Amid the rubbish on the floor of KV35, he had found lying near the bald, one-armed mummy "une perruque", a dark chestnut wig of plaited human hair.

Along with all the other dynastic detritus gathered from the tomb, this badly damaged, time-worn scrap was eventually catalogued and stored by the Egyptian Museum in Cairo, which noted only that the surviving fragments of hair had become separated from the woven foundation cap. It was then put aside and forgotten. After all, what was a hank of hair to set against all the dazzling riches of the Valley of the Kings?

It was a question that would have to wait nearly a century for an answer - an answer that, when it came, would be provided not by a world-famous Egyptologist but by an unheard-of English university student. Viewed with hindsight, this was not as unlikely as it might have seemed. There was a pattern of inevitability to Jo Fletcher's early years that amounted almost to a sense of destiny. The pivotal moment came early. "I was hooked on Egyptology from the age of three, when my mother gave me a book on Tutankhamun to look at. Apparently, I used to sit mesmerised before I could even read." She still has it - a grubby, dog-eared copy of Christiane Desroches-Noblecourt's *Tutankhamen: Life and Death of a Pharaoh* - while her mother still keeps the wax-crayon drawings she made from the photographs. Dead bodies became not objects of dread but the improbable subjects of childhood fascination. When she was seven or eight she persuaded her father to help her build an Airfix kit of a human skeleton, which she stood on her desk. It is an enthusiasm she has never lost. After Barnsley girls' high, at 18, she went to study archaeology at University College London (UCL). What happened there would colour her future in more ways than she might have anticipated. Academically she was as happy as a fox in a henhouse, devouring everything within reach. Socially, however, Bloomsbury was not quite so welcoming. For the first time in her life, she faced that peculiar form of leftover Edwardian snobbery that confuses intonation with intelligence. She was told to get rid of her Yorkshire accent. Characteristically she refused. Even now, with well-regarded books, television programmes

and lectures behind her, she remains contemptuous of the old-fashioned archeological stereotype: "All tweed suits and phoney accents." Nevertheless, it was at UCL that she found her niche, becoming increasingly drawn to the study of costume and hair. It would be a mistake to regard this as in anyway frivolous or trivial. Especially in Egypt, where wall paintings and statues make up an unbroken record of evolving style, such detail is the DNA of ancient imagery. If you can date a hairstyle, then you can date the mummy that wears it.

After UCL came a year out to learn German ("A lot of great archeology is in German," she says) and then, in late 1988, she enrolled for a PhD at Manchester: a university carefully chosen, she says, for its superb collection of mummies. Her subject was carefully chosen too. "I wanted to study the representations of hair in art from the pre-dynastic period in Egypt to the later Romans." That is a period of 3 1/2 millennia - a truly awesome amount of hair. Months turned to years as the thesis inexorably thickened to two bulging, world spanning volumes. Meanwhile she scraped by on housing benefit, her wages as a chambermaid, and what she could earn from lecturing to any audience who would give her a hearing - which in practice meant everyone from the WI to the Egypt Exploration Society, the Egyptian Cultural Bureau and Birkbeck College.

And all the time she travelled - to temples and monuments in Egypt; to museum collections in the UK, USA, Paris, Turin, Amsterdam, Leiden, Cairo, Luxor; to view mummies not only in Egypt but also in Peru, Chile, Yemen and Italy, noting how they were prepared and adorned for the afterlife: their hair, their headdresses, their makeup, their clothing, their jewellery. She examined paintings, carvings, shrouds, hairpieces, wigs. The thesis, long overdue and grossly overweight, was finally delivered, after seven years' work, in 1995, and she formally became Dr Fletcher on St George's Day, 1996. Almost immediately she threw herself into books: beautiful illustrated books that reflected her fascination with the theology, art and lifestyle of ancient Egypt, and that were written in a style as direct and forceful as her personality.

But already she faced a dilemma. While preparing her thesis, she had read Victor Loret's description of KV35, and - unsurprisingly, given

her particular interest - had noted his reference to a wig. More than this, in the Egyptian Museum at Cairo she had found what she thought must be this same hairpiece, though it was exhibited without a label. She wrote down the accession number, checked with the museum and confirmed it had come from KV35. Nothing else was known about it, but she concluded that it must be the one Loret had found near the shaven-headed mummy in the walled-up cell. It matched the description, and there was no other mummy in the tomb to which it could have belonged.

"It was like a cross between a swimming cap and a hairnet:" she says. "There was a mesh base with a plaited section that had become separated from it." Thanks to her research she was able immediately to recognise the technique of manufacture as belonging to the late 18th dynasty - much later than KV35's "host" pharaoh, Amenhotep. Rather, this was from the age of the volatile heretic Akhenaten, who shifted the seat of power from Thebes to the desert city of Amarna, and of his tragic son Tutankhamun. It is a short wig in what is called the Nubian style. "Basically," says Jo, "it was rather a wonderful hairstyle that women at Amarna wore. It was cut like a Mary Quant bob, coming down into sharp points. It hung down on either side of the face and rested on the shoulder blades."

This alone was enough to set her thinking. Back in England she turned again to the haunting black-and-white photographs in Elliot Smith's book. Once again she studied the three contrasting hairstyles: the elder woman's luxuriant mop of natural hair; the teenager's sidelock; the younger woman's shaven pate. She pondered, too, on another of Elliot Smith's observations: that the lobe on the younger woman's left ear (the right ear was missing) had been double-pierced. This, too, pointed straight to Amarna, the only place where royal women were known to have indulged this particular vanity.

By now Jo's mind was racing. Could her hunch be right? She checked Elliot Smith's measurements: length of neck, shape of skull. She re-examined every known artistic representation of women of the period. Then she did it all over again. And again. Every time, she found the same perfect match, leading to the same inescapable conclusion. With so much corroborative evidence, how could it not be? And yet...

What on earth was she to do next? Publish her conclusions? "No," she says, "I couldn't, because it was all based on conjecture. It was pointless unless I had an opportunity to examine the mummies first-hand, and how would I ever get that? I was unheard of, English, and too young." Discuss her theory with colleagues, then? No: "You've only got to cough and someone steals your idea and publishes it." And there was always the nagging doubt: "If I was able to think of this, then why hasn't anyone else? You seriously think you might be off your rocker."

She remembered, too, the unattached right forearm found in the cell by Elliot Smith. To whom could it belong, if not to the bald young woman whose own right arm was missing? Crucially, the spare arm was flexed at the elbow, at an angle that would have placed it across the mummy's chest, and the fingers were clenched as if to grasp a sceptre. This was vital evidence. Only pharaohs and queens were mummified with flexed arms; lesser mortals wore them straight.

The redhead, too, had a flexed arm and Jo knew that in 1975 an Egyptian/American team had been allowed brief access to the cell before it had been bricked up again. They had x-rayed the redhead and the boy but not apparently the younger woman, and had published their results in 1978. By comparing the older woman's hair with a sample from a named individual, found in a reliquary in the tomb of Tutankhamun, they had been able to identify her as Queen Tiy, wife of Amenhotep III, mother of Akhenaten and grandmother of Tutankhamun. In her life she had seen great things. It was during her marriage to Amenhotep III that the great temple at Luxor was begun. Her husband was one of the greatest of all pharaohs, who presided for four decades over one of the richest chapters in Egyptian history. He married Tiy when they were both little more than 12 years old, and she grew to become a powerful figure in her own right - a force as much in political as in courtly and social life, and a famous beauty who was an artists' favourite. Many goddesses were given her "small, pointed features", as Elliot Smith would so ungallantly describe her smouldering good looks. Her stunning, wraparound feather dress, clinging to her waist and thighs, made her one of history's sexiest fashion icons.

But if Jo was right, and the detached right arm did belong to the bald mummy, then Tiy wasn't the only queen in the cell. Who, then, was the other? Jo looked again at two beautiful sculpted heads in Berlin Museum. "Physical resemblance is weak evidence," she admits, but, nevertheless, the similarities were striking. "Look at it," she says, comparing the mummy with the more famous of the two Berlin busts. "She has the extraordinarily long neck, and there is an impression left by something tight having been bound around her head." The other figure, too, displays a peculiarity that is hard to dismiss as mere coincidence: double-pierced ears.

Jo now believed she had not only discovered one of the most sought-after missing persons in Egyptology, but had found evidence to support another burgeoning theory. There has always been doubt about the period immediately following the death of Akhenaten around 1358BC. Some Egyptologists believed that he was succeeded by his young son, the sickly boy king Tutankhamun. But Jo was already exploring another line of thought. In paintings of Akhenaten made towards the end of his reign, a most extraordinary change seems to come over him. "What happens says Jo, "is that he is shown in intimate contact with someone of feminine appearance wearing a king's crown." Eventually, after Akhenaten disappears the feminine figure appears on its own, inviting the conclusion that this was a co-ruler who succeeded him after his death. Equally obvious to Jo and some others, the co-ruler is a woman. For the early Egyptologists, however, this was too much to swallow. "They didn't want to believe a woman could reign as pharaoh," says Jo, "and preferred to imagine a homosexual relationship with some young, female-looking prince'." Better gay than female may have been the opinion of pre-emancipation Edwardian pipe-smokers, but it suits neither the mood nor the intelligence of the 21st century. The likelier interpretation is the obvious one: that the paintings show the dead king being succeeded as pharaoh by his wife.

If this is right, then there was only one queen it could be: the same shaven-headed woman who lay, one-armed, one-eared and with her chest and face smashed in, behind the wall in KV35. Being now on intimate terms with every known visual representation of every royal woman of the Amarna period, Jo had narrowed the candidates to two: the pharaoh queen herself, or one of her daughters. "These," she says, "were the only two known to have had double-pierced ears."

The name of the queen is so intoxicating, beyond the imagination of a Manchester archeology student, that for years, believing that she would never be able to put her theory to the test, she would refer to it only as X. With her jig across the floor of KV35, however, everything has changed. No longer do we contemplate the ravaged countenance of Queen X. We gaze instead upon the fragile beauty of Nefertiti. Queen X: Resurrected, a Discovery Quest production, by Atlantic Productions, will be shown on Discovery Channel worldwide later this year.

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| 8126|2003-06-08 16:53:15|Manu Ampim|Re: Aurignacian art and the upper paleolithic|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

> Also, last week on my radio  
program (which has an international  
> audience) I addressed this topic of  
"Ancient African Rock Art."  
>

Did you mention before your radio show was available through the internet? Please give us the details.

Regards,  
Paul Kekai Manansala

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Myinternet radio program is "**Africana Studies with Prof. Manu Ampim.**" The program airs on the **BlakeRadio.com** network and the focus is on various aspects of African & African American history and culture from the perspective of *PRIMARY (first-hand) RESEARCH*.

The program airs on various days and times.

Any Ta-Seti members who are interested I can inform them of myprograms and broadcast timesas I learn of the rotation schedule. [Send me an email and I will add you to the list].

BlakeRadio.com airs 24/7 and there is almost 23,000 hours of listenershipper month, from people in various parts of the world. The biggestaudience is in the U.S., and surprisingly the second largest group of listenersare in China and Japan!

**Topic: "African History Is World History" (1 hr.)**

**Sunday 6/8/03 -- 8:05 pm (Eastern) / 5:05 pm (Pacific)**

**Two Simple steps to Listen:**

1. Click on the link belowfor **BlakeRadio.com**

[http://www.blakeradio.com/html/rainbow\\_soul/rs\\_v2.shtml](http://www.blakeradio.com/html/rainbow_soul/rs_v2.shtml)

2.Click on one of the **Player Options** ("Windows Media" or "Player Media")

You will then be linked to the broadcast.

Advancing the work,

Manu Ampim

<http://www.ManuAmpim.com>

| 8127|2003-06-08 17:17:23|M. Washington|Update: Proposal for a Comprehensive Filing system|

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Attachments :

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## CITING SOURCES AND SAVING URLS

I forgot to mention citing image sources where you have the file name in the first column and source in the second column.

Below, the first and second line are actually the first and second column. One thing you surely don't want to forget and should never fail to do when, for instance, photocopying an image, is to write down immediately the name of the author, book, publisher, place published, date, and page on the back of the photocopy. If not, trust me, you will be stuck with a load of fantastic images and not know where in the world they came from. It's crucial to have source information for when you upload a file or want to publish as you must have permission or show source. Also, if you yourself can't prove where a particular image came from, in my estimation, it is valueless as it can, in fact, be challenged as a fake. And you have no way to prove otherwise. A citation gives something ten times more authenticity value than something without a citation. Uncited things can always be lies and can't be checked and show sloppy, careless scholarship. Who should believe something uncited? Especially someone who disagrees or opposes you anyway. And, as researchers, we have to cultivate better documentation habits. And once it is a habit, it is automatic and effortless. The example below is the way the table on the image file would be filled-in. I've just started this system so there are only a few examples below:

01-14.....STEATOPHYGIA, VENUSES, GODDESSES

01-14-100, AFRICA

(1) 01-14-100-50-22\_Sudan\_Neolithic\_steatophygous\_Venus.jpg

(2) Dietrich Wildung, Sudan - Antike K□□reiche an Nil, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996), p. 40.

(1) 01-14-100-00-01\_Darwin\_Bustle\_Hottentot\_and\_jealousy.jpg

(2) Bernard Rudofsky, The unfashionable human body, (Doubleday, New York [1947] 1971), pp. 101 - 102.

01-14-200, EGYPT

01-14-300, PACIFIC WORLD, POLYNESIA

01-14-400, ASIA, TURKEY, PERSIA, INDIA

01-14-500, MESOPOTAMIA AND ASSYRIA

(1) 01-14-500-21-02\_Mesop\_6M\_Venus\_from\_Tepe\_Sarab.jpg

(2) Edith Porada, The art of Ancient Iran - pre-Islamic cultures, (Crown Publishers, New York, 1962), p. 20.

- (1) 01-14-500-21-03\_N.\_Mesop\_5M\_Stripes\_Symbolize\_Scarification.jpg
- (2) Karl Gröning, Decorated skin - a world survey of body art, (Thames and Hudson, London, 1997), p. 122.

Finally, if you upload something, before doing so, you want to do yourself a great favor by saving yourself time later. What happens if you want to share the url and don't have it? Then, you must go online and search for where the heck the file is. Consider the alternative. Immediately after uploading a file into your FTP server, you go to your bookmarks and open another image in the same file. Why? Because it has the root sequence to from the server to file name. If you delete the file name of the file downloaded from your bookmarks (but keep the http:xxxx.com/ ) you can paste the just-uploaded file name there and press enter and have the file appear for the first time from your FTP server to your screen. Then, (1) you save it in your image file minus the http:xxxx.com/ so you have numerical ordering in your bookmarks that begins to duplicate your image file on your desk-top computer. Now, (2) the next thing you do is to copy the whole file name from the address panel in your browser and replace your file name (all the "1's" above) with the whole url. You are left still with the file name but also have the url in a handy place to share it. You can immediately retrieve it from bookmarks or your Image file directory document. That's it.

Marc Washington

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Marc Washington

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| 8128|2003-06-08 17:27:06|neseret|Re: Please no attacks on Katherine|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> > She has shown her unbiased approach by citing  
> > that there are blonde haired Egyptians,  
>  
> Which folks on this newsgroup, especially professor Ampim,  
> had to get out of their way to find the actual depiction for,  
> which turned out to be a crock.

Really, did he? Ampim showed there is disagreement about the representation of the mother of Khufu in her tomb which may or may not be a wig or her natural hair. I know of nothing that he presented which stated it as definitive proof.

If his 'proof' showed it to be definitively a "crock," I assume he can cited studied/scholarly citations of research which prove this for all time. I really would want to see these, however, and not merely Ampim's opinion (to which he is entitled, of course, but it doesn't count as proof alone). I have read about and seen examples of fair-haired mummies from working in Egypt, but whether Ampim wishes to believe it is quite another thing.

ignorant of "know facts" at the least (for which no actual proof had been offered, I might add), and/or at the worst, implications I am a racist>

I refuse to dignify any comments to the effect as exemplified in either Alex or Osirica's comments as to my supposedly racist statements (which are also untrue and pure ad hominem attacks). As per my agreement with Mr. Manansala from a few months ago, I will not answer ANY of Osirica's comments at all.

However, Paul, the agreement between us (as member and Moderator) is that YOU would not allow Osirica, or anyone on this List, to attack me on a personal level. This is a violation of the YahooGroups TOS, as you know. This you have not done.

I expect you to hold to our agreement, Paul, and call a HALT to these ad hominem statements. Otherwise, you know I will take specific action, as I have detailed to you before, offline.

> You forgot her threatening to sue people she disagrees with  
> at the drop of a hat, and refusing to specify what qualification

> she does or does not have.

For one, I have never sued anyone with whom I merely disagreed with on a scholarly basis (or even a personal basis), and that, Alex, you can take to the bank.

There were far greater issues in the action to which you refer than merely "disagreeing" with me. In the lawsuit to which you refer, BTW, I prevailed and received a ruling in MY favor on the issue, which is, even to this day, still valid in Alabama, as well as elsewhere.

As to my degrees and qualifications, I assume Alex (as well as \_anyone on this List\_) is able to read a sig line, and the archives of Deja/Google. My qualifications and my degrees have been fully explained there, and in my sig line. I owe none of you any specificity of my degrees, if you are too busy attacking me to read about them. I had assumed most of you were capable of that.

I have made no comments recently which warrant these \_ad hominem\_ attacks upon me merely because any of YOU disagree with me (or most of Egyptology, it seems) and, quite frankly, I am sick and tired of them.

Your choice: I'm willing to discuss issues about ancient Egypt on this List and give the best information to which I am able to supply. You are all free to disagree with it: certainly I would not attempt to stop anyone from doing that.

\_Disproving\_ the information, however, requires that any or all of you offer \_definitive proof\_ to the contrary which would stand up to scholarly, and even a concrete style of almost legal, review. If you wish to do this, fine. I'm always interested in seeing such.

However, NO serious scholarly discussion/debate is possible when it devolves into \_ad hominem\_ attacks. Period.

Now, would any of you prefer to get back to the subject of ancient Egypt, which we ALL can discuss, on occasion, as rational human beings - or shall we let Yahoo sort this out?

Katherine Griffis-Greenberg, MA (Lon)  
Member, International Association of Egyptologists  
American Research Center in Egypt, ASOR, EES, SSEA

University of Alabama at Birmingham

UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8129|2003-06-08 17:34:30|Paul Kekai Manansala|Re: Please no attacks on Katherine|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> wrote:

>

> I expect you to hold to our agreement, Paul, and call a HALT to

these

> \_ad hominem\_ statements. Otherwise, you know I will take specific

> action, as I have detailed to you before, offline.

>

Ok, but I personally saw these as attacks on your methods rather than your person, and done a bit tongue-in-cheek.

However, we all value your presence here.

Regards,

Paul Kekai Manansala

| 8130|2003-06-08 17:54:13|Manu Ampim|Space-Age Technology Uncovers Hidden Cave Art|  
Djehuti, excellent post.

This image-enhancing technology when applied to African rock art will truly revolutionize the field. The dating of the first ancient African rock art will be pushed back many thousands of years through this process, because many of the African sites have drawings and carvings that already disappeared or are now barely visible.

Photographer and explorer David Coulsen has been traveling throughout Africa to document the rock art before it disappears. He estimates that there is significant rock art in about 30 countries in Africa, and over a million sites! Most of this material has never been studied.

For more details see:

[http://news.nationalgeographic.com/news/2001/10/1003\\_africarocks.html](http://news.nationalgeographic.com/news/2001/10/1003_africarocks.html)

The study of African rock art is very crucial because many scientists and researchers believe that although modern humans developed in Africa, these early people did not develop "modern behavior" and "modern ways of thinking" or "abstract art" until they reached Europe. This theory of science FICTION has been severely challenged with stunning discoveries of the world's oldest art earlier this year in Africa (see message:# 8098). This new 21st century technology will push back the dates of African art and abstract thinking even further into antiquity.

Advancing the work,

Manu Ampim

---

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka <[ahuguley@i...](mailto:ahuguley@i...)> wrote:

>

Space-age technology uncovers hidden cave art

>

>

href="http://www.abc.net.au/science/news/stories/s873668.htm">http://www.abc.net.au/science/news/stories/s873668.htm

>

> Digital cameras and image-enhancing computers have revealed prehistoric

> art invisible to the naked eye, a team of Australian archaeologists have

> found, a technique that could revolutionise the study of rock art.

>

> One of the team involved in the discovery, Dr Bruno David of Melbourne's

> Monash University, expects whole new realms of some of the most ancient

> human art will be uncovered this way.

>

> For every region in Australia studied so far, between 20% and 50% of the

> art detectable by image enhancement was either previously unknown or too

> faded to see, he said.

>

> "Sometimes you can see a trace of something, but even when a painting

> has faded completely from view, the colours have gone into the rock,"

> David told

ABC Science Online. "With image enhancement, we can separate > out those

colours from the grey of the rock and transpose them with ones

> that our

own eyes and brains are more sensitive to. Suddenly we can see

> what was

invisible before."

>

> Working with Dr Ian McNiven of University of Melbourne, and doctoral

> student Liam Brady, David has so far studied a range of sites in

> mainland Australia including the Victoria River region in the outback

> of the Northern Territory, the Cape York peninsula in northern

> Queensland, and on the Torres Strait islands off the northeastern coast

> of Australia.

>

> At one rock shelter on the island of Dunaun, for example, the team

> methodically took more than

350 images - from a gallery of 32 visible

> works there - and discovered

that 12 more lay hidden from view.

>

> One was a red-ochre painting  
of a menacing face with fanged teeth and  
> holding a shield. It surprised  
both the scientists and the islanders  
> because the rich local oral  
tradition of social history and legend made  
> no mention of such a  
character, and shields are unknown in Islander  
> material culture.

>

> "We had no idea that we would be able to pick up totally  
invisible  
> images," David said. "It was so exciting to see these  
characters and  
> events from local history and legend emerge so  
unexpectedly like this.

>

> "I would say that hundreds of thousands  
of individual rock paintings are  
> waiting to be found through this  
technology," he added. "It will not  
> only add many new images to existing  
records, but on many rock walls the  
> most faded ones will be the oldest,  
so it will help to put all  
> Australian rock art in a much better  
historical framework as well."

>

> Using the same technique - with  
software and technical assistance  
> provided by John Brayer, a U.S.  
computer engineer who is an expert in  
> imaging technology - doctoral  
student Liam Brady has since found dozens  
> more previously unknown  
artworks in shelters and cave walls right across  
> the western Torres  
Strait.

>

> Another image revealed on the island of Mua turned out  
to be an  
> illustration of a story known only from local oral history, and  
concerns  
> a headhunting raid in the days before European missionaries  
arrived on  
> the island in 1871.

>

> At times, prior  
existence of extinct animals in some parts of the world  
> has also been  
revealed through prehistoric art woolly mammoths, for  
> example,  
were not known to have inhabited southwestern Europe until  
>

archaeologists found them depicted in rock walls there. Some as yet  
>  
undiscovered ancient Australian art is likely to reveal new information  
>  
of similar ecological significance, David said.

>  
> The advent of  
affordable digital cameras, laptop computers and imaging  
> software should  
mean that scientists and indigenous communities will now  
> be able to far  
more readily carry out such work quickly and easily in  
> the field with  
minimal training, he added.

>

>

Bob Beale ? ABC

> Science Online

| 8131|2003-06-08 18:13:01|M. Washington|To Clyde Winters : Very rough preview - Prehistoric  
worldwide scrip|

[Marc's reply here "Marc4"](#)

-----Original Message-----

**From:** clyde winters [mailto:cwinters@enc.k12.il.us]

**Sent:** Saturday, June 07, 2003 9:33 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Thoughts on the subject of race

Hi Marc

I enjoyed your piece. You may not know this but some of the Magyar or Hungarian speaking people claim that they originated in Nubia/Sudan. Some your findings are right on time. If you want to find out more about this connection check out my web site on the Blacks of Transylvania:

<http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>

Enjoy.

C.A.Winters

**Marc4:**

Hi Clyde. I'm in the middle of reading your article now and will finish it later today. Really fascinating. I've seen your writings on the web. My feeling is that whether we do it or not, that any serious person has to read you first. Whether we have other priorities at any given moment, or no time; of have time but are unfocused or lazy, for one reason or another, we may not read your writings. But, that, I am convinced, is the most efficient way for any newcomer such as myself, to get the grounding they need

to move on. I will give you a clear example. I have found in my own ploddings that when I feel I have "uncovered" something, that you have been there decades ago and written profusely and with citations on the subject. For those of you who don't have it, the website is: <http://homepages.luc.edu/~cwinter/>. Here is an example. The other day I made a post about "Pygmy" and / or Sanstatuettes found in China. Well. That is pretty significant. Archeological evidence of an Equatorial presence. But, you have already been there, done that:

[1]: <http://homepages.luc.edu/~cwinter/blshang.htm>

[2]: <http://homepages.luc.edu/~cwinter/blshang2.htm>

[3]: <http://homepages.luc.edu/~cwinter/xia.htm>

Interesting. But in your first and second links above you are specifically speaking about the Shang Dynasty. And in the link I put up a few days ago, I had two statuettes. The first was exactly from the Shang Dynasty:

[Shang Dynasty statuette]:

<http://www.mightymall.com/TheSecondBookImages/04-10-600-06-03 Untold story African statuettes in ancient China.jpg>

Regardless of what next step I would have taken to demonstrate an Equatorial presence in China, you have already done that. I'd need to come back to your research to be efficient and do things correctly. You, are decades ahead of your time or else, many, like myself, are decades behind the times if we use your level of scholarship as a standard. Your material is probably already being used many places in African Studies 101 courses. But, wherever they are not being used, they need to be used.

On another note, when I was in Budapest, I had heard from Bator Vamos that he had collaborated with you. I had one email address that didn't work and someone somewhere told me that you were associated with one of the larger universities in Hungary in Debrecen. I did call there and they even had an email address for you with the university extension - unless there is some other Clyde Winters. But, the address was not working so the letter bounced back to me. Were you in Hungary? Actually, when I saw the San script (interesting, isn't it: Sanscript? - pure coincidence) in South Africa, I immediately thought of your work and the script you had images of:

[4]: <http://homepages.luc.edu/~cwinter/kush1.htm>

[5]: <http://homepages.luc.edu/~cwinter/wrharap.htm>

[6]: <http://homepages.luc.edu/~cwinter/rel2.htm> - script further down the page

I have before me the page I photocopied yesterday with the "San-script" in South Africa and it is the same as those in your links [4] - [6] spanning the Sudan, through Sumer, including India. I want to be clear. I know there is no connection between San and script and Sanscript. It's just that even though there is no connection, the San are behind the "script."

Clyde, here are some links in my own files showing scripts similar to those in your works. As mentioned, I will do something more complete later.

[7]: DOGON WRITING SYSTEM - from National Geographic  
<http://www.mightymall.com/TheSecondBookImages/08-10-100-32-07 Mali Dogon writing similar to Egptian.jpg>

[8]: SOUTH AFRICAN SAN ENGRAVINGS  
<http://www.mightymall.com/TheSecondBookImages/08-10-100-48-10 SouthAfrica-San-engravings-found-from-there-to-Egpt,-India.jpg>

[9]: NEW ZEALAND ENGRAVINGS  
<http://www.mightymall.com/TheSecondBookImages/08-10-300-15-01 New-Zealand-Maori-writing-like-hieroglyphics-from-1861-book.jpg>

[10]: TRANSYLVANIAN SHARD ENGRAVINGS  
<http://www.mightymall.com/TheSecondBookImages/08-10-800-35-07 Romania Pottery Markings Like African Body.jpg>

There are other pertinent engravings from Transylvania showing what appear to be identical donut-shaped artefacts to those in the Sudan. I'll return to this later with links to both.

All the best,  
Marc

"M. Washington" wrote:

[Marc's reply here \(\\*3\\*\)](#)

**Marc wrote:** "However, if the so-called 'dynastic' race had European blood, that was a post ice-age phenomena and from what I can gather, the pastoralists were peaceful''

**Alberto wrote:** Marc, sounds to me like you are trying to rehash the dyanstic race founders of Kemetian civilization started by Petrie. The theory was later carried by a Egyptologist named W.B. Emery. Recent archeology have debunked a ''Asaitic master race coming into the Nile Valley. The Kemetian civilization had it's roots in people in Upper Egypt, not some Asiatic master race proposed by Petrie. European blood did not penetrate Egypt untill the MAcadonian era. I have seen depictions of Hau-Nebu[Egyptian for greek according to Pierre Montet], but these people were during the Dyanstic period.



The enigma is finding out what type of populations live in Lower Egypt around the Delta up to unification. From what I saw, the Narmer palette shows a distinct people from the Kemetians. We know that there was a trading colony in Lower Egypt called Buto founded by Sumerian traders.

(\*3\*) Yes. There was that dynastic race thing in my mind. I can go along with what you say. Now. The Sumerian traders is a thing I've only recently learned of. However, it provides an interesting piece to the jigsaw puzzle. Three winters ago, I remember first hearing about trade in gold between Transylvania and Sumer when I was in Budapest. Then, later that spring, in Science or Nature or something (I think but am not certain I have the article) they spoke of a chemical study done of Sumerian gold and that it had a Transylvanian signature. Just today at the library, I came upon symbolized engravings done by the San in South Africa which jarred my memory as I thought I saw something like them on representations of pottery shards in Transylvania. I compared them and there is some similarity between the San and Transylvanian symbols. But, also today, I came upon a book showing a picture of two donut-like pieces of clay about 15 cm in diameter and from the Sudan. The writer thought they were spinning whorls from the period 4500 - 4000 BC. But, similar things served some purpose in trade in Sumer. And there are about a dozen of the same objects on the images I have from a Transylvanian archeological dig! The evidence I found may possibly (one more knowledgeable than I would know) link the Sudan to Transylvania via Sumer. And with that link, it is understandable how Transylvania could have some of the same symbols as used by the San in South Africa. But, even more interesting is the following. I

once knew the Korean alphabet. There are about six signs I recognize as letters in the Korean alphabet. No one knows the meaning of these signs, but this seems to be a hieroglyphic alphabet preceding its known emergence in Egypt as the same symbols are found in Te ika a Maui (New Zealand) and also India. I am going to write a post about it. Thanks for mentioning that point as it is part of the missing jigsaw puzzle piece.Marc

**Marc wrote:** ". But, I admit, I was wrong with the essential point I was trying to make - but perhaps right if the dynastic race carried European blood. There is nothing glorious and nothing to defend if a race is violent and I need to be better informed about the predynastic period and inter-tribal relations''

The European blood is nonexistent;the Egyptians were violent based on their own regard. Senwoset I who was an Upper Egyptian called himself the ''thorator slayer of Asia'' many times in his writings.

Warfare in Pre dynastic Egypt between Nubians and Egyptians seems to have been intense. Djer,a first dynasty pharaoh lead a campaign into Nubia 'to hack them up'.

''Peaceful or not? I'd like to find out. An interesting point (and it's somewhere in my files - I might be able to put my hands on it); a study was done and found that a gene for aggression found in agricultural societies and later is not found in the San''

I seriously doubt this is true,because even the first Sumerians made slaves of the people already there called the Al Ubaidians. Being an agrarian society has nothing to do with not being violent,because when the Egyptians started starving they went to their southern

neighbors and raided them both for cattle and for grain. Snefru during the 4th dyansty is evidence of this type of activity.

The Egyptians were not these innocent people you make them out to be. Many times the Kemetians praticed a form of supremacy where they felt they were superior to everybody in existance.

Marc,have scientist ever isolated a gene frequency for agression. I have heard some wacky claims from people who claim African American have higher testoerone than other race,so this is the reason they commit more crimes than other races. The same reserch claims that Asians have the lowest,yet we see that Slums in Bombay,India can be just as bad as those in Liberty City,Miami.

I will agree with you that the San seem to be very peaceful people,but the colreds of Southern Africa are not very peaceful and they have lots of San admixture.

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In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Alex van Deelen" <[avdeelen@w...](mailto:avdeelen@w...)> wrote:

> > She  
has shown her unbiased approach by citing  
> > that there are blonde  
haired Egyptians,  
> Which folks on this newsgroup, especially professor Ampim,  
> had to get out of their way to find the actual depiction  
for,  
> which turned out to be a crock.

Griffis-Greenberg wrote:

>Really, did he? Ampim showed there is \_disagreement\_ about the  
>representation of the mother of Khufu in her tomb which \_may or may  
>not\_ be a wig or her natural hair. I know of nothing that he  
>presented which stated it as definitive proof.

You are applying a selective memory here - Alex is referring to your overall claim. I showed \*irrefutable\* proof that your statement of Queen Hetepheres II being depicted with "almost dead white skin" and "blonde hair" was nothing more than a false claim and afantasy. My \*undeniable proof\* caused you to admit your multiple errors in making your false claims.

See:

I presented irrefutable proof against your position:

[http://groups.yahoo.com/group/Ta\\_Seti/message/810](http://groups.yahoo.com/group/Ta_Seti/message/810)

You admitted your errors:

[http://groups.yahoo.com/group/Ta\\_Seti/message/811](http://groups.yahoo.com/group/Ta_Seti/message/811)

I closed the case and you were not heard from again:

[http://groups.yahoo.com/group/Ta\\_Seti/message/815](http://groups.yahoo.com/group/Ta_Seti/message/815)

Griffis-Greenberg wrote regarding "blond hair":

>If his 'proof' showed it to be definitively a "crock," I assume he  
>can cited studied/scholarly  
citations of research which prove this  
>for all time. I really would want  
to see these, however, and not  
>merely Ampim's opinion (to which he is  
entitled, of course, \_but it  
>doesn't count as proof alone\_).

Regarding your unbelievable claim of "blonde hair" I asked you (message 815) to find acredible and competentcontemporary scholar who would attempt to argue that Queen Hetepheres II is shown in the tomb relief with blond hair. Your response was that you disappeared without a trace! After I showed that you were mistaken, Dr. B. Johnson on EEF also showed that you were wrong in your blond hair assertion. I have shown you are wrong, Johnson has shown you are wrong, and all of the main recorders of the tomb -- Dows Dunham, William Kelly Simpson, William Stevenson Smith, and possibly George Reisner -- agree on the same obvious point that the queen has on a WIG. Everyone is against your outdated views on this subject.

In every scene in the tomb the queen is ALWAYS shown with a WIG, and the horizontal lines shown across her headdress makes this obviously a WIG. [I can not assist you if you are unable to make a basic distinction between hair and a wig]. The wig has lost the vast majority of its original dark color and this gave you the opportunity to falsely claim that the now badly-faded color represents "blonde hair!" The queen's headdress is neither blond nor hair. The original color of the headdress was perhaps brown or some other dark color (as is suggested by the horizontal lines), and the most obvious proof of the wig is thehorizontal design along with the royal attire protocol.

Advancing the work,

Manu Ampim

| 8134|2003-06-08 19:42:10|osirica|Katherine - the long version|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> I refuse to dignify any comments to the effect as exemplified in  
> either Alex or Osirica's comments as to my supposedly racist  
> statements (which are also untrue and pure \_ad hominem\_ attacks).

Well darn it Katherine, if I am simply calling you a racist, then that must mean you ARE right. That must mean my emotionally charged comments have nothing to do with the fact that you have been telling me things that are false. Ok so the Nubian A-Group was prevented from ever reaching upper Egypt. Akhenaten has Marfan syndrome. The Ramesses tomb as represented by lepsiuss was wrong. All of the dark skinned representations of the Egyptians are symbolism.

Do you want me to go through the archives of alt.culture.egypt or soc.culture.egypt and bring up the 2000 newsgroup replies to ME that YOU made on these subjects? Where you tried to classify me as an afrocentricist. I had repeatedly reminded you that I did not need to distort the truth, exaggerate facts, or selectively refer to anything (as I had noted you have been doing since 1999 when I first read your statements about Jews and Arabs).

Why yes... you do. Because I am merely attacking you on an emotional level... I am not debating an intellectual issue. So let us see what Katherine Griffis-Greenberg said to Osirica a long time ago. She must have made a very accurate position, and the Osirica must have just attacked her with emotional diatribe. So let me make sure I am proving you right:

Katherine said in 2000:

"Simply put, Peter: it has to do with the fact ancient Egyptians would not have met \_modern\_ classifications of peoples today called "black," which only points up the fact the term ["black"], as used today, is meaningless when applied to ancient peoples." - KGG (Oct 2000)

"Not in the least, when one considers that representation in ancient Egyptian art, in terms of color, is symbolic and not realistic. It also changes over several different periods for a variety of cultural reasons, and finally (and most importantly), viewing any form of visual imagery is very subjective and is not useful to establishing what the actual population of ancient Egypt comprised. Archaeological evidence, OTOH, IS useful for establishing population makeup, and the evidence there maintains that Masri's position is

actually the correct one." -KGG Oct 2000

Tiye's representations changed drastically, depending upon \_where\_ her images were placed. Her image in the Serabit el-Khadim (Sinai) area is quite different from the way it looked in Sedeinga (Nubia), or even the way it looked in Egypt over various periods (she looks quite different in art from the reign of her husband, Amenhotep III, than she does in representations from the reign of her son, Akhenaten/Amenhotep IV, for example, which is also an example of the extreme nature of Amarna art). (KGG - Oct 2000)

However, as you seem more inclined to "push your agenda" than actually learn about the views of ancient peoples, I will leave this topic now closed for discussion. However, before you can say, for a fact, how ancient Egyptians viewed themselves, you will need to read the texts and art of the times, seeing how they distinguished themselves from other peoples to the south, west, north and east of Egypt, and how the present view of "what is black" doesn't even apply in ancient times. It's really talking apples and oranges, to be blunt, but if that's YOUR agenda, so be it. (KGG - Oct 2000)

Now lets look at The Osirica's reply to these comments. Let's see how hominem they truely are:

"The thing is, these morons (not you Katherine, you came in the middle of a discussion out of the clear blue, where I had already been called a nigger about a dozen times.) call mixed Black/Libyan/Mediterranean Egyptians "Great non black people" while they call mixed Black/European people "mongrels"... Same people same mixture. Different terms. Like calling white "invaders"... "settlers"... and colonization..."colonialism" When Egypt is in contact with Asia, and one sees similarities, they only say "Semetic influences into Egypt" or "Egypt is semetic because of similarities to other Semetic people"... not "Egypt is African or Black because of influences from Nubia, Kerma, Kush, Ethiopia"... somehow in their mind, the Nile goes from North to South only! As far as contemporary research goes. Everything from 1850 on up is subject to scrutiny because of the racist nature. Even Champollion said that the Egyptians were "NOIR"... Just a play on words." - The Osirica's reply (Oct 2000)

The Tiye head at the Cairo (Serabit el-Khadim) at the Egyptian Museum and the Colossus Group of Amenhotep & Tiye at Cairo as well as the Berlin Bust ALL show obvious African heritage... Yes they DO look different, but in all cases, one can see her features. Let us all

judge them ourselves. (Os - Oct 2000)

One mistake you are making, that you I think you are aware of is this. In all forms of representational art, accuracy is achieved by observation, not by imagination. For you to imply that one of Tiye's representations is more "stylized" than another would then imply that the more accurate representation is the one which is most detailed and precise. The Berlin bust has more than any other, proportional accuracy, the most realism, the highest level of detail and uniqueness. The others, simply show a more generic Egyptian canonized form. In addition to that, one can see the Nefertiti bust which is so famous and the Akhenaten bust which was found in the same Djutmose lab as the Nefertiti bust and at once anyone will see the obvious realism and believability of all three (Nefertiti, Akhenaten, Berlin Tiye).

Djutmose was the master sculptor. The Busts he made do not look like exaggerated forms or stylizations. The stylized Akhenaten statues as well as the usual pre-Armana representations lack his level of detail, accuracy, uniqueness, and proportion and realism. (os - Oct 2000)

Now where did I attack you personally?

And Katherine, I came in around the time you were saying silly things like "a little over 50 years ago no Jew would ever conceive of dropping bombs on innocent people." Nope no Stern gangs, Haganah, Irgun Leumi, no D'Israelis, no JDL, no assassinations of people like Count Bernadotte of Sweden....I could go on and on about things that must have never happened a little over 50 years ago... but I better stop... This is an *ad\_hominem* attack... you are telling the truth, and I am just making these things up. Yeah you were making *ad\_hominem* attacks on Arabs. I know I didn't reply to you, but I know we were posting in the same newsgroup. I do know it was you who first got my attention by talking about what Afrocentricism is and is not.

But you know Katherine I WAS #116 on the abuset net harassment meter about a year later. Apparently those white racist guys way back then got really upset when I dropped the truth bombs on them. Or maybe someone accused me of sending unsolicited email (which I never did Katherine).

But you Katherine, I do not recall calling you any names, I did attack your credibility. I always have, because that is fair game. I cannot attack the facts, I can only attack your interpretations.

| 8135|2003-06-08 19:56:54|M. Washington|Re: katherine loves "ad\_hominem" i finally looked that word up.|

Osirica. This is a little too much. There is no need to attack a person unprovoked. Please let this be your last post on this subject and turn your attention to the more

academic and fruitful matters this site is concerned with. It's not a place to air grievances.  
Marc Washington

-----Original Message-----

**From:** osirica [mailto:osirica@yahoo.com]

**Sent:** Sunday, June 08, 2003 9:03 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] re: katherine loves "ad\_hominem" i finally looked that word up.

--- In Ta\_Seti@yahoogroups.com, "neseret" wrote:  
> I refuse to dignify any comments to the effect as exemplified in  
> either Alex or Osirica's comments as to my supposedly racist  
> statements (which are also untrue and pure \_ad hominem\_ attacks).

Well darn it Katherine, if I am simply calling you a racist, then that must mean you ARE right. That must mean my emotionally charged comments have nothing to do with the fact that you have been telling me things that are false. Ok so the Nubian A-Group was prevented from ever reaching upper Egypt. Akhenaten has Marfan syndrome. The Ramesses tomb as represented by lepsius was wrong. All of the dark skinned representations of the Egyptians are symbolism. Should I go to alt.culture.egypt or soc.culture.egypt and bring up the 1998-2000 newsgroup replies you made on these subjects?

Why yes... you do. Because I am merely attacking you on an emotional level... I am not debating an intellectual issue. So let us see what Katherine Griffis-Greenberg said to Osirica a long time ago. She must have made a very accurate position, and the Osirica must have just attacked her with emotional diatribe.

"Simply put, Peter: it has to do with the fact ancient Egyptians would not have met \_modern\_ classifications of peoples today called "black," which only points up the fact the term ["black"], as used today, is meaningless when applied to ancient peoples." - KGG  
(Oct 2000)



"Not in the least, when one considers that representation in ancient Egyptian art, in terms of color, is symbolic and not realistic. It also changes over several different periods for a variety of cultural reasons, and finally (and most importantly), viewing any form of visual imagery is very subjective and is not useful to establishing what the actual population of ancient Egypt comprised. Archaeological evidence, OTOH, IS useful for establishing population makeup, and the evidence there maintains that Masri's position is actually the correct one." -KGG Oct 2000

Now lets look at The Osirica's reply to these comments. Let's see how hominem they truely are:

"The thing is, these morons call mixed Black/Libyan/Mediterranean Egyptians "Great non black people" while they call mixed Black/European people "mongrels"... Same people same mixture. Different terms. Like calling white "invaders"... "settlers"... and colonization..."colonialism" When Egypt is in contact with Asia, and one sees similarities, they only say "Semetic influences into Egypt" or "Egypt is semetic because of similarities to other Semetic people"... not "Egypt is African or Black because of influences from Nubia, Kerma, Kush, Ethiopia"... somehow in their mind, the Nile goes from North to South only! As far as contemporary research goes. Everything from 1850 on up is subject to scrutiny because of the racist nature. Even Champollion said that the Egyptians were "NOIR"... Just a play on words." - The Osirica's reply (Oct 2000)

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| 8136|2003-06-08 20:05:17|osirica|Katherine lets set the record straight|  
I know you don't reply to me, and that's fine. You go ahead.

But lets get somethings straight.

I never replied to you in any "personal level" until you did the following.

You sought to classify me as an afrocentricist (who in your view does not make truthful historical analysis a priority)  
You have tried to belittle my "racializing" egyptian history.  
You accused me of having an agenda (where implied my agenda is different than whatever my purpose and intent were clearly described by myself)  
I admitted when I made mistakes, without excuses.

You Katherine, you kept running around dental studies, and cateracts about Egypt and Nubia. Paul was right there!

And bear in mind, this was when you would keep on and on with the belittlement attitude of yours, the unprofessional reliance on semantics, and the selective referencing. You had been insulting my intelligence, and I really had gotten tired of it. Not to mention you were replying in tandem with people who were making vile attacks on myself. Very unprofessional

| 8137|2003-06-08 20:08:21|osirica|Re: katherine loves "ad\_hominem" i finally looked that word up.|

Ok fine, but why do we have to hear hers?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Osirica. This is a little too much. There is no need to attack a person  
> unprovoked.  
> Please let this be your last post on this subject and turn your attention to  
> the more  
> academic and fruitful matters this site is concerned with. It's not a place  
> to air  
> grievances.

> Marc Washington

> -----Original Message-----

> From: osirica [mailto:osirica@y...]  
> Sent: Sunday, June 08, 2003 9:03 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] re: katherine loves "ad\_hominem" i finally looked that  
> word up.

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> comments have nothing to do with the fact that you have been telling  
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> ever reaching upper Egypt. Akhenaten has Marfan syndrome. The  
> Ramesses tomb as represented by lepsiuss was wrong. All of the dark  
> skinned representations of the Egyptians are symbolism. Should I go  
> to alt.culture.egypt or soc.culture.egypt and bring up the 1998-2000  
> newsgroup replies you made on these subjects?

>

> Why yes... you do. Because I am merely attacking you on an emotional

> level... I am not debating an intellectual issue. So let us see what

> Katherine Griffis-Greenberg said to Osirica a long time ago. She must

> have made a very accurate position, and the Osirica must have just

> attacked her with emotional diatribe.

>

> "Simply put, Peter: it has to do with the fact ancient Egyptians would

> not have met \_modern\_ classifications of peoples today

> called "black," which only points up the fact the term ["black"], as

> used today, is meaningless when applied to ancient peoples." - KGG

> (Oct 2000)

>

> "Not in the least, when one considers that representation in ancient

> Egyptian art, in terms of color, is symbolic and not realistic. It

> also changes over several different periods for a variety of cultural

> reasons, and finally (and most importantly), viewing any form of

> visual imagery is very subjective and is not useful to establishing

> what the actual population of ancient Egypt comprised.

> Archaeological evidence, OTOH, IS useful for establishing population

> makeup, and the evidence there maintains that Masri's position is

> actually the correct one." -KGG Oct 2000

>

> Now lets look at The Osirica's reply to these comments. Let's see how

> hominem they truely are:

>

> "The thing is, these morons call mixed Black/Libyan/Mediterranean

> Egyptians "Great non black people" while they call mixed

> Black/European people "mongrels"... Same people same mixture.

> Different terms. Like calling white "invaders"..."settlers"... and

> colonization..."colonialism" When Egypt is in contact with Asia, and

> one sees similarities, they only say "Semetic influences into Egypt"

> or "Egypt is semetic because  
> of similarities to other Semetic people"... not "Egypt is African  
or  
> Black because of influences from Nubia, Kerma, Kush, Ethiopia"...  
> somehow in their mind, the Nile goes from North to South only!  
> As far as contemporary research goes. Everything from 1850 on up  
is  
> subject to scrutiny because of the racist nature. Even Champollion  
> said that the Egyptians were "NOIR"...  
> Just a play on words." - The Osirica's reply (Oct 2000)  
>  
>  
> And Katherine, I came in around the time you were saying silly  
things  
> like "a little over 50 years ago no jew would ever conceive of  
> dropping bombs on innocent people." Nope no Stern gangs, no  
> D'israelis, no JDL, no assassinations of people like Count  
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never  
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you  
> are telling the truth, and I am just making these things up.  
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Service.  
| 8138|2003-06-08 20:41:39|m\_ampim|Re: katherine loves "ad\_hominem" i finally looked that  
word up.|  
I agree that there are more important uses of your time and energy.

There are a couple of Ta-Seti proposed projected that have been  
presented and I believe Osirica that you could make a great

contribution in these areas.

I recommend that Paul consider you as the Chairperson of the Ta-Seti Files Project, where you can use your talents to organize the files to help all list members to easily access topic files and photos that have been presented on this forum. We have new (and future) members that would really benefit by having convenient access to topic discussions that have already been addressed on this forum in some detail.

Manu Ampim

=====

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

Osirica. This is a little too much. There is no need to attack a person unprovoked.

Please let this be your last post on this subject and turn your attention to the more academic and fruitful matters this site is concerned with. It's not a place to air grievances.

>

>

> Marc Washington

>

>

> -----Original Message-----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] re: katherine loves "ad\_hominem" i finally looked that word up.

| 8139|2003-06-08 20:54:00|osirica|How much progress has Ta-Seti made?|  
What have we done here that has made a difference?

I think every other person who studies ancient egypt as a student will pass by Ta-Seti (or the next incarnation of soc.culture.egypt). The main educators and their supporters (which I am of the latter) have done the best job at finally summarizing the facts and archiving them as to make it easier for those who ask "were the Egyptians Black or not" to get the answer clearly.

We helped destroy atlantis, aliens, and arians in Egypt. We have made the skull size myth irrelevant. (honestly who in their right mind brings these issues up nowadays?) We have been able to definitively get info from unaffiliated websites that show images of mummies and sculpture that prove that the Egyptians were Black and not a non-black semetic isolated branch of the mythological mediterranean

group. We are becoming aware of the 19th century archaeological forgery period.

It took me 4 years to search and find the little bit of information every month in libraries before I came here (through soc.culture.egypt) and now people in college don't have to search. They can come here and find the reference easily with the pictures. They can go to the library and know exactly what to look for.

We have made it known that the Black/white debate in the old world applies, as the prejudice is the same. Like it or not we are picking up where Henry Gates left off. Clarifying and speaking what he wouldn't.

If we are not summarizing the breakthrough information that comes out, we are presenting information that ends up being dealt with on a serious level higher up the media channel.

<http://www.richardpoe.com/forum.cgi?article=307> (read the last post)

National Geographic hears us (even though they try to keep their ears closed).

[http://news.nationalgeographic.com/news/2003/02/0227\\_030227\\_sudankings.html](http://news.nationalgeographic.com/news/2003/02/0227_030227_sudankings.html)

because we are the ones that are out there finding about the latest Eurocentric myth that's being concocted. We find it before it's completed and packaged for the public. Most importantly we are discovering the presence of Black people in history, where their presence explains many unanswered questions that were left unanswered.

Yeah I'm sure many areas out there don't know Ta-Seti per se, but the fact remains, there is a growing realization that Egyptian history was revisionist history and the "debate" on many aspects of it are resolved here.

| 8140|2003-06-08 21:50:15|M. Washington|IMAGE OF NUBIAN SPHINX-KING IN BLACK MARBLE|

Attachments :

Nubian king in black marble

[http://www.mightymall.com/TheSecondBookImages/12-11-100-21-04\\_Nubia-black-marble-statue-of-Nubian-king.jpg](http://www.mightymall.com/TheSecondBookImages/12-11-100-21-04_Nubia-black-marble-statue-of-Nubian-king.jpg)

In: Dietrich Wildung, Sudan - Antike K□□reiche an Nil, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996).

Marc Washington

.  
| 8141|2003-06-09 00:11:53|neseret|Re: Please no attacks on Katherine|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> Griffis-Greenberg wrote:

> > Really, did he? Ampim showed there is \_disagreement\_ about the

> > representation of the mother of Khufu in her tomb which \_may or

may

> > not\_ be a wig or her natural hair. I know of nothing that he

> > presented which stated it as definitive proof. >

>

> You are applying a selective memory here - Alex is referring to

your overall claim. I showed *\*irrefutable\** proof that your statement of Queen Hetepheres II being depicted with "almost dead white skin" and "blonde hair" was nothing more than a false claim and a fantasy. My *\*undeniable proof\** caused you to admit your multiple errors in making your false claims.

\*\*\*Prof. Ampim:

Again, I see what is YOUR opinion on the matter, and I certainly would not argue with your observations, although they are subjective (that is, you cite no irrefutable and objective proof on this issue). However, your opinion is not "proof" of a type which constitutes the end of the discussion.

Yes, there is most certainly ongoing disagreement on the matter, despite your arguments that Kelly and Simpson's work settled the matter. It didn't then, and has not to this date.

Most recently, the following questioned Kelly/Simpson's allegation of a "cap wig" for the Hetepheres II representation as follows:

Braasch, Dieter. 1997. \_Pharaonen und Sumerer - Megalithiker aus dem Norden. Hinweise aus Biologie und Technik zum Ursprung frher Hochkulturen\_. Tbingen: Grabert-Verlag.



SUMMARY by the author: "Um 3000 v. Chr. entstehen die frühen Hochkulturen in Ägypten und Sumer. Es sind Fremde, die diese Kulturen erschaffen. \_Einen Hinweis auf das rätselhafte Ursprungsland gibt die Biologie. Hetepheres II., eine Tochter des Pharaos Cheops (2600 v. Chr.) ist in ihrem Grab mit blonden Haaren und hellen Augen dargestellt. Da blonde Haare als genetisches Merkmal nur im Norden entstehen können (mangelnde UV-Strahlung), muss es eine Verbindung zwischen den Pharaonen und einem nördlichen Siedlungsgebiet gegeben haben\_."

Translation of pertinent [ \_ \_ ] area:

"...The biology gives a hint on the puzzling origin-country. Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.) is represented in her grave with blond hair and light eyes. Since blonde hair can only originate as genetic characteristic in the north (lacking UV-radiation), there must have been a connection between the Pharaonen and a northern settlement-area."

Similar investigation of this contention can be found earlier in

SËE-SpERBERGH, Torgny. 1958. \_Faraoner och måriskor. Kulturbilder från det gamla Egypten.\_ Stockholm: P. A. Norstedt & Söner Förlag.

and

MUCK, Otto H. 1958. \_Cheops und die grosse Pyramide. Die Glanzzeit des altägyptischen Reiches\_. Walter-Verlag: Olten und Freiburg im Breisgau.

So, there continues to be disagreement about the Hetepheres II representation, and to date, nothing has been presented (here or in any published work of which I am aware) which "proves" the matter beyond all doubt. You are certainly welcome to cite such a work, however, and I will surely follow it up.

As I said before, you are most certainly entitled to your \_opinion\_ on this matter, but I, as well as other Egyptologists, are entitled to ours as well, which is based upon examined and published research, and cited above.

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8142|2003-06-09 00:41:19|neseret|Re: Katherine - the long version|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> > I refuse to dignify any comments to the effect as exemplified in  
> > either Alex or Osirica's comments as to my supposedly racist  
> > statements (which are also untrue and pure \_ad hominem\_ attacks>

=====

> Now where did I attack you personally?

>

> And Katherine, I came in around the time you were saying silly

things like "a little over 50 years ago no jew would ever conceive of  
> dropping bombs on innocent people." Nope no Stern gangs, Haganah,  
> Irgun Leumi, no D'israelis, no JDL, no assassinations of people

like Count Bernadotte of Sweden....I could go on and on about  
things that must have never happened a little over 50 years ago...  
but I better stop... This is an ad\_hominem attack... you are telling  
the truth, and I am just making these things up. <

Most assuredly: for I have NEVER made any of the statements above,  
specifically this quote of yours which you attribute to me:

"a little over 50 years ago no jew would ever conceive of dropping  
bombs on innocent people."

I challenge you to produce the Usenet posts which say otherwise.

Mind you, I have checked the archives of Deja/Google, and all of the  
above statements you have attributed to me are NOT there, and I have  
searched over 20 years' worth of archives. I will also post up front  
here I have never deleted \*any\* post I have made to Usenet via  
Deja/Google, so no use hanging your argument on that sad and sorry  
excuse.

Thus, your statements DO constitute an \_ad hominem\_ attack, and a  
defamatory one as well.

So, let's see these statements you claim I have made.

>Yeah you were making ad hominem  
> attacks on arabs. I know I didn't reply to you, but I know we were  
> posting in the same newsgroup.

Again, produce such Usenet posts, for quite honestly, you either have me confused with someone else, or you are simply being malicious in making such a statement.

In either case, you will either produce such posts (with full headers and attributions), or you will apologise here, publicly. I am letting Paul know, with this post, I DO expect one or the other to be produced on this List.

> But you Katherine, I do not recall calling you any names, I did  
> attack your credibility. I always have, because that is fair game.

I cannot attack the facts, I can only attack your interpretations.<

If you cannot attack the facts, as you say, then sinking to the level of \_ad hominem\_ personal attacks on myself, (rather than the work I cited and/or produce - and with objective facts and data, which is the \_acceptable form\_ of scholarly debate) is the ultimate sign of a bankrupt argument. If you are the bright person you claim to be, you would surely know that.

However, since you have made specific allegations of racism on my part - against Arabs, for example - you will either show these statements as being made by myself, with full headers/attributions, or apologise to me (and members of Ta\_Seti) on this List publicly.

Immediately.

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8143|2003-06-09 01:11:52|alberto34482@yahoo.com|Re: Katherine - the long version|

"And Katherine, I came in around the time you were saying silly things like "a little over 50 years ago no jew would ever conceive of  
> dropping bombs on innocent people." Nope no Stern gangs, Haganah,  
> Irgun Leumi, no D'israelis, no JDL, no assassinations of people

like Count Bernadotte of Sweden....I could go on and on about things that must have never happened a little over 50 years ago... but I better stop... This is an ad\_hominem attack... you are telling the truth, and I am just making these things up."

I agree with this comment. I personally think Gamal Nasset should have smashed the Jews. What a wonderful comment.

| 8144|2003-06-09 02:03:30|neseret|Re: IMAGE OF NUBIAN SPHINX-KING IN BLACK MARBLE|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

>

> Nubian king in black marble

>

> [http://www.mightymall.com/TheSecondBookImages/12-11-100-21-04\\_Nubia-](http://www.mightymall.com/TheSecondBookImages/12-11-100-21-04_Nubia-black-ma)

black-ma

> rble-statue-of-Nubian-king.jpg

>

> In: Dietrich Wildung, Sudan - Antike K□□reiche an Nil,

(Kunsthalle der Hypo-Kulturstiftung, Munich, 1996).<

Hello Marc:

This is not a representation of a king, but of a queen. This is the Sphinx of Shepenwepet II of the 25th Dynasty, 670-660 BCE. Shepenwepet was a "God's Wife of Amun," which was a sacerdotal office which gave these women power approaching that of royalty, and served as counterparts to the High Priest of Amun at Thebes.

For more on Shepenwepet II, see

Camino, Ricardo A. 1964. The Nitocris Adoption Stela. JEA 50: 71-101.

[SUMMARY: This work concerns a hieroglyphic inscription recounting the entry of Princess Nitocris into the college of priestesses at Karnak in 656 B.C. prior to her adoption as God's Wife of Amun. The river journey is described as taking sixteen days from the north to Thebes, when on her arrival the princess was welcomed by the God's Wife Shepenwepet II, the sister of king Taharqa, and her adoptive daughter Amenirdis daughter of Taharqa. The provisions for her endowment are set out in the second part of the text. All civil power in Southern Egypt was probably still in the hands of Montuemhat, Psammetichus I wished his daughter to be adopted by both the priestly rulers. It is unlikely that Amenirdis was thus ruled out of the succession as A. Erman and J. H. Breasted thought when they took /n.c/ "to her" in line 4 to refer to Shepenwepet, Nitocris was in fact to be the adopted daughter of Amenirdis.]

Leclant, Jean. 1954. \_Enquêtes sur les sacerdoces et les sanctuaires

Égyptiens □'époque dite "Libyenne" (XXVe dynastie)\_.  
Bibliothèque d'Égypte, t. XVII. Collection publiée sous la direction  
de Jean Sainte Fare Garnot. Le Caire: Imprimerie de l'Institut  
français d'archéologie orientale [IFAO]

\_\_\_\_\_. 1957. Scènes de la fête Sed de la Divine Adoratrice  
Chepenouet (Summary). In Zeki Velidi Togan (ed.), \_Proceedings of  
the Twenty-Second Congress of Orientalists, held in Istanbul  
September 15th to 22nd, 1951\_, II: 599.

\_\_\_\_\_. 1961. Une statuette d'Amon-Réontou au nom de la  
Divine Adoratrice Chepenouet, avec des notes techniques de A. France-  
Lanord. In \_Mémoires Maspero I. Orient ancien\_: 73-98.

\_\_\_\_\_. 1965. \_Recherches sur les monuments thébains de la XXVe  
dynastie dite Libyenne\_. Le Caire: Imprimerie de l'Institut  
français d'Archéologie orientale [IFAO].

Vikentiev, Vladimir. 1952. Les Divines Adoratrices de Wadi Gasus,  
ASAE 52: 151-159.

See also, on the sacerdotal title of God's Wife of Amun:

Fazzini, Richard A., 1988. \_Egypt. Dynasty XXII-XXV\_. Iconography of  
Religions, Section XVI: Egypt, 10. Institute of Religious  
Iconography, State University of Groningen. Leiden: E.J. Brill.

Robins, G. 1983. The God's Wife of Amun in the 18th Dynasty in Egypt.  
In A. Cameron and A. Kuhrt, (Ed.), \_Images of Women in Antiquity\_.  
Cranberry: Croon Helm: 65-78.

Troy, L. 1986. \_Patterns of Queenship: in ancient Egyptian myth and  
history\_. BOREAS 14 Uppsala: ACTA Universitatis Upsaliensis.

HTH.

Regards --

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| 8145|2003-06-09 05:01:44|M. Washington|Re: IMAGE OF NUBIAN SPHINX-KING IN BLACK MARBLE|

[Marc's reply here \(\\*\\*\)](#)

>  
>  
> Nubian king in black marble  
>  
> <http://www.mightymall.com/TheSecondBookImages/12-11-100-21-04 Nubia-black-marble-statue-of-Nubian-king.jpg>  
>  
> In: Dietrich Wildung, Sudan - Antike K  nigreiche an Nil,  
(Kunsthalle der Hypo-Kulturstiftung, Munich, 1996).<

Hello Marc:

This is not a representation of a king, but of a queen.

(\*\*) Thanks. I took a gamble as it was in German and I don't read the language. Goes to show what a little male chauvenism will do for you. I'm a man and coming from a male-dominated culture assume that all figures in positions of authority are men. I am sure Shepenwepetis looking down at me shooting daggers through her eyes. I'm glad I did not say it to her face-to-face. The book this image came from has many images of a similar quality. Don't know when I'll get around to posting them or how. Obviously, not speaking the language, I would not be able to comment. They say a picture speaks a thousand words. I suppose that is when one can read the captions in one's own language. When the others go up weeks, months, or years from now, I'd appreciate any comments you have to make about them. I'll learn about them in the process. I hope next I don't mistake a king for a queen. (end)

This is the Sphinx of Shepenwepet II of the 25th Dynasty, 670-660 BCE.

Shepenwepet was a "God's Wife of Amun," which was a sacerdotal office which gave these women power approaching that of royalty, and served as counterparts to the High Priest of Amun at Thebes.

For more on Shepenwepet II, see

Caminos, Ricardo A. 1964. The Nitocris Adoption Stela. JEA 50: 71-101.

[SUMMARY: This work concerns a hieroglyphic inscription recounting the entry of Princess Nitocris into the college of priestesses at Karnak in 656 B.C. prior to her adoption as God's Wife of Amun. The river journey is described as taking sixteen days from the north to Thebes, when on her arrival the princess was welcomed by the God's Wife Shepenwepet II, the sister of king Taharqa, and her adoptive daughter Amenirdis daughter of Taharqa. The provisions for her endowment are set out in the second part of the text. All civil power in Southern Egypt was probably still in the hands of Montuemhat, Psammetichus I wished his daughter to be adopted by both the priestly rulers. It is unlikely that Amenirdis was thus ruled out of the succession as A. Erman and J. H. Breasted thought when they took /n.c/ "to her" in line 4 to refer to Shepenwepet, Nitocris was in fact to be the adopted daughter of Amenirdis.]

Leclant, Jean. 1954. \_Enquêtes sur les sacerdoces et les sanctuaires égyptiens □'époque dite "nubienne" (XXVe dynastie)\_. Bibliothéque d'Égypte, t. XVII. Collection publiée sous la direction de Jean Sainte Fare Garnot. Le Caire: Imprimerie de l'Institut français d'archéologie orientale [IFAO]

\_\_\_\_\_. 1957. Sciences de la femme Sed de la Divine Adoratrice Chepenoupet (Summary). In Zeki Velidi Togan (ed.), \_Proceedings of the Twenty-Second Congress of Orientalists, held in Istanbul September 15th to 22nd, 1951\_, II: 599.

\_\_\_\_\_. 1961. Une statuette d'Amon-Réontou au nom de la Divine Adoratrice Chepenoupet, avec des notes techniques de A. France-Lanord. In \_Mélanges Maspero I. Orient ancien\_: 73-98.

\_\_\_\_\_. 1965. \_Recherches sur les monuments  
théiens de la XXVe  
dynastie dite éthiopienne\_. Le Caire: Imprimerie de  
l'Institut  
français d'Archéologie orientale [IFAO].

Vikentiev, Vladimir. 1952. Les Divines Adoratrices de  
Wadi Gasus,  
ASAE 52: 151-159.

See also, on the sacerdotal title of God's Wife of  
Amun:

Fazzini, Richard A., 1988. \_Egypt. Dynasty XXII-XXV\_.  
Iconography of  
Religions, Section XVI: Egypt, 10. Institute of  
Religious  
Iconography, State University of Groningen. Leiden:  
E.J. Brill.

Robins, G. 1983. The God's Wife of Amun in the 18th  
Dynasty in Egypt.  
In A. Cameron and A. Kuhrt, (Ed.), \_Images of Women in  
Antiquity\_.  
Cranberra: Croon Helm: 65-78.

Troy, L. 1986. \_Patterns of Queenship: in ancient  
Egyptian myth and  
history\_. BOREAS 14 Uppsala: ACTA Universitatis  
Upsaliensis.

HTH.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies

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(\*\*)Such an illustrious queen. Awe inspiring. Good to  
learn about her.

Thanks.

Marc.

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Ta\_Seti-unsubscribe@yahoogroups.com



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| 8146|2003-06-09 05:10:40|M. Washington|Re: Katherine - the long version|  
**Oh, come on Alberto. Grow up. That's not the way to talk to people.**

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]  
**Sent:** Monday, June 09, 2003 3:12 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Katherine - the long version

'And Katherine, I came in around the time you were saying silly things like "a little over 50 years ago no jew would ever conceive of > dropping bombs on innocent people." Nope no Stern gangs, Haganah, > Irgun Leumi, no D'israelis, no JDL, no assassinations of people like Count Bernadotte of Sweden....I could go on and on about things that must have never happened a little over 50 years ago... but I better stop... This is an ad\_hominem attack... you are telling the truth, and I am just making these things up.'

I agree with this comment. I personally think Gamal Nasset should have smashed the Jews. What a wonderful comment.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 8147|2003-06-09 05:51:10|clyde winters|Re: To Clyde Winters : Very rough preview - Prehistoric worldwide s|

Hi Marc

I have been working with Bator for over 20 years. His Tamana research compliments my work on the Proto-Sahara. He is ill now but we continue to communicate. I have never been to Hungary. Many Magyar know of my work through my association with Bator. As I have said earlier the history of the San civilization which preceed that of the Proto-Sahara remains unwritten but it was probably truly magnificent given the remnants we find mention of in numerous text .

C.A. Winters

"M. Washington" wrote:

[Marc's reply here "Marc4"](#)

-----Original Message-----

**From:** clyde winters [<mailto:cwinters@enc.k12.il.us>]

**Sent:** Saturday, June 07, 2003 9:33 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Thoughts on the subject of race

Hi Marc

I enjoyed your piece. You may not know this but some of the Magyar or Hungarian speaking people claim that they originated in Nubia/Sudan. Some your findings are right on time. If you want to find out more about this connection check out my web site on the Blacks of Transylvania:

<http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>

Enjoy.

C.A.Winters

**Marc4:**Hi Clyde. I'm in the middle of reading your article now and will finish it later today. Really fascinating. I've seen your writings on the web. My feeling is that whether we do it or not, that any serious person has to read you first. Whether we have other priorities at any given moment, or no time; or have time but are unfocused or lazy, for one reason or another, we may not read your writings. But, that, I am convinced, is the most efficient way for any newcomer such as myself, to get the grounding they need to move on. I will give you a clear example. I have found in my own ploddings that when I feel I have "uncovered" something, that you have been there decades ago and written profusely and with citations on the subject. For those of you who don't have it, the website is: <http://homepages.luc.edu/~cwinter/> . Here is an example. The other day I made a post about "Pygmy" and / or San statuettes found in China. Well. That is pretty significant. Archeological evidence of an Equatorial presence. But, you have already been there, done that:[1]:<http://homepages.luc.edu/~cwinter/blshang.htm>[2]:<http://homepages.luc.edu/~cwinter/blshang2.htm>[3]:<http://homepages.luc.edu/~cwinter/xia.htm>Interesting. But in your first and second links above you are specifically speaking about the Shang Dynasty. And in the link I put up a few days ago, I had two statuettes. The first was exactly from the Shang

**Dynasty:[Shang Dynasty**

**statuette]:**[http://www.mightymall.com/TheSecondBookImages/04-10-600-06-](http://www.mightymall.com/TheSecondBookImages/04-10-600-06-03_Untold_story_African_statuettes_in_ancient_China.jpg)

[03\\_Untold\\_story\\_African\\_statuettes\\_in\\_ancient\\_China.jpg](http://www.mightymall.com/TheSecondBookImages/04-10-600-06-03_Untold_story_African_statuettes_in_ancient_China.jpg) Regardless of what next step I would have taken to demonstrate an Equatorial presence in China, you have already done that. I'd need to come back to your research to be efficient and do things correctly. You, are decades ahead of your time or else, many, like myself, are decades behind the times if we use your level of scholarship as a standard. Your material is probably already being used many places in African Studies 101 courses. But, wherever they are not being used, they need to be used. On another note, when I was in Budapest, I had heard from Bator Vamos that he had collaborated with you. I had one email address that didn't work and someone somewhere told me that you were associated with one of the larger universities in Hungary in Debrecen. I did call there and they even had an email address for you with the university extension - unless there is some other Clyde Winters. But, the address was not working so the letter bounced back to me. Were you in Hungary? Actually, when I saw the San script (interesting, isn't it: Sanscri p t? - pure coincidence) in South Africa, I immediately thought of your work and the script you had images

of:[4]:<http://homepages.luc.edu/~cwinter/kush1.htm>[5]:<http://homepages.luc.edu/~cwinter/wrharap.htm>[6]:<http://homepages.luc.edu/~cwinter/rel2.htm> - script further down the page I have before me the page I photocopied yesterday with the "San-script" in South Africa and it is the same as those in your links [4] - [6] spanning the Sudan, through Sumer, including India. I want to be clear. I know there is no connection between San and scrit and San script. It's just that even though there is no connection, the San are behind the "scrit." Clyde, here are some links in my own files showing scripts similar to those in your works. As mentioned, I will do something more complete later.[7]: DOGON WRITING SYSTEM - from National Geographic[http://www.mightymall.com/TheSecondBookImages/08-10-100-32-07\\_Mali\\_Dogon\\_writing\\_similar\\_to\\_Egyptian.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-32-07_Mali_Dogon_writing_similar_to_Egyptian.jpg)[8]:

**SOUTH AFRICAN SAN**

**ENGRAVINGS**[http://www.mightymall.com/TheSecondBookImages/08-10-100-48-10\\_SouthAfrica-San-engravings-found-from-there-to-Egypt,-India.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-48-10_SouthAfrica-San-engravings-found-from-there-to-Egypt,-India.jpg)[9]: **NEW ZEALAND**

**ENGRAVINGS**[http://www.mightymall.com/TheSecondBookImages/08-10-300-15-01\\_New-Zealand-Maori-writing-like-hieroglyphics-from-1861-book.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-300-15-01_New-Zealand-Maori-writing-like-hieroglyphics-from-1861-book.jpg)[10]: **TRANSYLVANIAN SHARD**

**ENGRAVINGS**[http://www.mightymall.com/TheSecondBookImages/08-10-800-35-](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-07_Romania_Pottery_Markings_Like_African_Body.jpg)

[07\\_Romania\\_Pottery\\_Markings\\_Like\\_African\\_Body.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-07_Romania_Pottery_Markings_Like_African_Body.jpg) There are other pertinent engravings from Transylvania showing what appear to be identical donut-shaped artefacts to those in the Sudan. I'll

return to this later with links to both. All the best, Marc "M. Washington" wrote:

[Marc's reply here \(\\*3\\*\)](#)

**Marc wrote:** "However, if the so-called 'dynastic' race had European blood, that was a post ice-age phenomena and from what I can gather, the pastoralists were peaceful''

**Alberto wrote:** Marc, sounds to me like you are trying to rehash the dyanstic race founders of Kemetian civilization started by Petrie. The theory was later carried by a Egyptologist named W.B. Emery. Recent archeology have debunked a ''Asaitic master race coming into the Nile Valley. The Kemetian civilization had it's roots in people in Upper Egypt, not some Asiatic master race proposed by Petrie. European blood did not penetrate Egypt untill the Macadonian era. I have seen depictions of Hau-Nebu[Egyptian for greek according to Pierre Montet], but these people were during the Dyanstic period.

The enigma is finding out what type of populations live in Lower Egypt around the Delta up to unification. From what I saw, the Narmer palette shows a distinct people from the Kemetians. We know that there was a trading colony in Lower Egypt called Buto founded by Sumerian traders.

(\*3\*) Yes. There was that dynastic race thing in my mind. I can go along with what you say. Now. The Sumerian traders is a thing I've only recently learned of. However, it provides an interesting piece to the jigsaw puzzle. Three winters ago, I remember first hearing about trade in gold between Transylvania and Sumer when I was in Budapest. Then, later that spring, in Science or Nature or something (I think but am not certain I have the article) they

spoke of a chemical study done of Sumerian gold and that it had a Transylvanian signature. Just today at the library, I came upon symbolized engravings done by the San in South Africa which I jarred my memory as I thought I saw something like them on representations of pottery shards in Transylvania. I compared them and there is some similarity between the San and Transylvanian symbols. But, also today, I came upon a book showing a picture of two donut-like pieces of clay about 15 cm in diameter and from the Sudan. The writer thought they were spinning whorls from the period 4500 - 4000 BC. But, similar things served some purpose in trade in Sumer. And there are about a dozen of the same objects on the images I have from a Transylvanian archeological dig! The evidence I found may possibly (one more knowledgeable than I would know) link the Sudan to Transylvania via Sumer. And with that link, it is understandable how Transylvania could have some of the same symbols as used by the San in South Africa. But, even more interesting is the following. I once knew the Korean alphabet. There are about six signs I recognize as letters in the Korean alphabet. No one knows the meaning of these signs, but this seems to be a hieroglyphic alphabet preceding its known emergence in Egypt as the same symbols are found in Te ika a Maui (New Zealand) and also India. I am going to write a post about it. Thanks for mentioning that point as it is part of the missing jigsaw puzzle piece. Marc

**Marc wrote:** ". But, I admit, I was wrong with the essential point I was trying to make - but perhaps right if the dynastic race carried European blood. There is nothing glorious and nothing to defend if a race is violent and I need to be better informed about the

predynastic period and inter-tribal relations''

The European blood is nonexistent; the Egyptians were violent based on their own regard. Senwoset I who was a Upper Egyptian called himself the ''thorator slayer of Asia'' many times in his writings.

Warfare in Pre dynastic Egypt between Nubians and Egyptians seems to have been intense. Djer, a first dynasty pharaoh led a campaign into Nubia 'to hack them up'.

''Peaceful or not? I'd like to find out. An interesting point (and it's somewhere in my files - I might be able to put my hands on it); a study was done and found that a gene for aggression found in agricultural societies and later is not found in the San''

I seriously doubt this is true, because even the first Sumerians made slaves of the people already there called the Al Ubaidians. Being an agrarian society has nothing to do with not being violent, because when the Egyptians started starving they went to their southern neighbors and raided them both for cattle and for grain. Snefru during the 4th dynasty is evidence of this type of activity.

The Egyptians were not these innocent people you make them out to be. Many times the Kemetians practiced a form of supremacy where they felt they were superior to everybody in existence.

Marc, have scientist ever isolated a gene frequency for aggression. I have heard some wacky claims from people who claim African American have higher testosterone than other race, so this is the reason they commit more crimes than other races. The same research claims that Asians have the lowest, yet we see that Slums in

Bombay,India can be just as bad as those  
in Liberty City,Miami.

I will agree with you that the San seem  
to be very peaceful  
people,but the colreds of Southern Africa  
are not very peaceful and  
they have lots of San admixture.

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| 8148|2003-06-09 06:13:43|alberto34482@yahoo.com|Re: Katherine - the long version|  
"Oh, come on Alberto. Grow up. That's not the way to talk to  
people"

Sorry,the comment was spur of the moment. Next time I will keep the  
comments to myself. I agree it was inappropriate for the surrounding.

| 8149|2003-06-09 08:09:09|En Sabah Nur|Genes Generate a Map: Study Tracks Human  
Evolution, Migration|

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Genes generate a map  
Study tracks human evolution, migration

Carl T. Hall, Chronicle Science Writer Monday, June 9, 2003

Some of the most provocative new findings about the origins and worldwide spread of the human species are coming from studies of the history books packed inside nearly every cell of our bodies.

Genes speak volumes about our beginnings in Africa an estimated 130,000 to 200,000 years ago, our divergence into distinct populations of hunter- gatherers and farmers, our migration into Europe and Asia, and finally our settling in the Americas, perhaps 30,000 years ago.

Such studies even offer an evolutionary reason for why some of us can't tolerate milk.

Being lactose-intolerant in adulthood once was the normal state of affairs for humans, who needed to digest milk only during infancy. Then,

the domestication of animals and the advent of dairy farming in Europe, about 12, 000 years ago, gave a survival advantage to those few adults who happened to be genetically equipped to turn cow milk protein into nourishment.

#### SHORTSIGHTED VIEW OF DISEASE

The possibility of year-round milk production gave a powerful edge to those with the lactase gene. Even if just 2 percent more members of a given generation survived to reproduce and passed the lactase gene on to

their offspring, it would be enough to explain how the gene became so widespread in certain populations today.

"It's a nice philosophical story," said Dr. Leena Peltonen-Palotie, chair of medical genetics at the University of Helsinki in Finland and a

leading researcher in the field. "Our concept of disease is very shortsighted. Lactose intolerance was considered an abnormal trait, but when we finally figured out the genetic variant, it turned out to be the

ancient, original form of the human gene."

Those conclusions stemmed partly from her studies of the relatively isolated Finns, whose ancestors typically can be traced back easily to a



relative handful of original settlers, uncomplicated by the genetic scrambling that occurs when disparate groups and multiple migrations meet and mingle.

For similar reasons, scientists interested in human evolution often study a particular type of DNA, found not in the nucleus of cells but in the tiny energy-producing structures called mitochondria.

Mitochondrial DNA is passed down only from the mother, staying more or less intact except for the occasional random mutation. Ordinary nuclear DNA, by contrast, is made up of equal contributions from male and female, genes that are reshuffled to produce each new generation.

Because mitochondrial DNA is not subject to this sort of recombination, it's much easier to track ancestry and compare populations or species back through distant time. Similarly, scientists can focus on the Y chromosome, which is inherited intact from the father.

## AVERAGING OUT DIFFERENCES

A different approach to reading the history encoded in DNA uses powerful statistical tools to compare entire genomes -- the full complement of genes and inactive DNA -- of one population to another, or even of one species to another. By looking at a large number of genetic markers spread across large numbers of samples, the individual differences tend to average out.

One of the latest such studies, by authors including genetics expert Marcus Feldman at Stanford University, tracked 377 "microsatellite" markers -- short repeating segments of DNA -- from 1,056 individual human samples, representing 52 distinct populations from all around the world.

The results suggested that hunter-gatherers in Africa diverged from an original, common ancestral population somewhere between 70,000 years ago

and 140,000 years ago. Expansion out of Africa followed, in order, to Eurasia, East Asia, Oceania and finally the Americas.

It's difficult to estimate precisely the timing of the critical first branching, but the timing gets easier for more recent events that shaped

the modern world of Homo sapiens.

A genetically distinct population of farmers from sub-Saharan Africa shows up about 7,000 to 10,000 years after the hunter-gatherers became established, followed about 13,000 to 19,000 years later by the earliest

migration to Eurasia, the researchers concluded.

The findings, published in the May issue of the American Journal of Human Genetics, appear to line up reasonably well with several other lines of evidence. A study by Feldman of the Y chromosome, for instance,

looked at DNA samples from about 1,000 men and 21 different populations and concluded that the original migration out of Africa happened about 66,000 years ago.

Taken together, the studies add up to powerful evidence for the theory all modern humans derive from a single population in Africa. Feldman's latest studies suggest the size of this original group must have been tiny, no more than 2,000 individuals.

"It's clearly consistent with what we see in the fossil record," said Donald Johanson, director of the Institute of Human Origins at Arizona State University. "It's very elegantly done and adds a pretty important dimension to our understanding of the expansion and migration of modern humans out of Africa."

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At the same time, experts caution not to expect hard and fast answers to come from genetic analysis. Nor will the study of DNA sequences ever replace field research.

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"There are no smoking guns," he said. "If you had a complete genetic profile of everybody, such as may be the case in paternity suits, where you have all the characters assembled, and can look at all gene combinations, maybe then you can make a definite conclusion. . . . It gets really hard to reconstruct all the variables in the past."

Fast-breeding, slow-flying fruit flies, he added, are much easier to study than highly mobile mammals with 25 years between generations whose

common ancestry goes back tens of thousands of years.

| 8150|2003-06-09 08:47:41|Djehuti Sundaka|Genes Generate A Map |  
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Carl T. Hall, Chronicle Science Writer  
Monday, June 9, 2003  
2003 San Francisco Chronicle | Feedback

URL:

<http://www.sfgate.com/cgi-bin/article.cgi?file=/c/a/2003/06/09/MN52597.DTL>

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E-mail Carl T. Hall at [chall@sfchronicle.com](mailto:chall@sfchronicle.com).

| 8151|2003-06-09 08:54:07|M. Washington|Re: Genes Generate A Map|

(\*\*)

-----Original Message-----

**From:** Djehuti Sundaka [<mailto:ahuguley@ix.netcom.com>]

**Sent:** Monday, June 09, 2003 11:00 AM

**To:** Ta Seti

**Subject:** [Ta\_Seti] Genes Generate A Map

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Djehuti Sundaka

(\*\*) Yes. I caught that. They talk about humans being all mixed up together but no more than the math he uses.  
Marc

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Study tracks human evolution, migration  
Carl T. Hall, Chronicle Science Writer  
Monday, June 9, 2003  
2003 San Francisco Chronicle | Feedback

URL:  
<http://www.sfgate.com/cgi-bin/article.cgi?file=/c/a/2003/06/09/MN52597.DTL>

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| 8152|2003-06-09 09:27:07|osirica|Re: Katherine - 05/23/1998 soc.culture.egyptian (impotence in Arab |  
Katherine, message #

Subject: Re: IMPOTENCE IN ARAB MALES  
From: [grifcon@usa.pipeline.com](mailto:grifcon@usa.pipeline.com)(Katherine Griffis)  
Date: 1996/04/25  
Message-ID: <4lnb49\$8u7@news1.h1.usa.pipeline.com>  
Newsgroups: soc.culture.egyptian

Although I first read it in 1999, the message was on sci.archaeology 05/23/1998.

Now if you didn't make those statements, then there are only two things that can explain it. One is that someone ELSE attached your name to the thread (which DOES happen, it's happened to me a few times, forging the signature etc. Someone did it to me in a MSN newsgroup only a month ago.), and misrepresented you. Second is that the usenet forums occasionally do not indent the original message in your reply. When I first came across the message in 1999 it seemed evident it was you. You (or now as I see the message...SOMEONE from Griffis Consulting) had posted all of these legal action messages on someone else, FLOODING the newsgroup. That was the whole point, I didn't even KNOW you. So the point is, if you didn't make THAT remark, then I can say "I'm sorry to you and the whole Ta-Seti newsgroup for mistaking a message that was sent with your name and header and signature on it." But Katherine, I don't find an urge to lie or distort the truth concerning you. EVERYBODY knows we all go through archives and look up posts to verify information. So what's the point.

It is because you aren't mentioning the three other examples I gave, which means that you cannot deny those examples. So you are focusing through reiteration on the post about the Jews/Arabs.

It's classic. You silently say nothing on one point that you don't like to admit to, while shouting repeatedly on something else you are able to deny.

Now everyone forgot that during our first direct discourses, I never attacked you personally. It's a method of deception Katherine. But here is the thing. You are really trying too hard to discredit me and you cannot. You accused me of posting ad\_hominem attacks on you where I have shown you that during these posts from soc.culture.egyptian to Ta-Seti I have given AMPLE time for you to present evidence on many topics of debate. When you were wrong, you did not acknowledge it, you (as you are doing now) avoided acknowledging it. You tried to steer the entire discussion towards whatever detail that you could deal with. To accuse you of making a specific post is NOT an ad\_hominem attack. If you didn't make the comment, then it is an honest mistake, but one that is not due to simple carelessness on my part.

Get it through your head, I do not need to lie or mislead others in here. If I made mistakes I can admit them no problem. My pride is not relevant in getting to the root of these issues. My argument has always been since you and I first crossed paths that the Ancient Egyptians have the characteristics of a Black people, and that their

culture, language and social structure resembles more of an African one than a semetic one. Now I don't see that as being a bankrupt argument. I know as well as everyone ELSE in here that Blackness is not about how close to jet black your skin is. You on the other hand are now on the fringes of a scenario where it is finally on your shoulders to show how the Egyptians were not characteristically Black.

What is bankrupt is you going through all those lengths to find me guilty of falsely accusing you (of defamation of character, etc) while at the same time, you have already crossed that line with me by accusing me of posting "ad\_hominem" personal attacks on you. I don't know what you look like, nor do I know what you eat, drink, or anything. I do not know your ethnic background. I have yet to see where I have attacked you personally. I will admit, I do not respect you on a professional level and that is because I find your methods of research in these topics very biased and misleading. I stopped taking you seriously when you would post bibliographies and then "be silent" on the same thread after evidence was presented that proved you were wrong.

There are many more offensive comments that I have come across from you, but for the sake of Ta-Seti, I won't post them. I can't. Ta-Seti forbids me. But you think I am here to "attack" you? Katherine, I am only angry with you that you as an educator (of a supposedly credible level) do not uphold the responsible level of presenting information. You do not acknowledge certain facts, that are brought. WHEN you are shown to be wrong, you simply disappear. Everyone in here knows that. You go through all that work when you are presenting your position, and that is what makes it even more offensive when you just say nothing afterwards.

So you want your apology, that's fine. Just go through the message, tell me that the message was not from you and that it was incorrectly attributed to you. I can admit when I make mistakes. To this day I have not seen that kind of maturity from you.

| 8153|2003-06-09 09:51:57|Manu Ampim|Relief Painting from the Tomb of Meresankh III|

"neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)>

Griffis-Greenberg wrote:

despite your arguments that Kelly and Simpson's work settled the matter. It didn't then, and has not to this date.

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Translation of pertinent [\_ \_] area:

"...The biology gives a hint on the puzzling origin-country. Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.) is represented in her grave with blond hair and light eyes. Since blonde hair can only originate as genetic characteristic in the north (lacking UV-radiation), there must have been a connection between the Pharaonen and a northern settlement-area."

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**\*\*Ms.Griffis-Greenberg,**

Your post is amazing! You are attempting to insult my (and the other list member's) intelligence. You are using a bait-and-switch tactic to completely \*fabricate\* a "discussion/debate" that NEVER took place. In my entire career, I have NEVER commented on the "biology" or physical remains of Queen Hetepheres II and how she was found in her tomb! You have falsely inserted me into a "debate" which I have never commented on in my life! I have NEVER had any discussions with you about "biology," mummies, or physical remains of \*any\* queen, and thus you are sadly mistaken. Any reasonable person can see from the posts I provided from the public archives that there is absolutely NO debate about the physical remains of Hetepheres II in her actual grave.

It is clear that we were discussing a specific RELIEF PAINTING of Hetepheres II in the tomb of her daughter Meresankh III.

**This is the RELIEF PAINTING that we were discussing:**

[http://www.geocities.com/netwomen\\_1999/ReschEgy/AmunList/hetepheresii](http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetepheresii)

This is the RELIEF PAINTING from the Tomb of Meresankh III being discussed and you know it had nothing to do with "biology" or actual physical remains.

Regarding the relief, you falsely stated that Queen Hetepheres II was shown with "almost dead white skin" and "blonde hair" in this scene and I showed \*irrefutable\* evidence and \*undeniable\* proof that you were WRONG.

**This will jog your memory:**

I presented irrefutable proof against your position:

[http://groups.yahoo.com/group/Ta\\_Seti/message/810](http://groups.yahoo.com/group/Ta_Seti/message/810)

You admitted your errors:

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You have still NOT presented a SINGLE contemporary source which claims that in the RELIEF PAINTING Hetepheres II is somehow wearing 'blond hair.'

Unfortunately, either you have experienced a lapse of memory or you are deliberately fabricating a "biology debate" to hide your erroneous claims regarding the specific RELIEF PAINTING in question.

Now that I have refreshed your memory from the public Ta-Seti archives, you should be forthright and admit your mistaken biology discussion and apologize.

Advancing the work,

Manu Ampim

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Griffis-Greenberg wrote earlier regarding her "blonde hair" opinion of Hetepheres II in the RELIEF PAINTING :

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Again, I see what is YOUR opinion on the matter, and I certainly would not argue with your observations, although they are subjective (that is, you cite no irrefutable and objective proof on this

issue). However, your opinion is not "proof" of a type which constitutes the end of the discussion. ...

As I said before, you are most certainly entitled to your \_opinion\_ on this matter, but I, as well as other Egyptologists, are entitled to ours as well, which is based upon examined and published research, and cited above.

#### MY RESPONSE:

Let's be clear that you don't represent the position of "other Egyptologists"; this is your position alone.

Myself and other Egyptologists disagree with you. I repeat:

"After I showed that you were mistaken, Dr. B. Johnson on EEF also showed that you were wrong in your blond hair assertion. I have shown you are wrong, Johnson has shown you are wrong, and all of the main recorders of the tomb -- Dows Dunham, William Kelly Simpson, William Stevenson Smith, and possibly George Reisner -- agree on the same obvious point that the queen has on a WIG. Everyone is against your outdated views on this subject.

In every scene in the tomb the queen is ALWAYS shown with a WIG, and the horizontal lines shown across her headdress makes this obviously a WIG. [I can not assist you if you are unable to make a basic distinction between hair and a wig]. The wig has lost the vast majority of its original dark color and this gave you the opportunity to falsely claim that the now badly-faded color represents "blonde hair!" The queen's headdress is neither blond nor hair. The original color of the headdress was perhaps brown or some other dark color (as is suggested by the horizontal lines), and the most obvious proof of the wig is the horizontal design along with the royal attire protocol." MA

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)

| 8154|2003-06-09 10:02:02|En Sabah Nur|Re: Genes Generate A Map|

\*My comments below\* (DG)

Djehuti Sundaka said:

>After reading this article, could someone make

>sense of the following statement for me:

["A genetically distinct population of farmers from sub-Saharan Africa shows up about 7,000 to 10,000 years after the hunter-gatherers became established, followed about 13,000 to 19,000 years later by the earliest

migration to Eurasia, the researchers concluded."]

>For some reason it's just not making sense to me. It sounds like it's

>saying the earliest migration into "Eurasia" had occurred 13,000-19,000

>years after farmers became established in "Sub-Saharan Africa" and that

>this had taken place 7,000-10,000 years after "hunter-gatherers" had

>been established.



I make sense out of the paragraph by tying it in with an earlier one:

[The results suggested that hunter-gatherers in Africa diverged from an original, common ancestral population somewhere between 70,000 years ago and 140,000 years ago. Expansion out of Africa followed, in order, to Eurasia, East Asia, Oceania and finally the Americas.]

Taken with this paragraph, I am assuming the article is stating that the hunter-gatherers diverged somewhere around 70 to 140 kya. If we use 70 kya as the end divergent point, the article then states that you get a genetically distinct group of farmers in "sub-Saharan" Africa around 63 to 60 kya ("7,000 to 10,000 years after the hunter-gatherers became established"). The article further goes on to claim that around 50 to 47 or 44 to 41 kya ("13,000 to 19,000 years later") we see the first migrations into Eurasia.

This is why the article goes on to state in a further paragraph,

[The findings, published in the May issue of the American Journal of Human Genetics, appear to line up reasonably well with several other lines of evidence. A study by Feldman of the Y chromosome, for instance,

looked at DNA samples from about 1,000 men and 21 different populations and concluded that the original migration out of Africa happened about 66,000 years ago.]

At least that's how I read it, agree with the conclusions or not.

DG

| 8155|2003-06-09 10:22:48|osirica|Re: Relief Painting from the Tomb of Meresankh III|  
It seems that the debate is closed elsewhere:

[http://www.bbc.co.uk/history/historic\\_figures/khafra.shtml](http://www.bbc.co.uk/history/historic_figures/khafra.shtml)

(Last paragraph)

<http://www.pharaonicegypt.com/het2.htm>

<http://homepages.rootsweb.com/~hoppes/pyramidc.html>

<http://www.artemiscreations.com/scienceofmatriarchy/egyptian-matriliny.txt>

(DR. Christopher Witcombe of Art History in Virginia)

Manu, I'm going to ignore her for real. I pay attention to some of the threads where I haven't made any comments. Some of these topics (like this one) I do not find as interesting as others, but I do take a moment to see what's going on. The end result is consistent. To say that the debate has not closed, when what I see it obviously is... There is a debate, but it is no longer a serious one!

I think my problem is that I keep thinking she is trying to be honest with us in these discourses. She is an educator etc.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

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> "neseret"  
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| 8156|2003-06-09 10:37:12|alberto34482@yahoo.com|Re: Relief Painting from the Tomb of Meresankh III|

I have a question about the blonde haired Libyans. Would these blonde haired Libyans be any relation to the blonde and red haired amazingh[berbers]that we hear about.

The Kemetians denoted two types of Libyans,one was a Libyan with pale skin and reddish hair,while the other Libyan type was painted dark brown like the Kemetians.

I think Kent R Weeks pointed out in the Rameses II discussion that red hair was an oddity. Go to Egypt today and you might find some people with straight to wavy hair,but you will never find people with blonde hair. The only region in Egypt that has a population with blonde hair is Mansoura. Napoleons troops went into Mansoura and raped the native women. I am sure you have heard this from Egyptians. Mansoura in Egypt,pointed out in a previous discussion by half Egyptian Gamal Nkrumah is considered by many to be beautiful.

Many actress in Egyptian silver screen come from Mansoura. Masnoura is where most of the Miss Egypt seem to come from as well. I guess Egyptians feel Binat-Baladis are not attractive enough.

| 8157|2003-06-09 10:39:15|ra\_nehem|Re: The Dravidians were white|

Mikyia mo (Greetings),

I'm a little late addressing this, but there are a couple of points I wanted to raise.

1. Naga meaning 'snake' can be found in Kamit as the title "Nak" for the serpent Deity "Apep". This snake becomes 'Nachash' in so-called 'hebrew', hence the "evil serpent in the garden". (See Budge's hieroglyphic dictionary, vol. 1; Gods of the Egyptians vol. 1; Papyrus of Ani; Metu Neter, by Ra Un Nefer Amen, Vol. 1)

2. Nago, or Anago in Yoruba refers to the path of Yoruba that maintains the ancient traditions (See Yeye Olaoshun's page: [www.geocities.com/anagooshun](http://www.geocities.com/anagooshun))

3. For those who foolishly claim that the morphological characteristics of the Dravidians being slightly different than those of Afurakanu/Afuraitkaitnut (Africans) on the continent are evidence that the Dravidians are "white":

Consider the differences in morphology between African and Indian elephants. (see African and Indian elephants via a search engine on the web) Maybe the Indian elephants' morphological differences are evidence of a group of white elephants invading India and influencing the genetic characteristics of that population, thus making them unrelated to the African elephants.

I think not.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

> wrote:

>

>

>> Sanskrit is the oldest known Indo-european classical language.

>>

>

> It's thought by European scholars to be the oldest one, but the  
> earliest evidence of Sanskrit dates only to the era of the Saka  
> satraps.

>

> Archaeologically, the Prakrits are older.

>  
> I also believe that Sanskrit itself is an artificial language, but  
> that would take a lot of work to show which is not relevant to this  
> group.

>  
> > The Naga are an anciently indigenous ethnic group in the area

(Nagaland)

> to the East of what is now Bangladesh.

> >

>

> No, there were more ancient Naga people who lived throughout

India.

> They featured in the epics and puranas and there were historical  
> Naga dynasties, like the Sisunagas of Magadha.

>

> Regards,

> Paul Kekai Manansala

| 8158|2003-06-09 10:41:54|osirica|Re: The Dravidians were white|

No an even better example are the Black Labrador retrievers and the  
Golden Labrador retrievers.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

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| 8159|2003-06-09 10:57:59|Djehuti Sundaka|EGYPTIAN LOAN-WORDS IN ENGLISH|  
EGYPTIAN LOAN-WORDS IN ENGLISH

<http://www.geocities.com/TimesSquare/Alley/4482/AEloans.html>

| 8160|2003-06-09 11:21:02|osirica|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|  
I found this particularly interesting:

One of the examples classified as Total Nonsense by the Author.

3) To "prove" that Egypt was a "Black" colony

Examples: "Kemet means "black land" and thus was inhabited by people with a black skin", "Punt is called t3 nTr, so Ethiopia is the homeland of the nTr (gods), i.e. of the ancestors of the ancient Egyptians"; etc.

Note that the capital B is always employed by such writers, whoes ethnocentrism is hard to miss.

I am curious:

What therefore is the reason that Punt is called Ta Neter?

Yes we Afrocentricists love to capitalize the "B" in Black. Just like we capitalize the J in Jewish, the H in Hispanic.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka wrote:

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| 8161|2003-06-09 11:30:03|alberto34482@yahoo.com|Re: The Dravidians were white|  
"see African and Indian elephants via a search engine on the web) Maybe the Indian elephants' morphological differences are evidence of a group of white elephants invading India and influencing the genetic characteristics of that population, thus making them unrelated to the African elephants.  
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The difference between the African and Indians elephant is that the African elephant has never been able to be domesticated. Some species of Elephants in NorthEastern Africa were domesticable and used by the Carthigenians,Meroties,Kemetians,and Numidians in battle.

You also have species of elephants once native to Syria,but know extinct.

| 8162|2003-06-09 11:33:14|alberto34482@yahoo.com|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

"3) To "prove" that Egypt was a "Black" colony  
Examples: "Kemet means "black land" and thus was inhabited by people with a black skin", "Punt is called t3 nTr, so Ethiopia is the homeland of the nTr (gods), i.e. of the ancestors of the ancient Egyptians"; etc.

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Don't worry about this website,because Frank Joseph Yurco has admitted that the word Kem,in many cases, was used to denote black.

The Kemetians seem to hold the land of Punt in high regard. The counter arugment to this is that Lebanon[Bylos] was also called Ta-Neter.

| 8163|2003-06-09 11:37:27|Manu Ampim|Re: Relief Painting from the Tomb of Meresankh III|  
Osirica, your links further make it clear that myself and other professional Egyptologists all agree about the obvious FACT that Hetepheres II has on a \*wig\*.

You are correct that this so-called "debate" has been CLOSED for the past quarter century since the publication of \_A History of the Giza Necropolis\_(1955), vol. II by George Reisner, and completed and revised by William Stevenson Smith; and with the publication of \_The Mastaba of Queen Meresankh III\_(1974) by Dunham and Simpson.

Griffis-Greenberg has not provided a \*single\* source to the contrary. She is grossly uninformed about the scholarly consensus among Egyptologists, and that her opinion of "blonde hair" is not only contrary to the evidence but it is in direct odds to the views of trained professionals in the field.

You stated:

*Maybe she will be honest in her next post and admit the obvious.  
Advancing the work of primary research,  
Manu Ampim*

---

---

*It seems that the debate is closed elsewhere:*

[http://www.bbc.co.uk/history/historic\\_figures/khafra.shtml](http://www.bbc.co.uk/history/historic_figures/khafra.shtml)  
(Last paragraph)

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[href="http://groups.yahoo.com/group/Ta\\_Seti/post?protectID=070185180078082233050218148036129208"](http://groups.yahoo.com/group/Ta_Seti/post?protectID=070185180078082233050218148036129208)>egylist@g...>

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> *Translation of pertinent [\_ \_]*

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>

>

> *This is the RELIEF PAINTING from the Tomb of Meresankh III*

*being  
discussed and you know it had nothing to do with "biology" or actual  
physical remains.*

*>*

*> Regarding the relief, you falsely stated  
that Queen Hetepheres II  
was shown with "almost dead white skin" and "blonde hair" in this  
scene and I showed \*irrefutable\* evidence and \*undeniable\* proof  
that you were WRONG.*

*>*

*> This will jog your  
memory:*

*>*

*> I presented irrefutable proof against your  
position:*

*>*

*href="http://groups.yahoo.com/group/Ta\_Seti/message/810">http://groups.yahoo.com/group/Ta  
\_Seti/message/810*

*>*

*> You admitted your errors:*

*>*

*href="http://groups.yahoo.com/group/Ta\_Seti/message/811">http://groups.yahoo.com/group/Ta  
\_Seti/message/811*

*>*

*> I closed the case and you were not heard from again:*

*>*

*href="http://groups.yahoo.com/group/Ta\_Seti/message/815">http://groups.yahoo.com/group/Ta  
\_Seti/message/815*

*>*

*>*

*> You have still NOT presented a SINGLE contemporary source  
which  
claims that in the RELIEF PAINTING Hetepheres II is somehow  
wearing 'blond hair.'*

*>*

*> Unfortunately, either you have  
experienced a lapse of memory or you  
are deliberately fabricating a "biology debate" to hide your  
erroneous claims regarding the specific RELIEF PAINTING in question.*

*>*

*> Now that I have refreshed your memory from the  
public Ta-Seti  
archives, you should be forthright and admit your mistaken biology  
discussion and apologize.*

*>*

*> Advancing the*

work,

>

> *Manu Ampim*

>

>

=====

>

> *Griffis-Greenberg wrote earlier  
regarding her "blonde hair" opinion  
of Hetepheres II in the RELIEF PAINTING :*

>

> *\*\*\*Prof. Ampim:*

>

> *Again, I see what is YOUR  
opinion on the matter, and I certainly  
> would not argue with your  
observations, although they are  
subjective*

> *(that is, you cite no  
irrefutable and objective proof on this  
> issue). However, your opinion  
is not "proof" of a type which  
> constitutes the end of the discussion.*

...

>

> *As I said before, you are most certainly entitled to your  
\_opinion\_  
> on this matter, but I, as well as other Egyptologists, are  
entitled  
> to ours as well, which is based upon examined and published*

*research,*

> *and cited above.*

>

>

> *MY*

*RESPONSE:*

> *Let's be clear that you don't represent the position of "other*

*Egyptologists"; this is your position alone. Myself and other  
Egyptologists disagree with you. I repeat:*

>

> *"After I showed  
that you were mistaken, Dr. B. Johnson on EEF also  
showed that you were wrong in your blond hair assertion. I have  
shown you are wrong, Johnson has shown you are wrong, and all of the*

*main recorders of the tomb -- Dows Dunham, William Kelly Simpson, William Stevenson Smith, and possibly George Reisner -- agree on the same obvious point that the queen has on a WIG. Everyone is against your outdated views on this subject.*

>

>

*In every scene in the tomb the queen is ALWAYS shown with a WIG, and the horizontal lines shown across her headdress makes this obviously a WIG. [I can not assist you if you are unable to make a basic distinction between hair and a wig]. The wig has lost the vast majority of its original dark color and this gave you the opportunity to falsely claim that the now badly-faded color represents "blonde hair!" The queen's headdress is neither blond nor hair. The original color of the headdress was perhaps brown or some other dark color (as is suggested by the horizontal lines), and the most obvious proof of the wig is the horizontal design along with the royal attire protocol." MA*

>

>

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)

| 8164|2003-06-09 11:45:51|cristofori whitakara|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

"zion" is ZI (desert) and ON (anu). does this mean the african priest went into the desert to pray to The Heavenly One Anu/Annu like their christians descendants who started monasticism in kemet during the Xtian Era?

**osirica** wrote:

I found this particularly interesting:

One of the examples classified as Total Nonsense by the Author.

3) To "prove" that Egypt was a "Black" colony

Examples: "Kemet means "black land" and thus was inhabited by people with a black skin", "Punt is called t3 nTr, so Ethiopia is the homeland of the nTr (gods), i.e. of the ancestors of the ancient Egyptians"; etc.

Note that the capital B is always employed by such writers, whoes ethnocentrism is hard to miss.

I am curious:

What therefore is the reason that Punt is called Ta Neter?

Yes we Afrocentricists love to capitalize the "B" in Black. Just like we capitalize the J in Jewish, the H in Hispanic.

--- In Ta\_Seti@yahoogroups.com, Djehuti Sundaka wrote:

> EGYPTIAN LOAN-WORDS IN ENGLISH

> <http://www.geocities.com/TimesSquare/Alley/4482/AEloans.html>

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---

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| 8165|2003-06-09 11:53:31|Djehuti Sundaka|Re: Genes Generate A Map|

Okay so then it's not just me and right or wrong the statement does  
read the same to others in claiming that there were farmers roughly  
60,000 years ago.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> \*My comments below\* (DG)

>

> Djehuti Sundaka said:

>

> >After reading this article, could someone make

> >sense of the following statement for me:

>

> ["A genetically distinct population of farmers from sub-Saharan  
Africa

> shows up about 7,000 to 10,000 years after the hunter-gatherers  
became

> established, followed about 13,000 to 19,000 years later by the  
earliest

>

> migration to Eurasia, the researchers concluded."]

>

> >For some reason it's just not making sense to me. It sounds like  
it's

> >saying the earliest migration into "Eurasia" had occurred  
13,000-19,000

>

> >years after farmers became established in "Sub-Saharan Africa" and  
that

>

> >this had taken place 7,000-10,000 years after "hunter-gatherers"  
had



>>been established.

>

> I make sense out of the paragraph by tying it in with an earlier one:

>

> [The results suggested that hunter-gatherers in Africa  
> diverged from an original, common ancestral population  
> somewhere between 70,000 years ago and 140,000  
> years ago. Expansion out of Africa followed, in order,  
> to Eurasia, East Asia, Oceania and finally the Americas.]

>

> Taken with this paragraph, I am assuming the article is  
> stating that the hunter-gatherers diverged somewhere  
> around 70 to 140 kya. If we use 70 kya as the end  
> divergent point, the article then states that you get  
> a genetically distinct group of farmers in "sub-Saharan"  
> Africa around 63 to 60 kya ("7,000 to 10,000 years  
> after the hunter-gatherers became established"). The  
> article further goes on to claim that around 50 to 47  
> or 44 to 41 kya ("13,000 to 19,000 years later") we  
> see the first migrations into Eurasia.

>

> This is why the article goes on to state in a further paragraph,

>

> [The findings, published in the May issue of the American Journal of  
> Human Genetics, appear to line up reasonably well with several other  
> lines of evidence. A study by Feldman of the Y chromosome, for  
instance,

>

> looked at DNA samples from about 1,000 men and 21 different  
populations  
> and concluded that the original migration out of Africa happened  
about  
> 66,000 years ago.]

>

> At least that's how I read it, agree with the conclusions or not.

>

> DG

| 8166|2003-06-09 12:06:39|Paul Kekai Manansala|Re: Relief Painting from the Tomb of  
Meresankh III|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> "neseret"

> I have NEVER had any discussions with you about "biology,"

mummies, or physical remains of \*any\* queen, and thus you are sadly mistaken.

>

I don't believe the article is referring to physical remains either or at least I haven't heard of these before.

It is also discussing the artistic representation and inferring that the supposedly blond hair indicates some "northern" biological element.

Regards,

Paul Kekai Manansala

| 8167|2003-06-09 12:16:08|Djehuti Sundaka|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

I don't know where I had come across this but for some reason in the back of my mind the reason for Pwanit being considered the land of the gods had to do with fragrant substances coming from this land.

My own perspective is that as the Iabity-Hapy speaking peoples had originated in Pwanit that it's not unreasonable for their ancestral homeland to be considered the land of their gods.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> I found this particularly interesting:

>

> One of the examples classified as Total Nonsense by the Author.

>

> 3) To "prove" that Egypt was a "Black" colony

> Examples: "Kemet means "black land" and thus was inhabited by people

> with a black skin", "Punt is called t3 nTr, so Ethiopia is the

> homeland of the nTr (gods), i.e. of the ancestors of the ancient

> Egyptians"; etc.

> Note that the capital B is always employed by such writers, whoes

> ethnocentrism is hard to miss.

>

> I am curious:

> What therefore is the reason that Punt is called Ta Neter?

>

>

> Yes we Afrocentricists love to capitalize the "B" in Black. Just like

> we capitalize the J in Jewish, the H in Hispanic.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka

wrote:

> > EGYPTIAN LOAN-WORDS IN ENGLISH

> > <http://www.geocities.com/TimesSquare/Alley/4482/AEloans.html>

| 8168|2003-06-09 12:43:21|Freddie Thompson|Re: Relief Painting from the Tomb of Meresankh III|

Manu stated:

"Maybe she will be honest in her next post and admit the obvious."

I don't know Manu. You ever hear of ?Obsessive Compulsive Presumptionitis?? a mental condition caused by an innate ethical disorder, whereby the afflicted person is irresistibly compelled to interpret all colors within a favored historical context as white ? especially when observing colors related to black. It is known to be primarily a condition of the Western mindset. It blocks the perception and allows one to see exactly what he or she wants to see ? instead of what is actually there. Strangely though, the afflicted person never seems to be in conflict with the color ?white?. But black, brown, red and yellow are all presumed by them to be white.

There is no known cure for ?Obsessive Compulsive Presumptionitis.? The best and most effective treatment for it, to date, is a constant pounding of factual evidence upon the prefrontal lobes. It's a painful treatment, but it is necessary for the afflicted person and those who might be affected by them. Admittedly, this treatment only sends the condition into remission. Therefore the treatment must be administered periodically whenever the disorder raises its ugly head.

**Manu Ampim** wrote:

Osirica, your links further make it clear that myself and other professional Egyptologists all agree about the obvious FACT that Hetepheres II has on a \*wig\*.

You are correct that this so-called "debate" has been CLOSED for the past quarter century since the publication of \_A History of the Giza Necropolis\_ (1955), vol. II by George Reisner, and completed and revised by William Stevenson Smith; and with the publication of \_The Mastaba of Queen Meresankh III\_ (1974) by Dunham and Simpson.

Griffis-Greenberg has not provided a \*single\* source to the contrary. She is grossly uninformed about the scholarly consensus among Egyptologists, and that her opinion of "blonde hair" is not only contrary to the evidence but it is in direct odds to the views of trained professionals in the field.

You stated:

*Maybe she will be honest in her next post and admit the obvious.  
Advancing the work of primary research,  
Manu Ampim*

---

---

*It seems that the debate is closed elsewhere:*

[http://www.bbc.co.uk/history/historic\\_figures/khafra.shtml](http://www.bbc.co.uk/history/historic_figures/khafra.shtml)

*(Last paragraph)*

<http://www.pharaonicegypt.com/het2.htm>

<http://homepages.rootsweb.com/~hoppes/pyramidc.html>

<http://www.artemiscreations.com/scienceofmatriarchy/egyptian-matriliny.txt>

(DR. Christopher Witcombe of Art History in Virginia)

*Manu, I'm going to ignore her for real. I pay attention to some of the threads where I haven't made any comments. Some of these topics (like this one) I do not find as interesting as others, but I do take a moment to see what's going on. The end result is consistent. To say that the debate has not closed, when what I see it obviously is... There is a debate, but it is no longer a serious one!*

*I think my problem is that I keep thinking she is trying to be honest with us in these discourses. She is an educator etc.*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

>  
> "neseret" <[egylist@g...](mailto:egylist@g...)>  
>  
> Griffis-Greenberg wrote:  
>  
>  
> despite your arguments that Kelly and Simpson's work settled the  
> matter. It didn't then, and has not to this date.  
>  
> Most recently, the following questioned Kelly/Simpson's allegation  
> of  
> a "cap wig" for the Hetepheres II representation as follows:  
>  
> Braasch, Dieter. 1997. *Pharaonen und Sumerer - Megalithiker aus dem Norden. Hinweise aus Biologie und Technik zum Ursprung fr?her Hochkulturen*. T?bingen: Grabert-Verlag.>  
>  
>  
> Translation of pertinent [ \_ \_ ] area:  
>  
> "...The biology gives a hint on the puzzling origin-country.  
> Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.) is  
> represented in her grave with blond hair and light eyes. Since blonde

> hair can only originate as genetic characteristic in the north  
> (lacking UV-radiation), there must have been a connection between  
the

> Pharaonen and a northern settlement-area."

>

>

>

>

> -----

-----

>

>

> **\*\*Ms.Griffis-Greenberg,**

>

> Your post is amazing! You are attempting to insult my (and the  
other list member's) intelligence. You are using a bait-and-switch  
tactic to completely *\*fabricate\** a "discussion/debate" that NEVER  
took place.

>

> In my entire career, I have NEVER commented on the "biology" or  
physical remains of Queen Hetepheres II and how she was found in her  
tomb! You have falsely inserted me into a "debate" which I have  
never commented on in my life! I have NEVER had any discussions  
with you about "biology," mummies, or physical remains of *\*any\**  
queen, and thus you are sadly mistaken. Any reasonable person can see  
from the posts I provided from the public archives that there is  
absolutely NO debate about the physical remains of Hetepheres II in  
her actual grave.

>

> It is clear that we were discussing a specific RELIEF PAINTING of  
Hetepheres II in the tomb of her daughter Meresankh III.

>

> This is the RELIEF PAINTING that we were discussing:

>

[http://www.geocities.com/netwomen\\_1999/ReschEgy/AmunList/hetephersii](http://www.geocities.com/netwomen_1999/ReschEgy/AmunList/hetephersii)

>

>

> This is the RELIEF PAINTING from the Tomb of Meresankh III being  
discussed and you know it had nothing to do with "biology" or actual  
physical remains.

>

> Regarding the relief, you falsely stated that Queen Hetepheres II  
was shown with "almost dead white skin" and "blonde hair" in this  
scene and I showed *\*irrefutable\** evidence and *\*undeniable\** proof  
that you were WRONG.

>

> *This will jog your memory:*

>

> *I presented irrefutable proof against your position:*

> [http://groups.yahoo.com/group/Ta\\_Seti/message/810](http://groups.yahoo.com/group/Ta_Seti/message/810)

>

> *You admitted your errors:*

> [http://groups.yahoo.com/group/Ta\\_Seti/message/811](http://groups.yahoo.com/group/Ta_Seti/message/811)

>

> *I closed the case and you were not heard from again:*

> [http://groups.yahoo.com/group/Ta\\_Seti/message/815](http://groups.yahoo.com/group/Ta_Seti/message/815)

>

>

> *You have still NOT presented a SINGLE contemporary source which claims that in the RELIEF PAINTING Hetepheres II is somehow wearing 'blond hair.'*

>

> *Unfortunately, either you have experienced a lapse of memory or you are deliberately fabricating a "biology debate" to hide your erroneous claims regarding the specific RELIEF PAINTING in question.*

>

> *Now that I have refreshed your memory from the public Ta-Seti archives, you should be forthright and admit your mistaken biology discussion and apologize.*

>

> *Advancing the work,*

>

> *Manu Ampim*

>

> =====

>

> *Griffis-Greenberg wrote earlier regarding her "blonde hair" opinion of Hetepheres II in the RELIEF PAINTING :*

>

> *\*\*\*Prof. Ampim:*

>

> *Again, I see what is YOUR opinion on the matter, and I certainly*

> *would not argue with your observations, although they are*

> *subjective*

> *(that is, you cite no irrefutable and objective proof on this*

> *issue). However, your opinion is not "proof" of a type which*

> *constitutes the end of the discussion. ...*

>

> *As I said before, you are most certainly entitled to your \_opinion\_*

> *on this matter, but I, as well as other Egyptologists, are entitled*

> *to ours as well, which is based upon examined and published*

research,

> and cited above.

>

>

> MY RESPONSE:

> Let's be clear that you don't represent the position of "other Egyptologists"; this is your position alone. Myself and other Egyptologists disagree with you. I repeat:

>

> "After I showed that you were mistaken, Dr. B. Johnson on EEF also showed that you were wrong in your blond hair assertion. I have shown you are wrong, Johnson has shown you are wrong, and all of the main recorders of the tomb -- Dows Dunham, William Kelly Simpson, William Stevenson Smith, and possibly George Reisner -- agree on the same obvious point that the queen has on a WIG. Everyone is against your outdated views on this subject.

>

> In every scene in the tomb the queen is ALWAYS shown with a WIG, and the horizontal lines shown across her headdress makes this obviously a WIG. [I can not assist you if you are unable to make a basic distinction between hair and a wig]. The wig has lost the vast majority of its original dark color and this gave you the opportunity to falsely claim that the now badly-faded color represents "blonde hair!" The queen's headdress is neither blond nor hair. The original color of the headdress was perhaps brown or some other dark color (as is suggested by the horizontal lines), and the most obvious proof of the wig is the horizontal design along with the royal attire protocol." MA

>

>

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)

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| 8169|2003-06-09 13:04:11|alberto34482@yahoo.com|Re: Relief Painting from the Tomb of Meresankh III|

I don't think any mummy from the fourth dyansty survies. We have a visera of Khufu mother Hetephephres, but no full mummy from this period exists. If you have have the mummy of a fourth dyansty queen please show it.

Even in Lower Egypt blonde hair is extremely rare except for Mansoura.

| 8170|2003-06-09 13:09:04|osirica|Katherine was right!|

Katherine (whoops I should not speak to her directly), I had a friend look up the message, because I re.

The message THREAD was started by someone else and the quote that i DID mistakenly attribute to Katherine when I read it in 1998 came into the entire reply unseperated. (No >>> or indentation.). There is no debate considering that the quote in dispute was shown clearly by someone else not Katherine.

So I officially apologize for attaching a quote to Katherine that you she not make.

This part (in quotes):

"(A WHOLE LOTTA CRAP FROM WHAT I SEE)

OK: Ihab: ignore the previous message about \*what\* bothered you from M....I see why you're upset with her (the post just came down....)

What a fireball!! And about NOTHING!!"

Is not a continuation of the message which contained the quote in dispute.

The way the threads are reorganized in dejanevs certainly does look like it was all from the same person whose signature is on it. But that is not always the case. I have been informed that there are different ways that google organizes the thread. The dejanevs company is gone (I suppose google bought it up?) did not and well they are gone so I can't go back to their version. Actually I am thinking it is still around, because I really would like to retrieve messages I posted in 98 & 99. Right now I am looking at a variety of threads on soc.culture.egyptian and i can see where my own words and posts were sometimes intertwined with those of others, and the only way to discern them is to scan to the original post (if it still remains). Google seems to have lost many posts over the years that were made through usenet (not deja). Some parts of a multipart thread are just gone.



However the overall point remains. I can admit when I make a mistake. And I have.

However, Katherine's over-reaction is an example of an attempt to control us. As she seems to mischaracterize the matter. You have spoken to Paul behind the scenes, and that's fine. Even if I were asked to leave Ta-Seti that would be ok. If I am causing the problem then I should not be a part of the solution. However the problem is actually that I provoke someone who is prone to misrepresentation. Where instead of admitting where she makes mistakes, she justifies them.

But I have been asked so politely to leave her alone. The lepsiis silence is enough for me.

I just ask that when anyone in here reads Katherine's elaborate posts and replies, that they take the extra effort (as I have always been having to do) to gather the information that she discredits, and find out if there is information that she "left out". I stopped going to the libraries with her bibliographical references a long time ago, when I figured out that it wasn't a hill of beans relevant when one should seek information that she doesn't acknowledge.

| 8171|2003-06-09 13:12:28|alberto34482@yahoo.com|Re: Relief Painting from the Tomb of Meresankh III|

Queen Hetepheres of the Fourth dyansty, mother of Khufu[Greek Cheops]'the great pyramid builder, have survived from 2600 B.C., but no full mummy known survives earlier than one from the Fifth Dyansty[2400 B.C.][A Fourth Dyansty example was brought to Britain but was destroyed in the London blitz!] By the New Kingdom the art of embalming was to have developed into a complex ritual providing world with one of its most enduring images of Egyptian civilization. The early kings were buried in the sacred city of Abutu, far up in Upper Egypt, as recognition of their origins as Southerners.

Pages 20-21

Charles Freeman

Egypt, Greece, and Rome Civilizations of the Ancient Mediterranean

| 8172|2003-06-09 13:12:49|osirica|Re: Relief Painting from the Tomb of Meresankh III|

Is it more likely that she was an albino even if the hair wasn't a wig?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> I don't think any mummy from the fourth dyansty survives. We have a  
> visera of Khufu mother Hetephephres, but no full mummy from this  
> period exists. If you have the mummy of a fourth dyansty queen  
> please show it.

>

> Even in Lower Egypt blonde hair is extremely rare except for  
> Mansoura.

| 8173|2003-06-09 13:18:44|alberto34482@yahoo.com|Re: Katherine was right!

--- Was it DHAB that made those comments? I post on  
soc.culture.egypt, at time the posts can get very anti semetic.

Right know the racist have cross posted some foolishness about White  
Egyptians. Blah Blah

| 8174|2003-06-09 13:33:34|osirica|Re: Katherine was right!

I dont know really, the thing was back then the newsgroup messages  
could be cross posted on various groups. Now it seems they are only  
shown on the thread and groups that they originally came from. It's  
hard to find a lot of information, because some threads replied  
between groups. I think it was related to some legal matter because  
it was flooded on the group...

Anyway that was during the period that the racists would hijack  
screen names and make parody of their enemies. (Trolling?) I had to  
stop using the usenet NNTP protocol to post because it just got too  
overwhelming. I ended up using dejanews for a while, then I came to  
ta-seti. Seems that Google took over since then.

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), alberto34482@y... wrote:

> --- Was it DHAB that made those comments? I post on  
> soc.culture.egypt, at time the posts can get very anti semetic.

>

> Right know the racist have cross posted some foolishness about  
White

> Egyptians. Blah Blah

| 8175|2003-06-09 13:38:54|ra\_nehem|Re: The Dravidians were white|  
Mikyia wo (Greetings),

The essential point I was making in the previous post was that  
although African and Indian elephants manifest a slight variation  
morphologically, it does not mean that they are not both elephants.  
The same goes for Black people on the continent of  
Afuraka/Afuraitkait (Africa) and India. There are slight  
morphological variations, yet we are the same people-we are both  
definitely Afurakani/Afuraitkaitnit (African).

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "see African and Indian elephants via a search engine on  
> the web) Maybe the Indian elephants' morphological differences are  
> evidence of a group of white elephants invading India and  
influencing  
> the genetic characteristics of that population, thus making them  
> unrelated to the African elephants.  
> "

>  
> The difference between the African and Indians elephant is that the  
> African elephant has never been able to be domesticated. Some  
> species of Elephants in NorthEastern Africa were domesticable and  
> used by the Carthigenians, Meroties, Kemetians, and Numidians in  
battle.

>  
> You also have species of elephants once native to Syria, but know  
> extinct.

| 8176|2003-06-09 13:50:19|osirica|The "Al" determinative & the foreigner determinative|  
I want to know what the final word (briefly) is regarding Ramesses  
III tomb, Lepsius, and these "determinatives" that refer to people  
and foreigner.

I was under the impression that the "people" (AL) determinatives  
referred to very distinct groups and nations. Where the "foreigner"  
(iw) determinative referred to unclassified groups (people without a  
nation or who are just a kind... not a group). Libu, Aamu, Apiru,  
Nebu... should all use the foreigner determinative.

Israel would use the "Al" determinative. (A particular people or of a  
particular land)  
Hebrew would use the "foreigner" determinative. (people without a  
land, landless nomads)

would use the "al" determinative  
Nebu would use the "foreigner" determinative.

It's confusing to me because I am assuming the "iw" ending refers to  
groups of people who are recognized as legitimate nations, or  
kingdoms, or groups. The "Al" endings seem to just refer to "those  
people from over there somewhere"... or maybe I have it in reverse.  
| 8177|2003-06-09 13:59:44|osirica|Re: The Dravidians were white|  
If they are the same people, why say they are Afric-anything? I have  
been insisting on the use of Equatorial because it links all of us  
together accurately. Just hear me out. I hope you can see the

purpose. Afuraitkainit is no different to me than saying Afroasiatic, except it implies something different as far as the people looked, and thus who within the two continents are actually related. But the clarity is still being lost slightly. Equatorial takes that problem and solves it. We keep focusing on putting the word "Africa" into the discourse which is in some way compounding the Eurocentric position of confusion. Africa the word...its true meaning is lost and only now refers without confusion to literally people of the "continent". But since everyone comes from the continent, it becomes again confusing. Are Europeans Afroeurasian? Are Native Americans Afroamericos? Even then, the Eurocentricist can always say "yes, afriCowwhatever, but NORTH-AfriCowwhateverwewant.

There is nothing "non Black" in Equatorial origins. There is no Eurocentric loophole.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings),

>

> The essential point I was making in the previous post was that  
> although African and Indian elephants manifest a slight variation  
> morphologically, it does not mean that they are not both elephants.  
> The same goes for Black people on the continent of  
> Afuraka/Afuraitkait (Africa) and India. There are slight  
> morphological variations, yet we are the same people-we are both  
> definitely Afurakani/Afuraitkaitnit (African).

>

> Ma asomdwoee-Hetep,  
> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> > "see African and Indian elephants via a search engine on  
> > the web) Maybe the Indian elephants' morphological differences  
are

> > evidence of a group of white elephants invading India and  
> influencing

> > the genetic characteristics of that population, thus making them  
> > unrelated to the African elephants.

> > "

> >

> > The difference between the African and Indians elephant is that  
the

> > African elephant has never been able to be domesticated. Some  
> > species of Elephants in NorthEastern Africa were domesticable  
and

> > used by the Carthigenians, Meroties, Kemetians, and Numidians in  
> battle.

> >

> > You also have species of elephants once native to Syria, but  
know

> > extinct.

| 8178|2003-06-09 14:31:28|omari maulana|Re: The Dravidians were white|  
What do genetic studies tell us about this relationship?

>The essential point I was making in the previous post was that  
>although African and Indian elephants manifest a slight variation  
>morphologically, it does not mean that they are not both elephants.  
>The same goes for Black people on the continent of  
>Afuraka/Afuraitkait (Africa) and India. There are slight  
>morphological variations, yet we are the same people-we are both  
>definitely Afurakani/Afuraitkaitnit (African).

---

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<http://join.msn.com/?page=features/featuredemail>

| 8179|2003-06-09 14:48:41|m\_ampim|Re: The "A1" determinative & the foreigner determinative|  
There is NO foreigner determinatives used in the Ramses III "Table of  
Nations" scene. Previous discussions on this matter were all  
speculative and have \*nothing\* to do with the scene in question.

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_4Groups.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)

The only A1 (seated man) symbol in the entire scene is used for the  
Egyptians themselves and it simply refers to a man and his  
occupations. It has nothing to do with foreigners or foreign  
countries.

Advancing the work,

Manu Ampim

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "osirica" wrote:

> I want to know what the final word (briefly) is regarding Ramesses  
> III tomb, Lepsius, and these "determinatives" that refer to people  
> and foreigner.

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> I was under the impression that the "people" (AL) determinatives  
> referred to very distinct groups and nations. Where the "foreigner"  
> (iw) determinative referred to unclassified groups (people without a

> nation or who are just a kind... not a group). Libu, Aamu, Apiru,  
 > Nebu... should all use the foreigner determinative.  
 >  
 >  
 > Israel would use the "A1" determinative. (A particular people or of  
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 > particular land)  
 > Hebrew would use the "foreigner" determinative. (people without a  
 > land, landless nomads)  
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 > Nebu would use the "foreigner" determinative.  
 >  
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 > kingdoms, or groups. The "A1" endings seem to just refer to "those  
 > people from over there somewhere"... or maybe I have it in reverse.  
 | 8180|2003-06-09 14:58:08|m\_ampim|Re: The "A1" determinative & the foreigner determinative|  
 Correction: the throw stick (t14) is used for the Aamu (2nd group from  
 the left), and this is the ONLY symbol used related to foreigners in  
 this scene. The A1 symbol is not used as 'foreigner' in this scene.

Manu Ampim

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 > 4Groups.jpg  
 >  
 > The only A1 (seated man) symbol in the entire scene is used for the  
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>> kingdoms, or groups. The "Al" endings seem to just refer  
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>> people from over there somewhere"... or maybe I have it in  
reverse.

| 8181|2003-06-09 15:02:12|arumese|Manu -Re:Relief Painting from the Tomb of Meresankh III|  
Did the Kushites and the Egyptians wear plaited wigs or head-dresses  
made of gold or other metallic material? If so, how would that be  
depicted on a wall relief?

osirica said:

"Is it more likely that she was an albino even if the hair wasn't a  
wig?"

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> I don't think any mummy from the fourth dyansty survies. We have a  
> visera of Khufu mother Hetephephres,but no full mummy from this

> period exists. If you have have the mummy of a fourth dyansty queen  
> please show it.  
>  
> Even in Lower Egypt blonde hair is extremely rare except for  
> Mansoura.  
| 8182|2003-06-09 16:17:02|osirica|Re: The "Al" determinative & the foreigner determinative|  
Ahhhhhhh.... aveeeeno.

The sweet smell of victory.

While you are advancing the work...  
Mmmmmmmmm... I'm savoring the moment

Are there any eurocentricists left (no matter how big or small) who deny these facts? Any courageous Eurocentricist who wishes to heed the call of whiteness?

Perhaps Lepsius screwed up and forgot to put the right plates with the right text... oh no someone tried to use that excuse already...

Wait a minute.

Ahhhhh....yeah had to savor another moment again.

let's see here. What has been destroyed:

No Blonde haired legacies.  
No British-Egyptian connections.  
No "Oh no they weren't like the Nubians" excuses.  
No Black + Semetic = non black oriented people.  
No "They were just slaves and policemen"  
No "Just the 25th dynasty"  
No "Nubian here... Egyptian waaaay over there."  
And the best thing yet  
No more of the kind of stuff that was on National Geographic November 2001 Issue...

Yeah, I think the situation is comfortably where it should be.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" wrote:

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> Correction: the throw stick (t14)is used for the Aamu (2nd group



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> Manu Ampim

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[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)

>> 4Groups.jpg

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> to "those

> > > people from over there somewhere"... or maybe I have it in

> reverse.

| 8184|2003-06-09 17:23:01|arumese|Re: The "Al" determinative & the foreigner determinative| osirica said:

> Yeah, I think the situation is comfortably where it should be.

My reply:

Ahhh but take heed captain osirica! I suspect we have yet to see how resilient the 'Obsessive Compulsive Presumptionitis' disorder can be. Remember, there is no cure. The illness only goes into remission after vigorous treatment. I am confident that we will once again be forced to fend-off an attack from the OCP zombies.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Ahhhhhhhh.... aveeeeno.

>

> The sweet smell of victory.

>

> While you are advancing the work...

> Mmmmmmmmm... I'm savoring the moment

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>> Manu Ampim

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>>> 4Groups.jpg

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 >> reverse.  
 | 8185|2003-06-09 17:33:43|Alex Derrick|Manu -Re:Relief Painting from the Tomb of  
 Meresankh III|  
 --- In [Ta Seti@yahoogroups.com](mailto:Seti@yahoogroups.com), "arumese" wrote:  
 >Did the Kushites and the Egyptians wear plaited wigs or head-  
 >dresses made of gold or other metallic material? If so, how would  
 >that be depicted on a wall relief?

Yes. Head dresses could be constructed with gold. This is  
 represented with gold leafing on 3d & 2d objects. Gold could also  
 be represented with yellow paint.

The band on the blue crown was probably gold leafed or made from a  
 thin band of gold. (No crowns survive to verify)  
[http://www.highculture.8m.com/Files/blue\\_crown/DSC00006.JPG](http://www.highculture.8m.com/Files/blue_crown/DSC00006.JPG)

There is a similar gold band from Tut's tomb.  
 (See H. Carter, \_Tomb of King Tutankamen\_, Plate LXXVVI A.)  
[http://www.highculture.8m.com/Files/ITEM/LXXVII\\_\(a\).jpg](http://www.highculture.8m.com/Files/ITEM/LXXVII_(a).jpg)

Uraeus from King Tut's tomb was also made from gold  
 (See H. Carter, \_Tomb of King Tutankamen\_, Plate LXXVVI D.)  
[http://www.highculture.8m.com/Files/ITEM/LXXVI\\_\(d\)1.jpg](http://www.highculture.8m.com/Files/ITEM/LXXVI_(d)1.jpg)

Gold paint representing gold material from Tomb of Seti.  
<http://www.highculture.8m.com/Files/PAINT/seti.jpg>  
 (E. Hornung, \_Valley of the Kings.\_)

Here is an portrait from the roman era, with gold leafing  
 representing gold in the hair.  
[http://www.highculture.8m.com/Files/blue\\_crown/Roman-Woman.jpg](http://www.highculture.8m.com/Files/blue_crown/Roman-Woman.jpg)

em hotep

Alex Derrick

www.highculture.8m.com

| 8186|2003-06-09 17:37:15|Alex Derrick|Manu -Re:Relief Painting from the Tomb of Meresankh III|

Have you considered that the relief has lost its original color?

The smaller figures in the composition no longer retain their original color.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> "Is it more likely that she was an albino even if the hair wasn't a wig?"

| 8187|2003-06-09 18:30:15|newyorkchango|Senegalese Stonehedge|

I have been reading and enjoyed your posts. here's mine about a West African wonder.

When one thinks of megaliths, one's thoughts usually turn to Britain and Brittany, forgetting that North Africa is covered with them. M.H. Hill sketches out in this paper the full extent of the great tract of megalithic remains on the Atlantic coast of Africa near Cape Verde, which he calls the Senegambian Monument Complex because it sits astride both Senegal and Gambia. An archeological inventory of the region discloses 212 pillar-circle sites and 251 "tombelles," which are stone cairns or heaps often surrounded by ring-like stone walls. Hundreds of sites with tumuli also dot the area. One of the pillar-circle sites boasts all of 50 individual pillar circles. Some of the pillars are topped with cupules, raised discs, or balls. The fanciest pillars are V- or Y-shaped with crossbars. Archeological exploration of these impressive sites is incomplete. Preliminary dating makes the Senegambian Complex over 1,000 years old. The functions of this vast array of megalithic sites is unknown, although it is not obviously astronomical.

(Hill, Matthew H.; "The Senegambian Monument Complex: Current Status and Prospects for Research," in *Megaliths to Medicine Wheels: Boulder Structures in Archaeology*, Michael Wilson, et al, eds., Calgary, 1981, p.

<http://www.science-frontiers.com/sf018/sf018p01.htm>

Chuck

| 8188|2003-06-09 19:00:47|alberto34482@yahoo.com|Re: Senegalese Stonehedge|

<http://home3.inet.tele.dk/mcamara/stones.html>

Here is some more information about the SeneGambia Stone circles,  
More archeological investigation deserves to be taken in Western  
Africain In Central Africa there is a site there called Bouar  
megaliths. The Megaliths are Nelothic tombs in Central Africa  
deserve a look also.

| 8189|2003-06-09 19:01:16|jjlea2000|New group|

Hello,

join my group and learn about Egypt.

My group is:<http://groups.yahoo.com/group/jjlea2002/>

| 8190|2003-06-09 19:29:11|cuttee77|New group|

Hello,

This a new group about Egypt:<http://groups.yahoo.com/group/jjlea2002/>

| 8191|2003-06-09 19:38:59|cuttee77|New group|

Hello,

This new group is about Ancient Egypt:

<http://afro7ancientculture.com>

| 8192|2003-06-09 19:39:24|cuttee77|(no subject)|| 8193|2003-06-09 19:41:04|cuttee77|(no  
subject)|| 8194|2003-06-09 19:54:07|Manu Ampim|Manu -Re:Relief Painting from the Tomb of  
Meresankh III|

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em hotep

Alex Derrick

[www.highculture.8m.com](http://www.highculture.8m.com)

---

Thanks Alex for the reply/references in my behalf.

Freddie, this is a good question but let us be clear. The scene with Hetepheres II and her daughter Meresankh III is badly faded, and thus the colors that we see today in the photo are NOT the original colors as they were originally. All of the colors are undeniably lighter than they were, and thus all colors are now completely gone or severely faded.

The yellow color is NOT the original color of the wig. This scene is obviously faded and this is the ONLY REASON why Hetepheres' wig now appears yellow. For example, the original yellow color of Meresankh's leopard skin outfit is \*completely\* gone. There is no doubt that the original color of the wig was darker (perhaps some shade of brown) than it is today.

Here is what I wrote previously on the faded colors:

"It is clear from the color photograph that all three of these images have lost much of their original color because of some type of exposure. The following faded areas are obvious to anyone who honestly examines the color photo.

Exhibit 4: Hetepheres, Meresankh, and Attending Male

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_%26\\_Meresankh\\_III.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_%26_Meresankh_III.jpg)

"The hair and necklace of Meresankh are very faded. In fact, her black hair is now faded gray and the blue on her collar is faint and can barely be seen. Also, the tie in her hand has lost its color, and the leopard skin which is a part of Meresankh's outfit has lost all of its black and yellow spots. The original blue-colored bracelets on both of her wrists are now barely visible on her right wrist. This partial list of missing or faded colors is proof that there has been significant discoloration of the Meresankh image. Look at the attending male to the right, he has also lost all of the color on both of his lower legs. Also, observe Hetepheres' broad collar, it now has only faded blue color remaining, and she also wears barely visible anklets and a choker which would have certainly been originally painted.

There is no doubt that the three principle images of this scene have lost a significant portion of their original color, particularly the two women."

Advancing the work,

Manu Ampim

p.s. Alex, I just read Freddie's other question and your additional post on this color issue.  
(message 8193)

| 8195|2003-06-09 20:13:33|David VeLar-Gaskill|Re: The "Al" determinative & the foreigner determinative|

Yeah there is an outbreak in Utah.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> osirica said:

> > Yeah, I think the situation is comfortably where it should be.



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> after vigorous treatment. I am confident that we will once again  
be  
> forced to fend-off an attack from the OCP zombies.  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > Ahhhhhhhh.... aveeeeno.  
> >  
> > The sweet smell of victory.  
> >  
> > While you are advancing the work...  
> > Mmmmmmmmm... I'm savoring the moment  
> >  
> > Are there any eurocentricists left (no matter how big or small)  
who  
> > deny these facts? Any courageous Eurocentricist who wishes to  
heed  
> > the call of whiteness?  
> >  
> > Perhaps Lepsius screwed up and forgot to put the right plates  
with  
> > the right text... oh no someone tried to use that excuse  
already...  
> >  
> > Wait a minute.  
> >  
> > Ahhhhhh....yeah had to savor another moment again.  
> >  
> > let's see here. What has been destroyed:  
> >  
> > No Blonde haired legacies.  
> > No British-Egyptian connections.  
> > No "Oh no they weren't like the Nubians" excuses.  
> > No Black + Semetic = non black oriented people.  
> > No "They were just slaves and policemen"  
> > No "Just the 25th dynasty"  
> > No "Nubian here... Egyptian waaaay over there."  
> > And the best thing yet  
> > No more of the kind of stuff that was on National Geographic  
> November

> > 2001 Issue...  
> >  
> > Yeah, I think the situation is comfortably where it should be.  
> >  
> >  
> >  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" wrote:  
> > >  
> > > Correction: the throw stick (t14) is used for the Aamu (2nd  
group  
> > from  
> > > the left), and this is the ONLY symbol used related to  
foreigners  
> > in  
> > > this scene. The A1 symbol is not used as 'foreigner' in this  
> scene.  
> > >  
> > > Manu Ampim  
> > >  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" wrote:  
> > > > There is NO foreigner determinatives used in the Ramses  
> > III "Table  
> > > of  
> > > > Nations" scene. Previous discussions on this matter were all  
> > > > speculative and have \*nothing\* to do with the scene in  
question.  
> > > >  
> > > >  
> > >  
> >  
>  
[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_4Groups.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)  
> > > >  
> > > > The only A1 (seated man) symbol in the entire scene is used  
for  
> > the  
> > > > Egyptians themselves and it simply refers to a man and his  
> > > > occupations. It has nothing to do with foreigners or foreign  
> > > > countries.  
> > > >  
> > > > Advancing the work,

>>>>  
 >>>> Manu Ampim  
 >>>>  
 >>>>  
 >>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 wrote:  
 >>>>> I want to know what the final word (briefly) is regarding  
 >>> Ramesses  
 >>>>> III tomb, Lepsius, and these "determinatives" that refer to  
 >>> people  
 >>>>> and foreigner.  
 >>>>>  
 >>>>> I was under the impression that the "people" (AL)  
 >> determinatives  
 >>>>> referred to very distinct groups and nations. Where  
 >>> the "foreigner"  
 >>>>> (iw) determinative referred to unclassified groups (people  
 >> without  
 >>> a  
 >>>>> nation or who are just a kind... not a group). Libu, Aamu,  
 >> Apiru,  
 >>>>> Nebu... should all use the foreigner determinative.  
 >>>>>  
 >>>>>  
 >>>>> Israel would use the "Al" determinative. (A particular  
 people  
 >> or  
 >>> of  
 >>>>> a  
 >>>>> particular land)  
 >>>>> Hebrew would use the "foreigner" determinative. (people  
 > without  
 >> a  
 >>>>> land, landless nomads)  
 >>>>>  
 >>>>> would use the "al" determinative  
 >>>>> Nebu would use the "foreigner" determinative.  
 >>>>>  
 >>>>>  
 >>>>> It's confusing to me because I am assuming the "iw" ending  
 >> refers  
 >>>>> to  
 >>>>> groups of people who are recognized as legitimate nations,  
 or  
 >>>>> kingdoms, or groups. The "Al" endings seem to just refer  
 >>> to "those

> > > > people from over there somewhere"... or maybe I have it in  
> > > reverse.

| 8196|2003-06-09 20:19:25|David VeLar-Gaskill|Manu -Re:Relief Painting from the Tomb of Meresankh III|

Alex I am just throwing out the possibilities that come to my mind. I am working within the idea that she could have had naturally blonde hair. I am merely stating that if she did, that there could have been other reasons for it besides her being "white".

I find your reason definitely more sensible. But I merely want to prevent certain people with an agenda from taking their ideas and going overboard with it. I don't think it's sensible to go into an unfounded Eurocentric theory. As we have all shown, there are a variety of much more reasonable reasons than to attribute her to some sort of Lybian blonde white parentage.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick" wrote:

> Have you considered that the relief has lost its original color?  
>

> The smaller figures in the composition no longer retain their  
> original color.

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> > "Is it more likely that she was an albino even if the hair wasn't  
> a wig?"

| 8197|2003-06-09 20:23:53|David VeLar-Gaskill|Re: Senegalese Stonehedge|  
Wow. That's good thanks Alberto and NYChango. I hope we get more information about this.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> <http://home3.inet.tele.dk/mcamara/stones.html>

>  
> Here is some more information about the SeneGambia Stone circles,  
> More archeological investigation deserves to be taken in Western  
> Africain In Central Africa there is a site there called Bouar  
> megaliths. The Megaliths are Neloithic tombs in Central Africa  
> deserve a look also.

| 8198|2003-06-09 22:14:42|neseret|Re: Katherine - 05/23/1998 soc.culture.egyptian (impotence in Arab |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Katherine, message #

>

> Subject: Re: IMPOTENCE IN ARAB MALES

> From: grifcon@u...(Katherine Griffis)

> Date: 1996/04/25

> Message-ID:

> Newsgroups: soc.culture.egyptian  
>  
> Although I first read it in 1999, the message was on

sci.archaeology 05/23/1998.

I see you do not even \_bother\_ to cite what was said, so if you would like to rethink this, I suggest you should. For I never said anything except \_against\_ a post in this thread line.

According to archives in MY possession and everything which is on Deja/Google, you need to look at this post:

From: [UQRC19A@prodigy.com](mailto:UQRC19A@prodigy.com) (Marianne Luban)  
Subject: IMPOTENCE IN ARAB MALES  
Date: 1996/04/24  
Message-ID: <4llea\$e16@usenetp1.news.prodigy.com>#1/1  
distribution: world  
organization: Prodigy Services Company 1-800-PRODIGY  
newsgroups: soc.culture.egyptian

There you will find the sort of phrases for which you quote ME as saying, to wit:

"... than the one who has to drop a bomb on innocent people (along with some not-so-innocent ones). A little over fifty years ago, no Jew could have conceived of himself doing such a thing!"

My comment to this statement was, based upon Luban's comments at the time, was I saw the post as a "whole lotta crap." You can easily follow this thread line on Deja/Google, had you bothered to check their archives search engine [See advanced search].

Ms. Luban actually started this thread line, which \_was\_ insulting to Arabs (and not only in my opinion). I opposed her comments on the thread and made that known. End of story.

Your so-called 5/23/98 post is again from Ms. Luban, using one of her various pseudonyms. To wit:

From: [nubkhas@aol.com](mailto:nubkhas@aol.com) (Nubkhas)  
Subject: Re: Doug the Weasel Wides Again (was "Re: Who Was the Exodus Pharaoh?")  
Date: 1998/05/23  
Message-ID: <[1998052323344300.TAA21449@ladder03.news.aol.com](mailto:1998052323344300.TAA21449@ladder03.news.aol.com)>

References: <[3571f413.4383527@news.iconnet.com](mailto:3571f413.4383527@news.iconnet.com)>

X-Admin: [news@aol.com](mailto:news@aol.com)

Organization: AOL <http://www.aol.com>

Newsgroups: sci.archaeology

Within that post, she herself notes that she is quoting herself as to the above quoted materials, and that I opposed her comments. It doesn't take a brilliant person to see this: she states this \_herself\_ in the very post YOU cite.

FWIW, these were my full comments to the "IMPOTENCE IN ARAB MALES" post by Luban:

Subject: Re: IMPOTENCE IN ARAB MALES

From: [grifcon@usa.pipeline.com](mailto:grifcon@usa.pipeline.com) (Katherine Griffis)

Date: 1996/04/25

Message-ID: <4lnb49\$[8u7@news1.h1.usa.pipeline.com](mailto:8u7@news1.h1.usa.pipeline.com)>

Newsgroups: soc.culture.egyptian

On Apr 24, 1996 16:44:21 in article  
MALES>, 'The Hab

<[thehab@inforamp.net](mailto:thehab@inforamp.net)>' wrote:

>[UQRC19A@prodigy.com](mailto:UQRC19A@prodigy.com) (Marianne Luban) wrote:

(A WHOLE LOTTA CRAP FROM WHAT I SEE)

OK: Ihab: ignore the previous message about \*what\* bothered you from Marianne....I see why you're upset with her (the post just came down....)

What a fireball!! And about NOTHING!!

Katherine

----

=====

It is VERY clear from reading my post I was responding to Ms. Luban's comments (I cite her message ID in my response), and that I did NOT say anything against Arab males. Is this clear enough?

Now, I expect a full apology here for stating that I indeed said anything of the sort which was insulting to Arabs.

In my \_original comments\_ to this thread comment, there was NO

inclusion of Luban's original statements; ergo, your 1998 comment comes from Ms. Luan's rehash of her OWN comments.

> So the point is, if you didn't make THAT  
> remark, then I can say "I'm sorry to you and the whole Ta-Seti  
> newsgroup for mistaking a message that was sent with your name and  
> header and signature on it." But Katherine, I don't find an urge

to lie or distort the truth concerning you. EVERYBODY knows we all go  
> through archives and look up posts to verify information. So what's  
> the point.

Then why did you not bother to do the proper research before accusing me of something as serious as you have? You certainly are not helping yourself as being a credible person when you make such glaring errors which are easily checked out via Deja archives. To find the \_original\_ post took me only 5 minutes: to cross reference that with your referenced 1998 post took me only 3 minutes more. I would normally assume that someone who claims to be in such command of the facts and uses of Internet could not have done something similar.

Again, I am demanding a full apology on this one.

> It is because you aren't mentioning the three other examples I

gave, which means that you cannot deny those examples. So you are focusing through reiteration on the post about the Jews/Arabs.

No, quite the contrary: I said for you to post ALL Usenet posts which you claim I have written on the topics you claim I have written about. I particularly honed in on the ONLY post in which \_you\_ gave a direct quote, and the ones in which you said I made a post which insulted Arabs. I expect you to post any and all posts in which you claim I made the following comments, according to you:

From, your Ta\_Seti post of June 8, 2003:

> And Katherine, I came in around the time you were saying silly

things like "a little over 50 years ago no Jew would ever conceive of  
> dropping bombs on innocent people." Nope no Stern gangs, Haganah,  
> Irgun Leumi, no D'Israelis, no JDL, no assassinations of people

like Count Bernadotte of Sweden....I could go on and on about things that must have never happened a little over 50 years ago... but I better stop... This is an ad\_hominem attack... you are telling

the truth, and I am just making these things up. <

and

>Yeah you were making ad hominem  
> attacks on arabs. I know I didn't reply to you, but I know we were  
> posting in the same newsgroup.<

Now, we have obviously dispensed with the latter part of you comments, so you have yet to produce evidence of the former statements, some of which DOES refer back to the same Luban post which you are attributing to \_me\_. Again, produce the posts in the first example, or apologise publicly here to the List membership and myself that what you have said is incorrect, and that you are misattributing these statements to myself.

> It's classic. You silently say nothing on one point that you don't  
> like to admit to, while shouting repeatedly on something else you

are able to deny.<

Excuse me: but you have yet to show *\*any\** definitive proof of what you have said here on the posts you attribute to me: you misquote a header (without the full message, I might add), and anyone who can check Deja/Google can see that I did not say what you said I said. Again, either you have misconstrued what was said when it was said by another, OR you are simply being malicious.

I stand by my statements, and will say so when I have said them.

> Now everyone forgot that during our first direct discourses, I  
never attacked you personally. It's a method of deception Katherine.<

Yours, possibly, but not mine. I have never made the statements you attributed to me on June 8, 2003, and I again challenge you to show the full posts which say otherwise. If you cannot produce them, then which one of us is guilty of deception?

>But here is the thing. You are really trying too hard to discredit

me and you cannot. You accused me of posting ad\_hominem attacks on you where I have shown you that during these posts from soc.culture.egyptian to Ta-Seti<

I assume you are speaking about posts which you posted here on this



List in your favour from SCE, and not my responses: that is, from all accounts, selective editing on your part (which some might call deception as well).

Again, you are certainly entitled to your opinions, but quite frankly, if they are the posts which I am recalling as yours (when you posted under another name, perhaps), I certainly gave evidence of WHY your statements were not credible from a scholarly viewpoint, to be sure.

However, these are NOT the Usenet posts in question. It appears that you may be indulging in some misdirection since you cannot produce the Usenet posts which you claim I made the above quotes you attribute to me. Again, some might call that a form of deception as well.

> What is bankrupt is you going through all those lengths to find me  
> guilty of falsely accusing you (of defamation of character, etc)  
> while at the same time, you have already crossed that line with me

by accusing me of posting "ad\_hominem" personal attacks on you. ...  
I will admit, I do not respect you on a professional level and that is because I find your methods of research in these topics very biased and misleading. I stopped taking you seriously when you would post bibliographies and then "be silent" on the same thread after evidence was presented that proved you were wrong.<

I find you have disagreements with what I say in respect to ancient Egypt, which is your prerogative. Fine by me: you can read the information I had cited, or not. I know why it forms my view on the issue, as I obviously cited the material, which contains all evidence for the objective arguments of that stance.

However, when you, or others on this List, give back merely their often emotional, and usually very subjective, viewpoint on the topic, without objective research, verified citations, or so on, it's really not up to me to make comments about stances which are not objectively arrived. You call it "silence" in the face of irrefutable 'proof,' while I call it merely \_your opinion\_. It's doubtful we can have any meaningful discussion as long as the situation is contested with subjective viewpoints are not objectively researched and/or presented.

In any statements I have made on a subject, I cite the accepted position and the evidence for it (which is one reason why I give the bibliographic information which leads me to my conclusions, BTW). Anyone on this list is also free to do the same (and I know a few members who do, for which I am always grateful).

However, unless I see new information which contradicts the accepted stance definitively, then all I can say there is a disagreement on the subject, and much of that disagreement is not objectively (or verifiably) presented. However, neither I nor any Egyptological scholar has to capitulate to subjective information which has not passed scholastic review and muster.

Further, I don't have to 'go to lengths' to prove any ad hominem attacks you have started. In the most recent situation, you have begun quite a number of threads attacking myself and/or my credentials, when I have not addressed you, any of your contentions, nor been involved in any thread which preceptated your statements about me. Now, that constitutes ad hominem attacks. You compound the situation by using 'straw man'\* arguments (by putting words in my mouth which I had not said, or put in a false context in which I had not stated (such as your "semites" comment in Message 8041)), and in this most recent instance, there were specific comments by Alex which were, in fact, ad hominem personal attacks.

\* On the "straw man" argument, see

<<http://www.intrepidsoftware.com/fallacy/straw.htm>>

> There are many more offensive comments that I have come across from  
> you, but for the sake of Ta-Seti, I won't post them. I can't.<

You may find posts which offend you because you may disagree with me and or the position I take (which is fine, BTW), but I have, to my knowledge, never been offensive - or at least have never meant to be. Since you have thoroughly misquoted/misattributed comments to me, as shown above, I cannot say I would be all that interested in seeing any further such comments, if you cannot do research on my wrongs better than that.

In short, Osirica, you have to learn there is a difference in disagreeing with someone based only upon their work, and quite another thing in denigrating/belittling them - such as the broad use of sarcasm, which you have used most abundantly recently, on either a personal or professional basis, simply because you don't agree with them. The former is the mature way to handle disagreement - the latter, the more immature way to deal with the situation.

A more mature way to handle such disagreement is to say, "You have said what you have said, but I don't agree with you, and here's why..." and then cite some hard evidence is always part of good

debate and objective discourse. I can't think of a single scholar, much less than myself, who wouldn't be open to such discussions.

But making sarcastic remarks about your colleague's viewpoint, denigrating that person on either a personal or professional level (and not on their work), and/or making broad or misleading statements about what they have said, when you cannot show they in fact said exactly what you state they have said, garners you the respect of no one.

> So you want your apology, thats fine. Just go through the message,  
> tell me that the message was not from you and that it was

incorrectly attributed to you. I can admit when make mistakes. To this day I have not seen that kind of maturity from you.<

Then you have not read the archives of even this Forum correctly: I have admitted errors before here and elsewhere, so once again, you make an argument for which there is no justification.

Again, recall that differences of professional opinion and maintaining one's position is not "being wrong" - it's part of the healthy debate system which occurs in professional academia. Most of us in this field have not come to our stances without some thought as to why we take the positions we do: we have studied the topic, read the reports, looked into the artifact and primary evidence, and come to the conclusions these sources take us.

It might benefit, before attacking either myself or others in academia with whom you disagree, that you use the same methods we have. If you continue to disagree with the conclusions, fine, but know that for YOUR viewpoint to be accepted by all, you will have to have solid and verifiable evidence to the contrary, and not those based merely on how you subjectively view the issue.

Now, please cite the Usenet posts [with full dates, headers and message] which you claim are mine, or post that public apology.

Know that in the future, I will comply with Mr. Manansala's agreement that I not comment to \*any\* of your posts, and I will thank you to kindly do the same with mine, unless you have a specific objective argument to make, which does not include denigrating sarcasm and misleading statements being attributed to me.

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| 8199|2003-06-09 22:18:30|neseret|Re: Relief Painting from the Tomb of Meresankh III|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> "neseret"

>

> Griffis-Greenberg wrote:

>

>

> despite your arguments that Kelly and Simpson's work settled the  
> matter. It didn't then, and has not to this date.

>

> Most recently, the following questioned Kelly/Simpson's allegation

of

> a "cap wig" for the Hetepheres II representation as follows:

>

> Braasch, Dieter. 1997. \_Pharaonen und Sumerer - Megalithiker aus

dem

> Norden. Hinweise aus Biologie und Technik zum Ursprung frher

> Hochkulturen\_. Tbingen: Grabert-Verlag.>

>

>

> Translation of pertinent [\_ \_] area:

>

> "...The biology gives a hint on the puzzling origin-country.

> Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.) is

> represented in her grave with blond hair and light eyes. Since

blonde

> hair can only originate as genetic characteristic in the north

> (lacking UV-radiation), there must have been a connection between

the

> Pharaonen and a northern settlement-area."

>

>

>

>

> -----

-----

>  
>  
> \*\*Ms.Griffis-Greenberg,  
>  
> Your post is amazing! You are attempting to insult my (and the  
  
other list member's) intelligence. You are using a bait-and-switch  
tactic to completely \*fabricate\* a "discussion/debate" that NEVER  
took place.

Prof. Ampim:

Please read the summary again:

"...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
is \_represented in her grave with blond hair and light eyes\_. Since  
blonde hair can only originate as genetic characteristic in the north  
(lacking UV-radiation), there must have been a connection between the  
Pharaonen and a northern settlement-area."

Braasch is referring to the same relief as we discussed. Thus, there  
is still ongoing disagreement about the relief, as I noted, and  
again, the matter is not settled as you seem to imply.

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| 8200|2003-06-09 22:27:49|neseret|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

> "zion" is ZI (desert) and ON (anu). does this mean the african

priest went into the desert to pray to The Heavenly One Anu/Annu like  
their christians descendants who started monasticism in kemet during  
the Xtian Era?

The Egyptian word for "desert" is /dSrt/, /smyt/ and/or /xAst/, the  
last being a reference for the Libyan desert specifically.

Nowhere in ancient Egyptian is /zi/ = desert, so again, this sounds  
like etymological folklore.

Reference:

Hannig, R. 2000. \_Die Sprache der Pharaonen: Großes Handwörterbuch Deutsch-ägyptisch (2800 - 950 v. Chr.) Lexica 3\_. Kulturegeschichte der Antiken Welt Band 86. Mainz: von Zabern. [See p. 1550a]

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| 8201|2003-06-09 22:41:00|neseret|Re: Katherine was right!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> So I officially apologize for attaching a quote to Katherine that  
> you she not make.

Fair enough: Unfortunately, I saw this post AFTER I posted my other  
post. Apology in this case is accepted, and I await your other posts.

>snip>

dejanews company

> is gone (I suppose google bought it up?) did not and well they are  
> gone so I can't go back to their version. Actually I am thinking it  
> is still around, because I really would like to retrieve messages I  
> posted in 98 & 99.

Deja/Google has all posts on Usenet since 1981, so all posts are  
available for viewing through the Advanced Search method, as I noted  
before.

> However the overall point remains. I can admit when I make a

mistake.

> And I have.

>

> However, Katherine's over-reaction is an example of an attempt to  
> control us. As she seems to mischaracterize the matter. You have  
> spoken to Paul behind the scenes, and that's fine.

Again, another matter of misrepresentation: I have not in this instance had any "behind the scenes" discussions with Paul since there were similar problems of \_ad hominem\_ attacks over a year ago. It was then that Mr. Manansala and I agreed that I would not respond to your posts and he was to ask you to do the same, as I recall.

>Even if I were

> asked to leave Ta-Seti that would be ok. If I am causing the

problem

> then I should not be a part of the solution. However the problem is

> actually that I provoke someone who is prone to misrepresentation.

> Where instead of admitting where she makes mistakes, she justifies

> them.

> But I have been asked so politely to leave her alone. The lepsiuss

> silence is enough for me.<

The "Lepsius silence," as you call it, is yet another example where I do not find Ampim's evidence convincing, and until I can verify it, I would suggest to you that is best to stay silent and thought a fool, than open one's mouth and remove all doubt. Wouldn't you agree? There are numerous examples of the "4 races of man" motif in the Valley of the Kings, and I cited in MY response ONLY the one which appeared in Seti I, and the glyphs from Ramses III as I saw the imagery online.

> I just ask that when anyone in here reads Katherine's elaborate

posts

> and replies, that they take the extra effort (as I have always been

> having to do) to gather the information that she discredits, and

find

> out if there is information that she "left out". I stopped going to

> the libraries with her bibliographical references a long time ago,

> when I figured out that it wasn't a hill of beans relevant when one

> should seek information that she doesn't acknowledge.

In my opinion, you are the only person who is harmed by not reading the cited references I give, but I am always ready to discuss the issues with anyone who has read the materials.

To take the stance that such references are worthless does not keep up the illusion of being open-minded, which is something I thought you were trying to do. I certainly am not trying to convert you to

MY point of view, but without definitive proof to the contrary, a subjective position without hard proof is not a position I (nor any scholar) feels they must capitulate to in agreement.

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| 8202|2003-06-09 22:48:02|neseret|Re: The "A1" determinative & the foreigner determinative|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> I was under the impression that the "people" (AL) determinatives  
> referred to very distinct groups and nations. Where the "foreigner"  
> (iw) determinative referred to unclassified groups (people without a  
> nation or who are just a kind... not a group). Libu, Aamu, Apiru,  
> Nebu... should all use the foreigner determinative.

>

>

> Israel would use the "A1" determinative. (A particular people or of

a

> particular land)

> Hebrew would use the "foreigner" determinative. (people without a  
> land, landless nomads)

>

> would use the "al" determinative

> Nebu would use the "foreigner" determinative.

First of all, it's NOT "AL" which is a people determinative. It's the A1, where "1" = the number 'one'.

Secondly, there are various situations where A1 + the T14 (foreigner) glyph appear together, such as in the term /nHsy/ = "Nubian" which was a collective term for a \_foreign people\_ to the Egyptians.

I have the full glyphs for /nHsy/ with both foreigner and people determinative glyphs in an earlier post.

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies



<http://www.griffis-consulting.com>

| 8203|2003-06-09 23:00:59|M. Washington|Tha baboon, human language, and the medicine song|

Attachments :

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Humans learned language from somewhere and I have posted earlier (elsewhere for sure, at Ta-Seti, I don't know) references to anthropologists saying that the pre-speakers developed language from imitating animals. Some have said that the San had incorporated the clicks of the baboon and that constituted the root human language. I have been finding a close association between the pre- or early speakers (proto-San) and the baboon.

To list some, (and I've given references to the points in scientific journals before maybe here, surely elsewhere): 1) humans use sticks as weapons and chimpanzees have been shown to use sticks as weapons by Harvard anthropologists who documented it; 2) chimpanzee select a certain type of rock for a hammer and another for an anvil to crack nuts - the San, at least until recently, did the same; 3) chimpanzees eat mound-dwelling termites using a certain type of stick to obtain them - from chemical and microscopic analysis, humans of 1.2 mya produced tools found to be used for the same purpose; 4) the hamadryas baboon 'sing' to the sun when it arises and so did the Egyptians and their San forebearers before them. There are several more relationships as well.

Today, I found more evidence that there is a close relationship between the San and baboon that seems to lend credibility to the claim that the human learned to speak from the baboon. It is from a book on the rock art of the San in South Africa. The comments begin in the middle of a description of a piece of rock art:

"So far I have avoided commenting on what must seem the most extraneous paintings in the group, the baboon and the two birds. Far from being irrelevant, they are a further development in the network of meanings which the artist (or artists) has drawn out of the original, dying eland. The kneeling posture of the baboons recalls the position to which trance dancers sometimes fall when they enter trance; but more significant are the lines on the baboon's face. Similar red lines are frequently drawn across the face of medicine men and even some eland. It seems very probable that the lines are not scarification marks, as has been supposed, but a stylised representation of the nasal blood of trance. Furthermore, the southern Bushman saw their dance as comparable with baboon's antics and believed that it was a baboon who taught the people the medicine songs. According to Bushman legend, these potent songs were originally the possession of the baboon, the lion, and the ostrich, but the lion fought the ostrich, and, as

a result of this deplorable strife, the songs left them and they all became animals. The possession of the medicine songs is thus one of the factors which distinguishes man from animals: man's mastery, in the trance songs' supernatural potency separates him from the natural world. These Bushman beliefs show that the painted baboon refers to further aspects of trance; it is by no means an irrelevant or discrete depiction.

"With the baboon we are on fairly safe grounds because there are clear statements by southern Bushman informants which show that it was a part of the whole set of trance beliefs."

In: J. David Lewis-Williams, *The rock art of southern Africa*, (Cambridge University Press, Cambridge, 1983), p. 61.

Given that the baboon was so exalted (((it seems almost to be a totem animal and all African tribes had and many still have animal totems - in the West, sports teams are named after them: the Cardinals, the Gators, Chicago Bears, the Philadelphia Eagles))) it would make sense that the human sought to imitate the baboon in any manner of things - in this case, language. Above, it is noted that the San gave the baboon the distinction of teaching man the medicine songs. At another group, I stated that when the animal on the way to being human was still animal, it did not sing. And somewhere between then and now, we learned to sing. It is my belief that the proto-San observed the baboon 'singing' each morning as the sun arose and a human tribe imitating a chorus of baboons themselves became a chorus that over time refined what we know as song. Others here at Ta-Seti have commented, though, that Herodotus stated that there was a tribe of small men that twittered. And weeks back, someone else stated that in Europe in the early centuries, there was a record of tribes of twittering people of small stature. And, my understading, traditional academics wouldn't agree, is that it is the baboon that twitters and the human learned the habit from there and went on to build a language on it. Massey goes to some length to show that Thoth arose from the San and as basal San went on to become the Egyptian. Not to be gross, the penis of the Egyptian mummy stood outright and the Pharoah was often portrayed with an erect member. It has been said that it is a sign of fertility. On the other hand, the penis of the San stands nearly at a 90 degree angle to the body - and such is seen in much early rock art: and on the pharoahs.

Marc Washington

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San would use a rock anvil and hammer to break nuts and chimpanzees do the same  
suppose it was from Gerald Massey where I first heard the opinion that the

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| 8204|2003-06-09 23:56:06|Manu Ampim|Tomb of Ramses III (1200 BCE) - CASE CLOSED!|  
Griffis-Greenberg wrote:  
<"The "Lepsius silence," as you call it, is yet another example where I  
do not find Ampim's evidence convincing, and until I can verify it...">  
Dear Ms. Griffis-Greenberg:  
You disappeared and have been silent since my last post on this matter because you have NO  
answer to the objective and IRREFUTABLE first-hand photos that I provided. The evidence of  
the black skinned Egyptians with their name \_Rmt\_ in the Tomb of Ramses III is beyond all  
SANE rebuttal.

The evidence speaks for itself whether \*you\* are convinced are not. No magician or illusion artist in the world can refute my photographic evidence because it is from the tomb itself! Also, your above statement indicates that although you seem to argue your erroneous positions with much passion, you have NEVER been to the Ramses III tomb to look at the "Table of Nations" scene first-hand. If you had observed the scene there would be nothing to "verify," you would already know what is depicted in the scene. This is basic reasoning. I suggest that you try to be more humble when discussing matters that you seem to know every little about. I will say this again, that your total inability to produce a factual response is another example that second-hand speculation and illusion can never compete with the power of \*primary research\* methodology.

Prof. Manu Ampim

p.s. For new members, below is an excerpt of my earlier remarks to give you the background of this post.

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Excerpt Message #:7935

Griffis-Greenberg made the following statement, one of several examples, which clearly shows that her position is completely without merit. She stated:

<The hieroglyphics in the scene here define the groups. The Egyptian is neither represented nor named in this scene.>

Griffis-Greenberg's statement is completely false. The photograph (fig. 3) below clearly shows both the black skinned Egyptian images AND the texts clearly giving their name as \_Rmt\_ (i.e. "the Kmtjw" or "the Egyptians").

#### Figure 3

The actual tomb images and texts clearly identify the Egyptians by name:

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/4Rmt.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/4Rmt.jpg)

This OBJECTIVE photographic evidence indicates that Griffis-Greenberg's second- and third-hand "research" approach is badly flawed. Nothing more really needs to be said because the original tomb photograph above completely dismisses her argument.

MA

| 8205|2003-06-10 00:24:08|M. Washington|Geb and Nut iconography in San rock art of Tassili|

Attachments :

It is difficult to date rock art in Africa. It is generally assumed to have begun sooner than in Europe while the earliest art was also worn away by environmental factors. Still, in Tanzania is dated art from 27 tya and the rest is younger. But, how old or young is anyone's guess. There are 25,000 years to play with. The new digital photography, as said earlier, will add a new page to Art in Africa. Or rather, an old page.

Until the end of the 19th century, the San were everywhere in Africa and anthropologists identified them as the painters and engravers of rock art as they witnessed them doing it and saw their unique images painted wherever art was to be found. They have been described as a people whose pastime included singing, dancing, and painting. There are something like 30,000 San rock art sites in Africa. Rock art is almost exclusively theirs, the other tribes seemingly pursuing other many forms of art in lieu of rock art, per se. The San have given us a record of 35,000 years of human activity from the megalithic animals of the ice age through the horse-drawn chariot during dynastic times. The man-in-the-moon, with their belief that the worthy dead made their first stop in their journey in the after-world into the hollow of

the moon and that it was the home of a chief god as well at least laid the foundation for the fairy tale of the man-in-the-moon. The mermaid legend possibly originated with the San and below are San mermaids in a most engaging collage of colors.

<[http://www.mightymall.com/TheSecondBookImages/91-10-100-48-10\\_SouthAfrica-San-Half-Fish-Half-Human-Mermaids.jpg](http://www.mightymall.com/TheSecondBookImages/91-10-100-48-10_SouthAfrica-San-Half-Fish-Half-Human-Mermaids.jpg)>

In: A. R. Wilcox, The rock art of South Africa, (Nelson, Johannesburg, 1963), p. 34.

But, along with mega-fauna, chariots frozen in mid-race under the unforgiving Saharan sun for 4000 years to date, is a version of Geb and Nut found in the Tassili. Geb, the earth god laying supine with his wife Nut, on four limbs arched above him beyond his hungry reach. Shu, placed relentlessly between them. A metaphorical depiction of a reality where the sky separates earth and must for all other things to exist. The image is from an actual photo though the quality is poor. The signature of the San is the same whether seen in the caves of Spain or France, in Mesopotamia, or the Sudan or anywhere else in Africa from 30,000 years ago down to 19th century art. That signature is that the torso is often slender while the thighs are half the time massive; the head quite small - or at times non-existent on the female form.

<[http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30\\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg)>

Jean-Dominique Lajoux, The rock paintings of Tassili, (World Pub. Co., Cleveland, 1963), p. 124.

Did the San obtain Geb and Nut from Egypt or did Egypt obtain Geb and Nut from the San? Both Budge and Massey stated that the common shared cosmogonies of Sumer and Egypt claimed common origin and genetic population movement studies show movement from Northeast Africa northward at the end of the Pleistocene. Each cosmogony has creation from a watery expanse, and the separation of heaven and earth followed soon by the peopling of earth. I would say that Egypt obtained the imagery from the south and almost certainly not the other way around.

Marc Washington

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| 8207|2003-06-10 02:42:04|Manu Ampim|Geb and Nut iconography in San rock art of Tassili|  
Marc Washington wrote:

begun sooner than in Europe while the earliest art was also worn away by  
environmental factors. Still, in Tanzania is dated art from 27 tya and the  
rest is younger>

You are correct that the rock art in Africa is not well dated, but so far the oldest dated rock art -- created  
by the San people -- is actually in Namibia.

In 1969, seven slabs of stone with traces of animal figures were found by Eric Wendt in the "Apollo 11  
Cave" in the Huns Mountains in southern Namibia, and are dated to a maximum of 27.5k years ago.

[http://www.lonker.net/art\\_african\\_1.htm](http://www.lonker.net/art_african_1.htm)

Advancing the work,

Manu Ampim

| 8208|2003-06-10 04:28:14|Manu Ampim|Re: Relief Painting from the Tomb of Meresankh III|  
Prof. Ampim:

Please read the summary again:

"...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
is \_represented in her grave with blond hair and light eyes\_. Since  
blonde hair can only originate as genetic characteristic in the north  
(lacking UV-radiation), there must have been a connection between the  
Pharaonen and a northern settlement-area."

Braasch is referring to the same relief as we discussed. Thus, there  
is still ongoing disagreement about the relief, as I noted, and  
again, the matter is not settled as you seem to imply.

Katherine Griffis-Greenberg, MA (Lon)

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Ms. Griffis-Greenberg,

I asked you to show that there are any \*competent\* and contemporary professionals who still argue that  
Hetepheres II is shown with "blonde hair." Your response is to include a strange and erroneous passing  
statement by Dieter Braasch, \_Pharaonen und Sumerer\_ 1997.

Let's assume that Braasch is referring to the "same relief," (which I doubt) then if this is the case he is  
\_completely\_ ignorant of the relief in question. In this short quote you provided he makes a couple of  
silly kindergarten errors.

**See: Queen Hetepheres II - Close Up**

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)

**False Statement One:** Braasch is confused and falsely states that Hetepheres II is shown in her "grave"  
(tomb). This statement is completely FALSE. The relief is \*not\* in her "grave," rather it is in the tomb of her  
daughter Meresankh III.

**False Statement Two:** Braasch also invents bogus "evidence" and falsely states that Hetepheres II has  
"light eyes." The eye color on the relief has COMPLETELY VANISHED, and thus it is \*impossible\* to  
know that the original eye color was! In fact, her eyes were probably \*black\* like all the other relief  
images.

**False Statement Three:** Braasch compounds his errors and falsely states that she has "blond hair."

Braasch's several fallacious statements hardly constitute a competent argument. He is grossly misinformed about the basic facts of the reliefs and is obviously a terrible source to rely on. You will have to do better than this. Even you would have to agree with false statements One and Two (even if you don't, every other reasonable person can see this).

Unfortunately, your source is completely unreliable and you have still NOT provided a \*competent\* and credible argument by a contemporary professional who still follows illusionary fantasies of "blonde hair" from the early 20th century, which have been long abandoned by scholarly consensus a quarter century ago.

I look forward to your post by a \*competent\* professional who develops an argument for "blonde hair."

Advancing the work,

Prof. Manu Ampim

| 8209|2003-06-10 06:27:45|M. Washington|Tassili broad-neck plate of beads in rock art like Egyptian style|

Attachments :

Osirica introduced us to the wonderful site of everyday Egyptian photos:

One in the group wore the lovely beaded neck-plate:

<<http://www.osirisnet.net/tombes/nobles/mena/photo/menna33.jpg>>

To which I showed a Masai counterpart:

<[http://www.mightymall.com/TheSecondBookImages/05-10-100-27-52\\_Tanzania\\_Masai\\_Broad\\_Neck\\_Plate\\_Beads.jpg](http://www.mightymall.com/TheSecondBookImages/05-10-100-27-52_Tanzania_Masai_Broad_Neck_Plate_Beads.jpg)>

And, today, I show for the first time, the same style in rock art from Tassili. Several things about the figures portrayed. Rock art has its famous Round-Head period. It is presented as if it were a style. However, there are, you all know, round head phenotypes in the region today and readily available through photos. Most African art is pretty realistic. I'd imagine that the round-headed people produced the round-headed art. Secondly, you will note, as mentioned, that the broad neck-plate made of beads is found being worn by the female. Finally. Did the Egyptian influence of Ptah wearing the skull cap influence Tassili or the other way around? The Tassili man and woman both have skull caps. Their adornments, in terms of bracelets and anklets is found in Egypt (it surely preceded dynastic Egypt) and the adornment of the head, while likely different from Egypt, is a genre of adornment found there:

<[http://www.mightymall.com/TheSecondBookImages/05-10-100-58-50\\_Sahara-Tassili-Broad-neck-plate-beads-like-Egyptian.jpg](http://www.mightymall.com/TheSecondBookImages/05-10-100-58-50_Sahara-Tassili-Broad-neck-plate-beads-like-Egyptian.jpg)>

Jean-Dominique Lajoux, The rock paintings of Tassili, (World Pub. Co., Cleveland, 1963), p. 41.

Marc Washington

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| 8210|2003-06-10 06:28:26|alberto34482@yahoo.com|Re: Relief Painting from the Tomb of Meresankh III|

No complete fourth dyansty mummy exists. YOur cannot deterrmine if Hetephephreres II really had blonde hair unless you have her mummy. No such mummy exists.

| 8211|2003-06-10 06:38:03|neseret|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

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>  
> Griffis-Greenberg wrote:  
> <"The "Lepsius silence," as you call it, is yet another example

where I do not find Ampim's evidence convincing, and until I can verify it...">

>  
>  
> Dear Ms. Griffis-Greenberg:  
> You disappeared and have been silent since my last post on this

matter because you have NO answer to the objective and IRREFUTABLE first-hand photos that I provided. The evidence of the black skinned Egyptians with their name \_Rmt\_ in the Tomb of Ramses III is beyond all SANE rebuttal.

\*\*\*\* If it seems to you I am "silent" because I have no refutation to your position, that is, in my opinion, your braggadocio not worthy of comment. However, if that is what it takes for you to "claim victory" over what should be a learning experience, be my guest. It does not change my position that I will verify something myself before commenting.

What YOU do not seem to understand is that /rmT/ alone does not mean more than 'people' as a collective term, and while it \_can\_ refer to the Egyptians \_on a colloquial basis\_, /rmT/ is also the phrase used to designate people other than Egyptians as well. Thus, the content of the entire phrase is everything.

Normally the phrase for the "Egyptian people" is /rmT n kmt/.



However, there are at least 31 listings for the term /rmT/ in the W▯▯rbuch (the master compendium of the ancient Egyptian language), all as designations for a variety of people, including foreigners, Egyptians, slaves, and even "landless" people such as the people of Israel listed on the Merneptah Stela [WB I: 422-424]. See also Hannig I 1995: 467a-b - 468a, for an abbreviated rendering of the main distinctions between peoples].

When I noted the use of the phrase \_above\_ the heads of the "4 races of man" motif in the tomb of \_Seti I\_, I noted that \_in context\_, that use of /rmT/ was phrasing from the Books of Gates, Fifth Hour which commented that the judgment of Osiris was extended to all "people" /rmTy/, so again, there the use of /rmT/ was not to used to designate ONLY Egyptians.

My comments in Message 7780 of this archive was:

"...Rather, each group is named via the symbols shown \_between\_ their images, while the texts above them refer to the ritual texts which states that Osiris judges all \_persons\_, 'the people [Egyptians] and foreigner alike'..." [Emphasis \_ \_ added]

Therefore, until I can see a \_full rendering\_ of the scene and the full phrasing of the scene's texts, I will reserve judgment as to whether your contention is correct.

> The evidence speaks for itself whether \*you\* are convinced are

not. No magician or illusion artist in the world can refute my photographic evidence because it is from the tomb itself!<

\*\*\* Or it is part of a longer phrase: I am not saying it is, mind you, but until I can see either the full phrasing or a rendering from the tomb, you will pardon me about reserving judgment as to your statements.

> Also, your above statement indicates that although you seem to

argue your erroneous positions with much passion, you have NEVER been to the Ramses III tomb to look at the "Table of Nations" scene first-hand. If you had observed the scene there would be nothing to "verify," you would already know what is depicted in the scene. This is basic reasoning. I suggest that you try to be more humble when discussing matters that you seem to know every little about.<

\*\*\*\*May I suggest to you that checking out a full scene is good

research method, and not accepting \_anything\_ at face value until personally verified is a matter of my training.

> I will say this again, that your total inability to produce a

factual response is another example that second-hand speculation and illusion can never compete with the power of \*primary research\* methodology.<

Perhaps, but then, I prefer to do my own research, and until I can verify it to my \_own\_ satisfaction, I am not obligated to capitulate to YOUR interpretation of the scene. Period.

So, until I see the full scene in context, I shall not comment on your "evidence." However, perhaps it would also gain you something in humility to realize there is more to the use of /rmT/ as a term for "people" in general and as a collective term, rather than merely a single definition.

Reference:

Erman, A. and H. Grapow 1926. \_Wörterbuch der Aegyptischen Sprache\_. (5 Vols.) Leipzig: J. C. Hinrich.

Hannig, R. 1995. \_Die Sprache der Pharaonen: Großes Handwörterbuch ägyptisch-Deutsch (2800 - 950 v. Chr.) Lexica I\_. Kulturegeschichte der Antiken Welt. Band 64. Mainz: von Zabern.

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8212|2003-06-10 06:56:42|David VeLar-Gaskill|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

How can one learn if one cannot admit that they made a mistake. The only way to verify is to go there one's self. If /Rmt/ refers to "just people" then what does it say that the Egyptians consider the average "person" to be the same as the average "nubian" and not the average "semitic" or the average "tamahou".

Finally, without the humility to say "That is compelling Manu, I can definitely see where the images of /Rmt/ and the nubians of the same manner constitutes a very unexpected similarity." the respect is lost by certain individuals.

No instead, it is implied that the firsthand research of SOME is more compelling than the firsthand research of others. I never heard throughout the past 3 years this kind of response before. So maybe the next person will videotape the entire tomb.

Again it's interesting that the Egyptian's concept of "people" is identically shown to be the same as the Egyptian's concept of Nubians. As if the Nubians are the sammmme "people".

But it's no suprise... if someone can say that Lepsius may have "mixed the plates up" its no suprise that they would say what is below.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> >

> >

> > Griffis-Greenberg wrote:

> > <"The "Lepsius silence," as you call it, is yet another example

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>

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> der Antiken Welt. Band 64. Mainz: von Zabern.

>

> Katherine Griffis-Greenberg, MA (Lon)

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| 8213|2003-06-10 06:58:16|David VeLar-Gaskill|Re: Katherine - 05/23/1998

soc.culture.egyptian (impotence in Arab |

Ok no one is going to read all of that. I already apologized. Move on.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > Katherine, message #

> >

> > Subject: Re: IMPOTENCE IN ARAB MALES

> > From: grifcon@u...(Katherine Griffis)

> > Date: 1996/04/25

> > Message-ID:

> > Newsgroups: soc.culture.egyptian

> >

> > Although I first read it in 1999, the message was on  
> sci.archaeology 05/23/1998.

>

> I see you do not even \_bother\_ to cite what was said, so if you  
would

> like to rethink this, I suggest you should. For I never said  
> anything except \_against\_ a post in this thread line.

>

> According to archives in MY possession and everything which is on  
> Deja/Google, you need to look at this post:

>

> From: UQRC19A@p... (Marianne Luban)

> Subject: IMPOTENCE IN ARAB MALES

> Date: 1996/04/24

> Message-ID: #1/1

> distribution: world

> organization: Prodigy Services Company 1-800-PRODIGY

> newsgroups: soc.culture.egyptian

>

> There you will find the sort of phrases for which you quote ME as  
> saying, to wit:

>

> "... than the one who has to drop a bomb on innocent people (along  
> with some not-so-innocent ones). A little over fifty years ago,  
no

> Jew could have conceived of himself doing such a thing!"

>

> My comment to this statement was, based upon Luban's comments at  
the

> time, was I saw the post as a "whole lotta crap." You can easily  
> follow this thread line on Deja/Google, had you bothered to check  
> their archives search engine [See advanced  
> search].  
>  
> Ms. Luban actually started this thread line, which \_was\_ insulting  
to  
> Arabs (and not only in my opinion). I opposed her comments on the  
> thread and made that known. End of story.  
>  
> Your so-called 5/23/98 post is again from Ms. Luban, using one of  
her  
> various pseudonyms. To wit:  
>  
> From: nubkhas@a... (Nubkhas)  
> Subject: Re: Doug the Weasel Wides Again (was "Re: Who Was the  
Exodus  
> Pharaoh?")  
> Date: 1998/05/23  
> Message-ID:  
> References:  
> X-Admin: news@a...  
> Organization: AOL <http://www.aol.com>  
> Newsgroups: sci.archaeology  
>  
> Within that post, she herself notes that she is quoting herself as  
to  
> the above quoted materials, and that I opposed her comments. It  
> doesn't take a brilliant person to see this: she states this  
> \_herself\_ in the very post YOU cite.  
>  
> FWIW, these were my full comments to the "IMPOTENCE IN ARAB MALES"  
> post by Luban:  
>  
> Subject: Re: IMPOTENCE IN ARAB MALES  
> From: grifcon@u...(Katherine Griffis)  
> Date: 1996/04/25  
> Message-ID:  
> Newsgroups: soc.culture.egyptian  
>  
> On Apr 24, 1996 16:44:21 in article  
> MALES>, 'The Hab  
> ' wrote:  
>  
> >UQRC19A@p... (Marianne Luban) wrote:  
>

> (A WHOLE LOTTA CRAP FROM WHAT I SEE)  
>  
> OK: Ihab: ignore the previous message about \*what\* bothered you from  
> Marianne....I see why you're upset with her (the post just came  
> down....)  
>  
> What a fireball!! And about NOTHING!!  
>  
> Katherine  
> ----  
>  
> =====  
> It is VERY clear from reading my post I was responding to Ms.  
Luban's  
> comments (I cite her message ID in my response), and that I did NOT  
> say anything against Arab males. Is this clear enough?  
>  
> Now, I expect a full apology here for stating that I indeed said  
> anything of the sort which was insulting to Arabs.  
>  
> In my \_original comments\_ to this thread comment, there was NO  
> inclusion of Luban's original statements; ergo, your 1998 comment  
> comes from Ms. Luan's rehash of her OWN comments.  
>  
>> So the point is, if you didn't make THAT  
>> remark, then I can say "I'm sorry to you and the whole Ta-Seti  
>> newsgroup for mistaking a message that was sent with your name  
and  
>> header and signature on it." But Katherine, I don't find an urge  
> to lie or distort the truth concerning you. EVERYBODY knows we all  
go  
>> through archives and look up posts to verify information. So  
what's  
>> the point.  
>  
> Then why did you not bother to do the proper research before  
accusing  
> me of something as serious as you have? You certainly are not  
helping  
> yourself as being a credible person when you make such glaring  
errors  
> which are easily checked out via Deja archives. To find the  
> \_original\_ post took me only 5 minutes: to cross reference that  
with  
> your referenced 1998 post took me only 3 minutes more. I would  
> normally assume that someone who claims to be in such command of



the

> facts and uses of Internet could not have done something similar.

>

> Again, I am demanding a full apology on this one.

>

> > It is because you aren't mentioning the three other examples I

> gave, which means that you cannot deny those examples. So you are

> focusing through reiteration on the post about the Jews/Arabs.

>

> No, quite the contrary: I said for you to post ALL Usenet posts  
which

> you claim I have written on the topics you claim I have written

> about. I particularly honed in on the ONLY post in which \_you\_  
gave

> a direct quote, and the ones in which you said I made a post which

> insulted Arabs. I expect you to post any and all posts in which  
you

> claim I made the following comments, according to you:

>

> From, your Ta\_Seti post of June 8, 2003:

>

> > And Katherine, I came in around the time you were saying silly

> things like "a little over 50 years ago no jew would ever conceive  
of

> > dropping bombs on innocent people." Nope no Stern gangs, Haganah,

> > Irgun Leumi, no D'Israelis, no JDL, no assassinations of people

> like Count Bernadotte of Sweden....I could go on and on about

> things that must have never happened a little over 50 years ago...

> but I better stop... This is an ad\_hominem attack... you are  
telling

> the truth, and I am just making these things up. <

>

> and

>

> > Yeah you were making ad hominem

> > attacks on arabs. I know I didn't reply to you, but I know we  
were

> > posting in the same newsgroup.<

>

> Now, we have obviously dispensed with the latter part of you

> comments, so you have yet to produce evidence of the former

> statements, some of which DOES refer back to the same Luban post

> which you are attributing to \_me\_. Again, produce the posts in the

> first example, or apologise publicly here to the List membership  
and

> myself that what you have said is incorrect, and that you are

> misattributing these statements to myself.  
>  
>> It's classic. You silently say nothing on one point that you don't  
>> like to admit to, while shouting repeatedly on something else you  
> are able to deny.<  
>  
> Excuse me: but you have yet to show \*any\* definitive proof of what  
> you have said here on the posts you attribute to me: you misquote a  
> header (without the full message, I might add), and anyone who can  
> check Deja/Google can see that I did \_not\_ say what you said I  
said.  
> Again, either you have misconstrued what was said when it was said  
by  
> another, OR you are simply being malicious.  
>  
> I stand by my statements, and will say so when I have said them.  
>  
>> Now everyone forgot that during our first direct discourses, I  
> never attacked you personally. It's a method of deception  
Katherine.<  
>  
> Yours, possibly, but not mine. I have never made the statements  
you  
> attributed to me on June 8, 2003, and I again challenge you to show  
> the \_full posts\_ which say otherwise. If you cannot produce them,  
> then which one of us is guilty of deception?  
>  
>> But here is the thing. You are really trying too hard to discredit  
> me and you cannot. You accused me of posting ad\_hominem attacks on  
> you where I have shown you that during these posts from  
> soc.culture.egyptian to Ta-Seti<  
>  
> I assume you are speaking about posts which you posted here on this  
> List in your favour from SCE, and not my responses: that is, from  
all  
> accounts, selective editing on your part (which some might call  
> deception as well).  
>  
> Again, you are certainly entitled to your opinions, but quite  
> frankly, if they are the posts which I am recalling as yours (when  
> you posted under another name, perhaps), I certainly gave evidence  
of  
> WHY your statements were not credible from a scholarly viewpoint,  
to  
> be sure.

>  
> However, these are NOT the Usenet posts in question. It appears  
that  
> you may be indulging in some misdirection since you cannot produce  
> the Usenet posts which you claim I made the above quotes you  
> attribute to me. Again, some might call that a form of deception as  
> well.  
>  
>> What is bankrupt is you going through all those lengths to find  
me  
>> guilty of falsely accusing you (of defamation of character, etc)  
>> while at the same time, you have already crossed that line with  
me  
> by accusing me of posting "ad\_hominem" personal attacks on  
you. ...  
> I will admit, I do not respect you on a professional level and that  
> is because I find your methods of research in these topics very  
> biased and misleading. I stopped taking you seriously when you  
would  
> post bibliographies and then "be silent" on the same thread after  
> evidence was presented that proved you were wrong.<  
>  
> I find you have disagreements with what I say in respect to ancient  
> Egypt, which is your prerogative. Fine by me: you can read the  
> information I had cited, or not. I know why it forms my view on the  
> issue, as I obviously cited the material, which contains all  
evidence  
> for the objective arguments of that stance.  
>  
> However, when you, or others on this List, give back merely their  
> often emotional, and usually very subjective, viewpoint on the  
topic,  
> without objective research, verified citations, or so on, it's  
really  
> not up to me to make comments about stances which are not  
objectively  
> arrived. You call it "silence" in the face of irrefutable 'proof,'  
> while I call it merely \_your opinion\_. It's doubtful we can have  
any  
> meaningful discussion as long as the situation is contested with  
> subjective viewpoints are not objectively researched and/or  
presented.  
>  
> In any statements I have made on a subject, I cite the accepted  
> position and the evidence for it (which is one reason why I give  
the

> bibliographic information which leads me to my conclusions, BTW).  
 > Anyone on this list is also free to do the same (and I know a few  
 > members who do, for which I am always grateful).  
 >  
 > However, unless I see new information which contradicts the  
 accepted  
 > stance \_definitively\_, then all I can say there is a disagreement  
 on  
 > the subject, and much of that disagreement is not objectively (or  
 > verifiably) presented. However, neither I nor any Egyptological  
 > scholar has to capitulate to subjective information which has not  
 > passed scholastic review and muster.  
 >  
 > Further, I don't have to 'go to lengths' to prove any \_ad hominem\_  
 > attacks you have started. In the most recent situation, you have  
 > begun quite a number of threads attacking myself and/or my  
 > credentials, when I have not addressed you, any of your  
 contentions,  
 > nor been involved in any thread which preceptated your statements  
 > about me. Now, that constitutes \_ad hominem\_ attacks. You  
 compound  
 > the situation by using 'straw man'\* arguments (by putting words in  
 my  
 > mouth which I had not said, or put in a false context in which I  
 had  
 > not stated (such as your "semites" comment in Message 8041)), and  
 in  
 > this most recent instance, there were specific comments by Alex  
 which  
 > were, in fact, \_ad hominem\_ personal attacks.  
 >  
 > \* On the "straw man" argument, see  
 >  
 > <<http://www.intrepidsoftware.com/fallacy/straw.htm>>  
 >  
 > > There are many more offensive comments that I have come across  
 from  
 > > you, but for the sake of Ta-Seti, I won't post them. I can't.<  
 >  
 > You may find posts which offend you because you may disagree with  
 me  
 > and or the position I take (which is fine, BTW), but I have, to my  
 > knowledge, never been offensive - or at least have never meant to  
 > be. Since you have thoroughly misquoted/misattributed comments to  
 > me, as shown above, I cannot say I would be all that interested in  
 > seeing any further such comments, if you cannot do research on my

> wrongs better than that.

>

> In short, Osirica, you have to learn there is a difference in

> disagreeing with someone based only upon their work, and quite another

> thing in denigrating/belittling them - such as the broad use of

> sarcasm, which you have used most abundantly recently, on either a

> personal or professional basis, simply because you don't agree with

> them. The former is the mature way to handle disagreement - the

> latter, the more immature way to deal with the situation.

>

> A more mature way to handle such disagreement is to say, "You have

> said what you have said, but I don't agree with you, and here's

> why..." and then cite some hard evidence is always part of good

> debate and objective discourse. I can't think of a single scholar,

> much less than myself, who wouldn't be open to such discussions.

>

> But making sarcastic remarks about your colleague's viewpoint,

> denigrating that person on either a personal or professional level

> (and not on their work), and/or making broad or misleading

statements

> about what they have said, when you cannot show they in fact said

> exactly what you state they have said, garners you the respect of

no

> one.

>

>> So you want your apology, that's fine. Just go through the

message,

>> tell me that the message was not from you and that it was

> incorrectly attributed to you. I can admit when I make mistakes. To

> this day I have not seen that kind of maturity from you.<

>

> Then you have not read the archives of even this Forum correctly: I

> have admitted errors before here and elsewhere, so once again, you

> make an argument for which there is no justification.

>

> Again, recall that differences of professional opinion and

> maintaining one's position is not "being wrong" - it's part of the

> healthy debate system which occurs in professional academia. Most

of

> us in this field have not come to our stances without some thought

as

> to why we take the positions we do: we have studied the topic, read

> the reports, looked into the artifact and primary evidence, and

come

> to the conclusions these sources take us.

>  
> It might benefit, before attacking either myself or others in  
> academia with whom you disagree, that you use the same methods we  
> have. If you continue to disagree with the conclusions, fine, but  
> know that for YOUR viewpoint to be accepted by all, you will have  
to  
> have solid and verifiable evidence to the contrary, and not those  
> based merely on how you subjectively view the issue.  
>  
> Now, please cite the Usenet posts [with full dates, headers and  
> message] which you claim are mine, or post that public apology.  
>  
> Know that in the future, I will comply with Mr. Manansala's  
agreement  
> that I not comment to \*any\* of your posts, and I will thank you to  
> kindly do the same with mine, unless you have a specific objective  
> argument to make, which does not include denigrating sarcasm and  
> misleading statements being attributed to me.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> University of Alabama at Birmingham  
> UAB Options/Special Studies  
>  
> <http://www.griffis-consulting.com>  
| 8214|2003-06-10 06:59:34|David VeLar-Gaskill|Re: Relief Painting from the Tomb of  
Meresankh III|  
NO Braach did not consider all of the possibilities. He considered  
only one possibility based on just the image. That is not compelling  
at all.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:  
> >  
> > "neseret"  
> >  
> > Griffis-Greenberg wrote:  
> >  
> >  
> > despite your arguments that Kelly and Simpson's work settled the  
> > matter. It didn't then, and has not to this date.  
> >  
> > Most recently, the following questioned Kelly/Simpson's  
allegation  
> of  
> > a "cap wig" for the Hetepheres II representation as follows:  
> >

> > Braasch, Dieter. 1997. \_Pharaonen und Sumerer - Megalithiker aus  
> dem  
> > Norden. Hinweise aus Biologie und Technik zum Ursprung frher  
> > Hochkulturen\_. Tbingen: Grabert-Verlag.>  
> >  
> >  
> > Translation of pertinent [\_ \_] area:  
> >  
> > "...The biology gives a hint on the puzzling origin-country.  
> > Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
is  
> > represented in her grave with blond hair and light eyes. Since  
> blonde  
> > hair can only originate as genetic characteristic in the north  
> > (lacking UV-radiation), there must have been a connection between  
> the  
> > Pharaonen and a northern settlement-area."  
> >  
> >  
> >  
> >  
> >  
> > -----  
--  
> -----  
> >  
> >  
> > \*\*Ms.Griffis-Greenberg,  
> >  
> > Your post is amazing! You are attempting to insult my (and the  
> other list member's) intelligence. You are using a bait-and-switch  
> tactic to completely \*fabricate\* a "discussion/debate" that NEVER  
> took place.  
>  
>  
>  
> Prof. Ampim:  
>  
> Please read the summary again:  
>  
> "...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
> is \_represented in her grave with blond hair and light eyes\_. Since  
> blonde hair can only originate as genetic characteristic in the  
north  
> (lacking UV-radiation), there must have been a connection between  
the  
> Pharaonen and a northern settlement-area."

>  
> Braasch is referring to the same relief as we discussed. Thus,  
there  
> is still ongoing disagreement about the relief, as I noted, and  
> again, the matter is not settled as you seem to imply.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> University of Alabama at Birmingham  
> UAB Options/Special Studies  
>  
> <http://www.griffis-consulting.com>  
| 8215|2003-06-10 07:02:05|David VeLar-Gaskill|Re: Tomb of Ramses III (1200 BCE) - CASE  
CLOSED!|

Manu it wasn't enough. She has to go to the tomb herself and take the  
photos. You might have missed some information that proves that you  
are wrong.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>  
>  
> Griffis-Greenberg wrote:  
> <"The "Lepsius silence," as you call it, is yet another example  
where I  
> do not find Ampim's evidence convincing, and until I can verify  
it...">  
>  
>  
> Dear Ms. Griffis-Greenberg:  
> You disappeared and have been silent since my last post on this  
matter because you have NO answer to the objective and IRREFUTABLE  
first-hand photos that I provided. The evidence of the black skinned  
Egyptians with their name \_Rmt\_ in the Tomb of Ramses III is beyond  
all SANE rebuttal.  
>  
> The evidence speaks for itself whether \*you\* are convinced are  
not. No magician or illusion artist in the world can refute my  
photographic evidence because it is from the tomb itself!  
>  
> Also, your above statement indicates that although you seem to  
argue your erroneous positions with much passion, you have NEVER been  
to the Ramses III tomb to look at the "Table of Nations" scene first-  
hand. If you had observed the scene there would be nothing  
to "verify," you would already know what is depicted in the scene.  
This is basic reasoning. I suggest that you try to be more humble  
when discussing matters that you seem to know every little about.  
>



> I will say this again, that your total inability to produce a factual response is another example that second-hand speculation and illusion can never compete with the power of \*primary research\* methodology.

>

> Prof. Manu Ampim

>

>

> p.s. For new members, below is an excerpt of my earlier remarks to give you the background of this post.

> =====

>

> Excerpt Message #:7935

>

> Griffis-Greenberg made the following statement, one of several examples, which clearly shows that her position is completely without merit. She stated:

>

> <'The hieroglyphics in the scene here define the groups. The Egyptian is neither represented nor named in this scene.'>

>

>

> Griffis-Greenberg's statement is completely false. The photograph (fig. 3) below clearly shows both the black skinned Egyptian images AND the texts clearly giving their name as \_Rmt \_ (i.e. "the Kmtjw" or "the Egyptians").

>

> Figure 3

> The actual tomb images and texts clearly identify the Egyptians by name:

>

> [http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/4Rmt.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/4Rmt.jpg)

>

>

> This OBJECTIVE photographic evidence indicates that Griffis-Greenberg's second- and third-hand "research" approach is badly flawed. Nothing more really needs to be said because the original tomb photograph above completely dismisses her argument.

>

> MA

| 8216|2003-06-10 07:19:56|M. Washington|Image: man playing one-stringed bow?|

Attachments :

Stringed instruments arose from hunters plucking their single-stringed bow.

Does that appear to be the case to you in this picture? Is the string anchored somehow and is he plucking the string?

[http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11\\_Sahara-Tassili-Man-Playing-One-Stringed-Instrument.jpg](http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11_Sahara-Tassili-Man-Playing-One-Stringed-Instrument.jpg)

Jean-Dominique Lajoux, The rock paintings of Tassili, (World Pub. Co., Cleveland, 1963), p. 170.

Marc Washington

| 8217|2003-06-10 07:24:01|neseret|Re: Relief Painting from the Tomb of Meresankh III|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

I wrote:

> Please read the summary again:

>

> "...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
> is \_represented in her grave with blond hair and light eyes\_. Since  
> blonde hair can only originate as genetic characteristic in the  
north (lacking UV-radiation), there must have been a connection  
between the Pharaonen and a northern settlement-area."

>

> Braasch is referring to the same relief as we discussed. Thus,  
there is still ongoing disagreement about the relief, as I noted, and  
> again, the matter is not settled as you seem to imply.

>

> Katherine Griffis-Greenberg, MA (Lon)

>

> =====

>

> Ms. Griffis-Greenberg,

>

> I asked you to show that there are any \*competent\* and contemporary  
professionals who still argue that Hetepheres II is shown  
with "blonde hair." Your response is to include a strange and  
erroneous passing statement by Dieter Braasch, \_Pharaonen und  
Sumerer\_1997.

>

>>

> False Statement One: Braasch is confused and falsely states that Hetepheres II is shown in her "grave" (tomb). This statement is completely FALSE. The relief is \*not\* in her "grave," rather it is in the tomb of her daughter Meresankh III.

\*\*\* Pardon me, but it is YOU who is mistaken here: The tomb of Meresankh III was originally prepared FOR Hetepheres III, and used by her daughter. This is known from the inscriptions in the tomb and upon the sarcophagus. This is confirmed in Kelly/Simpson 1974: 7.

As for your other statements about Braasch's "incompetence," I suggest you take it up with Braasch himself. Dr. Braasch is a biologist, and from what I can tell on the various online references, a fairly accomplished and published one.

Note that I gave you \_his own statements verbatim\_ (that is, he wrote them himself in the summary I gave), so it would seem you have to argue with him as to what he said, and not with myself. You are certainly free to do so.

My point was, and continues to be, is there remains controversy and disagreement over the meaning of the Hetepheres II representation in G7530-7540. Many people hold it is a cap crown (and there is reason to argue for such, I note), but there are others who argue for representation of hair.

So the matter is not as "closed" as you imply.

Reference:

Dunham, D. and W. K. Simpson 1974. \_The Mastaba of Queen Meresankh III. G7530-7540\_. Giza Mastabas. Vol. I. W. K. Simpson. Boston: Museum of Fine Arts.

Katherine Griffis-Greenberg, MA (Lon)

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UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8218|2003-06-10 07:40:09|cristofori whitakara|african martial arts|  
*Article 2 - The Origin of Karate*

*The following is from the forthcoming book from CFW Enterprises, "**BKF Kenpo - History and Advanced Strategic Principles**" by Grandmasters Steve Muhammad and Donnie Williams, with a foreword by Nijel Binns.*

## Chapter 1

### The History and Evolution of BKF Kenpo

*Knowledge is the foundation upon which all strategic principles are built.  
Therefore, Advanced Strategic Principle No. 1 is...  
"You must study."*

#### THE ORIGIN OF KARATE

"Masutatsu Oyama (1923-1994) was the acclaimed Kyokushinkai founder and martial arts Grandmaster who was born in South Korean. He began studying Shoto-Kan with Giko Funakoshi, the second son of Master Gichin Funakoshi, who introduced Karate to Japan and Okinawa. He also studied Goju-ryu from Mr. Neichu So. Mas, as he was called, was well known for his incredible feats of strength, and endurance. His acclaim reached near mythic proportions when, in order to demonstrate the true power and effectiveness of Karate, he fought and killed bulls with his bare hands. Mas, who was referred to as "The Godhand", worked tirelessly to spread the philosophy of Karate throughout Asia, and the world.

In 1958 Mas Oyama published his first book, "What is Karate", the same year the American civil rights leader Dr. Martin Luther King, Jr., published his first book, "Stride Toward Freedom: The Montgomery Story". Seeing these two events together, during this era, any reference to Africa as the birthplace of the martial arts would not have prompted research or study. Regardless of this, Mas Oyama did write that, **"The oldest records we have concerns unarmed combat on hieroglyphics from the Egyptian pyramids..."**. Mas Oyama mentions the location as "Bein" Hasan. From his brief references it would appear that somewhere, at some time, these findings were the subject of detailed study, even though some information related by Oyama was inaccurate (the paintings exist in rock tombs instead of Egyptian pyramids). ...

In addition to his writing about Africa as the birthplace of the martial arts, which was a bold step at that time, Mas Oyama is photographed in a stance that links his martial art to Africa. These pictures are found in the introductory

pages of both "What is Karate?", and the reprinted follow-up book, "This is Karate". Mas Oyama is standing in a salutary and spiritual stance that was well known throughout ancient Egypt, or "Kemet" which is the correct term for that place called Egypt. In Oyama's stance, the left foot is forward and both hands are raised, with the palms facing out. Some people believe that this stance means, "I have no weapons". However, in the tradition of ancient Kemet, the left foot going forward was symbolic of truthfulness and the intent of the heart (which is on the left side of the body) to go forward with righteousness and stamp out evil. It is interesting to note that western military cadence, emphasizes "left-right-left" in their drills. The left foot also symbolizes the left side of the brain which brings to the pineal gland, the creative impulse. The hands are raised in the symbol of the Kemetic medu neter "[ka](#)". In other African cultures, the hands are an extension of the heart. They are influenced by the quality of the heart. In showing our hands, we show our heart. These are the African traditions and meaning of this stance."

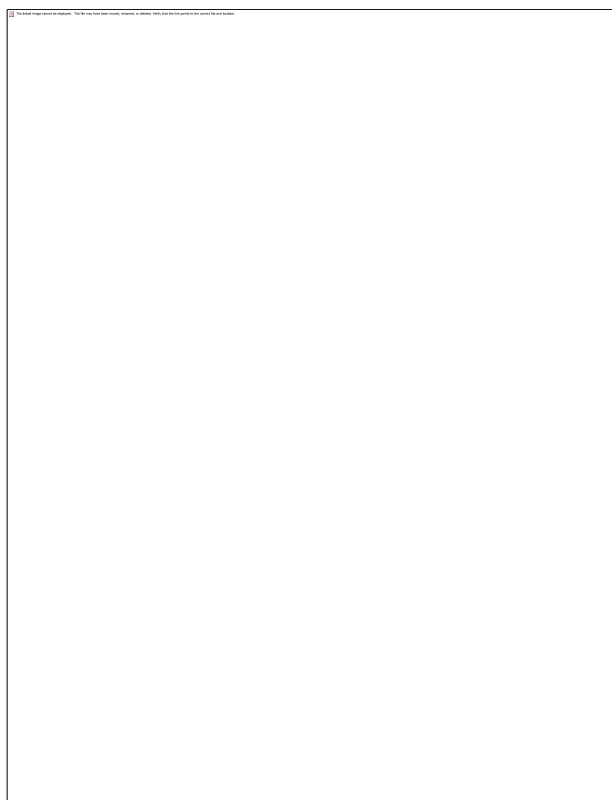


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The following were excerpts from the forthcoming book from  
CFW Enterprises titled  
"BKF Kenpo - History and Advanced Strategic Principles"  
coming October 2002.

**Nuba Wrestling? - The Original Art**  
**Nuba Archives**  
**e-mail: [NUBA@NIJART.COM](mailto:NUBA@NIJART.COM)**

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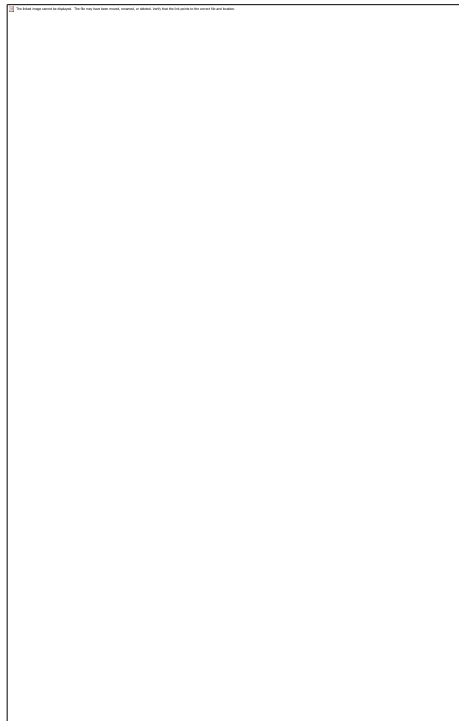
Free [online calendar](#) with sync to Outlook(TM).

| 8219|2003-06-10 07:41:09|cristofori whitakara|african martial arts|

## **PRINCE AMENEMHAT**

**12TH DYNASTY DURING THE REIGN OF KING USERTSEN I**

**by Nijel BPG**

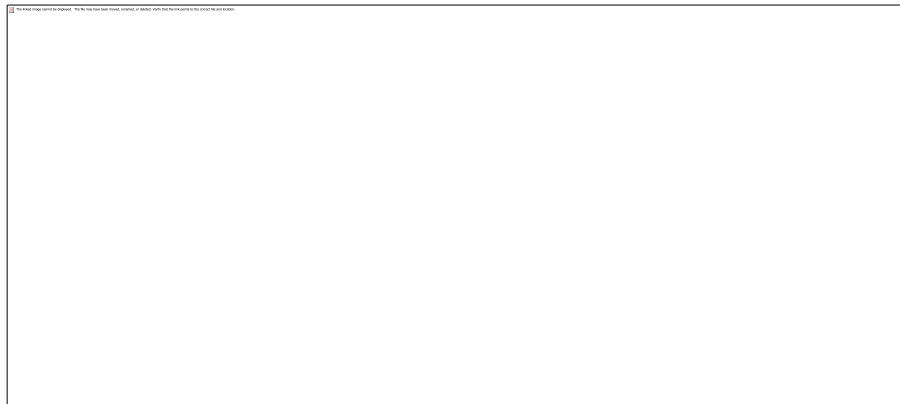


**Prince Amenemhat**

Amenemhat, also known as Ameni or Ameny, is a name that means "**Amen is**

**Supreme**". Amenemhat was the Prince and governor of Mahez, and a high official in the Court of King Usertsen I. He was known as the Great Chief of Mahez.

Amenemhat ruled for 25 years from the time of Usertsen I into the reign of King Amenemhat II (King Amenemhat's grandfather, King Amenemhat I of the 12th Dynasty was the author of the famous "Testament of Amenemhat" that can be found in the Milligan Papyrus and the Papyrus Sallier II. It is the world's first statement about the duty of a king. It is a document that clearly defines royal obligations based upon the needs of the people. Amenemhat I made a point of stating that a ruler must be willing to endure personal sacrifices and loneliness).



**Amenimhat's tomb illustrations (click on color figure above)**

Regarding his parentage, inscriptions about his mother indicates that her name was Henu. She was of noble descent, being the daughter of a prince. She was called "Lady of the house". Henu was also the name of the wife of Khety, the Governor of Mahez who proceeded Amenemhat. The name of the father of Amenemhat has been removed, but his titles indicates that he was also a prince and Chief captain of the host Mahez. Amenemhat's wife was Hotept who was the daughter of a Prince. Her title was "Priestess of Hathor, Lady of Neferus, and Mistress of the two lands". She was also known as "Priestess of Pacht, Lady of the Valley, true royal acquaintance, and Lady of the house". They had one son named Khanemhotep. His title was "Chief lector, Sahw of the King of Lower Egypt, confidential friend of the King, true royal acquaintance in the south, and Captain of the host".

In Prince Amenemhat's autobiographical writings that appear in his tomb he says of his character and conduct as a ruler that: "I was a possessor of favor, abounding in love, a ruler beloved of his city. Moreover, I passed years as governor in the Mahez province, so that all the works of the King's house came into my hands. Behold, the superintendants of the gangers of the domains of the herdsman of the Mahez province gave me 3,000 bulls of their draught stock; I was p\raised for it in the King's house. At each annual occasion of stock-taking, I rendered all their produce to the palace: there

were no arrears to me in any of his offices. I worked the Mahez province to its boundaries, in numerous visits. I have never violated a poor man's daughter, or oppressed a widow. I have never beat a farmer, nor drive off a herdsman. There was not a foreman of five men whom I took even one away from his work. There was not a poor person around me, or a hungry man in my time. When there came years of famine, I arose, ploughed all the fields of the Mahez province from the northern boundaries to the southern boundaries. I enabled all of the inhabitants to live, providing provisions so that not one man went hungry. I provided for the widow as if she had a husband. I did not discriminate between the young and the old. I gave equally to both. After the great inundations of the Nile took place, producing wheat and barley, and all things in abundance, I did not exact the arrears of the farm".

Amenemhat showed that he understood and followed the laws of Maat when he said "I spoke words of truth". He also said he was "free from planning evil", and "clear of speaking lies".

Amenemhat was patient, beloved not only by his people but also by the officials and nobles of the palace. He admitted everyone in to see him, and assisted the passing travelers. He encouraged the timid man, but as a judge, was unbiased. By speaking truth when he judged between two disputants, he gained reverence among his people. As a courtier of judgement and tact, he said he "knew the place of his foot in the house of the King". He was careful in his goings and comings among his equals and "patient in the presence of nobles".

Amenemhat was celebrated for his ability in "understanding how to get things done". He was often appealed to in times of difficulty and always praised for being able to "find order in the midst of chaos". Amenemhat is described as "a master in the art of causing writing to speak", meaning that he was very good at interpreting the written word. He was a great hunter, and "superintendent of the pools of sport".

Amenemhat recorded three expeditions in which he played an important role. One was an expedition to Ethiopia when he accompanied the King as "Chief Captain of the host of the Mahez province". He was representing his father in this expedition. He records his victory in Ethiopia and reports that there was not a man lost among his soldiers.

The second expedition was undertaken to obtain gold for the King. Amenemhat took an army of 400 men, and was accompanied by the King's eldest son named Ameny, who later became Amenemhat II. He returned with all his men intact and was praised by the King and his son for a successful voyage.



The third and last expedition mentioned was to the city of Coptos a few miles to the north of Thebes. He took 600 men with him and returned with his army safe and sound.

Amenemhat ruled for 25 years during the reign of King Usertsen I, and made his transition in the first year of the reign of King Amenemhat II.

**Nuba Wrestling? - The Original Art**  
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| 8220|2003-06-10 07:41:13|David VeLar-Gaskill|Re: Relief Painting from the Tomb of Meresankh III|

MANU, who else besides Braach the lone ranger is arguing for that to be actual hair?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> I wrote:

> > Please read the summary again:

> >

> > "...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)

> > is \_represented in her grave with blond hair and light eyes\_.  
Since

> > blonde hair can only originate as genetic characteristic in the  
> north (lacking UV-radiation), there must have been a connection  
> between the Pharaonen and a northern settlement-area."

> >

> > Braasch is referring to the same relief as we discussed. Thus,  
> there is still ongoing disagreement about the relief, as I noted,  
and

> > again, the matter is not settled as you seem to imply.

> >

> > Katherine Griffis-Greenberg, MA (Lon)

> >

> > =====

> >

> > Ms. Griffis-Greenberg,

> >

> > I asked you to show that there are any \*competent\* and

contemporary

- > professionals who still argue that Hetepheres II is shown
- > with "blonde hair." Your response is to include a strange and
- > erroneous passing statement by Dieter Braasch, \_Pharaonen und
- > Sumerer\_ 1997.
- >
- >
- >>>
- >> False Statement One: Braasch is confused and falsely states that
- > Hetepheres II is shown in her "grave" (tomb). This statement is
- > completely FALSE. The relief is \*not\* in her "grave," rather it is
- > in the tomb of her daughter Meresankh III.
- >
- > \*\*\* Pardon me, but it is YOU who is mistaken here: The tomb of
- > Meresankh III was originally prepared FOR Hetepheres III, and used
- by
- > her daughter. This is known from the inscriptions in the tomb and
- > upon the sarcophagus. This is confirmed in Kelly/Simpson 1974: 7.
- >
- > As for your other statements about Braasch's "incompetence," I
- > suggest you take it up with Braasch himself. Dr. Braasch is a
- > biologist, and from what I can tell on the various online
- references,
- > a fairly accomplished and published one.
- >
- > Note that I gave you \_his own statements verbatim\_ (that is, he
- wrote
- > them himself in the summary I gave), so it would seem you have to
- > argue with him as to what he said, and not with myself. You are
- > certainly free to do so.
- >
- > My point was, and continues to be, is there remains controversy and
- > disagreement over the meaning of the Hetepheres II representation
- in
- > G7530-7540. Many people hold it is a cap crown (and there is
- reason
- > to argue for such, I note), but there are others who argue for
- > representation of hair.
- >
- > So the matter is not as "closed" as you imply.
- >
- > Reference:
- >
- > Dunham, D. and W. K. Simpson 1974. \_The Mastaba of Queen Meresankh
- > III. G7530-7540\_. Giza Mastabas. Vol. I. W. K. Simpson. Boston:
- > Museum of Fine Arts.
- >

> Katherine Griffis-Greenberg, MA (Lon)

>

> University of Alabama at Birmingham

> UAB Options/Special Studies

>

> <http://www.griffis-consulting.com>

| 8221|2003-06-10 07:48:03|cristofori whitakara|Heru's Weapons|

Horus Egyptian Falcon Knife

Close Window After Viewing

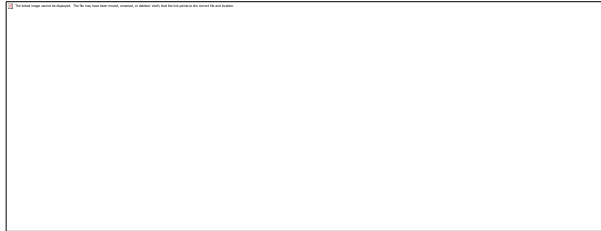


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| 8222|2003-06-10 07:50:07|cristofori whitakara|more weapons|



## **Egyptian Daggers**

---

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| 8223|2003-06-10 07:50:48|David VeLar-Gaskill|Re: Katherine - 05/23/1998  
soc.culture.egyptian (impotence in Arab |

The chances of me giving you what you want, are about the same as the chances of you doing what I ask. Acknowledge that the Lepsius representations are correct and match the tomb. Acknowledge that the people of Egypt are represented in the same manner as the Nubians. You typed much more text on trying to "get Osirica" than you have in actually dealing with Egyptology.

Speculation of what else might or might not be in that tomb does not constitute anything. For each resistant post towards Manu's photos of that tomb, you are showing a lack of professionalism and immaturity. I have not heard you admit "I made a mistake, Lepsius correctly matched the drawings with the tomb."

You want me to NOT know the difference between disagreement and endless excuses. I know the difference between compelling information and speculation. YOU keep asking for hard evidence from us. Well where is YOUR hard evidence. Keep in mind, I don't make the mistake of calling myself an accredited scholar and then coming in here sounding INCredible like you do. Who else in here thinks those images on the tomb of the Egyptian are not of the Egyptian?

If you are so unconvinced, you better catch a flight to Egypt and on the double. because as bad as my position is in regards to your temper tantrum... yours is magnitudes worse.

You have become the token Eurocentricist here.

So I am demanding a full acknowledgement sans excuses sans speculations of Manu's work and of its validity in showing that the Egyptian is represented as the same as the Nubian.

I am demanding a full acknowledgement sans excuses sans speculations that Lepsius got it right.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > Katherine, message #

> >

> > Subject: Re: IMPOTENCE IN ARAB MALES

> > From: grifcon@u...(Katherine Griffis)

> > Date: 1996/04/25

> > Message-ID:

> > Newsgroups: soc.culture.egyptian

> >

> > Although I first read it in 1999, the message was on  
> sci.archaeology 05/23/1998.

>

> I see you do not even \_bother\_ to cite what was said, so if you  
would

> like to rethink this, I suggest you should. For I never said  
> anything except \_against\_ a post in this thread line.

>

> According to archives in MY possession and everything which is on  
> Deja/Google, you need to look at this post:

>

> From: UQRC19A@p... (Marianne Luban)

> Subject: IMPOTENCE IN ARAB MALES

> Date: 1996/04/24

> Message-ID: #1/1

> distribution: world

> organization: Prodigy Services Company 1-800-PRODIGY

> newsgroups: soc.culture.egyptian

>

> There you will find the sort of phrases for which you quote ME as  
> saying, to wit:

>

> "... than the one who has to drop a bomb on innocent people (along  
> with some not-so-innocent ones). A little over fifty years ago,  
no

> Jew could have conceived of himself doing such a thing!"

>

> My comment to this statement was, based upon Luban's comments at  
the

> time, was I saw the post as a "whole lotta crap." You can easily  
> follow this thread line on Deja/Google, had you bothered to check  
> their archives search engine [See advanced  
> search].  
>  
> Ms. Luban actually started this thread line, which \_was\_ insulting  
to  
> Arabs (and not only in my opinion). I opposed her comments on the  
> thread and made that known. End of story.  
>  
> Your so-called 5/23/98 post is again from Ms. Luban, using one of  
her  
> various pseudonyms. To wit:  
>  
> From: nubkhas@a... (Nubkhas)  
> Subject: Re: Doug the Weasel Wides Again (was "Re: Who Was the  
Exodus  
> Pharaoh?")  
> Date: 1998/05/23  
> Message-ID:  
> References:  
> X-Admin: news@a...  
> Organization: AOL <http://www.aol.com>  
> Newsgroups: sci.archaeology  
>  
> Within that post, she herself notes that she is quoting herself as  
to  
> the above quoted materials, and that I opposed her comments. It  
> doesn't take a brilliant person to see this: she states this  
> \_herself\_ in the very post YOU cite.  
>  
> FWIW, these were my full comments to the "IMPOTENCE IN ARAB MALES"  
> post by Luban:  
>  
> Subject: Re: IMPOTENCE IN ARAB MALES  
> From: grifcon@u...(Katherine Griffis)  
> Date: 1996/04/25  
> Message-ID:  
> Newsgroups: soc.culture.egyptian  
>  
> On Apr 24, 1996 16:44:21 in article  
> MALES>, 'The Hab  
> ' wrote:  
>  
> >UQRC19A@p... (Marianne Luban) wrote:  
>

> (A WHOLE LOTTA CRAP FROM WHAT I SEE)  
>  
> OK: Ihab: ignore the previous message about \*what\* bothered you from  
> Marianne....I see why you're upset with her (the post just came  
> down....)  
>  
> What a fireball!! And about NOTHING!!  
>  
> Katherine  
> ----  
>  
> =====  
> It is VERY clear from reading my post I was responding to Ms.  
Luban's  
> comments (I cite her message ID in my response), and that I did NOT  
> say anything against Arab males. Is this clear enough?  
>  
> Now, I expect a full apology here for stating that I indeed said  
> anything of the sort which was insulting to Arabs.  
>  
> In my \_original comments\_ to this thread comment, there was NO  
> inclusion of Luban's original statements; ergo, your 1998 comment  
> comes from Ms. Luan's rehash of her OWN comments.  
>  
>> So the point is, if you didn't make THAT  
>> remark, then I can say "I'm sorry to you and the whole Ta-Seti  
>> newsgroup for mistaking a message that was sent with your name  
and  
>> header and signature on it." But Katherine, I don't find an urge  
> to lie or distort the truth concerning you. EVERYBODY knows we all  
go  
>> through archives and look up posts to verify information. So  
what's  
>> the point.  
>  
> Then why did you not bother to do the proper research before  
accusing  
> me of something as serious as you have? You certainly are not  
helping  
> yourself as being a credible person when you make such glaring  
errors  
> which are easily checked out via Deja archives. To find the  
> \_original\_ post took me only 5 minutes: to cross reference that  
with  
> your referenced 1998 post took me only 3 minutes more. I would  
> normally assume that someone who claims to be in such command of



the

> facts and uses of Internet could not have done something similar.

>

> Again, I am demanding a full apology on this one.

>

> > It is because you aren't mentioning the three other examples I

> gave, which means that you cannot deny those examples. So you are

> focusing through reiteration on the post about the Jews/Arabs.

>

> No, quite the contrary: I said for you to post ALL Usenet posts  
which

> you claim I have written on the topics you claim I have written

> about. I particularly honed in on the ONLY post in which \_you\_  
gave

> a direct quote, and the ones in which you said I made a post which

> insulted Arabs. I expect you to post any and all posts in which  
you

> claim I made the following comments, according to you:

>

> From, your Ta\_Seti post of June 8, 2003:

>

> > And Katherine, I came in around the time you were saying silly

> things like "a little over 50 years ago no jew would ever conceive  
of

> > dropping bombs on innocent people." Nope no Stern gangs, Haganah,

> > Irgun Leumi, no D'Israelis, no JDL, no assassinations of people

> like Count Bernadotte of Sweden....I could go on and on about

> things that must have never happened a little over 50 years ago...

> but I better stop... This is an ad\_hominem attack... you are  
telling

> the truth, and I am just making these things up. <

>

> and

>

> > Yeah you were making ad hominem

> > attacks on arabs. I know I didn't reply to you, but I know we  
were

> > posting in the same newsgroup.<

>

> Now, we have obviously dispensed with the latter part of you

> comments, so you have yet to produce evidence of the former

> statements, some of which DOES refer back to the same Luban post

> which you are attributing to \_me\_. Again, produce the posts in the

> first example, or apologise publicly here to the List membership  
and

> myself that what you have said is incorrect, and that you are

> misattributing these statements to myself.  
>  
>> It's classic. You silently say nothing on one point that you don't  
>> like to admit to, while shouting repeatedly on something else you  
> are able to deny.<  
>  
> Excuse me: but you have yet to show \*any\* definitive proof of what  
> you have said here on the posts you attribute to me: you misquote a  
> header (without the full message, I might add), and anyone who can  
> check Deja/Google can see that I did \_not\_ say what you said I  
said.  
> Again, either you have misconstrued what was said when it was said  
by  
> another, OR you are simply being malicious.  
>  
> I stand by my statements, and will say so when I have said them.  
>  
>> Now everyone forgot that during our first direct discourses, I  
> never attacked you personally. It's a method of deception  
Katherine.<  
>  
> Yours, possibly, but not mine. I have never made the statements  
you  
> attributed to me on June 8, 2003, and I again challenge you to show  
> the \_full posts\_ which say otherwise. If you cannot produce them,  
> then which one of us is guilty of deception?  
>  
>> But here is the thing. You are really trying too hard to discredit  
> me and you cannot. You accused me of posting ad\_hominem attacks on  
> you where I have shown you that during these posts from  
> soc.culture.egyptian to Ta-Seti<  
>  
> I assume you are speaking about posts which you posted here on this  
> List in your favour from SCE, and not my responses: that is, from  
all  
> accounts, selective editing on your part (which some might call  
> deception as well).  
>  
> Again, you are certainly entitled to your opinions, but quite  
> frankly, if they are the posts which I am recalling as yours (when  
> you posted under another name, perhaps), I certainly gave evidence  
of  
> WHY your statements were not credible from a scholarly viewpoint,  
to  
> be sure.

>  
> However, these are NOT the Usenet posts in question. It appears  
that  
> you may be indulging in some misdirection since you cannot produce  
> the Usenet posts which you claim I made the above quotes you  
> attribute to me. Again, some might call that a form of deception as  
> well.  
>  
>> What is bankrupt is you going through all those lengths to find  
me  
>> guilty of falsely accusing you (of defamation of character, etc)  
>> while at the same time, you have already crossed that line with  
me  
> by accusing me of posting "ad\_hominem" personal attacks on  
you. ...  
> I will admit, I do not respect you on a professional level and that  
> is because I find your methods of research in these topics very  
> biased and misleading. I stopped taking you seriously when you  
would  
> post bibliographies and then "be silent" on the same thread after  
> evidence was presented that proved you were wrong.<  
>  
> I find you have disagreements with what I say in respect to ancient  
> Egypt, which is your prerogative. Fine by me: you can read the  
> information I had cited, or not. I know why it forms my view on the  
> issue, as I obviously cited the material, which contains all  
evidence  
> for the objective arguments of that stance.  
>  
> However, when you, or others on this List, give back merely their  
> often emotional, and usually very subjective, viewpoint on the  
topic,  
> without objective research, verified citations, or so on, it's  
really  
> not up to me to make comments about stances which are not  
objectively  
> arrived. You call it "silence" in the face of irrefutable 'proof,'  
> while I call it merely \_your opinion\_. It's doubtful we can have  
any  
> meaningful discussion as long as the situation is contested with  
> subjective viewpoints are not objectively researched and/or  
presented.  
>  
> In any statements I have made on a subject, I cite the accepted  
> position and the evidence for it (which is one reason why I give  
the

> bibliographic information which leads me to my conclusions, BTW).  
 > Anyone on this list is also free to do the same (and I know a few  
 > members who do, for which I am always grateful).  
 >  
 > However, unless I see new information which contradicts the  
 accepted  
 > stance \_definitively\_, then all I can say there is a disagreement  
 on  
 > the subject, and much of that disagreement is not objectively (or  
 > verifiably) presented. However, neither I nor any Egyptological  
 > scholar has to capitulate to subjective information which has not  
 > passed scholastic review and muster.  
 >  
 > Further, I don't have to 'go to lengths' to prove any \_ad hominem\_  
 > attacks you have started. In the most recent situation, you have  
 > begun quite a number of threads attacking myself and/or my  
 > credentials, when I have not addressed you, any of your  
 contentions,  
 > nor been involved in any thread which preceptated your statements  
 > about me. Now, that constitutes \_ad hominem\_ attacks. You  
 compound  
 > the situation by using 'straw man'\* arguments (by putting words in  
 my  
 > mouth which I had not said, or put in a false context in which I  
 had  
 > not stated (such as your "semites" comment in Message 8041)), and  
 in  
 > this most recent instance, there were specific comments by Alex  
 which  
 > were, in fact, \_ad hominem\_ personal attacks.  
 >  
 > \* On the "straw man" argument, see  
 >  
 > <<http://www.intrepidsoftware.com/fallacy/straw.htm>>  
 >  
 > > There are many more offensive comments that I have come across  
 from  
 > > you, but for the sake of Ta-Seti, I won't post them. I can't.<  
 >  
 > You may find posts which offend you because you may disagree with  
 me  
 > and or the position I take (which is fine, BTW), but I have, to my  
 > knowledge, never been offensive - or at least have never meant to  
 > be. Since you have thoroughly misquoted/misattributed comments to  
 > me, as shown above, I cannot say I would be all that interested in  
 > seeing any further such comments, if you cannot do research on my

> wrongs better than that.  
>  
> In short, Osirica, you have to learn there is a difference in  
> disagreeing with someone based only upon their work, and quite  
another  
> thing in denigrating/belittling them - such as the broad use of  
> sarcasm, which you have used most abundantly recently, on either a  
> personal or professional basis, simply because you don't agree with  
> them. The former is the mature way to handle disagreement - the  
> latter, the more immature way to deal with the situation.  
>  
> A more mature way to handle such disagreement is to say, "You have  
> said what you have said, but I don't agree with you, and here's  
> why..." and then cite some hard evidence is always part of good  
> debate and objective discourse. I can't think of a single scholar,  
> much less than myself, who wouldn't be open to such discussions.  
>  
> But making sarcastic remarks about your colleague's viewpoint,  
> denigrating that person on either a personal or professional level  
> (and not on their work), and/or making broad or misleading  
statements  
> about what they have said, when you cannot show they in fact said  
> exactly what you state they have said, garners you the respect of  
no  
> one.  
>  
>> So you want your apology, that's fine. Just go through the  
message,  
>> tell me that the message was not from you and that it was  
> incorrectly attributed to you. I can admit when I make mistakes. To  
> this day I have not seen that kind of maturity from you.<  
>  
> Then you have not read the archives of even this Forum correctly: I  
> have admitted errors before here and elsewhere, so once again, you  
> make an argument for which there is no justification.  
>  
> Again, recall that differences of professional opinion and  
> maintaining one's position is not "being wrong" - it's part of the  
> healthy debate system which occurs in professional academia. Most  
of  
> us in this field have not come to our stances without some thought  
as  
> to why we take the positions we do: we have studied the topic, read  
> the reports, looked into the artifact and primary evidence, and  
come  
> to the conclusions these sources take us.

>  
> It might benefit, before attacking either myself or others in  
> academia with whom you disagree, that you use the same methods we  
> have. If you continue to disagree with the conclusions, fine, but  
> know that for YOUR viewpoint to be accepted by all, you will have  
to  
> have solid and verifiable evidence to the contrary, and not those  
> based merely on how you subjectively view the issue.  
>  
> Now, please cite the Usenet posts [with full dates, headers and  
> message] which you claim are mine, or post that public apology.  
>  
> Know that in the future, I will comply with Mr. Manansala's  
agreement  
> that I not comment to \*any\* of your posts, and I will thank you to  
> kindly do the same with mine, unless you have a specific objective  
> argument to make, which does not include denigrating sarcasm and  
> misleading statements being attributed to me.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> University of Alabama at Birmingham  
> UAB Options/Special Studies  
>  
> <http://www.griffis-consulting.com>  
| 8224|2003-06-10 07:55:00|Freddie Thompson|Re: Relief Painting from the Tomb of Meresankh  
III|

Someone wrote:

"Prof. Ampim:

Please read the summary again:

"...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
is \_represented in her grave with blond hair and light eyes\_. Since  
blonde hair can only originate as genetic characteristic in the north  
(lacking UV-radiation), there must have been a connection between the  
Pharaonen and a northern settlement-area."

Braasch is referring to the same relief as we discussed. Thus, there  
is still ongoing disagreement about the relief, as I noted, and  
again, the matter is not settled as you seem to imply.

Katherine Griffis-Greenberg, MA (Lon)"

My observation:

How in the world can anyone at all determine what color Hetepherese's eyes were by looking at  
the artifact itself when it is CLEAR that all of the original colors are completely gone??? I have  
three words for anyone who would entertain the belief that Hetepherese was originally

represented with blonde hair and light eyes on the said wall relief: ?Obsessive Compulsive Presumptionitis.?

Dear Professor Manu Ampim,

Since it is clear to me that your research has proven reliable and objective, I will seek your expertise regarding what I deem to be a clear discrepancy with some artifacts I have recently come across.

I will post my observations on the message board first, addressed to you, and then I will e-mail you the JPEG images of the artifacts in question. I kept them as large files so that the detail would not blur. I think you might find it interesting ? even if I'm wrong in my suspicion.

Freddie

**Manu Ampim** wrote:

Prof. Ampim:

Please read the summary again:

"...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.) is \_represented in her grave with blond hair and light eyes\_. Since blonde hair can only originate as genetic characteristic in the north (lacking UV-radiation), there must have been a connection between the Pharaonen and a northern settlement-area."

Braasch is referring to the same relief as we discussed. Thus, there is still ongoing disagreement about the relief, as I noted, and again, the matter is not settled as you seem to imply.

Katherine Griffis-Greenberg, MA (Lon)

=====

Ms. Griffis-Greenberg,

I asked you to show that there are any *\*competent\** and contemporary professionals whostill argue that Hetepheres II is shown with "blonde hair." Your response is to include astrange and erroneous passing statement by Dieter Braasch, \_Pharaonen und Sumerer\_1997.

Let's assume that Braasch is referring to the "same relief," (which I doubt)then if this is the case he is \_completely\_ ignorant of the relief in question. In this short quote you provided he makes a couple of sillykindergarten errors.

**See: Queen Hetepheres II - Close Up**

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)

**False Statement One:** Braasch is confused and falsely states that Hetepheres II is shown in her "grave" (tomb). This statement iscompletely FALSE. The relief is *\*not\** in her "grave," rather it is in the tomb of her daughter Meresankh III.

**False Statement Two:** Braasch also invents bogus "evidence" and falsely states that Heteperes II has "light eyes." The eye color on the relief has COMPLETELY VANISHED, and thus is it \*impossible\* to know that the original eye color was! In fact, her eyes were probably \*black\* like all the other relief images.

**False Statement Three:** Braasch compounds his errors and falsely states that she has "blond hair."

Braasch's several fallacious statements hardly constitute a competent argument. He is grossly misinformed about the basic facts of the reliefs and is obviously a terrible source to rely on. You will have to do better than this. Even \_you\_ would have to agree with false statements One and Two (even if you don't, every other reasonable person can see this).

Unfortunately, your source is completely unreliable and you have still NOT provided a \*competent\* and credible argument by a contemporary professional who still follows illusionary fantasies of "blonde hair" from the early 20th century, which have been long abandoned by scholarly consensus a quarter century ago.

I look forward to your post by a \*competent\* professional who develops an argument for "blonde hair."

Advancing the work,  
Prof. Manu Ampim

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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---

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Free [online calendar](#) with sync to Outlook(TM).

| 8226|2003-06-10 08:19:05|David VeLar-Gaskill|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

That's exactly what I had to do. The advanced search showed what I had missed in 1999. The original text is not indented in relation to your reply. Your signature is at the bottom, and it was a mistake on my part because I thought you wrote everything. except the small part at the bottom after your signature.

See Katherine, you want to do the very thing that you cannot in your higher position do. You have insulted Manu and we all saw it> I tell you what. I can be the sacrificial lamb as far as you go. It does not matter because the information that Manu has shown is lock solid.

YOU said:

"Lepsius' drawing is flawed (he and/or his artist misidentified the names groups in the scene), but was based upon the Seti I tomb scene of the "four races of man" motif, as depicted in the Fifth Hour of



the Book of Gates. The scene is still extant in this tomb (though now damaged), and as of 1921, over 80% of the representation was able to be seen. As was the case in both the Seti I and Ramses III tombs, a minimum of two up to four of each "race" was depicted as approaching the judgment of Osiris. In all cases, these "races" are distinguished primarily by clothing and hair styles, and distinctly labeled in hieroglyphs."

Will you please refer me to the part where you say "I was wrong, Lepsius's drawing was not flawed in that he correctly based the images entirely on the correct tomb. I had not gone and double checked the information. I took only the part I saw, and misrepresented the rest to fit what I thought and wanted it to be. As an educator, I realize that I must reserve myself of making those kind of assumptions. In light of how I have reserved judgement on Manus first hand photographs, I can understand how contradictory it would be for me to draw conclusions on Lepsius, conclusions that are obviously incorrect."

"What YOU do not seem to understand is that /rmT/ alone does not mean more than 'people' as a collective term, and while it \_can\_ refer to the Egyptians \_on a colloquial basis\_, /rmT/ is also the phrase used to designate people other than Egyptians as well. Thus, the content of the entire phrase is everything."

Which leaves one to wonder... if the /rmT/ (oh please forgive my ignorance on the details of this matter) refers to people. It can either refer to "Nubian people" or "Egyptian people" or "all people". There are no other choices.

"Perhaps, but then, I prefer to do my own research, and until I can verify it to my \_own\_ satisfaction, I am not obligated to capitulate to YOUR interpretation of the scene. Period."

When you say "my own research" are you referring to firsthand research? I mean you aren't making this clear. So if that is the case, I would hope you no longer cite any more references by others. And in the future I would recommend that everyone else not accept your research until they have done their own research to verify your research to their satisfaction.

So I wonder... Katherine. Isn't it quite a coincidence that I mistook a quote in the same exact fumbling manner that you mistook a scene in the Egyptian tomb? I would not take the entire post that was made back in 1999 in its proper context because I didn't go back and look at the entire post thread. Much in the same manner you did not

go back to the original tomb and take the entire tomb in its proper context. What a coincidence that I took three quotes of yours correctly then I mistakenly attributed one of the four quotes to you incorrectly... much like you have been mistaking that one (of the four) drawings by Lepsius incorrectly. Surely you and I both can say that we both made an honest mistake. ;) And it's pretty clear that we both could have really used the "advanced techniques" and gotten the correct information... but we didn't. Hey those things happen.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > Katherine, message #  
> >  
> > Subject: Re: IMPOTENCE IN ARAB MALES  
> > From: grifcon@u...(Katherine Griffis)  
> > Date: 1996/04/25  
> > Message-ID:  
> > Newsgroups: soc.culture.egyptian  
> >  
> > Although I first read it in 1999, the message was on  
> sci.archaeology 05/23/1998.  
>  
> I see you do not even \_bother\_ to cite what was said, so if you  
would  
> like to rethink this, I suggest you should. For I never said  
> anything except \_against\_ a post in this thread line.  
>  
> According to archives in MY possession and everything which is on  
> Deja/Google, you need to look at this post:  
>  
> From: UQRC19A@p... (Marianne Luban)  
> Subject: IMPOTENCE IN ARAB MALES  
> Date: 1996/04/24  
> Message-ID: #1/1  
> distribution: world  
> organization: Prodigy Services Company 1-800-PRODIGY  
> newsgroups: soc.culture.egyptian  
>  
> There you will find the sort of phrases for which you quote ME as  
> saying, to wit:  
>  
> "... than the one who has to drop a bomb on innocent people (along  
> with some not-so-innocent ones). A little over fifty years ago,  
no  
> Jew could have conceived of himself doing such a thing!"

>  
> My comment to this statement was, based upon Luban's comments at  
the  
> time, was I saw the post as a "whole lotta crap." You can easily  
> follow this thread line on Deja/Google, had you bothered to check  
> their archives search engine [See advanced  
> search].  
>  
> Ms. Luban actually started this thread line, which \_was\_ insulting  
to  
> Arabs (and not only in my opinion). I opposed her comments on the  
> thread and made that known. End of story.  
>  
> Your so-called 5/23/98 post is again from Ms. Luban, using one of  
her  
> various pseudonyms. To wit:  
>  
> From: nubkhas@a... (Nubkhas)  
> Subject: Re: Doug the Weasel Wides Again (was "Re: Who Was the  
Exodus  
> Pharaoh?")  
> Date: 1998/05/23  
> Message-ID:  
> References:  
> X-Admin: news@a...  
> Organization: AOL <http://www.aol.com>  
> Newsgroups: sci.archaeology  
>  
> Within that post, she herself notes that she is quoting herself as  
to  
> the above quoted materials, and that I opposed her comments. It  
> doesn't take a brilliant person to see this: she states this  
> \_herself\_ in the very post YOU cite.  
>  
> FWIW, these were my full comments to the "IMPOTENCE IN ARAB MALES"  
> post by Luban:  
>  
> Subject: Re: IMPOTENCE IN ARAB MALES  
> From: grifcon@u...(Katherine Griffis)  
> Date: 1996/04/25  
> Message-ID:  
> Newsgroups: soc.culture.egyptian  
>  
> On Apr 24, 1996 16:44:21 in article  
> MALES>, 'The Hab  
> ' wrote:

>  
> >UQRC19A@p... (Marianne Luban) wrote:  
>  
> (A WHOLE LOTTA CRAP FROM WHAT I SEE)  
>  
> OK: Ihab: ignore the previous message about \*what\* bothered you from  
> Marianne....I see why you're upset with her (the post just came  
> down....)  
>  
> What a fireball!! And about NOTHING!!  
>  
> Katherine  
> ----  
>  
> =====  
> It is VERY clear from reading my post I was responding to Ms.  
Luban's  
> comments (I cite her message ID in my response), and that I did NOT  
> say anything against Arab males. Is this clear enough?  
>  
> Now, I expect a full apology here for stating that I indeed said  
> anything of the sort which was insulting to Arabs.  
>  
> In my \_original comments\_ to this thread comment, there was NO  
> inclusion of Luban's original statements; ergo, your 1998 comment  
> comes from Ms. Luan's rehash of her OWN comments.  
>  
> > So the point is, if you didn't make THAT  
> > remark, then I can say "I'm sorry to you and the whole Ta-Seti  
> > newsgroup for mistaking a message that was sent with your name  
and  
> > header and signature on it." But Katherine, I don't find an urge  
> to lie or distort the truth concerning you. EVERYBODY knows we all  
go  
> > through archives and look up posts to verify information. So  
what's  
> > the point.  
>  
> Then why did you not bother to do the proper research before  
accusing  
> me of something as serious as you have? You certainly are not  
helping  
> yourself as being a credible person when you make such glaring  
errors  
> which are easily checked out via Deja archives. To find the  
> \_original\_ post took me only 5 minutes: to cross reference that

with

> your referenced 1998 post took me only 3 minutes more. I would  
> normally assume that someone who claims to be in such command of  
the

> facts and uses of Internet could not have done something similar.

>

> Again, I am demanding a full apology on this one.

>

>> It is because you aren't mentioning the three other examples I  
> gave, which means that you cannot deny those examples. So you are  
> focusing through reiteration on the post about the Jews/Arabs.

>

> No, quite the contrary: I said for you to post ALL Usenet posts  
which

> you claim I have written on the topics you claim I have written  
> about. I particularly honed in on the ONLY post in which \_you\_  
gave

> a direct quote, and the ones in which you said I made a post which  
> insulted Arabs. I expect you to post any and all posts in which  
you

> claim I made the following comments, according to you:

>

> From, your Ta\_Seti post of June 8, 2003:

>

>> And Katherine, I came in around the time you were saying silly  
> things like "a little over 50 years ago no jew would ever conceive  
of

>> dropping bombs on innocent people." Nope no Stern gangs, Haganah,  
>> Irgun Leumi, no D'Israelis, no JDL, no assassinations of people  
> like Count Bernadotte of Sweden....I could go on and on about  
> things that must have never happened a little over 50 years ago...  
> but I better stop... This is an ad\_hominem attack... you are  
telling

> the truth, and I am just making these things up. <

>

> and

>

>> Yeah you were making ad hominem

>> attacks on arabs. I know I didn't reply to you, but I know we  
were

>> posting in the same newsgroup.<

>

> Now, we have obviously dispensed with the latter part of you  
> comments, so you have yet to produce evidence of the former  
> statements, some of which DOES refer back to the same Luban post  
> which you are attributing to \_me\_. Again, produce the posts in the

> first example, or apologise publicly here to the List membership  
and  
> myself that what you have said is incorrect, and that you are  
> misattributing these statements to myself.  
>  
>> It's classic. You silently say nothing on one point that you  
don't  
>> like to admit to, while shouting repeatedly on something else you  
> are able to deny.<  
>  
> Excuse me: but you have yet to show \*any\* definitive proof of what  
> you have said here on the posts you attribute to me: you misquote a  
> header (without the full message, I might add), and anyone who can  
> check Deja/Google can see that I did \_not\_ say what you said I  
said.  
> Again, either you have misconstrued what was said when it was said  
by  
> another, OR you are simply being malicious.  
>  
> I stand by my statements, and will say so when I have said them.  
>  
>> Now everyone forgot that during our first direct discourses, I  
> never attacked you personally. It's a method of deception  
Katherine.<  
>  
> Yours, possibly, but not mine. I have never made the statements  
you  
> attributed to me on June 8, 2003, and I again challenge you to show  
> the \_full posts\_ which say otherwise. If you cannot produce them,  
> then which one of us is guilty of deception?  
>  
>> But here is the thing. You are really trying too hard to discredit  
> me and you cannot. You accused me of posting ad\_hominem attacks on  
> you where I have shown you that during these posts from  
> soc.culture.egyptian to Ta-Seti<  
>  
> I assume you are speaking about posts which you posted here on this  
> List in your favour from SCE, and not my responses: that is, from  
all  
> accounts, selective editing on your part (which some might call  
> deception as well).  
>  
> Again, you are certainly entitled to your opinions, but quite  
> frankly, if they are the posts which I am recalling as yours (when  
> you posted under another name, perhaps), I certainly gave evidence  
of

> WHY your statements were not credible from a scholarly viewpoint,  
to  
> be sure.  
>  
> However, these are NOT the Usenet posts in question. It appears  
that  
> you may be indulging in some misdirection since you cannot produce  
> the Usenet posts which you claim I made the above quotes you  
> attribute to me. Again, some might call that a form of deception as  
> well.  
>  
>> What is bankrupt is you going through all those lengths to find  
me  
>> guilty of falsely accusing you (of defamation of character, etc)  
>> while at the same time, you have already crossed that line with  
me  
> by accusing me of posting "ad\_hominem" personal attacks on  
you. ...  
> I will admit, I do not respect you on a professional level and that  
> is because I find your methods of research in these topics very  
> biased and misleading. I stopped taking you seriously when you  
would  
> post bibliographies and then "be silent" on the same thread after  
> evidence was presented that proved you were wrong.<  
>  
> I find you have disagreements with what I say in respect to ancient  
> Egypt, which is your prerogative. Fine by me: you can read the  
> information I had cited, or not. I know why it forms my view on the  
> issue, as I obviously cited the material, which contains all  
evidence  
> for the objective arguments of that stance.  
>  
> However, when you, or others on this List, give back merely their  
> often emotional, and usually very subjective, viewpoint on the  
topic,  
> without objective research, verified citations, or so on, it's  
really  
> not up to me to make comments about stances which are not  
objectively  
> arrived. You call it "silence" in the face of irrefutable 'proof,'  
> while I call it merely \_your opinion\_. It's doubtful we can have  
any  
> meaningful discussion as long as the situation is contested with  
> subjective viewpoints are not objectively researched and/or  
presented.  
>

> In any statements I have made on a subject, I cite the accepted  
> position and the evidence for it (which is one reason why I give  
the  
> bibliographic information which leads me to my conclusions, BTW).  
> Anyone on this list is also free to do the same (and I know a few  
> members who do, for which I am always grateful).  
>  
> However, unless I see new information which contradicts the  
accepted  
> stance \_definitively\_, then all I can say there is a disagreement  
on  
> the subject, and much of that disagreement is not objectively (or  
> verifiably) presented. However, neither I nor any Egyptolical  
> scholar has to capitulate to subjective information which has not  
> passed scholastic review and muster.  
>  
> Further, I don't have to 'go to lengths' to prove any \_ad hominem\_  
> attacks you have started. In the most recent situation, you have  
> begun quite a number of threads attacking myself and/or my  
> credentials, when I have not addressed you, any of your  
contentions,  
> nor been involved in any thread which preceptated your statements  
> about me. Now, that constitutes \_ad hominem\_ attacks. You  
compound  
> the situation by using 'straw man'\* arguments (by putting words in  
my  
> mouth which I had not said, or put in a false context in which I  
had  
> not stated (such as your "semites" comment in Message 8041)), and  
in  
> this most recent instance, there were specific comments by Alex  
which  
> were, in fact, \_ad hominem\_ personal attacks.  
>  
> \* On the "straw man" argument, see  
>  
> <<http://www.intrepidsoftware.com/fallacy/straw.htm>>  
>  
>> There are many more offensive comments that I have come across  
from  
>> you, but for the sake of Ta-Seti, I won't post them. I can't.<  
>  
> You may find posts which offend you because you may disagree with  
me  
> and or the position I take (which is fine, BTW), but I have, to my  
> knowledge, never been offensive - or at least have never meant to



> be. Since you have thoroughly misquoted/misattributed comments to  
> me, as shown above, I cannot say I would be all that interested in  
> seeing any further such comments, if you cannot do research on my  
> wrongs better than that.

>

> In short, Osirica, you have to learn there is a difference in  
> disagreeing with someone based only upon their work, and quite  
another

> thing in denigrating/belittling them - such as the broad use of  
> sarcasm, which you have used most abundantly recently, on either a  
> personal or professional basis, simply because you don't agree with  
> them. The former is the mature way to handle disagreement - the  
> latter, the more immature way to deal with the situation.

>

> A more mature way to handle such disagreement is to say, "You have  
> said what you have said, but I don't agree with you, and here's  
> why..." and then cite some hard evidence is \_always\_ part of good  
> debate and objective discourse. I can't think of a single scholar,  
> much less than myself, who wouldn't be open to such discussions.

>

> But making sarcastic remarks about your colleague's viewpoint,  
> denigrating that person on either a personal or professional level  
> (and not on their work), and/or making broad or misleading  
statements

> about what they have said, when you cannot show they in fact said  
> exactly what you state they have said, garners you the respect of  
no

> one.

>

> > So you want your apology, thats fine. Just go through the  
message,

> > tell me that the message was not from you and that it was  
> incorrectly attributed to you. I can admit when make mistakes. To  
> this day I have not seen that kind of maturity from you.<

>

> Then you have not read the archives of even this Forum correctly: I  
> have admitted errors before here and elsewhere, so once again, you  
> make an argument for which there is no justification.

>

> Again, recall that differences of professional opinion and  
> maintaining one's position is not "being wrong" - it's part of the  
> healthy debate system which occurs in professional academia. Most  
of

> us in this field have not come to our stances without some thought  
as

> to why we take the positions we do: we have studied the topic, read

> the reports, looked into the artifact and primary evidence, and  
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 > to the conclusions these sources take us.  
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 > It might benefit, before attacking either myself or others in  
 > academia with whom you disagree, that you use the same methods we  
 > have. If you continue to disagree with the conclusions, fine, but  
 > know that for YOUR viewpoint to be accepted by all, you will have  
 to  
 > have solid and verifiable evidence to the contrary, and not those  
 > based merely on how you subjectively view the issue.  
 >  
 > Now, please cite the Usenet posts [with full dates, headers and  
 > message] which you claim are mine, or post that public apology.  
 >  
 > Know that in the future, I will comply with Mr. Manansala's  
 agreement  
 > that I not comment to \*any\* of your posts, and I will thank you to  
 > kindly do the same with mine, unless you have a specific objective  
 > argument to make, which does not include denigrating sarcasm and  
 > misleading statements being attributed to me.  
 >  
 > Katherine Griffis-Greenberg, MA (Lon)  
 >  
 > University of Alabama at Birmingham  
 > UAB Options/Special Studies  
 >  
 > <http://www.griffis-consulting.com>  
 | 8231|2003-06-10 08:52:50|Freddie Thompson|Wall relief (OCPD): Lets examine the condition|  
[Obsessive Compulsive Presumptionyitis](#): otherwise known as [OCPD \(Obsessive Compulsive Presumption Disorder\)](#).

[Obsessive Compulsive Presumptionyitis](#) is a mental condition caused by a culturally innate disregard for the value and historical accomplishments of non-European peoples: whereby the afflicted person is irresistibly compelled to interpret all colors within a favored historical context as indicative of the White race ? especially when observing artifacts related to the choicest Black groups of Africa. It is known to be primarily a condition of the Western mindset. It blocks the perception and allows one to see exactly what he or she wants to see ? instead of what is actually there. Strangely enough, the afflicted person never seems to be in conflict with the presence of White types in Africa and will usually exaggerate their significance over and above all others. Amazingly, whenever the following colors appear in relation to skin tone -black, brown, red and yellow - they are all presumed to be variations of white. Even the '**absence**' of color is viewed as ?white? by **default** in the most extreme cases of afflicted persons.

There is no known cure for [Obsessive Compulsive Presumptionyitis](#). The best and most effective treatment for it, to date, is a constant pounding of factual evidence upon the afflicted person's brain. It's a painful treatment, but it is necessary for the afflicted person, and to protect those who might be assimilated by them. Admittedly, this treatment only sends the condition into remission. Therefore the treatment must be administered periodically whenever the disorder raises its ugly head.

---

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Free [online calendar](#) with sync to Outlook(TM).

| 8232|2003-06-10 08:56:57|David VeLar-Gaskill|Tomb of Ramses III - The illogic falls all over itself.|

What baffles me, is if the tomb does prove perhaps what Katherine has been asserting, why haven't people like "Yurco" just published the information in pictures? Show all 16 images, point out the Hieroglyphic text that the Egyptians and Nubians are not represented in the same manner... or whatever it is they are saying. Then it should be over...

The only modern photos of the tomb I have seen ARE Manu's and the "trio" (which for some reason leaves out the fourth "Egyptian" group).

So that silly thing that would be asserted is. There are two groups of Nubians (8 in total) one group of Lybians (4 in total), one group of Syrians (4 in total), and NO group of Egyptians (zero).

Come on.

P.S. Here is a website that shows the Tomb of Ramses III

It shows some part of the tomb. I dont know if it shows the part in question.

Its a quicktime panorama

<http://www.bartneck.de/work/qtvr/egypt/ramses.html>

| 8233|2003-06-10 09:03:07|Djehuti Sundaka|Queen Nefertiti's Mummy Found?|

[http://dsc.discovery.com/news/briefs/20030602/nefertiti\\_print.html](http://dsc.discovery.com/news/briefs/20030602/nefertiti_print.html)

Queen Nefertiti's Mummy Found?

By Rossella Lorenzi, Discovery News

June 9, 2003 Egyptologists think they may have identified the long-sought mummy of Queen Nefertiti, one of the ancient world's legendary beauties.

If confirmed, the finding would be one of the biggest archaeological breakthroughs since the discovery in 1922 of the tomb of boy-king Tutankhamun, Nefertiti's stepson and son-in-law.

The quest will be chronicled in a two-hour Discovery Channel special on Sunday, Aug, 17, from 9-11 PM ET.

Little is known about the "Great Royal Wife" of the renegade pharaoh Akhenaton, who ruled from 1353-1336 B.C. in the Amarna period.

Along with her "heretic" husband, accused to have overthrown the pantheon of the gods to worship the sun god Aton, Nefertiti vanished as if she had never been. The effort to erase the new monotheistic religion left no records about her.

Now, Discovery Channel Quest scientist Joann Fletcher, field director of the University of York's Mummy Research Team and an expert in mummification, believes she has found the mummy in a tomb in the Valley of the Kings.

Disguised under the catalogue name of "mummy 61072," also known by the nickname of "Younger Lady," what might be Nefertiti's mummy was lying on the floor of a side room off the pharaoh's burial chamber along with other two mummies: a boy and another woman named "Elder Woman," all uncoffined and unwrapped.

The three bodies were discovered in 1898 in tomb KV35 by French archaeologist Victor Loret in a cache of royal mummies that included Amenhotep II, still resting in his own sarcophagus.

Fletcher was drawn to the tomb by her identification of a forgotten Nubian-style wig favored by royal women in the XVIIIth dynasty during the reign of Akhenaten which had been found near three unidentified mummies.

Other clues included a doubled-pierced ear lobe, shaved head, and the clear impression of the tight-fitting brow-band worn by royalty.

"Think of the famous tight-fitting tall blue crown worn by Nefertiti, something that would have required a shaven head to fit properly. Then there is also the impression of a tight-fitting brow-band over the forehead, as worn by Egyptian rulers. And the mummy also has a double pierced ear a rare fashion statement in ancient Egypt, which can also be seen on busts of the queen and one of her daughters, " Fletcher said.

As Egyptian authorities allowed the three mummies to be examined in detail by a multidisciplinary team of scientist, it emerged that they dated to Egypt's late XVIIIth dynasty.

Nefertiti's beautiful face, immortalized by the famous limestone bust on display at the Berlin Museum which shows a woman with a long neck, high cheekbones and a slender nose, was attacked with a sharp instrument, "a

vicious attack that matches with how hated she was," according to Fletcher.

Using cutting-edge Canon digital X-ray machinery, the team spotted jewelry within a smashed-in chest cavity of the mummy. They also noticed a woman's ripped-off arm beneath the remaining wrappings. The arm was bent up pharaonic style with its fingers still clutching a long-vanished royal scepter.

"This arm was crucial, but it hadn't been seen for almost 90 years," Fletcher said.

A Discovery Channel-funded expedition would confirm studies in the 1970s that Nefertiti continued to reign as a pharaoh in her own right following her husband's death.

"The identification is an interesting one, and will doubtless cause endless speculation," Salima Ikram, a leading expert on mummies at the American University in Cairo, told Discovery News.

Susan James, an Egyptologist trained at Cambridge University who has long studied the three mummies, is skeptical.

"What we know about mummy 61072 would indicate that it is one of a young female of the late eighteenth dynasty, very probably a member of the royal family. However, physical evidence known and published prior to this expedition indicates the unlikelihood of it being the mummy of Nefertiti. Without any comparative DNA studies, statements of certainty are merely wishful thinking," she told Discovery News.

| 8234|2003-06-10 09:24:59|neseret|Re: Katherine - 05/23/1998 soc.culture.egyptian (impotence in Arab |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

wrote:

> You want me to NOT know the difference between disagreement and

> endless excuses. I know the difference between compelling

information and speculation.<

IMO, you have yet to show any real evidence you do understand the difference, although I have given you ample opportunity to cite such evidence. Ampim has posted his argument, and it needs verification as to the full scene, as there are compelling reasons to think /rmT/ has multiple uses in Egyptian texts, as I indicated earlier.

I await his full publication in a juried research journal within this field at the minimum, but if that is NOT forthcoming, then I am left

to verify the information myself. I have said I will do the latter when I next go to Egypt. That remains my position.

- > YOU keep asking for hard evidence from us. Well
- > where is YOUR hard evidence. Keep in mind, I don't make the mistake
- > of calling myself an accredited scholar and then coming in here
- > sounding INCREDIBLE like you do. Who else in here thinks those

images on the tomb of the Egyptian are not of the Egyptian?

Amazingly enough, I have taught in this field for over 20 years now, at the university level. To date, I see no evidence that most people there, in the field, or in the general populace do not consider me a scholar in Egyptology, especially since I have quite a few publications to my name (some on the Egyptian view of foreigners, BTW). However, whether YOU consider me a scholar or not will cause me little loss of sleep, FWIW.

- > So I am demanding a full acknowledgement sans excuses sans
- > speculations of Manu's work and of its validity in showing that the
- > Egyptian is represented as the same as the Nubian.
- >
- > I am demanding a full acknowledgement sans excuses sans

speculations that Lepsius got it right.

Ah yes: diversion with smoke and mirrors: so far, you cannot produce the evidence about the Usenet articles where you claimed I have said certain things, so you are playing the game of diversion and straw man arguments. Sad, really: that truly IS the sign of a bankrupt argument.

As I have said, I will not capitulate the position on the pastiche of Lepsius until I have verified it for myself. I have made that clear over a number of posts here, and that verification may not occur for a few months until I return to Egypt. When I DO verify it \_one way or another\_, members of Ta\_Seti will know about it, I assure you.

Now, again: produce the Usenet articles which show I said what you say I have said, or issue a formal apology here and now. I have noted the "Impotence of Arab Males" attribution is false, and you have yet to show any evidence I made any of the other statements.

In short, put up or shut up on the Usenet issues until such are produced, or apology made. These DO constitute \_ad hominem\_ statements, and as such, they put a lie to your contention you have never attacked me personally.

Similarly, I will not make any further comment on the "4 races of man" motif until I have verified the information to MY satisfaction, which normally any good researcher will do. You might care to think about that.

However, this Usenet matter is NOT closed until the apology is issued as to what you have claimed I have said, or those posts are produced.

After that, I expect Paul to call a halt to continued statements such as yours, which harass without justification, as I have said about all that can be said on the "4 races of man" imagery/texts topic.

Beyond that, I will thank you to ignore me and my comments (unless you have \_specific and verified evidence to the contrary\_), and I will return the favour. IMO, your opinion is your own: I will not quarrel with one's subjective position.

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8238|2003-06-10 10:00:04|David VeLar-Gaskill|The Osirica/Neseret matter is officially prohibited.|

Paul has asked me not to converse with you directly. I want to help in the work of Ta-Seti. Discussion with you on the personality differences is not related to Ta-Seti's work. I am not interested in your personal issue. I am interested in the contradictions in your scholarly methods in regards to Egyptology. Those contradictions in their subtlety can misinform and mislead many readers in this newsgroup and I simply won't allow that to happen. That is the only reason I engage you.

You drew your own conclusion before, with much detail arising to the mistakes of other scholars. You showed no evidence then, yet your claims were made with conclusionary and definitive confidence.

It is obvious that Lepsius did not combine or mistake the tomb of Seti and Rameses III.

Now you are saying that you withhold making a conclusion (even though you had already made a conclusion), without even acknowledging

your previous conclusions were wrong. The art of propaganda where one can articulate the burden of proof entirely on their adversary, while avoiding to do the same thing... this is an artform that I am well aware of.

You are here, even though for 20 years you have done whatever. You are here in Ta-Seti. The more years you have worked... the more unprofessional your responses manifest themselves, if you said 40 years you would look twice as incompetent.

Feel free to cry out about the usenet issue until you have gone to Egypt and come back with the information about the Ramses III tomb to your satisfaction. When you do come back and you show some sort of conclusion that is reflective of your Eurocentric position. I am sure everyone else will say that they will not draw any conclusions until THEY have gone there themselves. So this kind of Doubting Thomas excuse is a time wasting exercise of futility. You drew a conclusion with less information than you have now, yet you speak of the scholarly integrity of not drawing conclusion. Since you did not say "I should have not drawn a conclusion about Lepsius either," my distrust of your integrity as a scholar is increased. Omission damages integrity and ferments distrust.

Keep in mind, Paul has asked me to stop discourse with you as you had asked him to do. I on two occasions have not done so. I apologized to him for doing that. At this point, your demands are out of touch with Ta-Seti.

Between now and then I am officially asking you in this public forum to no longer make any comments to me directly on Ta-Seti. Feel free to refer MY comments to Yahoo TOS. I will endure and accept any and all of the consequences.

I will make no further comments to you directly, nor will I refer to you personally in any further postings.

Further comments on Ta-Seti between David VeLar-Gaskill & Katherine Griffis-Greenberg of a direct nature are officially prohibited.

This matter is closed.

| 8239|2003-06-10 13:26:01|David VeLar-Gaskill|Sennefer|

Although I could not find anything at any library concerning the information about KV-11 I did find information about yet another Egyptian high official

Add him to the list of Black Egyptian nobles.



Black looking face in paintings

<http://www.osirisnet.net/tombes/nobles/snfr/photo/snfr24.jpg>  
<http://www.bbc.co.uk/history/programmes/pyramid/images/sennefer.jpg>  
[http://home.pages.at/sen-nefer/sennefer/images/Sen-nefer\\_Blume.gif](http://home.pages.at/sen-nefer/sennefer/images/Sen-nefer_Blume.gif)

Black looking face in sculpture

[http://home.pages.at/sen-nefer/sennefer/images/Sennefer\\_fam.gif](http://home.pages.at/sen-nefer/sennefer/images/Sennefer_fam.gif)

I'll just call him BM-1... we will see how far we can go.

| 8240|2003-06-10 13:43:59|omari maulana|Fwd: Re: O'Conner|

FYI

>From: Customer service <[custserv@pobox.upenn.edu](mailto:custserv@pobox.upenn.edu)>

>To: "omari maulana" Subject: Re: O'Conner

>Date: Tue, 10 Jun 2003 16:39:12 -0400

>

>Omari,

>

>Ancient Egypt in Africa has not been released yet.

>

>Unfortunately, the book project has been cancelled.

>

>It will not be published by University of Pennsylvania Press.

>

>We are sorry for the inconvenience,

>

>Customer Service

>

>At 03:33 PM 6/9/03 -0700, you wrote:

>>I am having a hard time ordering this book:

>>

>>Ancient Egypt in Africa

>>David O'Connor and Andrew Reid, Editors

>>

>>Have you released it yet?

>>

>>Omari

>>

>>

>>Protect your PC - get McAfee.com VirusScan Online

>><http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

>

---

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<http://join.msn.com/?page=features/virus>

| 8241|2003-06-10 13:50:00|Paul Kekai Manansala|Fwd: Re: O'Conner|

I guess it was a bit too good to be true. Wonder if there was any opposition in academia to its publication.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> FYI

>

>

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>>Date: Tue, 10 Jun 2003 16:39:12 -0400

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>>>

>>>

---

>>>Protect your PC - get McAfee.com VirusScan Online

>>><http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

>>

>

>  
> \_\_\_\_\_  
> MSN 8 helps eliminate e-mail viruses. Get 2 months FREE\*.  
> <http://join.msn.com/?page=features/virus>  
| 8242|2003-06-10 13:55:16|David VeLar-Gaskill|Fwd: Re: O'Conner|  
Every step along the way. I wonder if we can reach the writers of the  
book and find out what happened.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> I guess it was a bit too good to be true. Wonder if there was any  
> opposition in academia to its publication.

>  
> Regards,  
> Paul Kekai Manansala

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:  
>> FYI  
>>  
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>>>From: Customer service  
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>>>>David OConnor and Andrew Reid, Editors  
>>>>  
>>>>Have you released it yet?  
>>>>

> > >>Omari

> > >>

> >

>>

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> > >><http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

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> >

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---

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| 8243|2003-06-10 13:55:53|Manu Ampim|Re: Tomb of Ramses III (1200 BCE) - CASE  
CLOSED!|

> Griffis-Greenberg wrote:

>"The "Lepsius silence," as you

call it, is yet another example

> where I do not find Ampim's evidence

convincing, and until I can

> verify it..."

I wrote:

You disappeared and have been silent since my last post on this  
matter because you have NO answer to the objective and IRREFUTABLE  
first-hand photos that I provided. The evidence of the black skinned  
Egyptians with their name \_Rmt\_ in the Tomb of Ramses III is beyond  
all SANE rebuttal.

Griffis-Greenberg wrote:

> \*\*\*\* If it seems to you I am "silent"

because I have no refutation to

> your position, that is, in my opinion,

your braggadocio not worthy of

> comment. However, if that is what

it takes for you to "claim

> victory" over what should be a learning

experience, be my guest.

This is quite a learning experience for \*you.\* I have presented irrefutable photographic evidence to  
which you have no SANE answer. The problem for you is that you have NEVER been to the Ramses III  
tomb, even though you have made erroneous and arrogant comments about it, so let me give you another  
unique inside look at the \*irrefutable\* evidence of black skinned Egyptians and the text which identifies  
them:

Manu Ampim photo of 4 Egyptians ("Rmt") in tomb KV 11, 1994:

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_4Groups.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)

Manu Ampim photo of 3 Egyptians ("Rmt") in tomb KV 11, 1994

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/3Rmt.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/3Rmt.jpg)

Kurt Sethe / Richard Lepsius reproduction (description by C.A. Diop):

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_4Groups.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)

Griffis-Greenberg wrote:

>It does not change my position that I will verify something myself  
> before commenting....  
> \*\*\*\*May I suggest to you that checking

out a full scene is good

> research method, and not accepting \_anything\_  
at face value until

> personally verified is a matter of my  
training.

Your comments insult our intelligence. You made a number of FALSE statements \*before\* you "verified" any information about the Ramses III tomb scene (messages: 7750, 7780, 7788, 7814). Why didn't you follow this "good research method" \*before\* you made your FALSE statements in one post after another. This above comment is in complete contradiction of your blind, un-scholarly, and uninformed approach to discussing this matter.

You rushed to post a cluster of ridiculous error-filled messages and now that I have shown that your writings are pure imagination (#7935), you claim that your "training" dictates that you "verify" information before commenting. Your position is a joke and shows NO integrity. You further ruin whatever credibility you have left when you fail to admit your faulty approach.

Here is one wild and irresponsible statement that you made (message 7750), which clearly shows your \*complete\* ignorance of the scene in question:

<Lepsius' drawing is flawed....The hieroglyphics in the scene here define the groups. The Egyptian is neither represented nor named in this scene.>

Why didn't you follow your "training" \*before\* making these silly and false remarks. You are showing NO integrity here, and are openly making false statements before the entire list, when you state that you "verify" information \*before\* commenting. Your 4 previous messages show that this is a deliberately false statement and you know it. I refer you to the ancient Egyptian moral philosopher Ptah-Hotep, who taught great lessons about the importance of speaking truth and having good character.

Always remember that there is nothing that can compete with the power of \*primary research.\*

Re-read message 7935 and you will learn of this superior approach:

[http://groups.yahoo.com/group/Ta\\_Seti/message/7935](http://groups.yahoo.com/group/Ta_Seti/message/7935)

Prof. Manu Ampim

=====

P.s. Reflect on David's accurate comments about your pre-conclusions and inability to admit fault:

"You drew your own conclusion before, with much detail arising to the mistakes of other scholars. You showed no evidence then, yet your claims were made with conclusionary and definitive confidence.

"It is obvious that Lepsius did not combine or mistake the tomb of Seti and Rameses III.

"Now you are

saying that you withhold making a conclusion (even though you had already made a conclusion), without even acknowledging your previous conclusions were wrong....

"So this kind of Doubting Thomas

excuse is a time wasting exercise of futility. You drew a conclusion with less information than you have now, yet you speak of the scholarly integrity of not drawing conclusion. Since you did not say 'I should have not drawn a conclusion about Lepsius either,' my distrust of your integrity as a scholar is increased."

| 8244|2003-06-10 14:02:50|omari maulana|Re: Fwd: Re: O'Conner|  
One step ahead of you. I'm waiting for a reply from Dr O'Connor.....

>Every step along the way. I wonder if we can reach the writers of the  
>book and find out what happened.

---

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| 8245|2003-06-10 14:13:01|Manu Ampim|Re: Relief Painting from the Tomb of Meresankh III|

Griffis-Greenbergwrote:

> Please read the summary  
again:

>

> "...Hetepheres II., a daughter of the Pharaoh Cheops  
(2600 V. Chr.)

> is \_represented in her grave with blond hair and light  
eyes\_. Since

> blonde hair can only originate as genetic characteristic  
in the

north (lacking UV-radiation), there must have been a connection  
between the Pharaonen and a northern settlement-area."

>

>

Braasch is referring to the same relief as we discussed. Thus,  
there is still ongoing disagreement about the relief, as I noted, and

> again, the  
matter is not settled as you seem to imply.

>

> Katherine

Griffis-Greenberg, MA (Lon)

>

>

=====

I wrote:

Ms. Griffis-Greenberg,

I asked you to show that there are any \*competent\* and contemporary professionals whostill  
argue that Hetepheres II is shown with "blonde hair." Your response is to include astrange and  
erroneous passing statement by Dieter Braasch, \_Pharaonen und Sumerer\_1997.

Let's assume that Braasch is referring to the "same relief," (which I doubt)then if this is the case  
he is \_completely\_ ignorant of the relief in question. In this short quote you provided he makes a  
couple of sillykindergarten errors.

**See: Queen Hetepheres II - Close Up**

[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)

**False Statement One:** Braasch is confused and falsely states that Hetepheres II is shown in her "grave" (tomb). This statement is completely FALSE. The relief is \*not\* in her "grave," rather it is in the tomb of her daughter Meresankh III.

**False Statement Two:** Braasch also invents bogus "evidence" and falsely states that Hetepheres II has "light eyes." The eye color on the relief has COMPLETELY VANISHED, and thus it is \*impossible\* to know [what] the original eye color was! In fact, her eyes were probably \*black\* like all the other relief images.

**False Statement Three:** Braasch compounds his errors and falsely states that she has "blond hair." Braasch's several fallacious statements hardly constitute a competent argument. He is grossly misinformed about the basic facts of the reliefs and is obviously a terrible source to rely on. You will have to do better than this. Even \_you\_ would have to agree with false statements One and Two (even if you don't, every other reasonable person can see this).

=====

Griffis-Greenberg replied regarding False Statement One:

\*\*\* Pardon me, but it is YOU who is mistaken here: The tomb of  
>Meresankh III was originally prepared FOR Hetepheres III, and  
used by

>her daughter. This is known from the inscriptions in the tomb  
and

>upon the sarcophagus. This is confirmed in Kelly/Simpson 1974:

7.

Dunham, D. and W. K. Simpson 1974. \_The Mastaba of Queen Meresankh  
III. G7530-7540\_.

\*\*MY COMMENT:

Exactly. Dunham and Simpson published \_The Mastaba of Queen **Meresankh** III\_, not the "Tomb of Hetepheres." Your source (Braasch) is grossly uninformed, and your comments are misleading and completely outside of common academic knowledge. All \*competent\* Egyptologists know that tombs are attributed to the \_actual\_ owner, who in this case is clearly Meresankh III. Based on your faulty logic, the Tomb of Tutankhamen (KV 62) should not be attributed to him (and thus called something else) because it was not originally made for him!

Your intellectual acrobatics will not afford you a safe landing. The fact is your source is sadly \*incompetent\* and completely unreliable. It is amazing that you are not ashamed of this type of inaccurate nonsense, even though the public is watching you.

You have still NOT provided any evidence of a \*competent\* professional developing an argument for "blonde hair." Do yourself a favor and not provide anymore little passing statements by uninformed laypersons. Provide an intelligently developed argument for "blonde hair" to prove that there is still a small skirmish on this issue. If you can ever accomplish such a tall feat I will congratulate you and then proceed to totally smash this argument with objective \_primary evidence\_. This case has been closed for 30 years. Do try and catch up with the times.

Prof. Manu Ampim

| 8246|2003-06-10 14:20:11|Freddie Thompson|Prof Ampim: Wall Relief, 18th Dynasty Tomb|  
Greetings Professor Ampim,

I am emailing the following images to you: [18thDynsty\\_1.jpg](#), [18thDynsty\\_2.jpg](#),  
[BanquetGuests.jpg](#), [Vineyard.jpg](#). These images are not unfamiliar to anyone. I just never took the time to study them.

(A.) **18thDynsty\_1.jpg** and **18thDynsty\_2.jpg**: (I will give you the source information from which the pics came if you wish me to). **The 18thDynsty\_1.jpg** depiction takes up the space at the top of the page in the source where the pictures were found, while the **18thDynsty\_2.jpg** is positioned at the bottom of the page. I am describing the placement of the two pictures on the page because I had almost gotten the two pictures confused based upon the order in which they are addressed in the accompanying caption. The caption reads *?Slaves adorning their mistresses before a reception or dancing for them, like these dancer-acrobats (top left) on a low-relief from an 18-dynasty tomb.?* This aspect of my point may prove irrelevant, but it seemed to have made an impression on my mental response at first glance ? which has to do with my perception of an assumed racial hierarchy based on Western color/racial standards.

Upon looking at this wall painting it appears to me that portions of it have been erased and re-drawn with different proportions, and perhaps even a change in coloration: particularly the servant girl bending forward and the kneeling woman's face in the **18thDynsty\_1.jpg** image. Tell me if I am imagining things. But to me it looks as if there is a remnant of a different facial profile around the kneeling woman's head in this picture: which is different than what is apparent at present. Judging by what appears to be the erased original profile, I would say that the woman might have originally been depicted with a less aquiline, or fleshier nose ?revealing a more equatorial appearance. Her skin is also lighter than that of the dancing girl, but the lighter skin does not appear to be of its original intensity. It looks washed.

(B.) **BanquetGuests.jpg**: (compare with **18thDynsty\_2.jpg**). This caption reads *?An attentive servant girl? adjusts the earring of a banquet guest.?*

This image is the exact same image as the **18thDynsty\_2.jpg**. I can tell by the surface cut marks on the detail of both copies. Yet the skin tones on the **18thDynsty\_2.jpg** copy are clearly dark and rich, while the **BanquetGuests.jpg** copy looks as though the skin tones have been faded up to 50% or more. I attempted to attribute the apparent discrepancy to a difference in photographic lighting. But if you look closely at the black paint in the hair, you can see clearly on the **BanquetGuests.jpg** copy that there is a complete absence of black paint; while the black paint is still present and rich in the same areas in the **18thDynsty\_2.jpg**. The skin color looks washed off as well.

(C.) **Vineyard.jpg**; (I say this facetiously) Who is the **BLONDE** with the black roots picking grapes in the vineyard?

If you have time, could you please examine the images and tell me if any of my suspicions are warranted?

Freddie Thompson

---

Do you Yahoo!?

Free [online calendar](#) with sync to Outlook(TM).

| 8247|2003-06-10 14:23:02|Alex Derrick|Re: Geb and Nut iconography in San rock art of Tassili|



Why do you think that the two images (Geb/Nut & Mermaids) developed interdependantly.

You said, and I agree that the 'bushman' once populated most of Africa. The San and KhoiSan are distinct ethnic groups in southern Africa. I don't think there is any evidence to suggest that they had a homogeneous culture that spread all up and down the rift valley. Kmt's most ancient population had elements of the bushman type, but possibly of a variety more adapted to the mediteranean environment.

I am not trying to detract from the validity of your argument. The evidence so far established shows that the geb/nut symbolism substantiates a particular aspect of the human psyche, that manifest in Kmt and Tasilli-Najjar. Carl Jung, took your exact same idea and showed how it applied all across the world with people who had no contact at all (Jung, C. \_Man and his Symbols\_). His work will help you along.

When did Geb and Nut emerge in Kmt?

Were they established as early as the predynastic epoch or did they come about later?

Putting things into a time/space context will take your argument to the next level.

Alex

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Did the San obtain Geb and Nut from Egypt or did Egypt obtain Geb and Nut from the San? Both Budge and Massey stated that the common shared cosmogonies of Sumer and Egypt claimed common origin and genetic population movement studies show movement from Northeast Africa northward at the end of the Pleistocene.

| 8248|2003-06-10 14:35:48|Manu Ampim|Re: Relief Painting from the Tomb of Meresankh III|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson <[arumese@y...](mailto:arumese@y...)> wrote:

> Someone wrote:

>

>

"Prof. Ampim:

>

> Please read the summary again:

>

>

"...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)

> is

\_represented in her grave with blond hair and light eyes\_. Since

> blonde

hair can only originate as genetic characteristic in the north

> (lacking  
UV-radiation), there must have been a connection between the  
> Pharaonen  
and a northern settlement-area."  
>  
> Braasch is referring to the  
same relief as we discussed. Thus, there  
> is still ongoing disagreement  
about the relief, as I noted, and  
> again, the matter is not settled as  
you seem to imply.  
>  
> Katherine Griffis-Greenberg, MA  
(Lon)"  
>

---

Freddie Thomspon wrote:

> How in the world can anyone at all determine what color Hetepherese?  
eyes were by looking at the artifact itself when it is CLEAR that all of the original colors are completely  
gone??? I have three words for anyone who would entertain the belief that Hetepherese was originally  
represented with blonde hair and light eyes on the said wall relief: ?Obsessive Compulsive  
Presumptionitis.?

=====

Dear Freddie,

I completely agree with you that this is a clinical case of "Obsessive Compulsive Presumptionitis." You  
have made an important contribution in describing this disorder. Thanks for your insight and previous  
description of this sickness: "It is known to be primarily a condition of the Western mindset. It blocks the  
perception and allows one to see exactly what he or she wants to see ? instead of what is actually  
there..." (message: # 8231).

Advancing the work,

Manu Ampim

| 8249|2003-06-10 15:05:48|David VeLar-Gaskill|Re: Relief Painting from the Tomb of  
Meresankh III|

What is so funny about that. If we say the hair isn't a wig... and it  
is "real" hair. What does it show that a woman whose hair is blonde  
and very very kinky... as the picture suggests.

But who was it that has been saying over and over... the colors shown  
on Egyptian wall paintings are representational... or is that just  
the skin color... this gets more and more complicated

Wait a second. I am receiving an Eurocentric transmission.  
The 'texture' is representational and not taken from reality... but  
the color is real.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>  
>  
> Griffis-Greenberg wrote:  
> > Please read the summary again:

> >  
> > "...Hetepheres II., a daughter of the Pharaoh Cheops (2600 V. Chr.)  
> > is \_represented in her grave with blond hair and light eyes\_.  
Since  
> > blonde hair can only originate as genetic characteristic in the  
> north (lacking UV-radiation), there must have been a connection  
> between the Pharaonen and a northern settlement-area."  
> >  
> > Braasch is referring to the same relief as we discussed. Thus,  
> there is still ongoing disagreement about the relief, as I noted,  
and  
> > again, the matter is not settled as you seem to imply.  
> >  
> > Katherine Griffis-Greenberg, MA (Lon)  
> >  
> > =====  
>  
> I wrote:  
> Ms. Griffis-Greenberg,  
> I asked you to show that there are any \*competent\* and contemporary  
professionals who still argue that Hetepheres II is shown  
with "blonde hair." Your response is to include a strange and  
erroneous passing statement by Dieter Braasch, \_Pharaonen und  
Sumerer\_1997.  
>  
> Let's assume that Braasch is referring to the "same relief," (which  
I doubt) then if this is the case he is \_completely\_ ignorant of the  
relief in question. In this short quote you provided he makes a  
couple of silly kindergarten errors.  
>  
> See: Queen Hetepheres II - Close Up  
>  
[http://groups.yahoo.com/group/Ta\\_Seti/files/Hetepheres\\_II\\_Close\\_Up.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Hetepheres_II_Close_Up.jpg)  
>  
>  
> False Statement One: Braasch is confused and falsely states that  
Hetepheres II is shown in her "grave" (tomb). This statement is  
completely FALSE. The relief is \*not\* in her "grave," rather it is  
in the tomb of her daughter Meresankh III.  
>  
> False Statement Two: Braasch also invents bogus "evidence" and  
falsely states that Hetepheres II has "light eyes." The eye color on  
the relief has COMPLETELY VANISHED, and thus is it \*impossible\* to  
know [what] the original eye color was! In fact, her eyes were  
probably \*black\* like all the other relief images.

>

> False Statement Three: Braasch compounds his errors and falsely states that she has "blond hair."

>

> Braasch's several fallacious statements hardly constitute a competent argument. He is grossly misinformed about the basic facts of the reliefs and is obviously a terrible source to rely on. You will have to do better than this. Even \_you\_ would have to agree with false statements One and Two (even if you don't, every other reasonable person can see this).

>

> =====

>

> Griffis-Greenberg replied regarding False Statement One:

> \*\*\* Pardon me, but it is YOU who is mistaken here: The tomb of

> >Meresankh III was originally prepared FOR Hetepheres III, and used by

> >her daughter. This is known from the inscriptions in the tomb and

> >upon the sarcophagus. This is confirmed in Kelly/Simpson 1974: 7.

>

> Dunham, D. and W. K. Simpson 1974. \_The Mastaba of Queen Meresankh

> III. G7530-7540\_.

>

>

> \*\*MY COMMENT:

> Exactly. Dunham and Simpson published \_The Mastaba of Queen Meresankh III\_, not the "Tomb of Hetepheres." Your source (Braasch) is grossly uninformed, and your comments are misleading and completely outside of common academic knowledge. All \*competent\* Egyptologists know that tombs are attributed to the \_actual\_ owner, who in this case is clearly Meresankh III. Based on your faulty logic, the Tomb of Tutankhamen (KV 62) should not be attributed to him (and thus called something else) because it was not originally made for him!

>

> Your intellectual acrobatics will not afford you a safe landing. The fact is your source is sadly \*incompetent\* and completely unreliable. It is amazing that you are not ashamed of this type of inaccurate nonsense, even though the public is watching you.

>

> You have still NOT provided any evidence of a \*competent\* professional developing an argument for "blonde hair." Do yourself a favor and not provide anymore little passing statements by uninformed laypersons. Provide an intelligently developed argument for "blonde hair" to prove that there is still a small skirmish on this issue. If you can ever accomplish such a tall feat I will congratulate you

and then proceed to totally smash this argument with objective \_primary evidence\_. This case has been closed for 30 years. Do try and catch up with the times.

>

> Prof. Manu Ampim

| 8250|2003-06-10 15:18:49|David VeLar-Gaskill|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

I think we have been Sahaffed. (The Iraqi Misinformation Minister that swore there were no American forces in Baghdad. His name is now synonymous with Eurocentric denials in the face of the overwhelming truth.)

But let us wait when this even gets better... let us wait until we can post all 16 of the images. Text and everything. There IS a reason that Yurco and many Eurocentric others never posted the whole tomb of Ramses III, but do a lot of dissection of Lepsius in relation to Seti I. How on earth could any of them "NOT" go to Ramesses III to complete the investigation? It defies human understanding. Right now Manu has taken the airport. The Iraqis are denying that they are even there. Lets see if the Manu forces can reach the gates of Baghdad. Lets post those 16 images. Text and everything.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> > Griffis-Greenberg wrote:

> > "The "Lepsius silence," as you call it, is yet another example

> > where I do not find Ampim's evidence convincing, and until I can

> > verify it..."

>

> I wrote:

> You disappeared and have been silent since my last post on this

> matter because you have NO answer to the objective and IRREFUTABLE

> first-hand photos that I provided. The evidence of the black skinned

> Egyptians with their name \_Rmt\_ in the Tomb of Ramses III is beyond

> all SANE rebuttal.

>

>

> Griffis-Greenberg wrote:

> > \*\*\*\* If it seems to you I am "silent" because I have no refutation to

> > your position, that is, in my opinion, your braggadocio not worthy of

> > comment. However, if that is what it takes for you to "claim

> > victory" over what should be a learning experience, be my guest.

>

>

> This is quite a learning experience for \*you.\* I have presented irrefutable photographic evidence to which you have no SANE answer. The problem for you is that you have NEVER been to the Ramses III tomb, even though you have made erroneous and arrogant comments about it, so let me give you another unique inside look at the \*irrefutable\* evidence of black skinned Egyptians and the text which identifies them:

>

> Manu Ampim photo of 4 Egyptians ("Rmt") in tomb KV 11, 1994:

>

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_4Groups.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)

>

> Manu Ampim photo of 3 Egyptians ("Rmt") in tomb KV 11, 1994

>

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/3Rmt.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/3Rmt.jpg)

>

> Kurt Sethe / Richard Lepsius reproduction (description by C.A. Diop):

>

[http://groups.yahoo.com/group/Ta\\_Seti/files/Tomb\\_of\\_RamsesIII/Lepsius\\_4Groups.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Tomb_of_RamsesIII/Lepsius_4Groups.jpg)

>

>

> Griffis-Greenberg wrote:

> > It does not change my position that I will verify something myself  
> > before commenting....

> > \*\*\*\*\*May I suggest to you that checking out a full scene is good  
> > research method, and not accepting \_anything\_ at face value until  
> > personally verified is a matter of my training.

>

>

> Your comments insult our intelligence. You made a number of FALSE statements \*before\* you "verified" any information about the Ramses III tomb scene (messages: 7750, 7780, 7788, 7814). Why didn't you follow this "good research method" \*before\* you made your FALSE statements in one post after another. This above comment is in complete contradiction of your blind, un-scholarly, and uninformed approach to discussing this matter.

>

> You rushed to post a cluster of ridiculous error-filled messages and now that I have shown that your writings are pure imagination (#7935), you claim that your "training" dictates that you "verify" information before commenting. Your position is a joke and shows NO

integrity. You further ruin whatever credibility you have left when you fail to admit your faulty approach.

>

> Here is one wild and irresponsible statement that you made (message 7750), which clearly shows your \*complete\* ignorance of the scene in question:

>

>

define the groups. The Egyptian

> is neither represented nor named in this scene.>

>

>

> Why didn't you follow your "training" \*before\* making these silly and false remarks. You are showing NO integrity here, and are openly making false statements before the entire list, when you state that you "verify" information \*before\* commenting. Your 4 previous messages show that this is a deliberately false statement and you know it. I refer you to the ancient Egyptian moral philosopher Ptah-Hotep, who taught great lessons about the importance of speaking truth and having good character.

>

> Always remember that there is nothing that can compete with the power of \*primary research.\*

>

> Re-read message 7935 and you will learn of this superior approach:

> [http://groups.yahoo.com/group/Ta\\_Seti/message/7935](http://groups.yahoo.com/group/Ta_Seti/message/7935)

>

>

> Prof. Manu Ampim

> =====

>

> P.s. Reflect on David's accurate comments about your pre-conclusions and inability to admit fault:

>

> "You drew your own conclusion before, with much detail arising to the

> mistakes of other scholars. You showed no evidence then, yet your

> claims were made with conclusionary and definitive confidence.

>

> "It is obvious that Lepsius did not combine or mistake the tomb of

> Seti and Rameses III.

>

> "Now you are

> saying that you withhold making a conclusion (even though you had

> already made a conclusion), without even acknowledging

> your previous conclusions were wrong....

>  
> "So this kind of Doubting Thomas  
> excuse is a time wasting exercise of futility. You drew a  
conclusion  
> with less information than you have now, yet you speak of the  
> scholarly integrity of not drawing conclusion. Since you did not  
> say 'I should have not drawn a conclusion about Lepsius either,' my  
> distrust of your integrity as a scholar is increased."  
| 8251|2003-06-10 15:21:38|m\_ampim|Re: Tomb of Ramses III - The illogic falls all over itself.  
David, I have actual tomb pictures of the Nubians with the glyphs  
(Nhsyw) clearly showing, and I have good video footage of the entire  
tomb scene.

The images that I already provided clearly prove the case of black  
skinned Egyptians beyond all \*sane\* rebuttal. In the near future, I  
will release a larger publication that will show the rest of  
the "Table of Nations" images. In the meantime, I have no interest  
in presenting my valuable evidence to unworthy people who make lying  
and deceit an uncontrollable habit.

Manu Ampim

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"  
wrote:

>  
>  
> What baffles me, is if the tomb does prove perhaps what Katherine

has

> been asserting, why haven't people like "Yurco" just published the  
> information in pictures? Show all 16 images, point out the  
> Hieroglyphic text that the Egyptians and Nubians are not

represented

> in the same manner... or whatever it is they are saying. Then it  
> should be over...

>

> The only modern photos of the tomb I have seen ARE Manu's and  
> the "trio" (which for some reason leaves out the fourth "Egyptian"  
> group).

>

> So that silly thing that would be asserted is. There are two groups  
> of Nubians (8 in total) one group of Lybians (4 in total), one



group

> of Syrians (4 in total), and NO group of Egyptians (zero).

>

> Come on.

>

> P.S. Here is a website that shows the Tomb of Ramses III

>

> It shows some part of the tomb. I dont know if it shows the part in

> question.

>

> Its a quicktime panorama

>

> <http://www.bartneck.de/work/qtvr/egypt/ramses.html>

| 8252|2003-06-10 15:22:04|David VeLar-Gaskill|So what is Yurco saying at any event?|

<http://www.frontpagemag.com/Articles/ReadArticle.asp?ID=3639>

| 8253|2003-06-10 15:24:09|Paul Kekai Manansala|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

wrote:

>

> But let us wait when this even gets better... let us wait until we

> can post all 16 of the images. Text and everything. There IS a

reason

> that Yurco and many Eurocentric others never posted the whole tomb

of

> Ramses III, but do a lot of dissection of Lepsius in relation to

Seti

I wonder if a panoramic camera could capture the whole Four Races scene from the tomb. If so, maybe the next member enroute to Egypt can give us the whole picture in all its glory.

Regards,

Paul Kekai Manansala

| 8254|2003-06-10 15:27:38|David VeLar-Gaskill|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

Paul, you still thinking about the photos and files?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

> wrote:

>

>

> >

> > But let us wait when this even gets better... let us wait until

we

> > can post all 16 of the images. Text and everything. There IS a

> reason

> > that Yurco and many Eurocentric others never posted the whole

tomb

> of

> > Ramses III, but do a lot of dissection of Lepsius in relation to

> Seti

>

> I wonder if a panoramic camera could capture the whole Four Races

> scene from the tomb. If so, maybe the next member enroute to Egypt

> can give us the whole picture in all its glory.

>

> Regards,

> Paul Kekai Manansala

| 8255|2003-06-10 15:30:15|ra\_nehem|Afuraka/Afuraitkait|

Mikyia wo (Greetings) Osirica,

I understand your rationale for using Equatorial. It can be a functional english term designating our people.

I use the terms Afuraka/Afuraitkait (Africa) and Afurakanu/Afuraitkaitnut (Africans) for several reasons.

The name Africa is not of european/arab origination. 'Amen' is used by christians with the false definition "so be it" attached to it. Of course, Amen is The Great God, Whom along with The Great Goddess Amenet constitute the Supreme Being. The word 'hero' in english is derived from 'Heru', phonetically and conceptually. The name 'Africa' also is our own designation.

The term 'ka' means 'soul'. The metut/symbol is that of two arms raised in a perpindicular fashion. However, we must look at the term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2; also, Queen Hatsheptsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa' or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol is that of a man with his two arms raised in a perpindicular fashion. If you look closely, the two arms are the same two arms in the

metut/symbol/term "ka" (soul).

'Qa', 'Qai' or 'Qaqa' or 'Qiqqa' (Ka, Kai, Kaka, Keka) is defined variously as "the land above the banks of the river". The 'high' land. The 'exalted' land. The 'raised' land. The "high ground upon which the God of Creation first stood". It is the raised-land where the eight primordial Deities converged to create the egg from which Ra/Rait would emerge.

Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi, Qiqqa. Let's look at the Yoruba language. There are 5 sacred hills. The sacred hill/raised-land in Yoruba is called oKe. The specific 'ke' or 'oke' (hill) called 'oke ara' is defined as the "hill upon which the Orishas first descended at the creation of the world" (See Imoye, by Baba Ifa Karade).

In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill' (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka' means 'soil'. (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus, Amaruka 'America' is the 'land of the feathered/plumed serpent (Amen-Ra)

When Ra moves through matter He has the title "Afu Ra". (See the temple of Seti I, Shat em Duat, 3rd Hour of the night for the title of Ra being "Afu Ra" as opposed to "Af" or "Afu")

The first raised land (Qa/Ka), raised up above the surface of the water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the Creatress of the world, just as Ra is the Creator. The feminine form of the name is thus the "Kait of Afu Rait" Afuraitkait.

Please see mamiwata.com and the various links to learn of the functions and manifestations of the Creator "Da" and His wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

One of the definitions according to Budge for the term "nu" is 'children'. Also, it refers to a plurality. Again, in the Twi language of the Akan, the term "nom" (phonetically "noom") is a term for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua' (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom (Elders/Elderesses). The Akan plural 'nom' is derived of the Kamau/Kenesu (Egyptian/Nubian) 'nu'.

The term 'af' [spelled with the metutu of a "reed" (A) and a "horned viper" (F)] in Kamit means 'flesh' as in house or place of residence.

Your flesh is a house or place of residence for your spirit. Another word for place of residence/house temple is spelled 'af' or 'aft' [spelled with the metutu of the eagle (A) instead of the "reed" for letter (A), the "viper" for (F) and the determinative for an enclosed space/temple/house.]

In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the word for residence/house is 'ofi'. The word for palace (residence of the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

When Ra is moving through matter (e.g. 12 hours of the night), when His energy is inside of the Earth and making the Earth vibrant, Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the word for fertile land (land with life-giving energy moving through it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just as the name of the Deity in Akan culture called 'Asuo Gyebi' is often pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason why the land where some Akan people settled after having "Descended from Heaven by golden chain" is called "Koko-Afuo" Koko (hill/raised land) Afuo (land that is full of life; plantation; farmland). Today this land is called Kokofu in Ghana. Koko-Afur is none other than Afur-Koko. (See "Forests of Gold" by Wilks; also, see African Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor, for a reference to Koko's farm/land).

There is much more to this, as this is a brief summary. There is also the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka (See King Piye/Piankhi's victory stele). 'Het' was condensed into 'At' by the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was corrupted by the greeks and others into Putah (buddha) and Phutah. Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka and Afuraka have the same meaning cosmologically. (More on this later, as it relates to Ptah's functioning as fashioner of the World)

Finally, Our descent from the original Afurakanu/Afuraitkaitnut, the original people of Afuraka/Afuraitkait; our descent from those who remained in Afuraka/Afuraitkait to receive the Spirits of the Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin) to receive and transmit the fullness of that Divine energy; Our INCARNATION and RE-INCARNATION through these families; it is these things [in total] that define us as Afurakanu/Afuraitkaitnut. It matters not where we go now on Earth or are born on Earth, we remain Afurakanu/Afuraitkaitnut in the physical world and the Ancestral realm.

This is simply because our various Ancestral traditions state that a small group of us were forced out of the motherland. Yet, the majority of us who remained in/on the motherland were there when the Deities entered our clans/families (ritual possession was just one means by which They entered our families for the first time). This altered our blood forever. We then carried this altered/Divine blood, and the Deities, to every place we migrated on Earth. Our civilizations around the world are a testament to the Divine Order (manifest by the Deities) operating within our blood, our families.

Those who were outside of the motherland when the Deities entered our families do not have this blood/nor spiritual disposition. They do not have the connection to the Divinities that we do. Those who were initially forced out of the motherland and drawn to northern eurasia BEFORE the Deities entered into the various Afurakani/Afuraitkaitnit Clans are those who missed this infusion of Divine energy (they were thousands of miles away) and are those who became the whites and their offspring of today.

See Psychotechnology of Brainwashing, Kwabena Ashanti (2001 edition) for an article about the Human Genome Project's findings. A small group of Africans living in europe about 20,000 to 25,000 years ago are said to have been those who birthed the whites and their offspring.

See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com)) for discussions on race, august-september 2002--it includes Odu dealing with the origins of the whites and their offspring; see mamiwata.com; see the Book of the Cow of Heaven/Destruction of Mankind (Ra orders the destruction of the blasphemous men and women, some of whom escaped to the mountain lands. Ultimately Ra states that, "I have slain some of them, yet there remains a remnant of worthless ones, for the extent of my destruction was not according to the expanse of my power/ability"). After Ra destroys most (not all) of the blasphemous men and women, He blesses those who fought for Him, calls for the creation of the Sekhet Hetep, etc.

There is much, much more to this, however we can definitely say with truth that we are Afurakanu/Afuraitkaitnut (created by and children of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed from the original, black, raised land (Ka). Cosmologically and culturally, this unites all of us who are Black/African, yet it distinguishes us from europeans, asians, etc. Remember, one of the criteria of being Afurakani/Afuraitkaitnit as stated above is based on re-incarnation through specific blood circles. Afurakanu/Afuraitkaitnut all around the world do divination for those who want to have children,

sometimes to determine what spirit is around them, is about to incarnate, if it is a negative spirit, etc.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> If they are the same people, why say they are Afric-anything? I have  
> been insisting on the use of Equatorial because it links all of us  
> together accurately. Just hear me out. I hope you can see the  
> purpose. Afuraitkaitnit is no different to me than saying Afroasiatic,  
> except it implies something different as far as the people looked,  
> and thus who within the two continents are actually related. But the  
> clarity is still being lost slightly. Equatorial takes that problem  
> and solves it. We keep focusing on putting the word "Africa" into the  
> discourse which is in some way compounding the Eurocentric position  
> of confusion. Africa the word...its true meaning is lost and only  
> now refers without confusion to literally people of the "continent".  
> But since everyone comes from the continent, it becomes again  
> confusing. Are Europeans Afroeurasian? Are Native Americans  
> Afroamericos? Even then, the Eurocentricist can always say "yes,  
> afriowhatever, but NORTH-Afriowhateverwewant.  
>  
> There is nothing "non Black" in Equatorial origins. There is no  
> Eurocentric loophole.

>  
>  
>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> > Mikyia wo (Greetings),  
> >  
> > The essential point I was making in the previous post was that  
> > although African and Indian elephants manifest a slight variation  
> > morphologically, it does not mean that they are not both elephants.  
> > The same goes for Black people on the continent of  
> > Afuraka/Afuraitkait (Africa) and India. There are slight  
> > morphological variations, yet we are the same people-we are both  
> > definitely Afurakani/Afuraitkaitnit (African).  
> >  
> > Ma asomdwoee-Hetep,

> > Ra Nehem  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
 > > > "see African and Indian elephants via a search engine on  
 > > > the web) Maybe the Indian elephants' morphological differences  
 > > are  
 > > > evidence of a group of white elephants invading India and  
 > > influencing  
 > > > the genetic characteristics of that population, thus making  
 > > them  
 > > > unrelated to the African elephants.  
 > > > "  
 > > >  
 > > > The difference between the African and Indians elephant is that  
 > > the  
 > > > African elephant has never been able to be domesticated. Some  
 > > > species of Elephants in NorthEastern Africa were domesticable  
 > > and  
 > > > used by the Carthigenians,Meroties,Kemetians,and Numidians in  
 > > battle.  
 > > >  
 > > > You also have species of elephants once native to Syria,but  
 > > know  
 > > > extinct.  
 | 8256|2003-06-10 15:35:31|David VeLar-Gaskill|Re: Tomb of Ramses III (1200 BCE) - CASE  
 CLOSED!|  
 Your wish is my research.

<http://www.bartneck.de/work/qtvr/egypt/ramses.html>

Is there some magical force that prevents us from getting the entire  
 group of images? Or is it that I cannot figure out how to navigate  
 the Panoramic scene?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 wrote:  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

> wrote:  
 >  
 >  
 > >  
 > > But let us wait when this even gets better... let us wait until

we

> > can post all 16 of the images. Text and everything. There IS a  
> reason  
> > that Yurco and many Eurocentric others never posted the whole

tomb

> of  
> > Ramses III, but do a lot of dissection of Lepsius in relation to  
> Seti  
>  
> I wonder if a panoramic camera could capture the whole Four Races  
> scene from the tomb. If so, maybe the next member enroute to Egypt  
> can give us the whole picture in all its glory.

>

> Regards,

> Paul Kekai Manansala

| 8257|2003-06-10 15:50:53|Paul Kekai Manansala|Re: Tomb of Ramses III (1200 BCE) - CASE  
CLOSED!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

wrote:

> Your wish is my research.

>

> <http://www.bartneck.de/work/qtvr/egypt/ramses.html>

>

>

> Is there some magical force that prevents us from getting the

entire

> group of images? Or is it that I cannot figure out how to navigate  
> the Panoramic scene?

>

Thanks David! Click and drag the cursor to move around. I still  
working on moving around in the tomb.

Regards,

Paul Kekai Manansala

| 8258|2003-06-10 15:52:50|Paul Kekai Manansala|Re: Tomb of Ramses III (1200 BCE) - CASE  
CLOSED!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

wrote:

> Your wish is my research.

>

> <http://www.bartneck.de/work/qtvr/egypt/ramses.html>

>



>

Prof. Ampim, as you are familiar with the tomb, maybe you could find the scene quicker than the rest of us.

Regards,

Paul Kekai Manansala

| 8259|2003-06-10 15:55:45|Nisine Waite|Re: Image: man playing one-stringed bow?

Mark there is a problem with ur links it do not open! :-0

>From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: "Ta\_Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>,"Ma 'at- Tehuti"  
><[maat\\_tehuti@yahoogroups.com](mailto:maat_tehuti@yahoogroups.com)>  
>Subject: [Ta\_Seti] Image: man playing one-stringed bow?  
>Date: Tue, 10 Jun 2003 10:20:49 -0500  
>MIME-Version: 1.0  
>Received: from n40.grp.scd.yahoo.com ([66.218.66.108]) by  
>mc4-f23.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Tue, 10  
>Jun 2003 07:20:34 -0700  
>Received: from [66.218.67.193] by n40.grp.scd.yahoo.com with NNFMP; 10 Jun  
>2003 14:19:57 -0000  
>Received: (qmail 37672 invoked from network); 10 Jun 2003 14:19:54 -0000  
>Received: from unknown (66.218.66.218) by m11.grp.scd.yahoo.com with QMQP;  
>10 Jun 2003 14:19:54 -0000  
>Received: from unknown (HELO smtp.popsite.net) (216.126.128.18) by  
>mta3.grp.scd.yahoo.com with SMTP; 10 Jun 2003 14:19:53 -0000  
>Received: from marc (08-156.002.popsite.net [64.24.19.156])by  
>smtp.popsite.net (Postfix) with ESMTPid A9D7A4DBF9; Tue, 10 Jun 2003  
>09:19:51 -0500 (CDT)  
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>X-eGroups-Return:  
>sentto-2809895-8218-1055254796-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [best@mail.datanet.hu](mailto:best@mail.datanet.hu)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID: <[NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu](mailto:NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu)>  
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>X-MSMail-Priority: Normal  
>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)  
>Importance: Normal  
>X-MS-TNEF-Correlator: <[NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu](mailto:NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu)>  
>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1106  
>X-Yahoo-Profile: paulmarcw  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)



[http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11\\_Sahara-Tassili-Man-Playing-One-Stringed-Instrument.jpg](http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11_Sahara-Tassili-Man-Playing-One-Stringed-Instrument.jpg)  
and it did open for me in seconds. Wish I knew what the problem could be. I will say that I have had the same difficulties where I could not download a site but others could. Sorry that I can't be more help.  
Marc

```
>From: "M. Washington"
>Reply-To: Ta_Seti@yahoogroups.com
>To: "Ta_Seti" , "Ma 'at- Tehuti"
>
>Subject: [Ta_Seti] Image: man playing one-stringed
bow?
>Date: Tue, 10 Jun 2003 10:20:49 -0500
>MIME-Version: 1.0
>Received: from n40.grp.scd.yahoo.com
([66.218.66.108]) by
>mc4-f23.law16.hotmail.com with Microsoft
SMTPSVC(5.0.2195.5600); Tue, 10
>Jun 2003 07:20:34 -0700
>Received: from [66.218.67.193] by
n40.grp.scd.yahoo.com with NNFP; 10 Jun
>2003 14:19:57 -0000
>Received: (qmail 37672 invoked from network); 10 Jun
2003 14:19:54 -0000
>Received: from unknown (66.218.66.218) by
m11.grp.scd.yahoo.com with QMQP;
>10 Jun 2003 14:19:54 -0000
>Received: from unknown (HELO smtp.popsite.net)
(216.126.128.18) by
>mta3.grp.scd.yahoo.com with SMTP; 10 Jun 2003
14:19:53 -0000
>Received: from marc (08-156.002.popsite.net
[64.24.19.156]) by
>smtp.popsite.net (Postfix) with ESMTPid A9D7A4DBF9;
Tue, 10 Jun 2003
>09:19:51 -0500 (CDT)
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>X-eGroups-Return:
>sentto-2809895-8218-1055254796-
nisine@hotmail.com@returns.groups.yahoo.com
>X-Sender: best@mail.datanet.hu
>X-Apparently-To: Ta_Seti@yahoogroups.com
>Message-ID:
>X-Priority: 3 (Normal)
>X-MSMail-Priority: Normal
>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416
(9.0.2910.0)
>Importance: Normal
>X-MS-TNEF-Correlator:
>X-MimeOLE: Produced By Microsoft MimeOLE
V6.00.2800.1106
>X-Yahoo-Profile: paulmarcw
>Mailing-List: list Ta_Seti@yahoogroups.com; contact
>Ta_Seti-owner@yahoogroups.com
```



Sometimes the text wrap doesn't allow the entire text of the link to be clickable. So only part of it is accessed. I usually just cut and past the entire link. Other times, the ">" and "<" signs get added in which also cause the link not to work.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

> Nisine wrote: Mark there is a problem with ur links it do not open! :-0

>

> (\*\*) Hi Nisine. Don't know what the problem could be. Went to my bookmarks

> and clicked on

>

> [http://www.mightymall.com/TheSecondBookImages/80-10-100-58-](http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11_Sahara-Tassili)

> -Man-Playing-One-Stringed-Instrument.jpg

>

> and it did open for me in seconds. Wish I knew what the problem could be.

> I will say that I have had the same difficulties where I could not download

> a site but others could. Sorry that I can't be more help.

>

>

> Marc

>

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>  
>  
>>From: "M. Washington"  
>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>To: "Ta\_Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>,"Ma 'at- Tehuti"  
>><[maat\\_tehuti@yahoogroups.com](mailto:maat_tehuti@yahoogroups.com)>  
>>Subject: [Ta\_Seti] Image: man playing one-stringed bow?  
>>Date: Tue, 10 Jun 2003 10:20:49 -0500  
>>MIME-Version: 1.0  
>>Received: from n40.grp.scd.yahoo.com ([66.218.66.108]) by  
>>mc4-f23.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600);  
Tue, 10  
>>Jun 2003 07:20:34 -0700  
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NNFMP; 10  
> Jun  
>>2003 14:19:57 -0000  
>>Received: (qmail 37672 invoked from network); 10 Jun 2003  
14:19:54 -0000  
>>Received: from unknown (66.218.66.218) by m11.grp.scd.yahoo.com  
with  
> QMQP;  
>>10 Jun 2003 14:19:54 -0000  
>>Received: from unknown (HELO smtp.popsite.net) (216.126.128.18)  
by  
>>mta3.grp.scd.yahoo.com with SMTP; 10 Jun 2003 14:19:53 -0000  
>>Received: from marc (08-156.002.popsite.net [64.24.19.156])by  
>>smtp.popsite.net (Postfix) with ESMTPid A9D7A4DBF9; Tue, 10 Jun  
2003  
>>09:19:51 -0500 (CDT)  
>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>>X-eGroups-Return:  
>  
>>sentto-2809895-8218-1055254796-nisine@hotmail.com@r...  
>>X-Sender: best@m...  
>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Message-ID:  
>>X-Priority: 3 (Normal)  
>>X-MSMail-Priority: Normal  
>>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)  
>>Importance: Normal  
>>X-MS-TNEF-Correlator:  
>>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1106  
>>X-Yahoo-Profile: paulmarcw  
>>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)

>>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Precedence: bulk  
>>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>>Return-Path:  
>  
>>sentto-2809895-8218-1055254796-nisine@hotmail.com@r...  
>>X-OriginalArrivalTime: 10 Jun 2003 14:20:35.0243 (UTC)  
>>FILETIME=[75440FB0:01C32F5B]  
>>  
>>  
>>Stringed instruments arose from hunters plucking their single-  
stringed  
> bow.  
>>Does that appear to be the case to you in this picture? Is the  
string  
>>anchored somehow and is he plucking the string?  
>>  
>  
>>[http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11\\_Sahara-Tassil](http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11_Sahara-Tassil)  
> i  
>>-Man-Playing-One-Stringed-Instrument.jpg  
>>  
>>Jean-Dominique Lajoux, The rock paintings of Tassili, (World  
Pub. Co.,  
>>Cleveland, 1963), p. 170.  
>>  
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>>  
>>Marc Washington  
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>>.  
>><< winmail.dat >>  
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> Protect your PC - get McAfee.com VirusScan Online  
> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
>  
>  
>

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> To unsubscribe from this group, send an email to:

> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>

>

>

> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.

| 8264|2003-06-10 16:13:15|Nisine Waite|Re: Image: man playing one-stringed bow?  
Thanks Mark, U did something different coz this time it opened , thanks again

>From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: RE: [Ta\_Seti] Image: man playing one-stringed bow?

>Date: Tue, 10 Jun 2003 19:09:05 -0500

>MIME-Version: 1.0

>Received: from n17.grp.scd.yahoo.com ([66.218.66.72]) by

>mc6-f1.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Tue, 10 Jun 2003 16:10:01 -0700

>Received: from [66.218.66.97] by n17.grp.scd.yahoo.com with NNFMP; 10 Jun 2003 23:08:10 -0000

>Received: (qmail 3154 invoked from network); 10 Jun 2003 23:08:09 -0000

>Received: from unknown (66.218.66.217) by m14.grp.scd.yahoo.com with QMQP; 10 Jun 2003 23:08:09 -0000

>Received: from unknown (HELO smtp.popsite.net) (216.126.128.19) by mta2.grp.scd.yahoo.com with SMTP; 10 Jun 2003 23:08:09 -0000

>Received: from marc (05-041.002.popsite.net [64.24.18.41])by

>smtp.popsite.net (Postfix) with ESMTP id 753EB2F878for

><[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>; Tue, 10 Jun 2003 18:08:05 -0500 (CDT)

>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP

>X-eGroups-Return:

>sento-2809895-8264-1055286489-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)

>X-Sender: [best@mail.datanet.hu](mailto:best@mail.datanet.hu)

>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Message-ID: <[NFBBIJPELFNFKCEGDIAOECKDKAA.best@mail.datanet.hu](mailto:NFBBIJPELFNFKCEGDIAOECKDKAA.best@mail.datanet.hu)>

>X-Priority: 3 (Normal)

>X-MSMail-Priority: Normal

>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)



[illegible]

>  
>  
>  
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>  
>  
>  
>  
>  
>>From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>To: "Ta\_Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>, "Ma 'at- Tehuti"  
>><[maat\\_tehuti@yahoogroups.com](mailto:maat_tehuti@yahoogroups.com)>  
>>Subject: [Ta\_Seti] Image: man playing one-stringed bow?  
>>Date: Tue, 10 Jun 2003 10:20:49 -0500  
>>MIME-Version: 1.0  
>>Received: from n40.grp.scd.yahoo.com ([66.218.66.108]) by  
>>mc4-f23.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Tue,  
>10  
>>Jun 2003 07:20:34 -0700  
>>Received: from [66.218.67.193] by n40.grp.scd.yahoo.com with NNFMP; 10  
>Jun  
>>2003 14:19:57 -0000  
>>Received: (qmail 37672 invoked from network); 10 Jun 2003 14:19:54  
>-0000  
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>>mta3.grp.scd.yahoo.com with SMTP; 10 Jun 2003 14:19:53 -0000  
>>Received: from marc (08-156.002.popsite.net [64.24.19.156]) by  
>>smtp.popsite.net (Postfix) with ESMTPid A9D7A4DBF9; Tue, 10 Jun 2003  
>>09:19:51 -0500 (CDT)  
>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>>X-eGroups-Return:  
>  
>>sentto-2809895-8218-1055254796-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>>X-Sender: [best@mail.datanet.hu](mailto:best@mail.datanet.hu)  
>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Message-ID: <[NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu](mailto:NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu)>  
>>X-Priority: 3 (Normal)  
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>>Importance: Normal  
>>X-MS-TNEF-Correlator:  
>><[NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu](mailto:NFBBIJPELFNFKCEGDIAAECADKAA.best@mail.datanet.hu)>  
>>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1106

> >X-Yahoo-Profile: paulmarcw  
> >Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
> >[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
> >Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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> >Return-Path:  
>  
> >sento-2809895-8218-1055254796-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
> >X-OriginalArrivalTime: 10 Jun 2003 14:20:35.0243 (UTC)  
> >FILETIME=[75440FB0:01C32F5B]  
> >  
> >  
> >Stringed instruments arose from hunters plucking their single-stinged  
> bow.  
> >Does that appear to be the case to you in this picture? Is the string  
> >anchored somehow and is he plucking the string?  
> >  
> >  
> >[http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11\\_Sahara-Tassil](http://www.mightymall.com/TheSecondBookImages/80-10-100-58-11_Sahara-Tassil)  
> i  
> >-Man-Playing-One-Stringed-Instrument.jpg  
> >  
> >Jean-Dominique Lajoux, The rock paintings of Tassili, (World Pub. Co.,  
> >Cleveland, 1963), p. 170.  
> >  
> >  
> >Marc Washington  
> >  
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| 8265|2003-06-10 16:13:55|M. Washington|Re: Paul, I can't even upload photos now.|

[Marc's reply here \(\\*\\*\)](#)

Osirica writes: Something wierd is going on. I can only add and modify my own links.

I cant even modify my own photos or files. I cant upload anything.

Um. Help.

(\*\*) Yours is similar to a problem I had withmy own website. I could upload but not use any of the commands. I was all prepared to try to find a computer technician who could help. But, the next time I turned my computer on and tried to manage commands, I could. At least in my case, it seems sometimes the signals temporarily paralyze the system. Since then, when I can't utilize the commands at my FTP server, I may close and open it again. All I can say (knock on wood) is that I have only had little glitches lasting minutes and nothing worse. I don't know if what worked for me would work for you. But, that was my experience.

Marc

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| 8266|2003-06-10 16:15:57|Freddie Thompson|Re: Tomb of Ramses III - The illogic falls all over itself.|

"Do not cast your pearls before swine." They will only trample them under foot and go for the slop.

***m\_ampim*** wrote:

David, I have actual tomb pictures of the Nubians with the glyphs (Nhsyw) clearly showing, and I have good video footage of the entire tomb scene.

The images that I already provided clearly prove the case of black skinned Egyptians beyond all \*sane\* rebuttal. In the near future, I will release a larger publication that will show the rest of the "Table of Nations" images. In the meantime, I have no interest in presenting my valuable evidence to unworthy people who make lying and deceit an uncontrollable habit.

Manu Ampim

--- In Ta\_Seti@yahoogroups.com, "David VeLar-Gaskill" wrote:

>  
>  
> What baffles me, is if the tomb does prove perhaps what Katherine has  
> been asserting, why haven't people like "Yurco" just published the  
> information in pictures? Show all 16 images, point out the  
> Hieroglyphic text that the Egyptians and Nubians are not represented  
> in the same manner... or whatever it is they are saying. Then it  
> should be over...  
>  
> The only modern photos of the tomb I have seen ARE Manu's and  
> the "trio" (which for some reason leaves out the fourth "Egyptian" group).  
>  
> So that silly thing that would be asserted is. There are two groups  
> of Nubians (8 in total) one group of Lybians (4 in total), one group  
> of Syrians (4 in total), and NO group of Egyptians (zero).  
>  
> Come on.  
>  
> P.S. Here is a website that shows the Tomb of Ramses III  
>  
> It shows some part of the tomb. I don't know if it shows the part in  
> question.  
>

> Its a quicktime panorama  
>  
> <http://www.bartneck.de/work/qtvr/egypt/ramses.html>

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| 8267|2003-06-10 16:21:53|Nisine Waite|(no subject)|

This web site griffiths is very pro woman, and feminist to me. It do not talk about great women, but all myths and paganism about Goddess. Egyptian women were and are strong women and always stood by their men. Cos we do not have to compete with our men, we know our value and is a help mate to our men. So i do not know what this person is trying to prove by this site.

---

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| 8268|2003-06-10 16:24:23|m\_ampim|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!

> I wonder if a panoramic camera could capture the whole Four Races  
> scene from the tomb. If so, maybe the next member enroute to Egypt  
> can give us the whole picture in all its glory.  
>  
> Regards,  
> Paul Kekai Manansala

=====

I have video footage of the scene. When I finish my publication, I might share it with the world. Maybe I will post it on my website, or maybe I might sell it? Anyhow, the photographs I provided prove this case for now.

The view of the entire scene would be helpful for honest people who have not yet been to the tomb.

The irrational opposition to my irrefutable evidence has helped this list. Before I closed this case (message #7935), there was \*nobody\* on this list that even questioned the misleading cut-&-paste images

of Hornung and Yurco. People assumed that this bogus information was correct. Now members want to see all of the 16 images in the tomb...This is good.

As I said before, there are countless people that have visited and documented the "Table of Nations" scene, but there has been an effective eurocentric military suppression of this information.

If you really want to deal with this issue further, I am pretty sure that Erik Hornung has some of the best images of the \*entire\* scene, which he chose to conveniently omit from his \_Valley of the Kings\_ publication. He showed the 4 groups in the Seti I scene, but chose to cut-& paste selective Ramses III group images. I wonder why? ;)

Advancing the work,

Manu Ampim

| 8269|2003-06-10 16:27:48|osirica|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!  
Their only rule is "We must win at any costs". They use weapons of mass omissions (WMO). And they follow the propaganda of Mohammed Sahaf

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" wrote:

>  
> > I wonder if a panoramic camera could capture the whole Four Races  
> > scene from the tomb. If so, maybe the next member enroute to  
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> > can give us the whole picture in all its glory.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
>  
> =====  
>  
> I have video footage of the scene. When I finish my publication, I  
> might share it with the world. Maybe I will post it on my website,  
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 > to cut-& paste selective Ramses III group images. I wonder why? ;)  
 >  
 > Advancing the work,  
 >  
 > Manu Ampim

| 8270|2003-06-10 16:53:03|Nisine Waite|(no subject)|

Queen tiye was a wel respected and honoured woman, I do not see her in thie  
 list of women at griffith. Because she ruled side by side with her husband.  
 She occupied all the place of honour at all the feasts he attended, on all  
 occasions, in every town he visited. She was of great value to him because  
 of her great diplomacy.[www.homestead.com/wysinger/tiye.html](http://www.homestead.com/wysinger/tiye.html)

---

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| 8271|2003-06-10 16:55:17|Freddie Thompson|Re: So what is Yurco saying at any event?|

Read Manu Ampim's portion in ***Egypt: Child of Africa - The Problem of the Bernal-Davidson School***, page 191. It expresses what I've been thinking evesince I read Diop's book *African Origin of Civilization*.

### **Should Conservatives Believe in Black Egyptians?**

This article is subtly deceptive. Vannessa Williams and Morya Carrie are much too caucasoid in appearance to be used as examples of Black Egyptians (unless he was referring to the other Vannessa Williams). The first two women's features correspond more to the Greek and Raman Egyptians, not the native ones. The majority of the artifacts prove this. Yet, all we can get the White Afrocentrics is a watered-down version of Eurocentric assertions. I guess its meant to passify us so we will get confused and shut up. They make no admission of the obvious (forgive me please I just have to say it)"Negro" depictions on the wall reliefs and scuptured artifacts. How could anyone miss it?



Further more, the Ancient Egyptian depictions show mostly dark skinned people as apposed to the light skinned mixed Black types. Vannessa Williams has green or blue eyes. How many times have you seen this feature reproduced in Egyptian artifacts?

**David VeLar-Gaskill** wrote:

<http://www.frontpagemag.com/Articles/ReadArticle.asp?ID=3639>

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| 8272|2003-06-10 16:59:37|osirica|(no subject)|

Did you find out why she wasn't included?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:

> Queen tiye was a wel respected and honoured woman, I do not see her  
in thie

> list of women at griffith. Because she ruled side by side with her  
husband.

> She occupied all the place of honour at all the feasts he attended,  
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> occasions, in every town he visited. She was of great value to him  
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> of her great diplomacy.[www.homestead.com/wysinger/tiye.html](http://www.homestead.com/wysinger/tiye.html)

>

>

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| 8273|2003-06-10 17:03:35|M. Washington|ATTN CLYDE WINTERS: Urls to Sudanese and  
Transylvanian pierced disks|

Attachments :

Bro. Clyde. Here are the files I spoke of. When you get a chance, would  
appreciate your opinion.

Thanks for the link to your impressive and pioneering research in the area.

Marc

[A] SUDANESE PIERCED DISKS FOUND IN TRANSYLVANIA SEEMINGLY POINTING TO AFRICAN PRESENCE IN CENTRAL EUROPE

<[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10\\_Sudan-pattern-ed-disks-4000-4500BC-found-in-Transylvanian.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10_Sudan-pattern-ed-disks-4000-4500BC-found-in-Transylvanian.jpg)>

In: Karl-Ferdinand Schaedler, Weaving in Africa South of the Sahara, (Panterra-Verlag, Druckhaus, Germany, 1987), p. 14.

[B] TRANSYLVANIAN PIERCED DISKS WITH AFRICAN PATTERN AND ORIGINATION?

<[http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08\\_Transylvania-with-Sudanese-disks-Equatorial-writing-system.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08_Transylvania-with-Sudanese-disks-Equatorial-writing-system.jpg)>

Miklos Erdy, The Sumerian, Ural-Altaic, Magyar relationship : a history of research, (Gilgamesh, New York, 1974), pp. 484 - 485.

| 8274|2003-06-10 17:04:42|osirica|Re: So what is Yurco saying at any event?|

Oh yes I agree there are times when the other word can be used. Im just speaking of when we are doing an anthropological and worldwide analysis of who is who. I mean we all know the Egyptians are Black. Heck, I can't recall more than a few Egyptians of high status that were white. By the way, you should see All Eyes On Africa. Its a very compelling piece. It shows sculpture of modern day Black Africans, and how the sculptures don't show the "exaggerated, specialized form" that Eurocentricists insist on seeing in order to say "they are Black."

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

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| 8275|2003-06-10 17:06:04|osirica|Who else in here cannot upload files or photos to the group?|  
Is it just me or what?  
| 8276|2003-06-10 17:22:25|Paul Kekai Manansala|Re: Who else in here cannot upload files or  
photos to the group?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> Is it just me or what?

David, all members should be able to upload files/photos. Make sure  
you're logged into yahoo before you attempt the upload.

Regards,  
Paul Kekai Manansala  
| 8277|2003-06-10 17:24:16|Paul Kekai Manansala|Re: Paul, I can't even upload photos now.|  
Ok, try again now.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Marc's reply here (\*\*)  
> Osirica writes: Something wierd is going on. I can only add and  
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> own links.







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| 8279|2003-06-10 18:15:03|m\_ampim|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David VeLar-Gaskill"

> wrote:

>> Your wish is my research.

>>

>> <http://www.bartneck.de/work/qtvr/egypt/ramses.html>

>>

>>

>

> Prof. Ampim, as you are familiar with the tomb, maybe you could

find

> the scene quicker than the rest of us.

>

> Regards,

> Paul Kekai Manansala

=====

Paul, as far as I can tell the video scan only goes to the 3rd corridor. Whereas, the "Table of Nations" scene is more towards the burial chamber in back of the Ramses III tomb, which is one of the longest tombs in the Valley of the Kings.

"TABLE OF NATIONS"

One other point, it is misleading to call the scene of the 4 groups "The 4 Races of Man." There is NO original evidence to suggest that these groups represent different "races" to the people in KMT. They never presented these groups as "races."

What is clear is that each of these 4 groups were simply seen as different \*nations\* of people. Thus, to avoid eurocentric propanganda and misleading information, it is more accurate to say the "Table of Nations."

Advancing the work,

Manu Ampim

| 8280|2003-06-10 18:47:33|Alex Derrick|Re: So what is Yurco saying at any event?|

Yurco, and the white afrocentrics are basically admitting that Egypt was always essentially mixed, or not completely African. The position they promote is that ancient Kmt was similar to modern day Egypt, deeply mixed at every level. Yurco imagines them to be like Caribbeans.

I think it is better to equate the NK with Somalia and Ethiopia, with a few Vanessa Williams types here and there during every epoch.

People with phenotypes similar to Vanessa L Williams, started to appear more frequently during the NK. Foreign elements began to settle en masse in Kmt during this period. The artifacts and human remains do reveal this change, even at the royal level.

Trade routes, and political affairs (peace treaties) were often



secured through arranged marriages. This did little to alter the essential base black populations of the OK and MK, but there is always going to be some mixing in a large philoxenic cosmopolitan nation like Kmt.

I still think it would be a good group research project to systematically approach the use of color. This could confirm our suspicions. Perhaps the yellow color of the women was an accurate reflections. If you look very carefully, there is even a great deal of variety in the yellow coloring. This could an accurate representation. Some early egyptians were similar to the San type. These women in South Africa are a yellowish brown skin color, the egyptian san might exhibit different climactic adaptations.

Diop points out in the Cairo Proceedings, that many populations have lighter color females populations when compared to the males.

We are being a little irresponsible, talking about race and appearence which is related to skin color, without critically analyzing the color system.

Alex

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> Should Conservatives Believe in Black Egyptians?

> This article is subtly deceptive. Vannessa Williams and Morya Carrie are much too caucasoid in appearance to be used as examples of Black Egyptians (unless he was referring to the other Vannessa Williams). The first two women's features correspond more to the Greek and Raman Egyptians, not the native ones. The majority of the artifacts prove this.

| 8281|2003-06-10 19:10:07|Freddie Thompson|Re: So what is Yurco saying at any event?|

I agree. The ranges of coloration are throughout the Black race, whether phynotypically closer to Caucasoid or not. No one refutes the presence of mixed types and cacasoid populations. The issue we are confronting here has to do with the perceived importance of these groups.

**Alex Derrick** wrote:

Yurco, and the white afrocentrics are basically admitting that egypt was always essentially mixed, or not completely African. The position they promote is that ancient Kmt was similar to modern day Egypt, deeply mixed at every level. Yurco imagines them to be like Carribeans.

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| 8282|2003-06-10 19:45:42|Alex van Deelen|Re: So what is Yurco saying at any event?|

> Message: 24

> Date: Wed, 11 Jun 2003 01:47:32 -0000

> From: "Alex Derrick" <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>

> Subject: Re: So what is Yurco saying at any event?

> Diop points out in the Cairo Proceedings, that many populations have

> lighter color female populations when compared to the males.

- >
- > We are being a little irresponsible, talking about race and appearance
- > which is related to skin color, without critically analyzing the
- > color system.

Another explanation is that women remained indoors more, and that they became paler as a result.

Even in Europe a couple of centuries ago, it was considered a status symbol, to have a wife/daughters who could remain indoors, instead of working out in the street or the field.

I think it culminated with women and men wearing lots of powder.

Alex

| 8283|2003-06-10 19:56:51|clyde winters|Re: ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced |

Hi

Please send the link again I was unable to reach the sites.

C.A. Winters

"M. Washington" wrote:

- > Bro. Clyde. Here are the files I spoke of. When you get a chance, would
- > appreciate your opinion.
- >
- > Thanks for the link to your impressive and pioneering research in the area.
- >
- > Marc
- >
- > [A] SUDANESE PIERCED DISKS FOUND IN TRANSYLVANIA SEEMINGLY
- > POINTING TO
- > AFRICAN PRESENCE IN CENTRAL EUROPE
- >
- > <[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10\\_Sudan-pattern](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10_Sudan-pattern-ed-disks-4000-4500BC-found-in-Transylvanian.jpg)
- > ed-disks-4000-4500BC-found-in-Transylvanian.jpg>
- >
- > In: Karl-Ferdinand Schaedler, Weaving in Africa South of the Sahara,
- > (Panterra-Verlag, Druckhaus, Germany, 1987), p. 14.
- >
- > [B] TRANSYLVANIAN PIERCED DISKS WITH AFRICAN PATTERN AND
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- > with-Sudanese-disks-Equatorial-writing-system.jpg>
- >

> Miklos Erdy, The Sumerian, Ural-Altaic, Magyar relationship : a history of  
> research, (Gilgamesh, New York, 1974), pp. 484 - 485.

>

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| 8284|2003-06-10 20:00:30|arumese|Re: So what is Yurco saying at any event?|

Ivan Van Sertima pointed out that in some African cultures Yellow  
ocher is sprinkled or painted on women during some ceremonies to  
symbolized fertility, while red ocher was painted on men as a symbol  
of virility. He says it had the same significance in ancient Egypt.  
Many times persons who were depicted in these colors may have been  
darker skinned or lighter skinned. Yet we can't seem to cure  
ourselves of perceiving the colors used on the wall art as  
necessarily indicative of racial types different from the southern  
peoples.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

>> Message: 24

>> Date: Wed, 11 Jun 2003 01:47:32 -0000

>> From: "Alex Derrick"

>> Subject: Re: So what is Yurco saying at any event?

>

>> Diop points out in the Cairo Proceedings, that many populations

have

>> lighter color females populations when compared to the males.

>>

>> We are being a little irresponsible, talking about race and

appearce

>> which is related to skin color, without critically analyzing the  
>> color system.

>

> Another explanation is that women remained indoors more,  
> and that they became paler as a result.

> Even in Europe a couple of centuries ago, it was considered  
> a status symbol, to have a wife/daughters who could remain  
> indoors, instead of working out in the street or the field.  
> I think it culminated with women and men wearing lots  
> of powder.  
>  
> Alex  
| 8285|2003-06-10 21:10:01|Alex Derrick|Re: So what is Yurco saying at any event?|  
Hotep, Freddy.

Mixed types might have played a very small role that increased towards the later periods (NK,Late,Ptolemaic). Mixed Egyptians might have played some kind of role outside of Kmt, at trading centers, or as the offspring of politically arranged families.

Here is a good quote from Diop.

"Singling out Cheop's daughter as a 'definite blond' would prove that this was rare, if accurate. The Egyptians were so little white, that when they encountered a white person with red hair, they killed him immediately as a sick person unable to adapt to life. This was certainly a regrettable but comprehensible prejudice between two different races during those remote epochs of history."

I am about to post an image from the family of Neferherenptah. The image comes from the OK, 6th Dynasty and is one of the few justifiably light eyed image I have ever come across in my studies.

I have debated with some Egyptophiles on the EEF regarding other blue eyed images during the OK and MK. Their evidence (what little they had) is completely bogus.

Alex

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> I agree. The ranges of coloration are throughout the Black race, whether phenotypically closer to Caucasoid or not. No one refutes the presence of mixed types and caucasoid populations. The issue we are confronting here has to do with the perceived importance of these groups.sync to Outlook(TM).

| 8286|2003-06-10 21:10:53|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

As I said long ago, Osirica's term Equatorial Africanis good for the simple reason that everyone can understand it and it conveys a certain picture. The idea of a terminology is to express things in a way that they will be mutually understood. The term has a very wide spectrum and should be seen as the top of a hierarchy (ethnien) or hierarchies (regions,ethnien, linguistic groups(languages, dialects)). 'Esoteric' terms are to be avoided.

By the way, Budge's dictionary is outdated and no longer quoted. 'Volksetymologien' such as seen below are to be avoided. Their use negates the scientific credibility of any group accepting them.  
E.

----- Original Message -----

**From:** [ra\\_nehem](mailto:ra_nehem)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 12:30 AM

**Subject:** [Ta\_Seti] Afuraka/Afuraitkait

Mikyia wo (Greetings) Osirica,

I understand your rationale for using Equatorial. It can be a functional english term designating our people.

I use the terms Afuraka/Afuraitkait (Africa) and Afurakanu/Afuraitkaitnut (Africans) for several reasons.

The name Africa is not of european/arab origination. 'Amen' is used by christians with the false definition "so be it" attached to it. Of course, Amen is The Great God, Whom along with The Great Goddess Amenet constitute the Supreme Being. The word 'hero' in english is derived from 'Heru', phonetically and conceptually. The name 'Africa' also is our own designation.

The term 'ka' means 'soul'. The metut/symbol is that of two arms raised in a perpindicular fashion. However, we must look at the term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2; also, Queen Hatsheptsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa' or 'Qiq'a', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol is that of a man with his two arms raised in a perpindicular fashion. If you look closely, the two arms are the same two arms in the metut/symbol/term "ka" (soul).

'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is defined variously as "the land above the banks of the river". The 'high' land. The 'exalted' land. The 'raised' land. The "high ground upon which the God of Creation first stood". It is the raised-land where the eight primordial Deities converged to create the egg from which Ra/Rait would emerge.

Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi, Qiq'a. Let's look at the Yoruba language. There are 5 sacred hills. The sacred hill/raised-land in Yoruba is called oKe. The specific 'ke' or 'oke' (hill) called 'oke ara' is defined as the "hill upon which the Orishas first descended at the creation of the world" (See Imoye, by Baba Ifa Karade).

In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill' (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka' means 'soil'.

(Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus, Amaru-ka 'America' is the 'land of the feathered/plumed serpent (Amen-Ra)

When Ra moves through matter He has the title "Afu Ra". (See the temple of Seti I, Shat em Duat, 3rd Hour of the night for the title of Ra being "Afu Ra" as opposed to "Af" or "Afu")

The first raised land (Qa/Ka), raised up above the surface of the water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the Creatress of the world, just as Ra is the Creator. The feminine form of the name is thus the "Kait of Afu Rait" Afuraitkait.

Please see mamiwata.com and the various links to learn of the functions and manifestations of the Creator "Da" and His wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

One of the definitions according to Budge for the term "nu" is 'children'. Also, it refers to a plurality. Again, in the Twi language of the Akan, the term "nom" (phonetically "noom") is a term for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua' (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom (Elders/Elderesses). The Akan plural 'nom' is derived of the Kamau/Kenesu (Egyptian/Nubian) 'nu'.

The term 'af' [spelled with the metutu of a "reed" (A) and a "horned viper" (F)] in Kamit means 'flesh' as in house or place of residence. Your flesh is a house or place of residence for your spirit. Another word for place of residence/house temple is spelled 'af' or 'aft' [spelled with the metutu of the eagle (A) instead of the "reed" for letter (A), the "viper" for (F) and the determinative for an enclosed space/temple/house.]

In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the word for residence/house is 'ofi'. The word for palace (residence of the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

When Ra is moving through matter (e.g. 12 hours of the night),

when  
His energy is inside of the Earth and making the Earth vibrant,  
Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the  
word for fertile land (land with life-giving energy moving  
through  
it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just  
as  
the name of the Deity in Akan culture called 'Asuo Gyebi' is  
often  
pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
reason  
why the land where some Akan people settled after having  
"Descended  
from Heaven by golden chain" is called "Koko-Afuo" Koko  
(hill/raised  
land) Afuo (land that is full of life; plantation; farmland).  
Today  
this land is called Kokofu in Ghana. Koko-Afur is none other than  
Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
for a  
reference to Koko's farm/land).

There is much more to this, as this is a brief summary. There is  
also  
the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
(See  
King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'  
by  
the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
corrupted by the greeks and others into Putah (buddha) and  
Phutah.  
Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka  
and  
Afuraka have the same meaning cosmologically. (More on this  
later, as  
it relates to Ptah's functioning as fashioner of the World)

Finally, Our descent from the original Afurakanu/Afuraitkaitnut,  
the  
original people of Afuraka/Afuraitkait; our descent from those  
who  
remained in Afuraka/Afuraitkait to receive the Spirits of the  
Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
to  
receive and transmit the fullness of that Divine energy; Our  
INCARNATION and RE-INCARNATION through these families; it is  
these  
things [in total] that define us as Afurakanu/Afuraitkaitnut. It  
matters not where we go now on Earth or are born on Earth, we  
remain  
Afurakanu/Afuraitkaitnut in the physical world and the Ancestral  
realm.

This is simply because our various Ancestral traditions state  
that a



small group of us were forced out of the motherland. Yet, the majority of us who remained in/on the motherland were there when the Deities entered our clans/families (ritual possession was just one means by which They entered our families for the first time). This altered our blood forever. We then carried this altered/Divine blood, and the Deities, to every place we migrated on Earth. Our civilizations around the world are a testament to the Divine Order (manifest by the Deities) operating within our blood, our families.

Those who were outside of the motherland when the Deities entered our families do not have this blood/nor spiritual disposition. They do not have the connection to the Divinities that we do. Those who were initially forced out of the motherland and drawn to northern eurasia BEFORE the Deities entered into the various Afurakani/Afuraitkaitnit Clans are those who missed this infusion of Divine energy (they were thousands of miles away) and are those who became the whites and their offspring of today.

See Psychotechnology of Brainwashing, Kwabena Ashanti (2001 edition) for an article about the Human Genome Project's findings. A small group of Africans living in europe about 20,000 to 25,000 years ago are said to have been those who birthed the whites and their offspring.

See (orisalist@yahoogroups.com for discussions on race, august-september 2002--it includes Odu dealing with the origins of the whites and their offspring; see mamiwata.com; see the Book of the Cow of Heaven/Destruction of Mankind (Ra orders the destruction of the blasphemous men and women, some of whom escaped to the mountain lands. Ultimately Ra states that, "I have slain some of them, yet there remains a remnant of worthless ones, for the extent of my destruction was not according to the expanse of my power/ability"). After Ra destroys most (not all) of the blasphemous men and women, He blesses those who fought for Him, calls for the creation of the Sekhet Hetep, etc.

There is much, much more to this, however we can definitely say with truth that we are Afurakanu/Afuraitkaitnut (created by and

children  
of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
from  
the original, black, raised land (Ka). Cosmologically and  
culturally,  
this unites all of us who are Black/African, yet it distinguishes  
us  
from europeans, asians, etc. Remember, one of the criteria of  
being  
Afurakani/Afuraitkaitnit as stated above is based on re-  
incarnation  
through specific blood circles. Afurakanu/Afuraitkaitnut all  
around  
the world do divination for those who want to have children,  
sometimes to determine what spirit is around them, is about to  
incarnate, if it is a negative spirit, etc.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
> If they are the same people, why say they are Afric-anything? I  
have  
> been insisting on the use of Equatorial because it links all of  
us  
> together accurately. Just hear me out. I hope you can see the  
> purpose. Afuraitkainit is no different to me than saying  
Afroasiatic,  
> except it implies something different as far as the people  
looked,  
> and thus who within the two continents are actually related.  
But  
the  
> clarity is still being lost slightly. Equatorial takes that  
problem  
> and solves it. We keep focusing on putting the word "Africa"  
into  
the  
> discourse which is in some way compounding the Eurocentric  
position  
> of confusion. Africa the word...its true meaning is lost and  
only  
> now refers without confusion to literally people of  
the "continent".  
> But since everyone comes from the continent, it becomes again  
> confusing. Are Europeans Afroeurasian? Are Native Americans  
> Afroamericos? Even then, the Eurocentricist can always say  
"yes,  
> afriowhatever, but NORTH-Afriowhateverwewant.  
>  
> There is nothing "non Black" in Equatorial origins. There is no  
> Eurocentric loophole.  
>  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, "ra\_nehem" wrote:

> > Mikyia wo (Greetings),  
> >  
> > The essential point I was making in the previous post was that  
> > although African and Indian elephants manifest a slight variation  
> > morphologically, it does not mean that they are not both elephants.  
> > The same goes for Black people on the continent of  
> > Afuraka/Afuraitkait (Africa) and India. There are slight  
> > morphological variations, yet we are the same people-we are both  
> > definitely Afurakani/Afuraitkaitnit (African).  
> >  
> > Ma asomdwoee-Hetep,  
> > Ra Nehem  
> >  
> > --- In Ta\_Seti@yahoogroups.com, alberto34482@y... wrote:  
> > > ''see African and Indian elephants via a search engine on  
> > > the web) Maybe the Indian elephants' morphological differences  
> > are  
> > > evidence of a group of white elephants invading India and  
> > influencing  
> > > the genetic characteristics of that population, thus making them  
> > > unrelated to the African elephants.  
> > > ''  
> > >  
> > > The difference between the African and Indians elephant is that  
> > the  
> > > African elephant has never been able to be domesticated.  
Some  
> > > species of Elephants in NorthEastern Africa were domesticable  
> > and  
> > > used by the Carthigenians, Meroties, Kemetians, and Numidians in  
> > battle.  
> > >  
> > > You also have species of elephants once native to Syria, but  
> > know  
> > > extinct.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:

> Queen tiye was a wel respected and honoured woman, I do not see her  
in thie list of women at griffith.<

Assuming you are referring to my \_Goddesses of Ancient Egypt\_  
website,

<[http://www.geocities.com/skhmt\\_netjert/index.html](http://www.geocities.com/skhmt_netjert/index.html)>

Tiye would not be included within, for she never attained the status  
of a goddess, nor even as the deified dead (such as Queen Ahmose  
Nefertari of the New Kingdom).

As to my goddess website, the discussion is about Egyptian religion,  
and not about feminist issues, except insofar as a modern reader  
interprets the issues of how strong the influence of female deity  
worship was in ancient Egypt.

At present, the goddesses Isis, Hathor and Neith are discussed,  
although the second part of the Hathor article is due up some time  
this summer (which covers the combined influence of Hathor and the  
deity representing order, Ma'at).

To my knowledge, there is no online source for discussion of ancient  
Egyptian queens as a whole (some individual quessn are discussed, as  
you note), although the best publications on their function within  
Egyptian society are:

Mertz, B. 1952. \_Certain Titles of the Egyptian Queens and Their  
Bearing on the Hereditary Right to the Throne\_. Oriental Languages  
and Literature. Ph. D. Dissertation (Unpublished). University of  
Chicago: Chicago. [Available through ]

Troy, L. 1986. \_Patterns of Queenship: in ancient Egyptian myth and  
history\_. BOREAS 14 Uppsala: ACTA Universitatis Upsaliensis.

Janet Buttles' 1908 work [reprint 1990] on queens, \_The Queens of  
Egypt\_, is also a resource, though a very much outdated one.

Katherine Griffis-Greenberg, MA (Lon)

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 8288|2003-06-10 21:18:23|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |  
Hello,

This email message is a notification to let you know that  
a file has been uploaded to the Files area of the Ta\_Seti  
group.

File : /Highculture/NeferHerenptah.jpg

Uploaded by : lo\_stress <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>

Description : Family of Neferherenptah. Fifth-Sixth Dynasty. -- Possible representation of light  
eyed Egyptians. JE 87808-87805. Photo Source: \_Egyptian Treasures: Cairo Musuem.\_ ed.  
Francesco Tiradretti. 1999. pg 89

You can access this file at the URL

[http://groups.yahoo.com/group/Ta\\_Seti/files/Highculture/NeferHerenptah.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Highculture/NeferHerenptah.jpg)

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

lo\_stress <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>

| 8289|2003-06-10 21:19:17|Loring Edward|Re: Geb and Nut iconography in San rock art of  
Tassili|

----- Original Message -----

**From:** [Alex Derrick](mailto:Alex.Derrick)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 10, 2003 11:22 PM

**Subject:** [Ta\_Seti] Re: Geb and Nut iconography in San rock art of Tassili

When did Geb and Nut emerge in Kmt?

"The earliest known depiction of Geb dates from the 3rd dynasty (relief fragments in  
Turin)"

Lexikon II. 428

| 8290|2003-06-10 21:22:39|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |  
Hello,

This email message is a notification to let you know that  
a file has been uploaded to the Files area of the Ta\_Seti  
group.

File : /Highculture/clear\_lense.jpg

Uploaded by : lo\_stress <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>

Description : Ka-Statue of AuibRe Hor. Detail of crystal lense. Debunking the myth that Hor has

blue eyes. Photo Source: \_Egyptian Treasures.\_ (ed.) Francesco Tiradritti. 1999. pg. 135

You can access this file at the URL

[http://groups.yahoo.com/group/Ta\\_Seti/files/Highculture/clear\\_lense.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Highculture/clear_lense.jpg)

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

lo\_stress <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>

| 8291|2003-06-10 21:41:36|osirica|Re: So what is Yurco saying at any event?|

Take a look at the people in the photos section under "Black Egyptians" the first folder. Tell me if they in the 18th dynasty looked like Vanessa Williams.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> Yurco, and the white afrocentrics are basically admitting that

egypt

> was always essentially mixed, or not completely African. The  
> position they promote is that ancient Kmt was similar to modern day  
> Egypt, deeply mixed at every level. Yurco imagines them to be like  
> Carribeans.

>

> I think it is better to equate the NK with somalia and ethiopia,

with

> a few vanessa l williams types hear and there during every epoch.

>

> People with phenotypes similar to Vanessa L Williams, started to  
> appear more frequently during the NK. Foreign elements began to  
> settle en masse in Kmt during this period. The artifacts and human  
> remains do reveal this change, even at the royal level.

>

> Trade routes, and politcal affairs (peace treaties) were often  
> secured through arranged marriages. This did little to alter the  
> essential base black populations of the OK and MK, but there is  
> always going to be some mixing in a large philoxenic cosmopolitan  
> nation like Kmt.

>

> I still think it would be a good group research project to  
> systematically approach the use of color. This could confirm our

- > suspicions. Perhaps the yellow color of the women was an accurate
- > reflections. If you look very carefully, there is even a great

deal

- > of variety in the yellow coloring. This could an accurate
- > representation. Some early egyptians were similar to the San type.
- > These women in South Africa are a yellowish brown skin color, the
- > egyptian san might exhibit different climactic adaptations.
- >
- > Diop points out in the Cairo Proceedings, that many populations

have

- > lighter color females populations when compared to the males.
- >
- > We are being a little irresponsible, talking about race and

appearce

- > which is related to skin color, without critically analyzing the
- > color system.
- >
- > Alex
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson

wrote:

- > > Should Conservatives Believe in Black Egyptians?
- > > This article is subtly deceptive. Vannessa Williams and Morya
- > Carrie are much too caucasoid in appearance to be used as examples

of

- > Black Egyptians (unless he was referring to the other Vannessa
- > Williams). The first two women's features correspond more to the
- > Greek and Raman Egyptians, not the native ones. The majority of

the

- > artifacts prove this.
- | 8292|2003-06-10 21:44:04|osirica|Re: Afuraka/Afuraitkait/Terminology|
- Yeah I dont want to sound funny, but I think Equatorial works. I
- can't really understand where Afur-terms will make anything
- different. I still feel like I'm using an Eurocentric word. But thats
- just my opinion. But I do know that Equatorial is something that the
- Eurocentricists cannot attack or use against us.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

- > As I said long ago, Osirica's term Equatorial African is good for
- the simple reason that everyone can understand it and it conveys a
- certain picture. The idea of a terminology is to express things in a
- way that they will be mutually understood. The term has a very wide

spectrum and should be seen as the top of a hierarchy (ethnien) or hierarchies (regions, ethnien, linguistic groups (languages, dialects)). 'Esoteric' terms are to be avoided.

>

> By the way, Budge's dictionary is outdated and no longer quoted. 'Volksetymologien' such as seen below are to be avoided. Their use negates the scientific credibility of any group accepting them.

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 12:30 AM

> Subject: [Ta\_Seti] Afuraka/Afuraitkait

>

>

> Mikyia wo (Greetings) Osirica,

>

> I understand your rationale for using Equatorial. It can be a functional english term designating our people.

>

> I use the terms Afuraka/Afuraitkait (Africa) and Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>

> The name Africa is not of european/arab origination. 'Amen' is used

> by christians with the false definition "so be it" attached to it. Of

> course, Amen is The Great God, Whom along with The Great Goddess

> Amenet constitute the Supreme Being. The word 'hero' in english is

> derived from 'Heru', phonetically and conceptually. The name 'Africa'

> also is our own designation.

>

> The term 'ka' means 'soul'. The metut/symbol is that of two arms raised in a perpindicular fashion. However, we must look at the term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2; also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'

> or 'Qiq'a', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol is

> that of a man with his two arms raised in a perpindicular fashion.

> If you look closely, the two arms are the same two arms in the

> metut/symbol/term "ka" (soul).



>

> 'Qa', 'Qai' or 'Qaqa' or 'Qiqa' (Ka, Kai, Kaka, Keka) is defined

> variously as "the land above the banks of the river". The 'high'

> land. The 'exalted' land. The 'raised' land. The "high ground

upon

> which the God of Creation first stood". It is the raised-land

where

> the eight primordial Deities converged to create the egg from

which

> Ra/Rait would emerge.

>

> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,

Qi,

> Qiqa. Let's look at the Yoruba language. There are 5 sacred

hills.

> The sacred hill/raised-land in Yoruba is called oKe. The

> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as

> the "hill upon which the Orishas first descended at the creation

of

> the world" (See Imoye, by Baba Ifa Karade).

>

> In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'

> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

means 'soil'.

> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",

thus,

> Amaruka 'America' is the 'land of the feathered/plumed serpent

(Amen-

> Ra)

>

> When Ra moves through matter He has the title "Afu Ra". (See the

> temple of Seti I, Shat em Duat, 3rd Hour of the night for the

title

> of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>

> The first raised land (Qa/Ka), raised up above the surface of the

> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is

the

> Creatress of the world, just as Ra is the Creator. The feminine

form

> of the name is thus the "Kait of Afu Rait" Afuraitkait.

>

> Please see mamiwata.com and the various links to learn of the

> functions and manifestations of the Creator "Da" and His

> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is

> pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

>

> One of the definitions according to Budge for the term "nu"

> is 'children'. Also, it refers to a plurality. Again, in the Twi

> language of the Akan, the term "nom" (phonetically "noom") is a term

> for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'

> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom

> (Elders/Elderesses). The Akan plural 'nom' is derived of the

> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>

> The term 'af' [spelled with the metutu of a "reed" (A) and a "horned

> viper" (F)] in Kamit means 'flesh' as in house or place of residence.

> Your flesh is a house or place of residence for your spirit.

Another

> word for place of residence/house temple is spelled 'af' or 'aft'

> [spelled with the metutu of the eagle (A) instead of the "reed" for

> letter (A), the "viper" for (F) and the determinative for an enclosed

> space/temple/house.]

>

> In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the

> word for residence/house is 'ofi'. The word for palace (residence of

> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

>

> When Ra is moving through matter (e.g. 12 hours of the night), when

> His energy is inside of the Earth and making the Earth vibrant,

> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the

> word for fertile land (land with life-giving energy moving through

> it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just as

> the name of the Deity in Akan culture called 'Asuo Gyebi' is often

> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa

> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason

> why the land where some Akan people settled after having "Descended

> from Heaven by golden chain" is called "Koko-Afuo" Koko (hill/raised

> land) Afuo (land that is full of life; plantation; farmland).

Today

> this land is called Kokofu in Ghana. Koko-Afur is none other than

> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African

> Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
for a

> reference to Koko's farm/land).

>

> There is much more to this, as this is a brief summary. There is  
also

> the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka

(See

> King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'  
by

> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was

> corrupted by the greeks and others into Putah (buddha) and  
Phutah.

> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka  
and

> Afuraka have the same meaning cosmologically. (More on this  
later, as

> it relates to Ptah's functioning as fashioner of the World)

>

> Finally, Our descent from the original Afurakanu/Afuraitkaitnut,  
the

> original people of Afuraka/Afuraitkait; our descent from those  
who

> remained in Afuraka/Afuraitkait to receive the Spirits of the

> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
to

> receive and transmit the fullness of that Divine energy; Our

> INCARNATION and RE-INCARNATION through these families; it is  
these

> things [in total] that define us as Afurakanu/Afuraitkaitnut. It

> matters not where we go now on Earth or are born on Earth, we  
remain

> Afurakanu/Afuraitkaitnut in the physical world and the Ancestral

> realm.

>

> This is simply because our various Ancestral traditions state  
that a

> small group of us were forced out of the motherland. Yet, the

> majority of us who remained in/on the motherland were there when  
the

> Deities entered our clans/families (ritual possession was just  
one

> means by which They entered our families for the first time).  
This  
> altered our blood forever. We then carried this altered/Divine  
blood,  
> and the Deities, to every place we migrated on Earth. Our  
> civilizations around the world are a testament to the Divine  
Order  
> (manifest by the Deities) operating within our blood, our  
families.  
>  
> Those who were outside of the motherland when the Deities entered  
our  
> families do not have this blood/nor spiritual disposition. They  
do  
> not have the connection to the Divinities that we do. Those who  
were  
> initially forced out of the motherland and drawn to northern  
eurasia  
> BEFORE the Deities entered into the various  
Afurakani/Afuraitkaitnit  
> Clans are those who missed this infusion of Divine energy (they  
were  
> thousands of miles away) and are those who became the whites and  
> their offspring of today.  
>  
> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
edition)  
> for an article about the Human Genome Project's findings. A small  
> group of Africans living in europe about 20,000 to 25,000 years  
ago  
> are said to have been those who birthed the whites and their  
> offspring.  
>  
> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com)) for discussions on race, august-  
> september 2002--it includes Odu dealing with the origins of the  
> whites and their offspring; see mamiwata.com; see the Book of the  
Cow  
> of Heaven/Destruction of Mankind (Ra orders the destruction of  
the  
> blasphemous men and women, some of whom escaped to the mountain  
> lands. Ultimately Ra states that, "I have slain some of them, yet  
> there remains a remnant of worthless ones, for the extent of my  
> destruction was not according to the expanse of my  
power/ability").  
> After Ra destroys most (not all) of the blasphemous men and  
women, He

> blesses those who fought for Him, calls for the creation of the  
 > Sekhet Hetep, etc.  
 >  
 > There is much, much more to this, however we can definitely say  
 with  
 > truth that we are Afurakanu/Afuraitkaitnut (created by and  
 children  
 > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
 from  
 > the original, black, raised land (Ka). Cosmologically and  
 culturally,  
 > this unites all of us who are Black/African, yet it distinguishes  
 us  
 > from europeans, asians, etc. Remember, one of the criteria of  
 being  
 > Afurakani/Afuraitkaitnit as stated above is based on re-  
 incarnation  
 > through specific blood circles. Afurakanu/Afuraitkaitnut all  
 around  
 > the world do divination for those who want to have children,  
 > sometimes to determine what spirit is around them, is about to  
 > incarnate, if it is a negative spirit, etc.  
 >  
 >  
 > Ma asomdwoee-Hetep,  
 > Ra Nehem  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > If they are the same people, why say they are Afric-anything? I  
 > have  
 > > been insisting on the use of Equatorial because it links all of  
 us  
 > > together accurately. Just hear me out. I hope you can see the  
 > > purpose. Afuraitkainit is no different to me than saying  
 > Afroasiatic,  
 > > except it implies something different as far as the people  
 looked,  
 > > and thus who within the two continents are actually related.  
 But  
 > the  
 > > clarity is still being lost slightly. Equatorial takes that  
 problem  
 > > and solves it. We keep focusing on putting the word "Africa"  
 into  
 > the  
 > > discourse which is in some way compounding the Eurocentric

position

> > of confusion. Africa the word...its true meaning is lost and only

> > now refers without confusion to literally people of

> the "continent".

> > But since everyone comes from the continent, it becomes again

> > confusing. Are Europeans Afroeurasian? Are Native Americans

> > Afroamericos? Even then, the Eurocentricist can always

say "yes,

> > africowhatever, but NORTH-Africowhateverwewant.

> >

> > There is nothing "non Black" in Equatorial origins. There is

no

> > Eurocentric loophole.

> >

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

wrote:

> > > Mikyia wo (Greetings),

> > >

> > > The essential point I was making in the previous post was

that

> > > although African and Indian elephants manifest a slight

variation

> > > morphologically, it does not mean that they are not both

> elephants.

> > > The same goes for Black people on the continent of

> > > Afuraka/Afuraitkait (Africa) and India. There are slight

> > > morphological variations, yet we are the same people-we are

both

> > > definitely Afurakani/Afuraitkaitnit (African).

> > >

> > > Ma asomdwoee-Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> > > > "see African and Indian elephants via a search engine on

> > > > the web) Maybe the Indian elephants' morphological

differences

> > are

> > > evidence of a group of white elephants invading India and

> > > influencing

> > > the genetic characteristics of that population, thus making

> them

> > > > unrelated to the African elephants.

>>>> "  
>>>>  
>>>> The difference between the African and Indians elephant is  
that  
>> the  
>>>> African elephant has never been able to be domesticated.  
Some  
>>>> species of Elephants in NorthEastern Africa were  
domesticable  
>> and  
>>>> used by the Carthigenians,Meroties,Kemetians,and Numidians  
in  
>>> battle.  
>>>>  
>>>> You also have species of elephants once native to  
Syria,but  
>> know  
>>>> extinct.

>  
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Service.  
| 8293|2003-06-10 21:47:51|osirica|Alex put the photos in the PHOTOS Section!  
Alex we are trying really hard to organize the Ta-Seti files section  
so that that section can be for documents, pdf files, and other NON-  
JPG,GIF stuff. We are hoping to use the files section as a resource  
starting point. We cant do that if photos are all over the files  
section.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"  
wrote:

> Hotep, Freddy.  
>  
> Mixed types might have played a very small role that increased  
> towards the later periods (NK,Late,Ptolemaic). Mixed egyptians

might

> have played some kind of role outside of Kmt, at trading centers,

or

> as the offspring of politically arranged families.

>

> Here is a good quote from Diop.

> "Singling out Cheop's daughter as a 'definite blond' would prove

that

> this was rare, if accurate. The Egyptians were so little white,

that

> when they encountered a white person with red hair, they killed him

> immediately as a sick person unable to adapt to life. This was

> certainly a regrettable but comprehensible prejudice between two

> different races during those remote epochs of history."

>

> I am about to post an image from the family of Neferherenptah. The

> image comes from the OK, 6th Dynasty and is one of the few

> justifiably light eyed image I have ever come across in my studies.

>

> I have debated with some Egyptophiles on the EEF regarding other

blue

> eyed images during the OK and MK. Their evidence (what little they

> had) is completely bogus.

>

> Alex

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson

wrote:

> > I agree. The ranges of coloration are throughout the Black race,

> whether phenotypically closer to Caucasoid or not. No one refutes

> the presence of mixed types and Caucasoid populations. The issue we

> are confronting here has to do with the perceived importance of

these

> groups.sync to Outlook(TM).

| 8295|2003-06-10 23:15:43|Freddie Thompson|Re: So what is Yurco saying at any event?|

It's been a number of years since I've read his book in its entirety, but I remember that quote from Diop. I think it goes back to the question of how little or how much the ancients were aware of racial lines.

**Alex Derrick** wrote:



Hotep, Freddy.

Mixed types might have played a very small role that increased towards the later periods (NK, Late, Ptolemaic). Mixed Egyptians might have played some kind of role outside of Kmt, at trading centers, or as the offspring of politically arranged families.

Here is a good quote from Diop.

"Singling out Cheop's daughter as a 'definite blond' would prove that this was rare, if accurate. The Egyptians were so little white, that when they encountered a white person with red hair, they killed him immediately as a sick person unable to adapt to life. This was certainly a regrettable but comprehensible prejudice between two different races during those remote epochs of history."

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---

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| 8296|2003-06-11 00:09:33|Alex Derrick|Re: So what is Yurco saying at any event?|

--- In [Ta\\_Seti@yahoogroups.com](#), "osirica" wrote:

> Take a look at the people in the photos section under "Black  
> Egyptians" the first folder. Tell me if they in the 18th dynasty  
> looked like Vanessa Williams.

Ok. You have a nice selection of 18th dynasty royal images.

Compare these photos with your picture of Ankhsepenpa-aten.

I tried to pick select some photos that don't overly exaggerate her eyes and hair color to help facilitate comparision of facial structure.

[http://www.extractando.com/entretenimiento/image/Williams\\_02.jpg](http://www.extractando.com/entretenimiento/image/Williams_02.jpg)  
[http://www.io.com/~jlc/alt\\_days/ad\\_cast/v\\_williams.gif](http://www.io.com/~jlc/alt_days/ad_cast/v_williams.gif)  
[http://www.nycvisit.com/uploads/images/SummerVanesaWilliams\\_op.gif](http://www.nycvisit.com/uploads/images/SummerVanesaWilliams_op.gif)  
<http://www.kksf.com/i/headvanessa.jpg>

There are some relations, check out the photos I put into the root of my Highculture folder. That is what I imagine NK egyptians to look like.

Alex

| 8297|2003-06-11 00:42:57|Alex Derrick|Re: Paul, I can't even upload photos now.|  
Paul or Osirica. How do you add links to Photos? I have a bunch of stuff that I want to put online, but I don't want to take up space on the Ta-Seti archive. I was able to add photo links a while ago. I don't see the option now, or I can't remember how I did it :(

Alex

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Ok, try again now.

>

> Regards,

> Paul Kekai Manansala

| 8298|2003-06-11 06:31:15|M. Washington|ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced dis|

Attachments :

[Hi Clyde. I sent them as attachments.](#)

[Thanks,](#)

[Marc](#)

-----Original Message-----

**From:** clyde winters [mailto:cwinters@enc.k12.il.us]

**Sent:** Tuesday, June 10, 2003 10:10 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced disks

Hi

Please send the link again I was unable to reach the sites.

C.A. Winters

"M. Washington" wrote:

> Bro. Clyde. Here are the files I spoke of. When you

get a chance, would  
> appreciate your opinion.  
>  
> Thanks for the link to your impressive and  
pioneering research in the area.  
>  
> Marc  
>  
> [A] SUDANESE PIERCED DISKS FOUND IN TRANSYLVANIA  
SEEMINGLY POINTING TO  
> AFRICAN PRESENCE IN CENTRAL EUROPE  
>  
> <[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10\\_Sudan-pattern](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10_Sudan-pattern)  
> ed-disks-4000-4500BC-found-in-Transylvanian.jpg>  
>  
> In: Karl-Ferdinand Schaedler, Weaving in Africa  
South of the Sahara,  
> (Panterra-Verlag, Druckhaus, Germany, 1987), p. 14.  
>  
> [B] TRANSYLVANIAN PIERCED DISKS WITH AFRICAN  
PATTERN AND ORIGINATION?  
>  
> <[http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08\\_Transylvania-](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08_Transylvania-with-Sudanese-disks-Equatorial-writing-system.jpg)  
> with-Sudanese-disks-Equatorial-writing-system.jpg>  
>  
> Miklos Erdy, The Sumerian, Ural-Altaic, Magyar  
relationship : a history of  
> research, (Gilgamesh, New York, 1974), pp. 484 -  
485.  
>  
>  
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> winmail.dat Type: application/ms-tnef  
> Encoding: base64

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Terms of Service](#).

| 8299|2003-06-11 06:45:12|alberto34482@yahoo.com|Re: So what is Yurco saying at any event?|

"am about to post an image from the family of Neferherenptah. The image comes from the OK, 6th Dynasty and is one of the few justifiably light eyed image I have ever come across in my studies."

I have heard claims that Nitocris was called rosy cheeked by Mantheo. I have also heard that the rosy cheek one of Matneho writtings was the Greek wife of Amasis. What is your opinion?

| 8300|2003-06-11 06:49:19|En Sabah Nur|Egypt bans 'too religious' Matrix| slightly off-topic...

don't want this to spin off into a flurry of replies.  
just a quick post.

DG

-----  
Egypt bans 'too religious' Matrix

<http://news.bbc.co.uk/2/hi/entertainment/2980432.stm>

Keanu Reeves has to save the human race in The Matrix Reloaded

Global blockbuster The Matrix Reloaded has been banned in Egypt because of its "violent" content and because it tackles "religious themes".

The country's censorship board said the film's storyline, about the search for the creator and control of the human race, may cause "crises".

Violent scenes also had the potential to "harm social peace", a statement said.

The first Matrix movie was released in Egypt but was criticised by Islamic newspapers for promoting Zionism.

The country's most senior film committee, made up of 15 critics, academics, writers and psychologists, watched the sequel on Monday.

The press launched a campaign to stop showing the movie, saying that it reflects Zionist ideas

The movie "tackles the issue of the creator and his creations, searching the origin of creation and the issue of compulsion and free will," it said.

"Such religious issues, raised in previous times, caused crises."

Violence also played a part in the decision, the committee said.

"Screening the movie may cause troubles and harm social peace," according to the statement.

One Egyptian critic, Wael Abdel Fatah, said: "The press launched a campaign to stop showing the movie, saying that it reflects Zionist ideas, and promotes Jewish and Zionist beliefs."

Box office smash

The film, a follow-up to the 1999 science fiction hit, is currently number one around the world.

In it, the human race is enslaved by artificially intelligent beings, and resistance fighter Neo, played by Keanu Reeves, is seen as their destined saviour.

It has taken almost \$550m (330m) at global box offices, putting it in the top 20 most successful films of all time.

Japan and Russia have become the latest countries to be gripped by Matrix fever after it broke box office records.

A further sequel, The Matrix Revolutions, will follow in November.

| 8301|2003-06-11 06:50:38|Paul Kekai Manansala|Re: Alex put the photos in the PHOTOS Section!|  
Osirica,

I've been thinking about it, and photos that require long captions are suitable in the files section. The photos section doesn't allow this feature.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- > Alex we are trying really hard to organize the Ta-Seti files section
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>> Here is a good quote from Diop.  
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> that  
>> this was rare, if accurate. The Egyptians were so little white,  
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>> had) is completely bogus.  
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>> Alex  
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>>> I agree. The ranges of coloration are throughout the Black  
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refutes  
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we

> > are confronting here has to do with the perceived importance of  
> these

> > groups.sync to Outlook(TM).

| 8302|2003-06-11 06:52:44|Paul Kekai Manansala|Re: Paul, I can't even upload photos now.|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> Paul or Osirica. How do you add links to Photos? I have a bunch

of

> stuff that I want to put online, but I don't want to take up space

on

> the Ta-Seti archive. I was able to add photo links a while ago.

I

> don't see the option now, or I can't remember how I did it :(

>

There should be an "Add Photo" option near the top left hand corner  
of our screen. If there isn't, let me know.

Regards,

Paul Kekai Manansala

| 8303|2003-06-11 07:21:28|M. Washington|Geb and Nut iconography in San rock art of Tassili|

Attachments :

QUESTION 1: When did Geb and Nut emerge in Kmt?

ANSWER 1: "The earliest known depiction of Geb dates from the 3rd dynasty  
(relief fragments in Turin)" Lexikon II. 428

ANSWER 2 by Marc Washington

Geb and Nut are really ancient. They belong to the culture long, long  
preceding ancient Egypt. I need to approach this indirectly to try to  
create the setting for how old it is. I will do that by speaking about a  
subject I breached yesterday. That being a hypothesis that the human  
language was copied by protoSans from the baboon. Please, understand I  
am using the baboon and San context not with clinical sterility or  
civilized stuck-up-edness, but like one human being speaking about other  
human beings. Human beings that are more vilified and yet significant to  
human history in a positive sense than any single person or group of  
people in the last 6000 years comes close to even being the shadow of.  
I'm not saying that metaphorically. Even Thoth is late compared to Geb  
and Nut and Isis and Osiris extremely late in comparison. Consider as  
well that of all the so-called Egyptian gods, these are the single-syllabic  
ones. Generally, the multi-syllabic gods are late and the single syllabic

gods the first in a world where Hor preceded Horus. We are speaking about Ra, Shu, Geb, and Nut. Some of these as well (think about it) are found among Chinese names and I speculate were among the first migrants out. Consider as well, when looking at Chinese relative antiquity (they emerged from Africa) that theirs is a single-syllabic language. Ummmm.

Back to the baboon era, Thoth and the San as the harbingers of Thoth ? and language:

Budge says: ?Another point to be remembered is that Thoth was intimately associated with the ape, as were also the gods of his company; this takes us back to a very remote period when supernatural powers were assigned to the particular class of ape which was the companion of Thoth, and when the primitive Egyptian regarded the knowledge and cunning of the dog-headed ape as proof of his divine nature. Between the period when this took place and the development of the Heliopolitan theogony, a very long interval must have passed; the two conceptions belong not only to different stages of civilization, but probably to two distinct races of men.?[1] In: E. A. Wallis Budge, *The gods of the Egyptians, v. 1*, (Dover Publications, New York, [1934] 1969), p. 405. And Massey: ?Again, the Monkey who is transformed into a man is a prototype of the Moon-God Thoth, who is a Dog-headed ape in one character and a man in the other? [In: Gerald Massey, *Ancient Egypt v. 1*, (Kessinger Publishing Company, Montana [1907] 1992), p. 15]. The Egyptian kings were often portrayed as standing before the Ape Thoth and but a fraction his size. Psychologically, even the pharaohs used Thoth the baboon as a totem and respected the holy animal.

I don't have time. References later. Ra sends Thoth to Nubia to rescue his daughter, the princess, gone on rampage (a metaphor for drought) and killing man. Thoth goes in baboon form. The same story is found in India. Off now to New Zealand, Te Ika a Maui. Some background. The Christian creation story is patterned on the Ennead. The Ennead has Ra, creator god, at a time in the Nun before it was articulated in the form of the word (Thoth, the speaker-fashioner stolen by the Greeks and variously called hermes or the demiurge ? depending on the time and their mood). From Ra came Shu and Tefnut who gave Geb and Nut. From which came the Egyptian Adam and Eve, in the form of Isis and Osiris. The expression of dualism contrasted against Osiris as Set (initially a friendly god) who was made, by the early redactors of the bible, as an historical being ? when indeed Set was only a cyclical aspect of nature. From Osiris (Adam) and Isis (Eve) came Horus (Jesus) and the salvation to humanity he brought ? humanity being the people of Egypt. In the bible, it was another tribe that became chosen. The Jews.

In any case, you see the story forming in stages. Ra. Shu and Tefnut. Geb and Nut. Actually, this was nothing more than a plain, simple-old way of depicting the creation process as it happened in essence and as it happened each day. In essence, all creation came from an unarticulated darkness. The darkness was separated from the light and earth and heaven were born. And upon earth, humans came under their kings. At first, and in the simplest archetype, this was the tribal king. A king of a nomadic tribe of 20 ? 50 people. The metaphor unfolds as Ra (sun) rising enabling the articulate of moisture (((Tefnut also moisture, oceans hence



the Greek Oceanus ? with a little rearranging of the characters and roles for originalities sake. Why moisture? The Nun was the infinite ocean and Tefnut its articulation))). Moisture (Tefnut) and air (Shu). They gave the Heavens (Nut) and earth (Geb). So you see, even Geb and Nut are late gods. Now, the separation of heaven (Nut) and earth (Geb) came by Shu (air) interplacing himself between them. Hence, the significance of the post I made yesterday showing Geb supine and Nut raised above him with a Shu figure in between in prehistoric Tassili art.

[http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30\\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg)

which I have also sent as an attachment. No time. This creation story was stolen. I say again. Stolen. I say a third time. Stolen by those who wrote the bible. It was stripped of its so-called mythological content. Geb and Nut replaced with more ?naturalistic? terms, and da-daaaaa, the Bible and also the early template of Greek philosophy that has wooed the West since the theft occurred. Philosophy was born in the minds of people not bright enough to understand the metaphorical nature of Egyptian cosmogony. And from philosophy something that woos and wows today. Science. A branch of learning that tries to explain things without a creator being. Science was flawed from the outset. Yes, we learn about the speed of light but no one can tell you why light travels. You think they can? I sent over 1000 letters to the physics faculty at Yale, Columbia, Berkeley, the University of Oslo, Oxford in London. They will tell you that the Maxwell equation explains that light propagates but not why. My explanation is that magnetism and electricity (which travel rotating around each other) attract and repel each other with an equal force whose trajectory is a straight line. That is why light travels. They don't get it and they still can't tell you why. I have letters from three dozen of these people where we discuss this. They don't know. They don't know basic things and can't explain the universe without god. I am telling you that it began with the stupidity of the Greeks.

Well. You have creation mythology in New Zealand where they only have Ra (they actually call their god Ra) who creates his children sky and earth and by placing himself between them causes their separation and lays the foundation for the heavenly family. You have elements of this in India. So, it all boils down to the fact that this story has traveled around the world and given how far it has traveled and that it is so deeply a part of ancient mythologies outside Africa but in the same form, it shows how old it is. Many times older than 3000 years.

I am finished. How coherent has this been? If I had time for a re-write, this would be 5 x's clearer. So, how far it goes to providing documentation and getting in the main facts that I have, I give my piece above a C-. I'm trying to say that there is a lot more to this and it can be explained more clearly.

But, the Geb-Nut story is hopelessly older than its first appearance in Egypt.

Marc

---

[1] E. A. Wallis Budge, *The gods of the Egyptians, v. 1*, (Dover Publications, New York, [1934] 1969), p. 405.

| 8304|2003-06-11 07:24:17|newyorkchango|Advice|

Hello,

When you find a good link, download the article and save it somewhere else. Otherwise, it will disappear like magic. Once, I saw a long article by a website called [www.makedonia.org](http://www.makedonia.org) They had a long long series of articles on how the present day Macedonian Greeks share the same DNA as the modern West Africans. The article is gone and now the website is gone. Save all articles immediately before you post here.

Adios,

Chuck

| 8305|2003-06-11 07:27:37|omari maulana|Re: So what is Yurco saying at any event?|

Peace Alex

I generally agree, however I contend that the foreign elements began to settle in the region during the 2nd intermediate period.

>People with phenotypes similar to Vanessa L Williams, started to  
>appear more frequently during the NK. Foreign elements began to  
>settle en masse in Kmt during this period. The artifacts and human  
>remains do reveal this change, even at the royal level.

---

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| 8306|2003-06-11 07:28:38|omari maulana|Re: So what is Yurco saying at any event?|

I refute the presence of "caucasoid" populations during the early dynastic period!

>I agree. The ranges of coloration are throughout the Black race, whether  
>phenotypically closer to Caucasoid or not. No one refutes the presence of  
>mixed types and caucasoid populations. The issue we are confronting here  
>has to do with the perceived importance of these groups.

---

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| 8307|2003-06-11 07:30:06|omari maulana|Re: So what is Yurco saying at any event?|

Great point!

>Ivan Van Sertima pointed out that in some African cultures Yellow  
>ocher is sprinkled or painted on women during some ceremonies to

>symbolized fertility, while red ocher was painted on men as a symbol  
>of virility. He says it had the same significance in ancient Egypt.  
>Many times persons who were depicted in these colors may have been  
>darker skinned or lighter skinned. Yet we can't seem to cure  
>ourselves of perceiving the colors used on the wall art as  
>necessarily indicative of racial types different from the southern  
>peoples.

---

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| 8308|2003-06-11 07:34:00|omari maulana|Re: Afuraka/Afuraitkait/Terminology|  
What does "Volksetymologien" mean?

>As I said long ago, Osirica's term Equatorial African is good for the  
>simple reason that everyone can understand it and it conveys a certain  
>picture. The idea of a terminology is to express things in a way that they  
>will be mutually understood. The term has a very wide spectrum and should  
>be seen as the top of a hierarchy (ethnien) or hierarchies  
>(regions,ethnien, linguistic groups(languages, dialects)). 'Esoteric' terms  
>are to be avoided.  
>  
>By the way, Budge's dictionary is outdated and no longer quoted.  
>'Volksetymologien' such as seen below are to be avoided. Their use negates  
>the scientific credibility of any group accepting them.  
>E.

---

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| 8309|2003-06-11 07:36:12|omari maulana|Re: Afuraka/Afuraitkait/Terminology|  
"Equatorial" populations can be genetically and culturally different such as  
Melanesians and Africans.

>Yeah I dont want to sound funny, but I think Equatorial works. I  
>can't really understand where Afur-terms will make anything  
>different. I still feel like I'm using an Eurocentric word. But thats  
>just my opinion. But I do know that Equatorial is something that the  
>Eurocentricists cannot attack or use against us.

---

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| 8310|2003-06-11 07:39:34|osirica|Re: So what is Yurco saying at any event?  
Her features looks slightly more like a female king tut (which is probably true that she resembles Ankhsenpa-aten his sister)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> Take a look at the people in the photos section under "Black  
>> Egyptians" the first folder. Tell me if they in the 18th dynasty  
>> looked like Vanessa Williams.

>

> Ok. You have a nice selection of 18th dynasty royal images.

> Compare these photos with your picture of Ankhsenpa-aten.

>

> I tried to pick select some photos that don't overly exaggerate her  
> eyes and hair color to help facilitate comparision of facial  
> structure.

>

> [http://www.extractando.com/entretenimiento/image/Williams\\_02.jpg](http://www.extractando.com/entretenimiento/image/Williams_02.jpg)

> [http://www.io.com/~jlc/alt\\_days/ad\\_cast/v\\_williams.gif](http://www.io.com/~jlc/alt_days/ad_cast/v_williams.gif)

> [http://www.nycvisit.com/uploads/images/SummerVanesaWilliams\\_op.gif](http://www.nycvisit.com/uploads/images/SummerVanesaWilliams_op.gif)

> <http://www.kksf.com/i/headvanessa.jpg>

>

> There are some relations, check out the photos I put into the root

of

> my Highculture folder. That is what I imagine NK egyptians to look  
> like.

>

> Alex

| 8311|2003-06-11 07:46:14|osirica|Re: Alex put the photos in the PHOTOS Section!|

Well I think we should use a photo's folder in the files section then.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> Osirica,

>

> I've been thinking about it, and photos that require long captions  
> are suitable in the files section. The photos section doesn't

allow

> this feature.

>

> Regards,

> Paul Kekai Manansala

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > Alex we are trying really hard to organize the Ta-Seti files  
> section  
> > so that that section can be for documents, pdf files, and other  
> NON-  
> > JPG,GIF stuff. We are hoping to use the files section as a  
> resource  
> > starting point. We cant do that if photos are all over the files  
> > section.  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"  
> > wrote:  
> > > Hotep, Freddy.  
> > >  
> > > Mixed types might have played a very small role that increased  
> > > towards the later periods (NK,Late,Ptolemaic). Mixed egyptians  
> > might  
> > > have played some kind of role outside of Kmt, at trading  
> centers,  
> > or  
> > > as the offspring of politically arranged familes.  
> > >  
> > > Here is a good quote from Diop.  
> > > "Singling out Cheop's daughter as a 'definite blond' would

prove  
> > that  
> > > this was rare, if accurate. The egyptians were so little

white,  
> > that  
> > > when they encountered a white person with red hair, they killed  
> him  
> > > immediately as a sick person unable to adapt to life. This was  
> > > certainly a regrettable but comprehensible prejudice between

two  
> > > different races during those remote epochs of history."  
> > >  
> > > I am about to post an image from the family of Neferherenptah.  
> The  
> > > image comes from the OK, 6th Dynasty and is one of the few  
> > > justifiably light eyed image I have ever come across in my  
> studies.  
> > >  
> > > I have debated with some egyptophiles on the EEF regarding

other

> > blue

> > > eyed images during the OK and MK. Their evidence (what little

> they

> > > had) is completely bogus.

> > >

> > > Alex

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson

> > wrote:

> > > I agree. The ranges of coloration are throughout the Black

> race,

> > > whether phynotypically closer to Caucasoid or not. No one

> refutes

> > > the presence of mixed types and cacasoid populations. The

issue

> we

> > > are confronting here has to do with the perceived importance of

> > these

> > > groups.sync to Outlook(TM).

| 8312|2003-06-11 07:47:14|osirica|Re: So what is Yurco saying at any event?|

Well in order to settle this we have to know who WAS there and where  
they came from before they got there.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> I refute the prescence of "caucasoid" populations during the early

dynastic

> period!

>

> > I agree. The ranges of coloration are throughout the Black race,

whether

> > phynotypically closer to Caucasoid or not. No one refutes the

presence of

> > mixed types and cacasoid populations. The issue we are

confronting here

> > has to do with the perceived importance of these groups.

>

>

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| 8313|2003-06-11 07:48:42|osirica|Re: Afuraka/Afuraitkait/Terminology|

But be collectively related because it's pretty obvious that the term refers to Black oriented people without Eurocentricists playing semantically on what "black" means.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> "Equatorial" populations can be genetically and culturally

different such as

> Melanesians and Africans.

>

>> Yeah I don't want to sound funny, but I think Equatorial works. I

>> can't really understand where Afur-terms will make anything

>> different. I still feel like I'm using an Eurocentric word. But

that's

>> just my opinion. But I do know that Equatorial is something that

the

>> Eurocentricists cannot attack or use against us.

>

>

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| 8314|2003-06-11 08:12:03|omari maulana|Re: So what is Yurco saying at any event?|

I agree. We should also define our terms. When one uses the term

"caucasoid" is one speaking about cranio-facial form or the soft parts of

the body? As most of us are aware by now, many east Africans have cranio-facial forms similar in SOME aspects to "caucasoids"/Europeans.

However, these two groups evolved their features independent of one another.

Regarding where the Ancient Egyptians came from we first should determine

which period we are talking about. Then we should study extinct and extant

trade routes and rivers as conduits for population movements.

> Well in order to settle this we have to know who WAS there and where

> they came from before they got there.

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

>> I refute the presence of "caucasoid" populations during the early

> dynastic

>> period!

>>

>>> I agree. The ranges of coloration are throughout the Black race,

> whether

>>> phenotypically closer to Caucasoid or not. No one refutes the

>presence of  
>>>mixed types and cacasoid populations. The issue we are  
>confronting here  
>>>has to do with the perceived importance of these groups.  
>>  
>>  
>> 

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| 8315|2003-06-11 08:13:54|omari maulana|Re: Afuraka/Afuraitkait/Terminology|  
Are you saying that Melanesians are genetically closer to a Akan West  
African than to a Cambodian from Asia?

>But be collectively related because it's pretty obvious that the term  
>refers to Black oriented people without Eurocentricists playing  
>semantically on what "black" means.  
>  
>--- In [Ta.Seti@yahoogroups.com](mailto:Ta.Seti@yahoogroups.com), "omari maulana"  
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>>  
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| 8316|2003-06-11 08:14:49|omari maulana|Eurocentric vs Eurocentric |



Nefertiti not buried in Valley of the Kings, says Egypt

Ryad Abou Awad | Cairo

11 June 2003 12:18

Egypt's chief antiquarian is dismissing a new theory that Queen Nefertiti could have been buried in the Valley of the Kings, doubting that a political outcast like her could have enjoyed such an honour.

British Egyptologist Joann Fletcher, who led an expedition financed by Discovery Channel, believes Nefertiti's mummy was one of three discovered in Egypt's Valley of the Kings in 1898, Discovery announced Monday.

But her theory was disputed by Zahi Hawas, secretary general of Egypt's Supreme Council of Antiquities, as well as by leading archeologists from France and other countries, including those also interviewed by Discovery.

Hawas refuted point by point the arguments presented by Fletcher to support her theory.

"This is not Nefertiti at all," said Hawas.

"The Supreme Council will not allow any foreign archeological mission to make such announcements which are unsubstantiated with solid evidence," Hawas said, accusing Fletcher of "lack of experience."

The physical resemblance between the mummy's head and existing sculptures of Nefertiti are not significant because all the statues of the 14th century BC in Egypt had the same characteristics.

Nefertiti was the wife of King Akhenaton (Amenhotep IV), who rejected the ancient cult of Amon and transferred his capital to Tell al-Amarna to worship the one God -- Aton.

She was a beauty honoured by a limestone bust exhibited in the Egyptian Museum in Berlin, an artefact that Egypt wants to recover following a dispute this week over the temporary fusion of the bust with a modern statue.

Hawas also said Nefertiti had been implicated in the assassination of her husband's successor, Smenkhkare, and was later in conflict with King Horemheb, who overthrew the monotheistic cult and erased all traces of it.

"Horemheb would therefore never have allowed her to be buried in the Valley of the Kings," Hawas said.

Marc Gabolde, a senior Egyptologist at Montpellier III's Paul Valéry University in France, also cast doubt on the theory.

"The theory that it's Nefertiti's (mummy) is based on the fact that the mummy wore a Nubian-style neckless and wig, but these are weak arguments, since they are not characteristics specific to Nefertiti," he said.

"At the Cairo Museum, there are five or six other mummies which have the same characteristics," he said. "It's the second time that one claims to have discovered Nefertiti in the same group of mummies."

Fletcher said she was drawn to the tomb by her identification of a forgotten Nubian-style wig favored by royal women in the 18th dynasty -- during the reign of Akhenaten -- which had been found near three unidentified mummies.

An examination of the three mummies dated them to the same time period, she said, according to the Discovery Channel, which funded the study for a special to air on August 17.

Other clues included a doubled-pierced ear lobe, shaved head, and the clear impression of the tight-fitting brow-band worn by royalty, she said.

The mummy's face had been slashed with a sharp instrument, and an X-ray revealed jewelry within the smashed-in chest cavity, researchers said.

"The identification is an interesting one, and will doubtless cause endless speculation," said Salima Ikram, a leading expert on mummies at the American University in Cairo.

But Susan James, an Egyptologist who has long studied the three mummies, told Discovery Channel she was skeptical because of "physical evidence known and published prior to this expedition." - Sapa-AFP

<http://www.mg.co.za/Content/13.asp?ao=15627>

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| 8317|2003-06-11 08:34:31|alberto34482@yahoo.com|Re: Eurocentric vs Eurocentric|

"The Supreme Council will not allow any foreign archeological mission to make such announcements which are unsubstantiated with solid evidence," Hawas said, accusing Fletcher of "lack of experience"

I happen to agree with Hawass that Ms. Joann Fletcher is very unexperienced. She masquerades like she knows something about Anthropology when her credentials only say a PHD in history at Oxford.

| 8318|2003-06-11 08:36:38|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
It is a standard term in linguistics from German 'Volk' people or 'popular' and -etymology. It means incorrect etymologies thought up by the uneducated, often on the basis of so called 'faux amis' false friends, meaning homograph or homophone lexemes which are actually unrelated or have unsuspected and/or very different meanings.  
E.

----- Original Message -----

**From:** [omari maulana](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 4:33 PM

**Subject:** Re: [Ta\_Seti] Afuraka/Afuraitkait/Terminology

What does "Volksetymologien" mean?

>As I said long ago, Osirica's term Equatorial African is good for the  
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>are to be avoided.  
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>By the way, Budge's dictionary is outdated and no longer quoted.  
>'Volksetymologien' such as seen below are to be avoided. Their use negates  
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>E.

---

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| 8319|2003-06-11 08:37:49|Loring Edward|Re: Eurocentric vs Eurocentric|  
I agree with Zahi.  
E.

----- Original Message -----

**From:** [omari maulana](#)

**To:** [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 5:14 PM

**Subject:** [Ta\_Seti] Eurocentric vs Eurocentric

Nefertiti not buried in Valley of the Kings, says Egypt

Ryad Abou Awad | Cairo

11 June 2003 12:18

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"At the Cairo Museum, there are five or six other mummies which have the same characteristics," he said. "It's the second time that one claims to have discovered Nefertiti in the same group of mummies."

Fletcher said she was drawn to the tomb by her identification of a forgotten Nubian-style wig favored by royal women in the 18th dynasty -- during the reign of Akhenaten -- which had been found near three unidentified mummies.

An examination of the three mummies dated them to the same time period, she said, according to the Discovery Channel, which funded the study for a special to air on August 17.

Other clues included a doubled-pierced ear lobe, shaved head, and the clear impression of the tight-fitting brow-band worn by royalty, she said.

The mummy's face had been slashed with a sharp instrument, and an X-ray revealed jewelry within the smashed-in chest cavity, researchers said.

"The identification is an interesting one, and will doubtless cause endless speculation," said Salima Ikram, a leading expert on mummies at the American University in Cairo.

But Susan James, an Egyptologist who has long studied the three mummies, told Discovery Channel she was skeptical because of "physical evidence known and published prior to this expedition." - Sapa-AFP

<http://www.mg.co.za/Content/13.asp?ao=15627>

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| 8320|2003-06-11 08:39:22|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
The term should be Equatorial African.  
E.

----- Original Message -----

**From:** [omari maulana](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 4:36 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

"Equatorial" populations can be genetically and culturally different such as Melanesians and Africans.

>Yeah I dont want to sound funny, but I think Equatorial works. I  
>can't really understand where Afur-terms will make anything  
>different. I still feel like I'm using an Eurocentric word. But  
thats  
>just my opinion. But I do know that Equatorial is something that  
the  
>Eurocentricists cannot attack or use against us.

---

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| 8321|2003-06-11 08:40:47|osirica|Re: Afuraka/Afuraitkait/Terminology|

I am wondering, why are you making the genetic relationship the highest priority. There are four Equatorial types. African, East Indian, Australoid, and Mesoamerican. None of these four types are or were "Caucasoid" in any sense of the word.

This Papuan man:

<http://www.tempco.id/harian/wawancara/img/theys.jpg>

Resembles this African American man:

<http://www.dailyprobe.com/arcs/011402/donking.jpg>

This Vanuatuan Melanesian man looks as Black as any West African:

<http://www.goodbyemag.com/jan99/lini.html>

Both come from groups that are or have struggled against Caucasoid people. Both can be said to be somewhat genetically related to Caucasoids.

Caucasoid has become a "genetic" descriptor...instead of remaining the pheontypical and regional descriptor that it has always been.

These people work in the Melanesian society. The two Black women... are they Melanesian...or African...?

<http://www.abc.net.au/ra/pacbeat/confaudio.htm>

In the scope of what I am trying to say about being Equatorial (being Black)... I wonder what role does genetics play in the last example. It seems pretty apparent that genetics does have much purpose or meaning.

People vary. When it is understood that genetics is only one factor in determining a group, and that there are more than one genetic TYPE of Black people, then you will see that Black people (non-caucasoids) developed independantly. I am sure those melanesians are genetically closer to Cambodians. Yet its obvious that the melanesians look more

like Africans than like the commonly held Cambodian. Why is that?

It seems obvious that genetics play only one role. And it is not always the primary role in determining what group of people belong to whom. Linguistic maps, phenotypic maps and cultural maps do not always follow genetic maps. We know that the Papuan people (even though genetically related to the Indonesians) are in no way seriously related to the Indonesians. They are not culturally related any more than an Egyptian is related to a semitic.

THIS issue is far from completely understood.

But calling them all Equatorial types

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> Are you saying that Melanesians are genetically closer to a Akan

West

> African than to a Cambodian from Asia?

>

>> But be collectively related because it's pretty obvious that the

term

> > refers to Black oriented people without Eurocentricists playing

> > semantically on what "black" means.

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> > wrote:

> > > "Equatorial" populations can be genetically and culturally

> > different such as

> > > Melanesians and Africans.

> > >

> > > > Yeah I dont want to sound funny, but I think Equatorial works.

I

> > > > can't really understand where Afur-terms will make anything

> > > > different. I still feel like I'm using an Eurocentric word. But

> > > > thats

> > > > just my opinion. But I do know that Equatorial is something

that



> > the  
> > > Eurocentricists cannot attack or use against us.  
> > >  
> > >

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| 8322|2003-06-11 08:46:40|alberto34482@yahoo.com|Re: Eurocentric vs Eurocentric|  
"I agree with Zahi"

Ed, you know that Joann Fletcher was the person who supposedly found curly red haired pre dyastic remains in Upper Egypt around Nekhen. Frank Yurco insists that people from this region today are still dark brown like their ancestors. Where exactly did the red haired person come from. She also claimed majority of the pre dyanstic hair in Nekhen was straight, which is another incorrect statement based upon the Fellahin who still live in Upper Egypt.

Something about Fletcher rubs me the wrong way.  
| 8323|2003-06-11 08:46:49|osirica|Re: So what is Yurco saying at any event?|  
There we go. Anytime ambiguous terms are used, it benefits the Eurocentric and confuses our side.

Caucasians used to mean people WEST of Abidijan. Now it means all sorts of people it doesn't mean. It's been diffused.

Omari you hit the nail on the head. All of those things you mention must be discovered and incorporated into an overall understanding of "who is who".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> I agree. We should also define our terms. When one uses the term  
> "caucasoid" is one speaking about cranio-facial form or the soft

parts of

> the body? As most of us are aware by now, many east Africans have  
> cranio-facial forms similar in SOME aspects

to "caucasoids"/Europeans.

> However, these two groups evolved their features independent of one

another.

> Regarding where the Ancient Egyptians came from we first should

determine

> which period we are talking about. Then we should study extinct

and extant

> trade routes and rivers as conduits for population movements.

>

> > Well in order to settle this we have to know who WAS there and

where

> > they came from before they got there.

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> > wrote:

> > > I refute the prescence of "caucasoid" populations during the

early

> > dynastic

> > > period!

> > >

> > > > I agree. The ranges of coloration are throughout the Black

race,

> > whether

> > > > phynotypically closer to Caucasoid or not. No one refutes the

> > presence of

> > > > mixed types and cacasoid populations. The issue we are

> > confronting here

> > > > has to do with the perceived importance of these groups.

> > >

> > >

---

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| 8324|2003-06-11 08:48:55|osirica|Re: Afuraka/Afuraitkait/Terminology|

Its probably Afrocentricism's greatest weakness. We do not need to make those kind of mistakes anymore.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> It is a standard term in linguistics from German 'Volk' people or 'popular' and -etymology. It means incorrect etymologies thought up by the uneducated, often on the basis of so called 'faux amis' false friends, meaning homograph or homophone lexems which are actually unrelated or have unsuspected and/or very different meanings.

>

> E.

> ----- Original Message -----

> From: omari maulana

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 4:33 PM

> Subject: Re: [Ta\_Seti] Afuraka/Afuraitkait/Terminology

>

>

> What does "Volksetymologien" mean?

>

>

>>As I said long ago, Osirica's term Equatorial African is good for the

>>simple reason that everyone can understand it and it conveys a certain

>>picture. The idea of a terminology is to express things in a way that they

>>will be mutually understood. The term has a very wide spectrum and should

>>be seen as the top of a hierarchy (ethnien) or hierarchies

>>(regions,ethnien, linguistic groups(languages, dialects)). 'Esoteric' terms

>>are to be avoided.

>>

>>By the way, Budge's dictionary is outdated and no longer quoted.

>>'Volksetymologien' such as seen below are to be avoided. Their use negates

>>the scientific credibility of any group accepting them.

>>E.

>

>

---

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| 8325|2003-06-11 08:49:16|osirica|Re: Eurocentric vs Eurocentric|  
The enemy of my enemy is...?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> "I agree with Zahi"  
> Ed,you know that Joann Fletcher was the person who supposedly found  
> curly red haired pre dyastic remains in Upper Egypt around Nekhen.  
> Frank Yurco insists that people from this region today are still  
dark  
> brown like their ancestors. Where exactly did the red haired person  
> come from. She also claimed majority of the pre dyanstic hair in  
> Nekhen was straight,which is another incorrect statement based upon  
> the Fellahin who still live in Upper Egypt.  
> Something about Fletcher rubs me the wrong way.  
| 8326|2003-06-11 08:55:26|omari maulana|Re: Afuraka/Afuraitkait/Terminology|  
Would the San be considered "Equatorial African" in your opinion? If so  
why? If not, why not?

>The term should be Equatorial African.  
>  
>E.  
> ----- Original Message -----  
> From: omari maulana  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Wednesday, June 11, 2003 4:36 PM  
> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>  
>  
> "Equatorial" populations can be genetically and culturally different  
>such as  
> Melanesians and Africans.  
>  
>>Yeah I dont want to sound funny, but I think Equatorial works. I  
>>can't really understand where Afur-terms will make anything  
>>different. I still feel like I'm using an Eurocentric word. But thats  
>>just my opinion. But I do know that Equatorial is something that the  
>>Eurocentricists cannot attack or use against us.  
>

>  
> 

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| 8327|2003-06-11 09:06:54|omari maulana|Re: Afuraka/Afuraitkait/Terminology|

>I am wondering, why are you making the genetic relationship the  
>highest priority.

I made no reference to ranking. This is an assumption.

>There are four Equatorial types. African, East  
>Indian, Australoid, and Mesoamerican.

Not all East Indians are "Equatorial" if by "Equatorial" you mean tropically adapted.

>None of these four types are or  
>were "Caucasoid" in any sense of the word.

Ok?

>Both come from groups that are or have struggled against Caucasoid  
>people. Both can be said to be somewhat genetically related to  
>Caucasoids.

How do four groups equate to both (dual as in two)? What are you getting at here?

>Caucasoid has become a "genetic" descriptor...instead of remaining  
>the phenotypical and regional descriptor that it has always been.

I don't think the term has ever been used in a consistent manner.

>These people work in the Melanesian society. The two Black women...  
>are they Melanesian...or African...?  
><http://www.abc.net.au/ra/pacbeat/confaudio.htm>

I don't know. Is this a trick question?

>In the scope of what I am trying to say about being Equatorial (being  
>Black)... I wonder what role does genetics play in the last example.  
>It seems pretty apparent that genetics does have much purpose or  
>meaning.

?

>People vary. When it is understood that genetics is only one factor  
>in determining a group, and that there are more than one genetic TYPE  
>of Black people, then you will see that Black people (non-caucasoids)  
>developed independantly. I am sure those melanesians are genetically  
>closer to Cambodians. Yet its obvious that the melanesians look more  
>like Africans than like the commonly held Cambodian. Why is that?

It could be that they maintained physical features brought from Africa or that they evolved in a similar ecological setting as some Africans. This warrants further research.

>It seems obvious that genetics play only one role.

I don't know about that.

>And it is not  
>always the primary role in determining what group of people belong to  
>whom.

So that means that Africans that have features that overlap with both Eurasians and tropical Africans are intermediate?

>Linguistic maps, phenotypic maps and cultural maps do not  
>always follow genetic maps.

I agree.

We know that the Papuan people (even  
>though genetically related to the Indonesians) are in no way  
>seriously related to the Indonesians. They are not culturally related  
>any more than an Egyptian is related to a semitic.

Some modern Egyptians are culturally related to Arabs who speak a Semetic language. Some Ancient Egyptians are culturally related to Semetic speaking groups from the Horn of Africa. I would say that cultural relations are complex and variable.

>THIS issue is far from completely understood.

Very true.

>But calling them all Equatorial types

?

---

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| 8328|2003-06-11 09:07:15|Paul Kekai Manansala|Re: Alex put the photos in the PHOTOS Section!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Well I think we should use a photo's folder in the files section

then.

Agreed.

Regards,

Paul Kekai Manansala

| 8329|2003-06-11 09:09:58|Paul Kekai Manansala|Re: So what is Yurco saying at any event?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> I refute the prescence of "caucasoid" populations during the early

dynastic

> period!

>

>

I agree. Not that a "caucasoid" couldn't be found in the region,  
just no populations to speak of, and certainly no "dynastic race."

Regards,

Paul Kekai Manansala

| 8330|2003-06-11 09:14:20|omari maulana|Re: So what is Yurco saying at any event?|

In addition, as Keita states, these INDIVIDUALS would have been absorbed  
into the indiginous African population. I think statistical analysis of  
global population densities during the Holocene and given probabilities of  
migrations would be a great asset in this regard.

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>wrote:

> > I refute the prescence of "caucasoid" populations during the early

>dynastic

> > period!

> >

> >

>

>I agree. Not that a "caucasoid" couldn't be found in the region,

>just no populations to speak of, and certainly no "dynastic race."

>

>Regards,

>Paul Kekai Manansala

>

>

---

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| 8331|2003-06-11 09:17:35|M. Washington|Giza - Shaman, holder of power|

Attachments :

I will write more of the text than is required for my question to get the  
setting and show how San has been absorbed in this instance:

"At Maclear, I stop to chat with a Mpondomise man selling traditional plant  
medicines, knowledge which has been inherited from the San. He speaks Xhosa,



a click language wit click-sounds which reveal a history of contact with, and absorption of, the San. The healer/diviner who will dispense remedies made from these herbs is called an igqirha, after the San word Giza, (medicine man or shaman) - literally, a 'holder of power')." In: Ruben Mowszowski, Rock of Ages - the San of South Africa left an extraordinary record of their spirit world - an estimated 30,000 rock art sites, Geographical, pp. 14 - 20, Issue of August 2001.

Does anyone know what the etymology is of Giza, the plateau in Egypt?

Thanks,

Marc Washington

Picture from article painted by San:

[http://www.mightymall.com/TheSecondBookImages/02-10-100-48-03\\_SouthAfrica\\_San\\_painted\\_Eland.jpg](http://www.mightymall.com/TheSecondBookImages/02-10-100-48-03_SouthAfrica_San_painted_Eland.jpg)

.  
| 8332|2003-06-11 09:30:26|En Sabah Nur|Melanasi  
was: Re: Afuraka/Afuraitkait/Terminology

Omari stated:

- > It could be that they maintained physical features brought from Africa
- > or
- > that they evolved in a similar ecological setting as some Africans.
- > This
- > warrants further research.

I've always thought it was the former, though some research suggests it is the latter. I simply always ask if it is the latter, just what "type" did they micro-evolve from? And of course even if these are maintained physical features, there are \*differences\* between Melanasi types and various African types upon closer examination, from some nose shapes to certain hair patterns. So it is not as if the two are identical twins, rather we just tend to see the obvious more superficial similarities for a host of reasons---namely because we are trained to

do so. I agree that there needs to be more indepth investigation altogether on the topic. I have always seen "Africoid" (for lack of a better term) types in MelanAsia as migrants who left Africa with the earliest dispersals of humanity from the continent, thus sharing no \*distinct\* genetic or cultural relationship to Africans---any more than other branches of humanity with dissimilar phenotypes do.

The fact that Melanaisans and other types in Oceania, etc. are labeled with the modern day "black" identity marker might make them socio-political allies with more modern Africans and descended peoples, but it does not make these Asian "blacks" share any special genetic or (especially) cultural relationship to Africa (in the post major out migrations of humanity in pre-history sense) other than a shared history of oppression (i.e., blackbirding, etc.) by Europeans in the late 19th and early 20th century.

The Papuans of New Guinea have been settled on the island since 45 to 50 kya. They are certainly not recent migrants out of Africa and thus would have no special/distinct genetic or cultural relationship with modern Africans.

DG

-----

>

| 8333|2003-06-11 09:32:57|Djehuti Sundaka|Possible Nefertiti find met with skepticism |  
<http://www2.ocregister.com/ocrweb/ocr/article.do?id=43219&section=NEWS&subsection=FOCUS&year=2003&month=6&day=11>

Possible Nefertiti find met with skepticism  
Egyptologists doubt mummy found in ancient burial ground is that of famed queen.

By NOHA EL HENNAWY  
The Associated Press

CAIRO ? Egyptologists cast doubt Tuesday on an expedition's claim that it may have found the mummy of Queen Nefertiti, one of the best-known ancient Egyptians.

Skeptics said X-ray analysis of the mummy found in Luxor's Valley of the

Kings, the ancient royal burial ground for Egypt's pharaohs, indicates it is the body of a 16-year-old girl. Nefertiti is believed to have died in her 30s.

The Discovery Channel announced the discovery Monday. It said the team found the mummy in a secret side chamber in a tomb known as KV35, which housed two other mummies as well.

The channel said one of the mummies had a double- pierced earlobe and a bent arm, considered signs of ancient Egyptian royalty. It also said the mummy "bore a striking profile and swanlike neck comparable to the famed beauty Nefertiti" - apparently a reference to two statues of Nefertiti discovered before World War I now on display in Cairo and Berlin.

The team was led by Joann Fletcher, a member of the University of York's Mummy Research Team in England. Fletcher took interest in the mummies inside the tomb when she discovered a forgotten royal wig there from the 18th dynasty. That dynasty, to which Nefertiti belonged, dates from the 14th century B.C.

"Although we can only suggest the identity as a strong possibility, the expedition's findings certainly have some wide-ranging implications for Egyptology," the Discovery Channel quoted Fletcher as saying.

Zahi Hawaas, secretary- general of Egypt's Supreme Council of Antiquities, said any similarity between the mummy's face and Nefertiti's statue isn't worthy evidence because during that period "art was idealistic and not realistic."

Other Egyptologists have also said it will be very hard to prove the mummy belongs to Nefertiti.

Fletcher "is making a lot of assumptions," said Lisa Sabbahy, a professor of Egyptology at the American university in Cairo.

She said that at the end of the Egyptian New Kingdom, many royal tombs were robbed. This prompted priests to collect all the mummies and put them in new coffins in other locations.

During this process, a wig belonging to one mummy might have been put on another, she said.

She said a DNA test also would not help because Nefertiti came from outside the royal family. She was the wife of Akhenaton - the 18th dynasty king.

| 8334|2003-06-11 09:42:21|M. Washington|Skulls of oldest nearly modern humans unearthed|

11 June 2003

## Skulls of oldest nearly modern humans unearthed Associated Press

Scientists have unearthed three 160,000-year-old human skulls in Ethiopia that are the oldest known and best-preserved fossils of modern humans' immediate predecessors.

The nearly complete skulls of an adult male and a child and the partial skull of a second adult appear to represent a crucial stage of human evolution when the facial features of modern humans arose.

Discovered in Ethiopia's fossil-rich Afar region, the skulls have clearly modern features - a prominent forehead, flattened face and reduced brow - that contrast with older humans' projecting, heavy-browed skulls.

"They're not quite completely modern, but they're well on their way. They're close enough to call *Homo sapiens*," said Tim White, a University of California, Berkeley paleontologist who was co-leader of the international team that excavated and analyzed the skulls.

Previously, the earliest fossils of *Homo sapiens* found in Africa had been dated to about 130,000 to 100,000 years, although they were less complete and sometimes poorly dated, Mr. White said.

The new skulls, which were dated at between 160,000 and 154,000 years old, are described in two papers that appear in Thursday's issue of *Nature*.

Mr. White and his colleagues assigned the new creatures to a subspecies of *Homo sapiens* they named *Homo sapiens idaltu* - *idaltu* meaning "elder" in the Afar language.

Two other scientists not involved with the research said the skulls are an important find that fill a big gap in the African human fossil record,

the  
period between about 100,000 and 300,000 years ago.

They agreed with Mr. White that the skulls' age and appearance strongly support genetic evidence that modern humans arose in Africa between 100,000 and 200,000 years ago - and not at multiple locations in Europe, Africa and Asia as some researchers suggest.

Rick Potts, director of the Human Origins Program at the Smithsonian Institution, said the skulls, while still large and thick-boned, are undeniably modern.

Unlike the heavy brows and projecting facial features of earlier humans, in the news skulls those features have retracted dramatically under the braincase and there is a prominent forehead.

Mr. Potts said that while Mr. White and his colleagues conclude that the fossil skulls are likely those of ancestral subspecies of *Homo sapiens*, he believes they represent modern *Homo sapiens*.

"My view of it is that these fossils have enough modern traits to be considered the earliest well-dated fossils of our species of modern *Homo sapiens*," he said.

Mr. Potts said he would not be surprised if additional excavations in Africa push back the origins of modern humans to about 200,000 years - humans who would have then spread to Europe and Asia.

G. Philip Rightmire, a paleoanthropologist at State University of New York at Binghamton, called the skulls a "spectacular" find.

He said they provide the clearest fossil evidence to date for an African origin of modern humans, and strike another blow against the idea that modern humans had a "multiregional" origin both within and outside the African continent.

"I think this pretty much serves as another nail in the coffin of

multiregionalism," Mr. Rightmire said.

A proponent of the multiregional theory disputed that conclusion, saying the paper ignores fossils of about the same age of nearly modern humans found in Europe, China and Indonesia.

Milford Wolpoff, a professor of biological anthropology at the University of Michigan in Ann Arbor, also said the skulls, while significant, shed little light on the origins of modern humans.

"It tells us something about dates, it tells us something about features but it doesn't resolve the issue of where modern humans came from," he said.

The skulls were found in a desolate area about 140 miles northeast of Ethiopia's capital, Addis Ababa, near the village of Herto.

Skull fragments from a total of 10 individuals were unearthed, but conspicuously lacking were their jaws and any bones below the neck.

Mr. White said two of the skulls appear to have been scraped clean of flesh, suggesting an ancient mortuary practice, or possibly cannibalism.

Scattered across the same area were thousands of stone tools, including hand axes, along with the butchered bones of hippopotamus and antelope.

Mr. White said the site, once the lush shoreline of a large lake, was probably a seasonal foraging ground for the humans.

<http://tinyurl.com/e13y>

News in Brain and Behavioural Sciences - Issue 98 - 8th June, 2003

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| 8335|2003-06-11 09:48:54|Manu Ampim|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

Below is a forwarded message from one of my colleagues that should be considered regarding the trap of accepting the entire linguistic analysis put forth in the article at face value.

Manu Ampim

=====

<http://www.geocities.com/TimesSquare/Alley/4482/AEloans.html>

I am on the email list with Aayko Eyma, the author of the below posted article; and I would caution anyone against taking his analysis at face value. Aayko Eyma has a very distinct European orientation in regard to the history and aspects of the Ancient Nile Valley civilization. And in my opinion he is very hostile to the idea that Ancient Km.T was a civilization with its roots in Africa; and he usually takes great pains to attempt to discredit Afrocentric scholarship.

While upon first glance, his article seems to be supportive of Km.T's appropriate place in history, close examination will show that he tries to distance Km.T from Africa.

Yours in the Struggle,

Oscar H. Blayton

| 8336|2003-06-11 09:55:43|En Sabah Nur|Skulls of oldest nearly modern humans unearthed|  
Its must be no fun these days being a Multi-Regionalist like Milford Wolpoff...

DG

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Skulls of oldest nearly modern humans unearthed

Associated Press

<http://www.globeandmail.com/servlet/story/RTGAM.20030611.wskull0611/BNStory/International/>

Scientists have unearthed three 160,000-year-old human skulls in Ethiopia that are the oldest known and best-preserved fossils of modern humans' immediate predecessors.

The nearly complete skulls of an adult male and a child and the partial skull of a second adult appear to represent a crucial stage of human evolution when the facial features of modern humans arose.

Discovered in Ethiopia's fossil-rich Afar region, the skulls have

clearly modern features - a prominent forehead, flattened face and reduced brow - that contrast with older humans' projecting, heavy-browed skulls.

"They're not quite completely modern, but they're well on their way. They're close enough to call *Homo sapiens*," said Tim White, a University of California, Berkeley paleontologist who was co-leader of the international team that excavated and analyzed the skulls.

Previously, the earliest fossils of *Homo sapiens* found in Africa had been dated to about 130,000 to 100,000 years, although they were less complete and sometimes poorly dated, Mr. White said.

The new skulls, which were dated at between 160,000 and 154,000 years old, are described in two papers that appear in Thursday's issue of *Nature*.

Mr. White and his colleagues assigned the new creatures to a subspecies of *Homo sapiens* they named *Homo sapiens idaltu* - *idaltu* meaning "elder" in the Afar language.

Two other scientists not involved with the research said the skulls are an important find that fill a big gap in the African human fossil record, the period between about 100,000 and 300,000 years ago.

They agreed with Mr. White that the skulls' age and appearance strongly support genetic evidence that modern humans arose in Africa between 100,000 and 200,000 years ago - and not at multiple locations in Europe, Africa and Asia as some researchers suggest.

Rick Potts, director of the Human Origins Program at the Smithsonian Institution, said the skulls, while still large and thick-boned, are undeniably modern.

Unlike the heavy brows and projecting facial features of earlier humans, in the new skulls those features have retracted dramatically under the braincase and there is a prominent forehead.

Mr. Potts said that while Mr. White and his colleagues conclude that the fossil skulls are likely those of ancestral subspecies of *Homo sapiens*, he believes they represent modern *Homo sapiens*.

"My view of it is that these fossils have enough modern traits to be considered the earliest well-dated fossils of our species of modern *Homo sapiens*," he said.



Mr. Potts said he would not be surprised if additional excavations in Africa push back the origins of modern humans to about 200,000 years - humans who would have then spread to Europe and Asia.

G. Philip Rightmire, a paleoanthropologist at State University of New York at Binghamton, called the skulls a "spectacular" find.

He said they provide the clearest fossil evidence to date for an African origin of modern humans, and strike another blow against the idea that modern humans had a "multiregional" origin both within and outside the African continent.

"I think this pretty much serves as another nail in the coffin of multiregionalism," Mr. Rightmire said.

A proponent of the multiregional theory disputed that conclusion, saying the paper ignores fossils of about the same age of nearly modern humans found in Europe, China and Indonesia.

Milford Wolpoff, a professor of biological anthropology at the University of Michigan in Ann Arbor, also said the skulls, while significant, shed little light on the origins of modern humans.

"It tells us something about dates, it tells us something about features but it doesn't resolve the issue of where modern humans came from," he said.

The skulls were found in a desolate area about 140 miles northeast of Ethiopia's capital, Addis Ababa, near the village of Herto.

Skull fragments from a total of 10 individuals were unearthed, but conspicuously lacking were their jaws and any bones below the neck.

Mr. White said two of the skulls appear to have been scraped clean of flesh, suggesting an ancient mortuary practice, or possibly cannibalism.

Scattered across the same area were thousands of stone tools, including hand axes, along with the butchered bones of hippopotamus and antelope.

Mr. White said the site, once the lush shoreline of a large lake, was probably a seasonal foraging ground for the humans.

| 8337|2003-06-11 10:01:30|M. Washington|Re: Skulls of oldest nearly modern humans unearthed|

Probably not. Be rest assured he will continue undaunted and not blink an eye.

-----Original Message-----

**From:** En Sabah Nur [mailto:dg14@swt.edu]

**Sent:** Wednesday, June 11, 2003 11:55 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Skulls of oldest nearly modern humans unearthed

Its must be no fun these days being a Multi-  
Regionalist like Milford  
Wolpoff...

DG

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| 8338|2003-06-11 10:09:52|En Sabah Nur|Re: Skulls of oldest nearly modern humans unearthed|  
Actually, according to my old physical anthro prof. who was a student of Wolpoff, he 'blinks' a whole lot. He said that Wolpoff is adamant in his MRm, but nevertheless is disheartened that little by little the ROAm is pushing it off the table. My prof. even pointed out that many anthros that had called Wolpoff a mentor, like himself, were now more so in the ROAm camp...which their former teacher didn't take too well.

I bet that whole Mungo man fiasco (that ended rather embarrassingly in the end) didn't help matters.

But I am sure as you point out, he will continue to press his case...

DG

-----

M. Washinton stated:

> Probably not. Be rest assured he will continue undaunted and not blink  
> an  
> eye.

| 8339|2003-06-11 10:19:19|osirica|Re: Afuraka/Afuraitkait/Terminology|  
Definitely!

They are unquestionably FROM the Equatorial region. There is no indication they are some descendants of Caucasoids or Indo-Europeans. WHy wouldn't they?

<http://www.amanzitours.co.za/Images/default001.gif>  
<http://www.suntours.de/images/MMSan300.jpg>  
<http://www.jurgenschadeberg.com/SanBookCover72.jpg>  
<http://www.science.siu.edu/plant-biology/PLB117/JPEG%20files/Kung01.jpg>

Are we starting to see that people with the asian looking eyes are actually the most common type. What is that "fold" called...the epilantic fold? It seems obvious that that fold is not an indicator of Mongoloid or Asian heritage... just a common standard human trait. Again... genetics and other factors must all come into play here.

NOt every intermediate phenotypic variation from "jet black" indicates a "Caucasoid" presence.

The San are Equatorial and Black.

--- In Ta\_Seti@yahoogroups.com, "omari maulana" wrote:

> Would the San be considered "Equatorial African" in your opinion?

If so

> why? If not, why not?

>

>>The term should be Equatorial African.

>>

>>E.

>> ----- Original Message -----

>> From: omari maulana

>> To: Ta\_Seti@yahoogroups.com

>> Sent: Wednesday, June 11, 2003 4:36 PM

>> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

>>

>>

>> "Equatorial" populations can be genetically and culturally

different

>>such as

>> Melanesians and Africans.

>>

>>>Yeah I dont want to sound funny, but I think Equatorial works.

I

>>>can't really understand where Afur-terms will make anything

>>>different. I still feel like I'm using an Eurocentric word.

But thats

> > >just my opinion. But I do know that Equatorial is something

that the

> > >Eurocentricists cannot attack or use against us.

> >

> >

---

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| 8340|2003-06-11 10:35:14|osirica|Re: Afuraka/Afuraitkait/Terminology|

Very well, I assumed because it was the question you posed.

Nevertheless. The East Indians are not "tropically adapted". By saying so you are implying they first started off as "non Equatorial" and later on adapted. I say they started off Equatorial and some non-equatorial types came in and mixed with them. Of course not all East Indians are Equatorial, but the Dravidians, Dalits, etc. They are.

The "BOth" referred to the two pics that I had posted.

What significant role would genetics play in justifying classifications of people as "Caucasoid"? If genetics will always play a very significant role in classifications, then I suppose there is a problem with the groupings. Something has to give. Caucasoids are not going to be known as the most diverse and varied group of people on earth, while calling Negroid people the most "specialized group". Its a paradox.

Im not trying to trick you. Im showing how an honest investigation into the matter yields different answers depending on how you look at it. I also made a typo. I meant to say that Genetics do NOT have much purpose or meaning in the last example of the two black women.

Genetics can only play one role. Genetics help produce similarly looking people. But the environment alters the phenotype over time, and often alters the genetic path.

You ask about features overlapping. I can only say it depends. Who do you consider to be tropical, intermediate, and "just Africans". I showed pictures to get my point across. I cannot answer you clearly without you showing me examples.

You are right that the cultural relationships are complex and variable. You are also therefore having to acknowledge that genetically classifying a large group of people into one "group" is too simplistic. Not all East Indians are Equatorial, or Caucasoid. They genetically vary. The Egyptians genetically varied. African americans genetically vary. There are other FACTORS that go into legitimately classifying them.

We know that Caucasoid types are often those people who are classified culturally and genetically in a specialized manner (blame the Eurocentricists for that). What happens is that the presence of such specialized types in a cosmopolitan society or culture causes the Eurocentricists to classify the entire society and culture as a Caucasoid type. Yet Negroid types in a cosmopolitan society or culture does not allow a Eurocentricist to classify the society or culture as Negroid. So its a game.

That just won't work.

The east indians are definitely a mix of Caucasoid and Equatorial types. But their ancient cultures can be much more easily determined whether or not to be mixed with Caucasoid type or not. The East Indian equatorial origins are indisputable. They did not adapt to their environment (e.g. from a Caucasoid type to an Equatorial type). They started out as a Equatorial Black type. Again... they may not have been identical to West Africans, but they were not in any way similar to Caucasoids.

Calling them all equatorial types is the most accurate thing.



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> >I am wondering, why are you making the genetic relationship the  
> >highest priority.

>

> I made no reference to ranking. This is an assumption.

>

> >There are four Equatorial types. African, East

> >Indian, Australoid, and Mesoamerican.

>

> Not all East Indians are "Equatorial" if by "Equatorial" you mean

tropically

> adapted.

>

> >None of these four types are or

> >were "Caucasoid" in any sense of the word.

>

> Ok?

>

> >Both come from groups that are or have struggled against Caucasoid

> >people. Both can be said to be somewhat genetically related to

> >Caucasoids.

>

> How do four groups equate to both (dual as in two)? What are you

getting at

> here?

>

> >Caucasoid has become a "genetic" descriptor...instead of remaining

> >the pheontpyical and regional descriptor that it has always been.

>

> I don't think the term has ever been used in a consistent manner.

>

> >These people work in the Melanesian society. The two Black women...

> >are they Melanesian...or African...?

> ><http://www.abc.net.au/ra/pacbeat/confaudio.htm>

>

> I don't know. Is this a trick question?

>

> >In the scope of what I am trying to say about being Equatorial

(being

> >Black)... I wonder what role does genetics play in the last

example.

> >It seems pretty apparent that genetics does have much purpose or  
> >meaning.  
>  
> ?  
>  
> >People vary. When it is understood that genetics is only one factor  
> >in determining a group, and that there are more than one genetic

#### TYPE

> >of Black people, then you will see that Black people (non-

caucasoids)

> >developed independantly. I am sure those melanesians are

genetically

> >closer to Cambodians. Yet its obvious that the melanesians look

more

> >like Africans than like the commonly held Cambodian. Why is that?

>

> It could be that they maintained physical features brought from

Africa or

> that they evolved in a similar ecological setting as some

Africans. This

> warrants further research.

>

> >It seems obvious that genetics play only one role.

>

> I don't know about that.

>

>

> >And it is not

> >always the primary role in determining what group of people belong

to

> >whom.

>

> So that means that Africans that have features that overlap with

both

> Eurasians and tropical Africans are intermediate?

>

> >Linguistic maps, phenotypic maps and cultural maps do not

> >always follow genetic maps.

>  
> I agree.  
>  
> We know that the Papuan people (even  
> > though genetically related to the Indonesians) are in no way  
> > seriously related to the Indonesians. They are not culturally

related

> > any more than an Egyptian is related to a semitic.  
>  
> Some modern Egyptians are culturally related to Arabs who speak a

Semetic

> language. Some Ancient Egyptians are culturally related to Semetic

speaking

> groups from the Horn of Africa. I would say that cultural

relations are

> complex and variable.  
>  
> > THIS issue is far from completely understood.  
>  
> Very true.  
>  
> > But calling them all Equatorial types  
>  
> ?  
>  
>

---

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| 8341|2003-06-11 10:36:05|osirica|Re: So what is Yurco saying at any event?|

Look at the photos of Black Egyptians. I dont see any caucasoids in  
the old kingdom.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > I refute the prescence of "caucasoid" populations during the

early

> dynastic  
> > period!  
> >  
> >  
>  
> I agree. Not that a "caucasoid" couldn't be found in the region,  
> just no populations to speak of, and certainly no "dynastic race."  
>  
> Regards,  
> Paul Kekai Manansala  
| 8342|2003-06-11 10:37:54|osirica|Re: Melanasi-ans|  
Perfect.

So we can agree the Melanesians are an Equatorial type.

Pacific Equatorial people.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:  
> was: Re: Afuraka/Afuraitkait/Terminology  
>  
> Omari stated:  
>  
> > It could be that they maintained physical features brought from  
Africa  
> > or  
> > that they evolved in a similar ecological setting as some  
Africans.  
> > This  
> > warrants further research.  
>  
> I've always thought it was the former, though some research  
> suggests it is the latter. I simply always ask if it is the latter,  
> just what "type" did they micro-evolve from? And of course  
> even if these are maintained physical features, there are  
> \*differences\* between Melanesian types and various African  
> types upon closer examination, from some nose shapes to  
> certain hair patterns. So it is not as if the two are identical  
twins,  
> rather we just tend to see the obvious more superficial similarities  
> for a host of reasons---namely because we are trained to  
> do so. I agree that there needs to be more indepth investigation  
> altogether on the topic. I have always seen "Africoid" (for lack  
> of a better term) types in Melanasi-a as migrants who left Africa  
> with the earliest dispersals of humanity from the continent,  
> thus sharing no \*distinct\* genetic or cultural relationship to  
> Africans---any more than other branches of humanity with  
> dissimilar phenotypes do.

>  
> The fact that Melanaisans and other types in Oceania, etc.  
> are labeled with the modern day "black" identity marker might  
> make them socio-political allies with more modern Africans and  
> descended peoples, but it does not make these Asian "blacks"  
> share any special genetic or (especially) cultural relationship  
> to Africa (in the post major out migrations of humanity in  
> pre-history sense) other than a shared history of oppression  
> (i.e., blackbirding, etc.) by Europeans in the late 19th and  
> early 20th century.

>  
> The Papuans of New Guinea have been settled on the island  
> since 45 to 50 kya. They are certainly not recent migrants out of  
> Africa and thus would have no special/distinct genetic or cultural  
> relationship with modern Africans.

>  
>  
> DG

>  
> -----  
-----

>  
>  
>  
>  
> >

| 8343|2003-06-11 10:39:23|osirica|If YOU find a picture of a Black Egyptian mummy, painting,  
or sculp|

Post it in the Black Egyptian folder in the photos section.

Label it as best as possible, show the period, kingdom time, and the  
person's name and/or position.

| 8344|2003-06-11 10:49:17|osirica|Manu, you will like this.|

<http://www.ipl.org/div/kelsey/gallery.html>

| 8345|2003-06-11 10:54:42|En Sabah Nur|Re: If YOU find a picture of a Black Egyptian  
mummy, painting, or|

I have such pictures in my folder (DG) under  
Egypt and Nubia---in the Ta-Seti album section

Most are labeled. But I haven't  
bothered to transfer them... I haven't really been  
keeping up with the photo business on the forum.

Why is this being done again ?

DG

-----  
osirica said:

> Post it in the Black Egyptian folder in the photos section.

>

> Label it as best as possible, show the period, kingdom time, and the  
> person's name and/or position.

| 8346|2003-06-11 10:56:37|Jack|Vanessa Williams looks African to me|  
Look at her features closely, especially her lips

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Her features looks slightly more like a female king tut (which is

> probably true that she resembles Ankhsenpa-aten his sister)

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

> wrote:

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > > Take a look at the people in the photos section under "Black  
> > > Egyptians" the first folder. Tell me if they in the 18th  
dynasty

> > > looked like Vanessa Williams.

> >

> > Ok. You have a nice selection of 18th dynasty royal images.

> > Compare these photos with your picture of Ankhsenpa-aten.

> >

> > I tried to pick select some photos that don't overly exaggerate  
her

> > eyes and hair color to help facilitate comparision of facial

> > structure.

> >

> > [http://www.extractando.com/entretenimiento/image/Williams\\_02.jpg](http://www.extractando.com/entretenimiento/image/Williams_02.jpg)

> > [http://www.io.com/~jlc/alt\\_days/ad\\_cast/v\\_williams.gif](http://www.io.com/~jlc/alt_days/ad_cast/v_williams.gif)

> >

[http://www.nycvisit.com/uploads/images/SummerVanesaWilliams\\_op.gif](http://www.nycvisit.com/uploads/images/SummerVanesaWilliams_op.gif)

> > <http://www.kksf.com/i/headvanessa.jpg>

> >

> > There are some relations, check out the photos I put into the  
root

> > of

> > my Highculture folder. That is what I imagine NK egyptians to  
look

> > like.

> >

> > Alex

| 8347|2003-06-11 11:00:55|omari maulana|Re: Afuraka/Afuraitkait/Terminology|

>Definitely!

>

>They are unquestionably FROM the Equatorial region.

So by "Equatorial" you DON'T mean tropical?

>There is no

>indication they are some descendants of Caucasoids or Indo-Europeans.

>WHy wouldn't they?

Is that the only alternative? Couldn't they be supra Tropical Africans? Or supra equatorial Africans. San proportions are not equatorial (tropical).

By the way how would you categorize the indiginous NW Africans? Some of them seem to have evolved pretty far outside the equatorial realm.

>NOt every intermediate phenotypic variation from "jet black"

>indicates a "Caucasoid" presence.

Ok?

>The San are Equatorial and Black.

Again, what is YOUR definition of "Equatorial"?

---

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| 8348|2003-06-11 11:06:20|Alex Derrick|Re: Alex put the photos in the PHOTOS Section!| Hotep Paul.

I can add photos as physical files. But I can not link a photo via a URL into the file section. I did this before. Any ideas?

Alex

| 8349|2003-06-11 11:29:46|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology| Mikyia wo Loring,

I referenced Budge's dictionary and other works not because they are a solid reference for deciphering the ancient language, but only because there are times when he reproduces the actual metutu/symbols (without translation). Thus, one can view the metutu as opposed to reading english translations of texts without any representations of

the symbols. It is also easier to see where Budge's mistakes/inconsistencies are in his translations.

What I have given is not representative of a "folk" etymology. The languages and cultures of the Akan, Yoruba, Ewe, Igbo (among others) are derivative languages and cultures of ancient Kamit and Keneset/Nubia. The same concepts, practices, Deities' Names, functions, and more can be found by looking into these languages and cultures.

For example, what Diop did with the Wolof in comparison to the language of Kamit, can also be done with Twi (Akan). The linguistic connections I cited in the previous post confirm the identity of terms and concepts existing between our ancient and contemporary cultures. For someone to say that the motherland is the "Ka" (land) of "Afu Ra", is absolutely accurate, literally/linguistically and cosmologically.

With respect to "esoteric" terms, I don't use eurocentric (mis-guided) standards to determine whether a concept is valid or invalid. An example of this is the argument of what constitutes "identity". All Afurakanu/Afuraitkaitnut (African) people understand that identity is not only based on consanguinity but also on reincarnation. Our oracular texts deal with this in a very explicit manner. Only eurocentric (mis-guided) analysis would suggest that identity is based solely on blood-ties with no mention of the origin of the spirit that entered the womb; what "side of the family" (mother's side or father's side) it came from. Without an understanding of this essential aspect of identity, the analysis becomes an inferior, pseudo-analysis. We then begin to try making white-arabs for example "our brothers and sisters" because they have some ancient (or recent) "mixture of black blood". Yet, when we look at the total picture (physically and spiritually) we understand where their spirit hails from, and recognize their disconnection from us. Now we've moved into real analysis and not the slave-analysis (crass materialist, anti-spiritual analysis).

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> As I said long ago, Osirica's term Equatorial African is good for the simple reason that everyone can understand it and it conveys a certain picture. The idea of a terminology is to express things in a way that they will be mutually understood. The term has a very wide spectrum and should be seen as the top of a hierarchy (ethnien) or



hierarchies (regions,ethnien, linguistic groups(languages, dialects)). 'Esoteric' terms are to be avoided.

>

> By the way, Budge's dictionary is outdated and no longer quoted. 'Volksetymologien' such as seen below are to be avoided. Their use negates the scientific credibility of any group accepting them.

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 12:30 AM

> Subject: [Ta\_Seti] Afuraka/Afuraitkait

>

>

> Mikiya wo (Greetings) Osirica,

>

> I understand your rationale for using Equatorial. It can be a functional english term designating our people.

>

> I use the terms Afuraka/Afuraitkait (Africa) and Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>

> The name Africa is not of european/arab origination. 'Amen' is used

> by christians with the false definition "so be it" attached to it. Of

> course, Amen is The Great God, Whom along with The Great Goddess

> Amenet constitute the Supreme Being. The word 'hero' in english is

> derived from 'Heru', phonetically and conceptually. The name 'Africa'

> also is our own designation.

>

> The term 'ka' means 'soul'. The metut/symbol is that of two arms raised in a perpindicular fashion. However, we must look at the term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2; also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'

> or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol is

> that of a man with his two arms raised in a perpindicular fashion.

> If you look closely, the two arms are the same two arms in the

> metut/symbol/term "ka" (soul).

>

> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is defined  
 > variously as "the land above the banks of the river". The 'high'  
 > land. The 'exalted' land. The 'raised' land. The "high ground  
 upon  
 > which the God of Creation first stood". It is the raised-land  
 where  
 > the eight primordial Deities converged to create the egg from  
 which  
 > Ra/Rait would emerge.  
 >  
 > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,  
 Qi,  
 > Qiq'a. Let's look at the Yoruba language. There are 5 sacred  
 hills.  
 > The sacred hill/raised-land in Yoruba is called oKe. The  
 > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
 > the "hill upon which the Orishas first descended at the creation  
 of  
 > the world" (See Imoye, by Baba Ifa Karade).  
 >  
 > In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'  
 > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 means 'soil'.  
 > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",  
 thus,  
 > Amaruka 'America' is the 'land of the feathered/plumed serpent  
 (Amen-  
 > Ra)  
 >  
 > When Ra moves through matter He has the title "Afu Ra". (See the  
 > temple of Seti I, Shat em Duat, 3rd Hour of the night for the  
 title  
 > of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >  
 > The first raised land (Qa/Ka), raised up above the surface of the  
 > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is  
 the  
 > Creatress of the world, just as Ra is the Creator. The feminine  
 form  
 > of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >  
 > Please see mamiwata.com and the various links to learn of the  
 > functions and manifestations of the Creator "Da" and His  
 > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 > pronounced Da. Rat is Houelousou Da. Same Deities, same functions.  
 >

- > One of the definitions according to Budge for the term "nu"
- > is 'children'. Also, it refers to a plurality. Again, in the Twi
- > language of the Akan, the term "nom" (phonetically "noom") is a term
- > for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'
- > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom
- > (Elders/Elderesses). The Akan plural 'nom' is derived of the
- > Kamau/Kenesu (Egyptian/Nubian) 'nu'.
- >
- > The term 'af' [spelled with the metutu of a "reed" (A) and a "horned
- > viper" (F)] in Kamit means 'flesh' as in house or place of residence.
- > Your flesh is a house or place of residence for your spirit.
- Another
- > word for place of residence/house temple is spelled 'af' or 'aft'
- > [spelled with the metutu of the eagle (A) instead of the "reed" for
- > letter (A), the "viper" for (F) and the determinative for an enclosed
- > space/temple/house.]
- >
- > In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the
- > word for residence/house is 'ofi'. The word for palace (residence of
- > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)
- >
- > When Ra is moving through matter (e.g. 12 hours of the night), when
- > His energy is inside of the Earth and making the Earth vibrant,
- > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the
- > word for fertile land (land with life-giving energy moving through
- > it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just as
- > the name of the Deity in Akan culture called 'Asuo Gyebi' is often
- > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa
- > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason
- > why the land where some Akan people settled after having "Descended
- > from Heaven by golden chain" is called "Koko-Afuo" Koko (hill/raised
- > land) Afuo (land that is full of life; plantation; farmland).

Today

- > this land is called Kokofu in Ghana. Koko-Afur is none other than
- > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African
- > Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,
- for a
- > reference to Koko's farm/land).
- >
- > There is much more to this, as this is a brief summary. There is
- also
- > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka
- (See
- > King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'
- by
- > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was
- > corrupted by the greeks and others into Putah (buddha) and
- Phutah.
- > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka
- and
- > Afuraka have the same meaning cosmologically. (More on this
- later, as
- > it relates to Ptah's functioning as fashioner of the World)
- >
- > Finally, Our descent from the original Afurakanu/Afuraitkaitnut,
- the
- > original people of Afuraka/Afuraitkait; our descent from those
- who
- > remained in Afuraka/Afuraitkait to receive the Spirits of the
- > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)
- to
- > receive and transmit the fullness of that Divine energy; Our
- > INCARNATION and RE-INCARNATION through these families; it is
- these
- > things [in total] that define us as Afurakanu/Afuraitkaitnut. It
- > matters not where we go now on Earth or are born on Earth, we
- remain
- > Afurakanu/Afuraitkaitnut in the physical world and the Ancestral
- > realm.
- >
- > This is simply because our various Ancestral traditions state
- that a
- > small group of us were forced out of the motherland. Yet, the
- > majority of us who remained in/on the motherland were there when
- the
- > Deities entered our clans/families (ritual possession was just
- one
- > means by which They entered our families for the first time).

This

> altered our blood forever. We then carried this altered/Divine blood,

> and the Deities, to every place we migrated on Earth. Our

> civilizations around the world are a testament to the Divine Order

> (manifest by the Deities) operating within our blood, our families.

>

> Those who were outside of the motherland when the Deities entered our

> families do not have this blood/nor spiritual disposition. They do

> not have the connection to the Divinities that we do. Those who were

> initially forced out of the motherland and drawn to northern eurasia

> BEFORE the Deities entered into the various

Afurakani/Afuraitkaitnit

> Clans are those who missed this infusion of Divine energy (they were

> thousands of miles away) and are those who became the whites and

> their offspring of today.

>

> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001 edition)

> for an article about the Human Genome Project's findings. A small

> group of Africans living in europe about 20,000 to 25,000 years ago

> are said to have been those who birthed the whites and their

> offspring.

>

> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race, august-

> september 2002--it includes Odu dealing with the origins of the

> whites and their offspring; see mamiwata.com; see the Book of the Cow

> of Heaven/Destruction of Mankind (Ra orders the destruction of the

> blasphemous men and women, some of whom escaped to the mountain

> lands. Ultimately Ra states that, "I have slain some of them, yet

> there remains a remnant of worthless ones, for the extent of my

> destruction was not according to the expanse of my power/ability").

> After Ra destroys most (not all) of the blasphemous men and women, He

> blesses those who fought for Him, calls for the creation of the

> Sekhet Hetep, etc.

>

> There is much, much more to this, however we can definitely say with

> truth that we are Afurakanu/Afuraitkaitnut (created by and children

> of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed from

> the original, black, raised land (Ka). Cosmologically and culturally,

> this unites all of us who are Black/African, yet it distinguishes us

> from europeans, asians, etc. Remember, one of the criteria of being

> Afurakani/Afuraitkaitnit as stated above is based on re-incarnation

> through specific blood circles. Afurakanu/Afuraitkaitnut all around

> the world do divination for those who want to have children,

> sometimes to determine what spirit is around them, is about to

> incarnate, if it is a negative spirit, etc.

>

>

> Ma asomdwoee-Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > If they are the same people, why say they are Afric-anything? I

> have

> > been insisting on the use of Equatorial because it links all of us

> > together accurately. Just hear me out. I hope you can see the

> > purpose. Afuraitkainit is no different to me than saying

> Afroasiatic,

> > except it implies something different as far as the people looked,

> > and thus who within the two continents are actually related.

But

> the

> > clarity is still being lost slightly. Equatorial takes that problem

> > and solves it. We keep focusing on putting the word "Africa" into

> the

> > discourse which is in some way compounding the Eurocentric position

> > of confusion. Africa the word...its true meaning is lost and only

> > now refers without confusion to literally people of the "continent".

> > But since everyone comes from the continent, it becomes again

> > confusing. Are Europeans Afroeurasian? Are Native Americans

> > Afroamericos? Even then, the Eurocentricist can always say "yes,

> > africowhatever, but NORTH-Africowhateverwewant.

> >

> > There is nothing "non Black" in Equatorial origins. There is no

> > Eurocentric loophole.

> >

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> > > Mikyia wo (Greetings),

> > >

> > > The essential point I was making in the previous post was that

> > > although African and Indian elephants manifest a slight variation

> > > morphologically, it does not mean that they are not both

> > > elephants.

> > > The same goes for Black people on the continent of

> > > Afuraka/Afuraitkait (Africa) and India. There are slight

> > > morphological variations, yet we are the same people-we are both

> > > definitely Afurakani/Afuraitkaitnit (African).

> > >

> > > Ma asomdwoee-Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> > > > "see African and Indian elephants via a search engine on

> > > > the web) Maybe the Indian elephants' morphological differences

> > are

> > > evidence of a group of white elephants invading India and

> > > influencing

> > > the genetic characteristics of that population, thus making

> > > them

> > > > unrelated to the African elephants.

> > > > "

>>>>  
>>>> The difference between the African and Indians elephant is  
that  
>> the  
>>>> African elephant has never been able to be domesticated.  
Some  
>>>> species of Elephants in NorthEastern Africa were  
domesticable  
>> and  
>>>> used by the Carthigenians,Meroties,Kemetians,and Numidians  
in  
>>> battle.  
>>>>  
>>>> You also have species of elephants once native to  
Syria,but  
>> know  
>>>> extinct.

>  
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| 8350|2003-06-11 11:37:31|Alex Derrick|Re: Vanessa Williams looks African to me|  
I agree Jack. Vanessa looks African. She doesn't have dark  
pigmentation(hair, eyes, skin). But the overall structure of her  
face is not european.

Yurco's track record reveals he is a diabolic man intent on confusing  
the public with carefully planted misinformation. If he associated  
those two, he is wrong. The main features Carrie and Williams share  
is light skin and light hair. So he is essentially saying the  
egyptians were white!

No doubt Yurco carefully picked these two, so that his european  
audience would subconsciously associate their shared white/light  
features. The only features they can identify with.

Alex



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack" wrote:  
> Look at her features closely, especially her lips.  
| 8351|2003-06-11 11:43:37|m\_ampim|Re: Manu, you will like this.  
Yes, this information was very helpful a couple years ago when I was studying museum forgery exhibits. This is good information that should be beneficial to other list members.

The Kelsey exhibit, "The Art of the FAKE" is one of the first links that come up if you look up "ancient Egyptian forgeries" in most search engines.

Manu Ampim

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> <http://www.ipl.org/div/kelsey/gallery.html>  
| 8352|2003-06-11 11:46:24|omari maulana|Re: Afuraka/Afuraitkait/Terminology|  
PEACE

So I take it that you don't interpret our (African) cosmology indicating that the divine entered or existed through our being from the beginning?

>Yet, the majority of us who remained in/on the motherland were there when  
>the Deities entered our clans/families (ritual possession was just one  
>means by which They entered our families for the first time).

---

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| 8353|2003-06-11 11:50:07|omari maulana|Re: Vanessa Williams looks African to me|  
PEACE Alex

Likewise I agree with you both. There are indigenous Africans like the San that have skin less melanated than tropical Africans. Their light skin is probably consistent with the fact that SOME Africans have been living in the supra equatorial regions of Africa for millennia.

>I agree Jack. Vanessa looks African. She doesn't have dark  
>pigmentation(hair, eyes, skin). But the overall structure of her  
>face is not European.

---

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| 8354|2003-06-11 12:15:00|Paul Kekai Manansala|Re: Alex put the photos in the PHOTOS Section!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick" wrote:

> Hotep Paul.

>

> I can add photos as physical files. But I can not link a photo

via a

> URL into the file section. I did this before. Any ideas?

>

> Alex

Alex,

Try going to the thumbnail image and right-clicking on it.

Copy the shortcut (in IE). I think you copy the link address in Netscape.

This long URL should work.

Regards,

Paul Kekai Manansala

| 8355|2003-06-11 12:21:14|omari maulana|Human evolution: Out of Ethiopia | Nature 423, 692 - 695 (2003); doi:10.1038/423692a

Human evolution: Out of Ethiopia

By CHRIS STRINGER

Chris Stringer is in the Human Origins Group at The Natural History Museum, London SW7 5BD, UK.

e-mail: [c.stringer@nhm.ac.uk](mailto:c.stringer@nhm.ac.uk)

Newly discovered fossils from Ethiopia provide fresh evidence for the 'out of Africa' model for the origin of modern humans, and raise new questions about the precise pattern of human evolution.

The idea that modern humans originated in Africa, with populations subsequently spreading outwards from there, has continued to gain support lately. But much of that support has come from analyses of genetic variation in people today<sup>1</sup>, and from fossil and archaeological discoveries dated to within the past 120,000 years<sup>2, 3</sup> after our species evolved. Hard evidence for the inferred African origin of modern humans has remained somewhat elusive, with relevant material being fragmentary, morphologically ambiguous or uncertainly dated. So the fossilized partial skulls from Ethiopia that are described on pages 742 and 747 of this issue<sup>4, 5</sup> are probably some of the most significant discoveries of early *Homo sapiens* so far, owing to their completeness and well-established antiquity of about 160,000 years.

There are two broad theories about the origins of *H. sapiens*. A few researchers still support a version of the 'multiregional' hypothesis, arguing that the anatomical features of modern humans arose in geographically widespread hominid populations throughout the Pleistocene epoch (which lasted from around 1.8 million to some 12,000 years ago)<sup>6</sup>. But most now espouse a version of the 'out of Africa' model, although there are differences of opinion over the complexity of the processes of origin and dispersal, and over the amount of mixing that might subsequently have occurred with archaic (non-modern) humans outside of Africa<sup>2, 7</sup>. Within Africa, uncertainties still surround the mode of modern human evolution ? whether it proceeded in a gradual and steady manner or in fits and starts (punctuational evolution). Other questions concern the relationship between genetic, morphological and behavioural changes, and the precise region, or regions, of origin.

For instance, possible early *H. sapiens* fossils, dating from about 260,000 to 130,000 years ago, are scattered across Africa at sites such as Florisbad (South Africa), Ngaloba (Tanzania), Eliye Springs and Guomde (Kenya), Omo Kibish (Ethiopia), Singa (Sudan) and Jebel Irhoud (Morocco). But the best dated of these finds, from Florisbad and Singa, are problematic because of incompleteness and, in the latter case, evidence of disease. Meanwhile, the more complete or diagnostically modern specimens suffer from chronological uncertainties. So the most securely dated and complete early fossils that unequivocally share an anatomical pattern with today's *H. sapiens* are actually from Israel, rather than Africa. These are the partial skeletons from Skhul and Qafzeh, dating from around 115,000 years ago. Their presence in the Levant is usually explained by a range expansion from ancestral African populations, such as those sampled at Omo Kibish or Jebel Irhoud<sup>2, 7, 8</sup>, around 125,000 years ago.

The new cranial material from Herto, Ethiopia ? described by White and colleagues<sup>4, 5</sup> ? adds significantly to our understanding of early *H. sapiens* evolution in Africa. The fossils are complete enough to show a suite of

modern human characters, and are well constrained by argon-isotope dating to about 160,000 years ago. Three individuals are represented by separate fossils: a nearly complete adult cranium (skull parts excluding the lower jaw), a less complete juvenile cranium, and some robust cranial fragments from another adult<sup>4</sup>. All display evidence of human modification, such as cut marks, considered to represent mortuary practices rather than cannibalism. Associated layers of sediment produced evidence of the butchery of large mammals such as hippopotamuses and bovines, as well as assemblages of artefacts showing an interesting combination of Middle Stone Age and late Acheulean technology<sup>5</sup>.

The morphology of the most complete of these three fossils helps to clarify the pattern of early *H. sapiens* evolution in Africa, as it shows an interesting combination of features from archaic, early modern and recent humans. The cranium is very large, but once the size is standardized, it shares with ancient African crania a wide interorbital breadth (the distance between the orbits of the eyes), anteriorly placed teeth, and a short occipital (the bone at the rear of the braincase). It also has a wide upper face and moderately domed forehead, as do the Skhul and Qafzeh fossils. Its low nose and face and flat midface are more widely shared early *H. sapiens* features, whereas other characteristics, such as its globular braincase, are typically modern. In the angulation and transverse ridge of the occipital, there is also an intriguing resemblance to fossils from sites such as Elandsfontein (South Africa) and Broken Hill (Zambia) that are often assigned to *H. heidelbergensis* or *H. rhodesiensis*. This may provide a clue to the individual's ancestors (Fig. 1). But overall, the fossil seems closest in morphology to particular crania from Jebel Irhoud, Omo Kibish and Qafzeh.

Figure 1 Origin of our species. Full legend

High resolution image and legend (39k)

So White and colleagues' findings<sup>4, 5</sup> provide a plausible link back to more ancient African fossils, and forward to Levantine samples. They also raise questions about the overall pattern of modern human origins in Africa. Because of Africa's great area and still limited fossil record, it is uncertain whether the pattern of *H. sapiens* evolution there was essentially continent-wide, or was a more localized ? and perhaps punctuational ? process. The Herto finds shift the focus once again to East Africa. It seems from these crania and from possibly contemporaneous fossils, such as those at Ngeloba, Singa and Eliye Springs, that human populations of this era showed a great deal of anatomical variation. So, did the early modern

morphology spread outwards from East Africa, perhaps gradually more archaic forms? Or could there have been an African version of multiregionalism, with modern morphology coalescing from various populations across the continent<sup>2, 7, 8</sup>? Only better samples and better dating of the African fossil record will help resolve these questions.

And what of the taxonomic status of the new finds? White and colleagues propose that, although measurements of the most complete fossil differentiate it from geologically 'recent' (that is, post-Pleistocene) *H. sapiens*, there is sufficient evidence to assign the material to this species overall, while naming a new subspecies, *idaltu*. However, in my opinion, the distinctive features described for *H. sapiens idaltu* might not be so unusual, and could probably be found in late Pleistocene samples from regions such as Australasia<sup>9</sup>.

Do the Herto fossils represent 'modern' *H. sapiens*? There is an ongoing debate about the concept of modernity, in terms of both morphological and behavioural characteristics<sup>2, 3, 7, 8, 10</sup>. Nevertheless, despite the presence of some primitive features, there seems to be enough morphological evidence to regard the Herto material as the oldest definite record of what we currently think of as modern *H. sapiens*. The fact that the geological age of these fossils is close to some estimates obtained by genetic analyses for the origin of modern human variation<sup>1</sup> only heightens their importance.

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  11. Rightmire, G. P. in *Human Roots: Africa and Asia in the Middle Pleistocene* (eds Barham, L. & Robson-Brown, K.) 123-133 (Western Academic & Specialist Press, Bristol, 2001).

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Nature ? Macmillan Publishers Ltd 2003 Registered No. 785998 England.

---

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| 8356|2003-06-11 13:22:51|En Sabah Nur|Re: Human evolution: Out of Ethiopia|  
I've always enjoyed Christopher Stringer's work.

Here's the link to the full article:

[http://www.nature.com/cgi-taf/DynaPage.taf?file=/nature/journal/v423/n6941/full/423692a\\_fs.html](http://www.nature.com/cgi-taf/DynaPage.taf?file=/nature/journal/v423/n6941/full/423692a_fs.html)

And note the front cover of Nature for this month:

<http://www.nature.com/nature/nuimages/030612cover.jpg>

DG

-----  
Omari said:

> Nature 423, 692 - 695 (2003); doi:10.1038/423692a

>

> Human evolution: Out of Ethiopia

>

> By CHRIS STRINGER

> Chris Stringer is in the Human Origins Group at The Natural History  
> Museum,

> London SW7 5BD, UK.

> e-mail: [c.stringer@nhm.ac.uk](mailto:c.stringer@nhm.ac.uk)

>

> Newly discovered fossils from Ethiopia provide fresh evidence for the  
> 'out

> of Africa' model for the origin of modern humans, and raise new  
> questions

> about the precise pattern of human evolution.

| 8357|2003-06-11 13:26:44|arumese|Re: Vanessa Williams looks African to me|

- > No doubt Yurco carefully picked these two, so that his european
- > audience would subconsciously associate their shared white/light
- > features. The only features they can identify with.
- >
- > Alex

My reply:

Very well put Alex! I guess since he said "...from Vanessa Williams to Moriah Carrie" we can all take note that he presumes that the Ancient Egyptians should be characterized as having not only whitesh skin, but light eyes and light hair as well. Someone might want to ask him at what point exactly does the equatorial (Black) element enter into the population?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick" wrote:

- > I agree Jack. Vanessa looks African. She doesn't have dark
- > pigmentation(hair, eyes, skin). But the overall structure of her
- > face is not european.
- >
- > Yurco's track record reveals he is a diabolic man intent on

confusing

- > the public with carefully planted misinformation. If he associated
- > those two, he is wrong. The main features Carrie and Williams

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- > is light skin and light hair. So he is essentially saying the
- > egyptians were white!
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- > No doubt Yurco carefully picked these two, so that his european
- > audience would subconsciously associate their shared white/light
- > features. The only features they can identify with.
- >
- > Alex
- >

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack" wrote:

- >> Look at her features closely, especially her lips.
- | 8358|2003-06-11 13:34:04|Alex Derrick|Re: Alex put the photos in the PHOTOS Section!|
- Hi Paul. Couldn't get it to work.
- Can you see if you can add this link as a photos.

<http://w1.303.telia.com/~u30310418/Bilder/iufaa.jpg>

Description: Iufaa. High ranking Priest.

Alex

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> Try going to the thumbnail image and right-clicking on it.  
>  
> Copy the shortcut (in IE). I think you copy the link address in  
> Netscape.  
>  
> This long URL should work.  
>  
> Regards,  
> Paul Kekai Manansala  
| 8359|2003-06-11 14:05:44|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology|  
Mikyia wo Omari,

I appreciate your response. I may have been unclear in the way I presented the information. Whether you study our cosmologies, or actually participate in the spiritual systems and experience the cosmologies "at work", you may hear some priest or priestess say something like, "there was a time that we didn't have the Gods and Goddesses". It doesn't mean that there was no connection to Divinity for us. Let me draw an analogy.

Take the wind/air for example. There is one atmosphere, and when we breathe in, we draw air into our lungs from this atmosphere. If the 6,000,000,000+ people on Earth all stood out in the open air at the same time and took a deep breath, there would be 6,000,000,000+ pairs of lungs full of air drawn from the same atmosphere. Imagine a tornado coming along near a certain population. The power of the wind/air not only fills up these peoples' lungs, but it surrounds their entire bodies, moves them, lifts them, carries them, tosses them, etc.

There is one Life-Force (governed by Ra/Rait) moving throughout the various life-forms in the world. Yet, when Ra and Rait moved to infuse a great degree of power into a group of people (us---we were in the majority of course) in Afuraka/Afuraitkait, that infusion of energy/power, once inside of us, moved us, changed our way of operating, thinking, behaving. It changed our blood AND our spiritual disposition.

Another way of saying this is that Deity possession has not always occurred. It started at a certain point (In Afuraka/Afuraitkait) and affected those populations deeply. Having such an intimate connection with the Orisha/Abosom/Vodou/Ntoru or Neteru/Arusi, etc. meant that we now had a physical and spiritual/conscious connection/relationship



to the Forces of Nature that we didn't have before.

In the above analogy, it is similar to those who experienced the power of a tornado as opposed to those who did not. The only difference here is, we can call on the Deities (possession is just one way They manifest) through ritual. The above analogy would be complete if we said that the people who experienced the tornado, thereafter had the ability to call on the tornado/power whenever they needed to and the tornado would come and move them.

It has been europeans who have taught us that Deity possession is not real, bogus. This is because, among other things, that they are incapable of experiencing it. It's akin to a person who has no feeling in their hands telling you that it's okay to lay your hand on a hot stove, because it won't harm you. When you try to tell them that the stove is hot, and would burn you immediately, they claim "I don't feel anything, your statement is therefore false. The stove isn't hot."

This is the manner in which many of us have been made to view the world. In a limited/eurocentric fashion. The world is physical and non-physical. We can negotiate all aspects of this balance. The whites and their offspring cannot. They therefore attempt to force us into the fallacy of a purely material world, or into a misguided "esoteric" set of speculations about the spirit-world. Our scholarship often follows suit. Whatever is off-limits (based on their lack of ability to perceive) to the eurocentrists, we make off-limits to ourselves. Our scholarship then becomes truly limited/eurocentric and woefully incomplete.

We cut ourselves off from a full perspective of what we are attempting to see (study) because the one who is blind is cursing you if you open your eyes and see more than he/she can. We need to move into actual African-centered/Afrocentric/Afurakani/Afuraitkaitnit (reality-based) scholarship.

Where's the analysis of the linguistic connections between the Yoruba, Akan, and Kamau/Kenesu terms cited in the previous post?

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> PEACE

>

> So I take it that you don't interpret our (African) cosmology

indicating

> that the divine entered or existed through our being from the

beginning?

>

>

> > Yet, the majority of us who remained in/on the motherland were

there when

> > the Deities entered our clans/families (ritual possession was just

one

> > means by which They entered our families for the first time).

>

>

> \_\_\_\_\_  
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| 8360|2003-06-11 14:34:16|Paul Kekai Manansala|Re: Alex put the photos in the PHOTOS  
Section!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> Hi Paul. Couldn't get it to work.

> Can you see if you can add this link as a photos.

>

> <http://w1.303.telial.com/~u30310418/Bilder/iufaa.jpg>

> Description: Iufaa. High ranking Priest.

>

I misunderstood Alex. You cannot add a link to the photos sections.

You can download the photo and upload again to the site.

Regards,

Paul Kekai Manansala

| 8361|2003-06-11 14:35:19|omari maulana|Re: Afuraka/Afuraitkait/Terminology|

Peace Ra Nehem

Please provide me with a reference in ancient Egyptian scripture that documents this view.

>Another way of saying this is that Deity possession has not always  
>occurred. It started at a certain point (In Afuraka/Afuraitkait) and  
>affected those populations deeply.

---

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| 8362|2003-06-11 14:35:36|clyde winters|Re: ATTN CLYDE WINTERS: Urls to Sudanese and  
Transylvanian pierced |

Hi Marc

The pictures are very interesting. As I pointed out in my webpage on ancient Europe the Old Europeans were of African origin. Using the Vai script to determine the phonemic values of the signs, and reading the Vinca inscriptions in Magyar you will see the ancient literature of these ancient Black rulers of Europe.

C.A. Winters

"M. Washington" wrote:

[Hi Clyde. I sent them as attachments.Thanks,Marc](#)

-----Original Message-----

**From:** clyde winters [<mailto:cwinters@enc.k12.il.us>]

**Sent:** Tuesday, June 10, 2003 10:10 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] ATTN CLYDE WINTERS: Urls to Sudanese and  
Transylvanian pierced disks

Hi

Please send the link again I was unable to reach the  
sites.

C.A. Winters

"M. Washington" wrote:

> Bro. Clyde. Here are the files I spoke of. When you  
> get a chance, would

> appreciate your opinion.

>

> Thanks for the link to your impressive and  
> pioneering research in the area.

>

> Marc

>

> [A] SUDANESE PIERCED DISKS FOUND IN TRANSYLVANIA  
> SEEMINGLY POINTING TO

> AFRICAN PRESENCE IN CENTRAL EUROPE

>

> <[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10\\_Sudan-pattern](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10_Sudan-pattern)

> ed-disks-4000-4500BC-found-in-Transylvanian.jpg>

>

> In: Karl-Ferdinand Schaedler, Weaving in Africa  
South of the Sahara,  
> (Panterra-Verlag, Druckhaus, Germany, 1987), p. 14.  
>  
> [B] TRANSYLVANIAN PIERCED DISKS WITH AFRICAN  
PATTERN AND ORIGINATION?  
>  
> <[http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08\\_Transylvania-](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08_Transylvania-with-Sudanese-disks-Equatorial-writing-system.jpg)  
> with-Sudanese-disks-Equatorial-writing-system.jpg>  
>  
> Miklos Erdy, The Sumerian, Ural-Altaic, Magyar  
relationship : a history of  
> research, (Gilgamesh, New York, 1974), pp. 484 -  
485.  
>  
>  
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> Encoding: base64

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Your use of Yahoo! Groups is subject to the [Yahoo!  
Terms of Service](#).

| 8363|2003-06-11 16:39:13|osirica|Modern Benin Sculpture|  
[http://www.felixeboigbe.com/african\\_sculpture.htm](http://www.felixeboigbe.com/african_sculpture.htm)

This guy is awesome

| 8364|2003-06-11 16:44:53|osirica|Menkare - Wait Afrocentricists... lets not assume anything  
yet.|

Ok so I'm doing my thing. I find out that Menkhara (Mycenierus) has  
more than one look. I don't know whats going on. Maybe since I have

been away from Egyptology for a while, I have forgotten something.  
But I am wondering... what's up with this:

<http://www.angelfire.com/wi/edwards/menkaura.html>  
[http://www.cincinnatiartmuseum.org/pr\\_egypt.shtml](http://www.cincinnatiartmuseum.org/pr_egypt.shtml)  
[http://www.land-der-pharaonen.de/Pharaonen/Das\\_Alte\\_Reich\\_2686 -  
\\_2181\\_v\\_\\_\\_/Pharaonenalt/pharaonenalt.html](http://www.land-der-pharaonen.de/Pharaonen/Das_Alte_Reich_2686_-_2181_v___/Pharaonenalt/pharaonenalt.html)

UM hmmm... Is there a similarity here?

I wouldn't want to draw any conclusions until I get the information verified to my satisfaction. Since I cannot go to Egypt myself nor to all of these museums around the world, I will...have to conclude with the best information I have available.

| 8365|2003-06-11 16:50:49|osirica|Re: Alex I did it for you|

I put it in the photos section and added the link in the links section under the "Photos" folder

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick" wrote:

> Hi Paul. Couldn't get it to work.

> Can you see if you can add this link as a photos.

>

> <http://w1.303.telialia.com/~u30310418/Bilder/iufaa.jpg>

> Description: Iufaa. High ranking Priest.

>

> Alex

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

>> Try going to the thumbnail image and right-clicking on it.

>>

>> Copy the shortcut (in IE). I think you copy the link address in

>> Netscape.

>>

>> This long URL should work.

>>

>> Regards,

>> Paul Kekai Manansala

| 8366|2003-06-11 16:55:26|osirica|Re: Vanessa Williams looks African to me|

Are there any pictures of San people that are as light as Caucasoids?

I have seen some relatively light San people... but none that light!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> PEACE Alex

>

> Likewise I agree with you both. There are indigenous Africans like

the San

> that have skin less melanated than tropical Africans. There light

skin is

> probably consistant with the fact that SOME Africans have been

living in the

> supra equatorial regions of Africa for millenia.

>

>

> >I agree Jack. Vanessa looks African. She doesn't have dark

> >pigmentation(hair, eyes, skin). But the overall structure of her

> >face is not european.

>

>

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> <http://join.msn.com/?page=features/featuredemail>

| 8367|2003-06-11 16:56:29|osirica|Re: Vanessa Williams looks African to me|

Well like I said... you guys go to the photos section, and show me

where those examples resemble Mariah Carey or Vanessa Williams.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> > No doubt Yurco carefully picked these two, so that his european

> > audience would subconsciously associate their shared white/light

> > features. The only features they can identify with.

> >

> > Alex

>

> My reply:

> Very well put Alex! I guess since he said "...from Vannessa

Williams

> to Moriah Carrie" we can all take note that he presumes that the

> Ancient Egyptians should be characterized as having not only

whitesh

> skin, but light eyes and light hair as well. Someone might want to

> ask him at what point exactly does the equatorial (Black) element

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> >

> > Yurco's track record reveals he is a diabolic man intent on

> confusing  
> > the public with carefully planted misinformation. If he associated  
> > those two, he is wrong. The main features Carrie and Williams share  
> > is light skin and light hair. So he is essentially saying the  
> > Egyptians were white!  
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> > audience would subconsciously associate their shared white/light  
> > features. The only features they can identify with.  
> >  
> > Alex  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack" wrote:  
> > > Look at her features closely, especially her lips.  
| 8368|2003-06-11 17:27:18|Jack|Re: Vanessa Williams looks African to me|  
With all due respect, my opinion is that Vanessa Williams has  
African features. I am not saying she necessarily resembles those  
pictures

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
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> > > Alex  
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> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack"  
> wrote:  
> > > > Look at her features closely, especially her lips.  
| 8370|2003-06-11 17:35:51|osirica|Re: Vanessa Williams looks African to me|  
Agreed. I'm saying that the average Egyptian didn't resemble Vanessa  
Williams, who by the way is not "Biracial". One of her grandparents  
is white. Which interestingly enough places the Eurocentric with yet  
another problem. Vanessa would be regarded as a Caucasoid no doubt by  
the Eurocentricist, when she probably is no more than 1/3 caucasoid,  
genetically speaking. Again phenotype varies within the Equatorial  
people, mixing or not. No matter how you slice it, 2/3 Black does not  
make one Caucasoid.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack" wrote:  
> With all due respect, my opinion is that Vanessa Williams has  
> African features. I am not saying she necessarily resembles those  
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> > > features. The only features they can identify with.  
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> > >  
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> > whitesh  
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>>>> features. The only features they can identify with.

>>>>

>>>> Alex

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack"

>> wrote:

>>>>> Look at her features closely, especially her lips.

| 8371|2003-06-11 17:37:48|osirica|Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found|

I definitely agree there is a language tree. I can see where Ancient Egyptian language spread out over the centuries and millenia to West Africa, but like any language over the millenia, it has lost much of it's distinctiveness due to strong influences of the other languages. We know that English is a germanic language, and we know that French is a latin language. One came from Greek, the other came from elsewhere. Neither which I do not speak nor understand. The WRITTEN form of greek we can see the linguistic connection. Now, the thing about Egyptian is that it has to go through many layers of isolated language changes in Africa. The Equatorial African language family probably is the largest family on Earth even larger perhaps than the Melanesian family. The thing about Europe is that Europe is small... and the whole mental block we have is that we can't understand that the imperial cohesion of Rome, and the "Holy" Roman Empire kept linguistic continuity from Latin through a regional imperial control. Except for Basque and a few other languages, all the local languages were replaced by dialects that remain relatively close to the older mother tongue.

The Egyptian language by the time it gets to Yourba has lost much of its cohesion because the Egyptian empire or some empire that adopted Egyptian as the mother language did not rule over the region. There wasn't a regional or semi-universal writing system either to bond the regions. So all Egyptian linguistic characteristics in antiquity drifted off far greater than in Europe.

Since most of Africa wasn't obsessed with Egypt like we are, they never chose to consciously or fanatically adopt or maintain Egyptian language, and over time the language just naturally dilluted in between the many other languages spoken that were NOT from Egypt.

I can see where some basic roots came from Egypt, when we can see those same roots being shown throughout Africa. But in isolation i am having a hard time. Eventually Egyptian became as much (maybe not quite as much) of an influence on African languages as it has on European languages:

Take "Ra"... in  
Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"

A very significant word, with an obvious root that goes to antiquity.  
The meaning is the same, and it is obvious that the word was  
not "borrowed" into the language.

Now look at English:

Ray, Rain, Reign, Royal - They all share a common root. "Re" sound  
and "Ra" sound. Phonetically there is a heck of a drift, but there is  
an obvious root to their meanings. Go through the Latin & Greek and  
Phonician, and I bet you will see all of these words follow to "Ra"  
in Egypt.  
Ray (raia), Indo-European "Reg"...

I'm willing to bet that in Phonician, or Hebrew or some directly  
influenced Egyptian language. "Reg" is either related to "Ra"  
or "Rahkt"

Now let's look at Yoruba. We have some words that also come from Egypt.

"Ha" for house. "hor" for high etc.

In Yoruba I can see also the similar root form of "Miri" for water. I  
Notice something... "Mirror" came from latin "Mireri"

But I cannot trace Yoruba through other languages to get to Egypt. I  
know common sense that Yoruba didn't just directly get or borrow from  
Egypt. There had to be a passing down through the Sahel across Chad,  
from Egypt to the West Coast.

Yet until we find those linguistic trails, this becomes very very  
problematic.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo Loring,

>

> I referenced Budge's dictionary and other works not because they  
are

> a solid reference for deciphering the ancient language, but only

> because there are times when he reproduces the actual  
metutu/symbols

> (without translation). Thus, one can view the metutu as opposed to

> reading english translations of texts without any representations  
of

> the symbols. It is also easier to see where Budge's

- > mistakes/inconsistencies are in his translations.
- >
- > What I have given is not representative of a "folk" etymology. The
- > languages and cultures of the Akan, Yoruba, Ewe, Igbo (among others)
- > are derivative languages and cultures of ancient Kamit and
- > Keneset/Nubia. The same concepts, practices, Deities' Names,
- > functions, and more can be found by looking into these languages and
- > cultures.
- >
- > For example, what Diop did with the Wolof in comparison to the
- > language of Kamit, can also be done with Twi (Akan). The linguistic
- > connections I cited in the previous post confirm the identity of
- > terms and concepts existing between our ancient and contemporary
- > cultures. For someone to say that the motherland is the "Ka" (land)
- > of "Afu Ra", is absolutely accurate, literally/linguistically and
- > cosmologically.
- >
- > With respect to "esoteric" terms, I don't use eurocentric (mis-
- > guided) standards to determine whether a concept is valid or invalid.
- > An example of this is the argument of what constitutes "identity".
- > All Afurakanu/Afuraitkaitnut (African) people understand that
- > identity is not only based on consanguinity but also on
- > reincarnation. Our oracular texts deal with this in a very explicit
- > manner. Only eurocentric (mis-guided) analysis would suggest that
- > identity is based solely on blood-ties with no mention of the origin
- > of the spirit that entered the womb; what "side of the family"
- > (mother's side or father's side) it came from. Without an
- > understanding of this essential aspect of identity, the analysis
- > becomes an inferior, pseudo-analysis. We then begin to try making
- > white-arabs for example "our brothers and sisters" because they have
- > some ancient (or recent) "mixture of black blood". Yet, when we look
- > at the total picture (physically and spiritually) we understand where
- > their spirit hails from, and recognize their disconnection from us.
- > Now we've moved into real analysis and not the slave-analysis (crass
- > materialist, anti-spiritual analysis).
- >
- >
- > Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

>> As I said long ago, Osirica's term Equatorial African is good for

> the simple reason that everyone can understand it and it conveys a

> certain picture. The idea of a terminology is to express things in

> a

> way that they will be mutually understood. The term has a very wide

> spectrum and should be seen as the top of a hierarchy (ethnien) or

> hierarchies (regions,ethnien, linguistic groups(languages,

> dialects)). 'Esoteric' terms are to be avoided.

>>

>> By the way, Budge's dictionary is outdated and no longer

> quoted. 'Volksetymologien' such as seen below are to be avoided.

> Their use negates the scientific credibility of any group accepting

> them.

>> E.

>> ----- Original Message -----

>> From: ra\_nehem

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Sent: Wednesday, June 11, 2003 12:30 AM

>> Subject: [Ta\_Seti] Afuraka/Afuraitkait

>>

>>

>> Mikyia wo (Greetings) Osirica,

>>

>> I understand your rationale for using Equatorial. It can be a

>> functional english term designating our people.

>>

>> I use the terms Afuraka/Afuraitkait (Africa) and

>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>>

>> The name Africa is not of european/arab origination. 'Amen' is

> used

>> by christians with the false definition "so be it" attached to

> it. Of

>> course, Amen is The Great God, Whom along with The Great Goddess

>> Amenet constitute the Supreme Being. The word 'hero' in english

> is

>> derived from 'Heru', phonetically and conceptually. The

> name 'Africa'

>> also is our own designation.

>>

>> The term 'ka' means 'soul'. The metut/symbol is that of two

arms

> > raised in a perpendicular fashion. However, we must look at the  
> > term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol.  
> 2;

> > also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
> or 'Qaqa'

> > or 'Qiqā', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
> metut/symbol is

> > that of a man with his two arms raised in a perpendicular  
> fashion.

> > If you look closely, the two arms are the same two arms in the

> > metut/symbol/term "ka" (soul).

> >

> > 'Qa', 'Qai' or 'Qaqa' or 'Qiqā' (Ka, Kai, Kaka, Keka) is  
defined

> > variously as "the land above the banks of the river".

The 'high'

> > land. The 'exalted' land. The 'raised' land. The "high ground

> upon

> > which the God of Creation first stood". It is the raised-land

> where

> > the eight primordial Deities converged to create the egg from

> which

> > Ra/Rait would emerge.

> >

> > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,

> Qi,

> > Qiqā. Let's look at the Yoruba language. There are 5 sacred

> hills.

> > The sacred hill/raised-land in Yoruba is called oKe. The

> > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as

> > the "hill upon which the Orishas first descended at the

creation

> of

> > the world" (See Imoye, by Baba Ifa Karade).

> >

> > In the Twi language of the Akan people, 'Koko'(Kaka)

means 'hill'

> > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

> means 'soil'.

> > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",

> thus,

> > Amaruka 'America' is the 'land of the feathered/plumed serpent

> (Amen-

> > Ra)

> >

> > When Ra moves through matter He has the title "Afu Ra". (See the

> > temple of Seti I, Shat em Duat, 3rd Hour of the night for the

> title

> > of Ra being "Afu Ra" as opposed to "Af" or "Afu")

> >

> > The first raised land (Qa/Ka), raised up above the surface of the

> > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is

> the

> > Creatress of the world, just as Ra is the Creator. The feminine

> form

> > of the name is thus the "Kait of Afu Rait" Afuraitkait.

> >

> > Please see mamiwata.com and the various links to learn of the

> > functions and manifestations of the Creator "Da" and His

> > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is

> > pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

> >

> > One of the definitions according to Budge for the term "nu"

> > is 'children'. Also, it refers to a plurality. Again, in the

Twi

> > language of the Akan, the term "nom" (phonetically "noom") is a

> term

> > for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'

> > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom

> > (Elders/Elderesses). The Akan plural 'nom' is derived of the

> > Kamau/Kenesu (Egyptian/Nubian) 'nu'.

> >

> > The term 'af' [spelled with the metutu of a "reed" (A) and

> a "horned

> > viper" (F)] in Kamit means 'flesh' as in house or place of

> residence.

> > Your flesh is a house or place of residence for your spirit.

> Another

> > word for place of residence/house temple is spelled 'af'

or 'aft'

> > [spelled with the metutu of the eagle (A) instead of the "reed"

> for

> > letter (A), the "viper" for (F) and the determinative for an

> enclosed

> > space/temple/house.]

> >

> > In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba

> the

> > word for residence/house is 'ofi'. The word for palace  
 (residence  
 > of  
 > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 related)  
 > >  
 > > When Ra is moving through matter (e.g. 12 hours of the night),  
 > when  
 > > His energy is inside of the Earth and making the Earth vibrant,  
 > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi  
 the  
 > > word for fertile land (land with life-giving energy moving  
 > through  
 > > it, i.e. cultivatable land) is called "afuw" or "afuo". Now,  
 just  
 > as  
 > > the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 > often  
 > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 > reason  
 > > why the land where some Akan people settled after  
 > having "Descended  
 > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > (hill/raised  
 > > land) Afuo (land that is full of life; plantation; farmland).  
 > Today  
 > > this land is called Kokofu in Ghana. Koko-Afur is none other  
 than  
 > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
 > for a  
 > > reference to Koko's farm/land).  
 > >  
 > > There is much more to this, as this is a brief summary. There  
 is  
 > also  
 > > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
 > (See  
 > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 into 'At'  
 > by  
 > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
 > > corrupted by the greeks and others into Putah (buddha) and  
 > Phutah.  
 > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka



> and  
>> Afuraka have the same meaning cosmologically. (More on this  
> later, as  
>> it relates to Ptah's functioning as fashioner of the World)  
>>  
>> Finally, Our descent from the original  
Afurakanu/Afuraitkaitnut,  
> the  
>> original people of Afuraka/Afuraitkait; our descent from those  
> who  
>> remained in Afuraka/Afuraitkait to receive the Spirits of the  
>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
> to  
>> receive and transmit the fullness of that Divine energy; Our  
>> INCARNATION and RE-INCARNATION through these families; it is  
> these  
>> things [in total] that define us as Afurakanu/Afuraitkaitnut.  
It  
>> matters not where we go now on Earth or are born on Earth, we  
> remain  
>> Afurakanu/Afuraitkaitnut in the physical world and the  
Ancestral  
>> realm.  
>>  
>> This is simply because our various Ancestral traditions state  
> that a  
>> small group of us were forced out of the motherland. Yet, the  
>> majority of us who remained in/on the motherland were there  
when  
> the  
>> Deities entered our clans/families (ritual possession was just  
> one  
>> means by which They entered our families for the first time).  
> This  
>> altered our blood forever. We then carried this altered/Divine  
> blood,  
>> and the Deities, to every place we migrated on Earth. Our  
>> civilizations around the world are a testament to the Divine  
> Order  
>> (manifest by the Deities) operating within our blood, our  
> families.  
>>  
>> Those who were outside of the motherland when the Deities  
entered  
> our  
>> families do not have this blood/nor spiritual disposition. They

> do  
> > not have the connection to the Divinities that we do. Those who  
> were  
> > initially forced out of the motherland and drawn to northern  
> eurasia  
> > BEFORE the Deities entered into the various  
> Afurakani/Afuraitkaitnit  
> > Clans are those who missed this infusion of Divine energy (they  
> were  
> > thousands of miles away) and are those who became the whites  
> and  
> > their offspring of today.  
> >  
> > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> edition)  
> > for an article about the Human Genome Project's findings. A  
> small  
> > group of Africans living in europe about 20,000 to 25,000 years  
> ago  
> > are said to have been those who birthed the whites and their  
> > offspring.  
> >  
> > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race, august-  
> > september 2002--it includes Odu dealing with the origins of the  
> > whites and their offspring; see mamiwata.com; see the Book of  
> the  
> Cow  
> > of Heaven/Destruction of Mankind (Ra orders the destruction of  
> the  
> > blasphemous men and women, some of whom escaped to the mountain  
> > lands. Ultimately Ra states that, "I have slain some of them,  
> yet  
> > there remains a remnant of worthless ones, for the extent of my  
> > destruction was not according to the expanse of my  
> power/ability").  
> > After Ra destroys most (not all) of the blasphemous men and  
> women, He  
> > blesses those who fought for Him, calls for the creation of the  
> > Sekhet Hetep, etc.  
> >  
> > There is much, much more to this, however we can definitely say  
> with  
> > truth that we are Afurakanu/Afuraitkaitnut (created by and  
> children  
> > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
> from

> > the original, black, raised land (Ka). Cosmologically and  
 > culturally,  
 > > this unites all of us who are Black/African, yet it  
 distinguishes  
 > us  
 > > from europeans, asians, etc. Remember, one of the criteria of  
 > being  
 > > Afurakani/Afuraitkaitnit as stated above is based on re-  
 > incarnation  
 > > through specific blood circles. Afurakanu/Afuraitkaitnut all  
 > around  
 > > the world do divination for those who want to have children,  
 > > sometimes to determine what spirit is around them, is about to  
 > > incarnate, it it is a negative spirit, etc.  
 > >  
 > >  
 > > Ma asomdwoee-Hetep,  
 > > Ra Nehem  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > > If they are the same people, why say they are Afric-anything?  
 I  
 > > have  
 > > > been insisting on the use of Equatorial because it links all  
 of  
 > us  
 > > > together accurately. Just hear me out. I hope you can see the  
 > > > purpose. Afuraitkainit is no different to me than saying  
 > > Afroasiatic,  
 > > > except it implies something different as far as the people  
 > looked,  
 > > > and thus who within the two continents are actually related.  
 > But  
 > > the  
 > > > clarity is still being lost slightly. Equatorial takes that  
 > problem  
 > > > and solves it. We keep focusing on putting the word "Africa"  
 > into  
 > > the  
 > > > discourse which is in some way compounding the Eurocentric  
 > position  
 > > > of confusion. Africa the word...its true meaning is lost and  
 > only  
 > > > now refers without confusion to literally people of  
 > > the "continent".  
 > > > But since everyone comes from the continent, it becomes again

>>> confusing. Are Europeans Afroeurasian? Are Native Americans  
>>> Afroamericos? Even then, the Eurocentricist can always  
> say "yes,  
>>> africowhatever, but NORTH-Africowhateverwewant.  
>>>  
>>> There is nothing "non Black" in Equatorial origins. There is  
> no  
>>> Eurocentric loophole.  
>>>  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
> wrote:  
>>>> Mikyia wo (Greetings),  
>>>>  
>>>> The essential point I was making in the previous post was  
> that  
>>>> although African and Indian elephants manifest a slight  
> variation  
>>>> morphologically, it does not mean that they are not both  
>> elephants.  
>>>> The same goes for Black people on the continent of  
>>>> Afuraka/Afuraitkait (Africa) and India. There are slight  
>>>> morphological variations, yet we are the same people-we are  
> both  
>>>> definitely Afurakani/Afuraitkaitnit (African).  
>>>>  
>>>> Ma asomdwoee-Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
>>>>> "see African and Indian elephants via a search engine  
> on  
>>>>> the web) Maybe the Indian elephants' morphological  
> differences  
>>>> are  
>>>>> evidence of a group of white elephants invading India and  
>>>>> influencing  
>>>>> the genetic characteristics of that population, thus  
> making  
>> them  
>>>>> unrelated to the African elephants.  
>>>>> "  
>>>>>  
>>>>> The difference between the African and Indians elephant  
> is

> that  
 >>> the  
 >>>> African elephant has never been able to be domesticated.  
 > Some  
 >>>> species of Elephants in NorthEastern Africa were  
 > domesticable  
 >>> and  
 >>>> used by the Carthigenians, Meroties, Kemetians, and  
 Numidians  
 > in  
 >>>> battle.  
 >>>>>  
 >>>>> You also have species of elephants once native to  
 > Syria, but  
 >>> know  
 >>>>> extinct.  
 >>  
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 >>  
 >> Your use of Yahoo! Groups  
 | 8372|2003-06-11 17:41:30|Paul Kekai Manansala|Re: Menkare - Wait Afrocentricists... lets not  
 assume anything yet.|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > Ok so I'm doing my thing. I find out that Menkhara (Mycenierus)  
  
 has  
 > more than one look. I don't know whats going on. Maybe since I  
  
 have  
 > been away from Egyptology for a while, I have forgotten something.  
 > But I am wondering... what's up with this:  
 >  
 > <http://www.angelfire.com/wi/edwards/menkaura.html>  
 > [http://www.cincinnatiartmuseum.org/pr\\_egypt.shtml](http://www.cincinnatiartmuseum.org/pr_egypt.shtml)  
 > [http://www.land-der-pharaonen.de/Pharaonen/Das\\_Alte\\_Reich\\_2686 -  
 > \\_2181\\_v\\_/Pharaonenalt/pharaonenalt.html](http://www.land-der-pharaonen.de/Pharaonen/Das_Alte_Reich_2686_-_2181_v_/Pharaonenalt/pharaonenalt.html)  
 >  
 > UM hmmm... Is there a similarity here?

>

David, that's why I like to compare all the representations of a given Pharaoh together with those of his other blood relatives.

That's the best way to get the clearest possible picture.

I guess there can be a lot of things going on here including stylistic and perceptual differences between the original artists, the angles, lighting, bias, etc. in making the photographs, and some hanky-panky here and there of the type documented by Manu Ampim.

When I saw, in person, the statue in the first photo in your list above, I got a totally different impression than that experienced from looking at the pictures beforehand.

Regards,

Paul Kekai Manansala

| 8373|2003-06-11 17:42:22|Freddie Thompson|Re: Vanessa Williams looks African to me|

The sarcasm we are expressing is toward the opinions of Mr. Yurco, not you Alex.

**Jack** wrote:

```
With all due respect, my opinion is that Vanessa Williams has
African features. I am not saying she necessarily resembles those
pictures

--- In Ta_Seti@yahoogroups.com, "osirica" wrote:
> Well like I said... you guys go to the photos section, and show me
> where those examples resemble Mariah Carey or Vanessa Williams.
>
> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
> > > No doubt Yurco carefully picked these two, so that his
> > > european
> > > audience would subconsciously associate their shared
> > > white/light
> > > features. The only features they can identify with.
> > >
> > > Alex
> >
> > My reply:
> > Very well put Alex! I guess since he said "...from Vannessa
> > Williams
> > to Moriah Carrie" we can all take note that he presumes that the
> > Ancient Egyptians should be characterized as having not only
> > whiteness
> > skin, but light eyes and light hair as well. Someone might want
> > to
> > ask him at what point exactly does the equatorial (Black)
> > element
> > enter into the population?
```

```
> >
> > --- In Ta_Seti@yahoogroups.com, "Alex Derrick"
> > wrote:
> > > I agree Jack. Vanessa looks African. She doesn't have dark
> > > pigmentation(hair, eyes, skin). But the overall structure of
her
> > > face is not european.
> > >
> > > Yurco's track record reveals he is a diabolic man intent on
> > confusing
> > > the public with carefully planted misinformation. If he
> associated
> > > those two, he is wrong. The main features Carrie and Williams
> > share
> > > is light skin and light hair. So he is essentially saying the
> > > egyptians were white!
> > >
> > > No doubt Yurco carefully picked these two, so that his
european
> > > audience would subconsciously associate their shared
white/light
> > > features. The only features they can identify with.
> > >
> > > Alex
> > >
> > > --- In Ta_Seti@yahoogroups.com, "Jack"
> wrote:
> > > > Look at her features closely, especially her lips.
```

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| 8374|2003-06-11 17:43:31|Freddie Thompson|Re: Vanessa Williams looks African to me|  
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**Jack** wrote:

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```
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```

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> > >  
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> > >  
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> > share  
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> > > Alex  
> > >  
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| 8375|2003-06-11 17:45:09|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Clarification.

Miri - means reflection in AE which is where I think "Miri" in Egyptian whose meaning was "water" got sent to Europe as "reflection" and where it got sent to Africa as "water". I definitely don't think Miri was a "coiencidence" but I cannot trace "miri" across the Sahel, through the other languages. I haven't studied the languages of Africa and I don't have the kind of access to them as I do to European languages. Finally I cannot read them as easily as I can read the European languages (which all share a common script).

We will one day need a very comprehensive African language tree development service.

| 8376|2003-06-11 17:46:29|osirica|Re: Menkare - Wait Afrocentricists... lets not assume anything yet.|

:) THEN i put the right captions in the photos.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> Ok so I'm doing my thing. I find out that Menkhara (Mycenierus)

> has

>> more than one look. I don't know whats going on. Maybe since I

> have

>> been away from Egyptology for a while, I have forgotten

something.

>> But I am wondering... what's up with this:

>>

>> <http://www.angelfire.com/wi/edwards/menkaura.html>

>> [http://www.cincinnatiartmuseum.org/pr\\_egypt.shtml](http://www.cincinnatiartmuseum.org/pr_egypt.shtml)

>> [http://www.land-der-pharaonen.de/Pharaonen/Das\\_Alte\\_Reich\\_2686 -](http://www.land-der-pharaonen.de/Pharaonen/Das_Alte_Reich_2686_-_2181_v__Pharaonenalt/pharaonenalt.html)

>> [\\_2181\\_v\\_\\_Pharaonenalt/pharaonenalt.html](http://www.land-der-pharaonen.de/Pharaonen/Das_Alte_Reich_2686_-_2181_v__Pharaonenalt/pharaonenalt.html)

>>

>> UM hmmm... Is there a similarity here?

>>

>

> David, that's why I like to compare all the representations of a

> given Pharoah together with those of his other blood relatives.

>

> That's the best way to get the clearest possible picture.  
>  
> I guess there can be a lot of things going on here including  
> stylistic and perceptual differences between the original artists,  
> the angles, lighting, bias, etc. in making the photographs, and  
  
some  
> hanky-panky here and there of the type documented by Manu Ampim.  
>  
> When I saw, in person, the statue in the first photo in your list  
> above, I got a totally different impression than that experienced  
> from looking at the pictures beforehand.  
>  
> Regards,  
> Paul Kekai Manansala  
| 8377|2003-06-11 17:50:22|Alex Derrick|Re: Alex I did it for you|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> I put it in the photos section and added the link in the links  
> section under the "Photos" folder.

Thanks. Can you walk me through the steps to do it. I still can not figure it out :(

Alex.  
| 8378|2003-06-11 18:37:16|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology|  
Mikyia wo Omari,

A popular text that actually tells the story (and corroborates what the Akan, the Ewe and the Odu Ifa of the Yoruba all say about the matter) is the "Book of the Cow of Heaven" often referred to as the "Destruction of Mankind". As mentioned in a previous post, the text shows that Ra has called for the destruction of some of the rebellious men and women. Some of these rebellious ones who caught on to the fact that Ra was angered "escaped to the mountain lands". Ra sent Sekhet after them, and destroyed most, but not all, of them. For those men and women who chose to fight for Ra, he blessed them. He also appoints Tehuti as His deputy on Earth, and calls for the Sekhet Hetep (divine field of peace) to be created for the followers of Tehuti. Aaru or "food from heaven" was placed in the Sekhet Hetep (promised land) for the followers of Tehuti to feed on. (See the posts dealing with "Moses' Egyptian Name"). Later on in the text Ra tells Geb that He is placing the "men with My words of power in their bodies" under the jurisdiction of Ausar.

This is the critical portion of the text for the purposes of this

discussion. This is one of the extant texts of Kamit that talks about one of the means by which Ra entered the bodies of our Ancestresses and Ancestors, ritually, imbuing them with the power/ashe/tumi to function as priestesses and priests of the Deity. The "heka" (often translated as "word of power") is the "vehicle" through which Ra has entered/possessed. We must remember that not only is Heka a Deity, but also one of the 14 kau of Ra. The 'ka' or soul is called 'kra' (sometimes 'ka') in Akan. It is the same as 'ori' in Yoruba and 'se' in Ewe Vodoun. When a Yoruba priest says "my head is Shango", "Yemoja is over my head/ori" they are alluding to the fact that the Deity has a special relationship with the head. It is through the head/ori that all sacrifices are accepted and all possessions are accepted. In Kamit, that means that it is through the 'Ka' that sacrifices, possessions are accepted. One of Ra's Kau is Heka. In the text, it was through heka that Ra established (through a form of possession) His power in some of our Ancestresses and Ancestors.

This text is a brief summary of events, yet it corroborates what contemporary Akan, Yoruba, Ewe, and other priests and priestesses know about the origins of possession, ritual etc. in our communities. It also corroborates the fact that Ra's organization of the priestly functions took place after some had already escaped to the mountain lands. The escapees were not privy to what happened in their former homeland. Nor were they there to receive the energy.

I've mentioned previously that our contemporary cultures still worship the same ancient Deities by the same names and functions. Ra is "Da" in Ewe. He is represented in Ewe and ancient Kamit as the serpent with the tail in it's mouth. Ausar or Ausara (Ausar-ra) becomes Osaala in Yoruba. This is a major title of Obatala. Obatala is often translated as "chief of the white cloth/garment". Ausar is the chief of the white crown, and is mummified in white garment. His functions are the same as Oosaala in Yoruba because they are one and the same. Ausar or Ausir becomes Ausi or Awusi in Akan. Sometimes Akwesi. His title/name and functions are the same in Akan and the culture of Kamit. Akwesi is Agwu-isi in Igbo. His titles and functions are the same in Igbo and in the culture of Kamit, Akan and Yoruba.

Also, check out [mamiwata.com](http://mamiwata.com) for the Ewe perspective; you can ask the questions about the Odu Ifa on the [orisalist@yahoo.com](mailto:orisalist@yahoo.com) and you will probably get a number of responses from Yoruba priests and priestesses; see Kwame Gyekye's, *African Philosophical Thought: The Akan Conceptual Scheme*, for a reference to the beginning of akom/spirit possession amongst the Akan.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
wrote:

> Peace Ra Nehem  
>  
> Please provide me with a reference in ancient Egyptian scripture

that

> documents this view.  
>  
>  
> > Another way of saying this is that Deity possession has not always  
> > occurred. It started at a certain point (In Afuraka/Afuraitkait)

and

> > affected those populations deeply.  
>  
>

---

> Protect your PC - get McAfee.com VirusScan Online  
> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
| 8379|2003-06-11 19:00:20|Manu Ampim|Re: Menkare - Wait Afrocentricists... lets not assume  
anything yet.|

> --- In

href="mailto:Ta\_Seti@yahoogroups.com">Ta\_Seti@yahoogroups.com, "osirica" <[osirica@y...](mailto:osirica@y...)> wrote:

> > Ok so  
I'm doing my thing. I find out that Menkhara (Mycenierus)  
> hasmore  
than one look. I don't know whats going on. Maybe since I  
>

havebeen away from Egyptology for a while, I have forgotten something.

> > But I am wondering... what's up with this:

> >

> >

href="http://www.angelfire.com/wi/edwards/menkaura.html"><http://www.angelfire.com/wi/edwards/menkaura.html>

> >

href="http://www.cincinnatiartmuseum.org/pr\_egypt.shtml">[http://www.cincinnatiartmuseum.org/pr\\_egypt.shtml](http://www.cincinnatiartmuseum.org/pr_egypt.shtml)

> >

href="http://www.land-der-pharaonen.de/Pharaonen/Das\_Alte\_Reich\_2686">[http://www.land-der-pharaonen.de/Pharaonen/Das\\_Alte\\_Reich\\_2686](http://www.land-der-pharaonen.de/Pharaonen/Das_Alte_Reich_2686) -

> > \_2181\_v\_\_\_/Pharaonenalt/pharaonenalt.html

> > UM hmmm... Is there a similarity

here?

=====

> Paul Kekai Manansala

wrote:

> David, that's why I like to compare all the representations of a  
> given Pharoah together with those of his other  
blood relatives.

>

> That's the best way to get the clearest  
possible picture.

>

> I guess there can be a lot of things going on  
here including

> stylistic and perceptual differences between the  
original artists,

> the angles, lighting, bias, etc. in making the  
photographs, and some

> hanky-panky here and there of the type documented  
by Manu Ampim.

>

> When I saw, in person, the statue in the first  
photo in your list

> above, I got a totally different impression than  
that experienced

> from looking at the pictures beforehand.

=====

In addition to the factors that Paul correctly points out, there is also the consideration of what stage in life the person is depicted in, and the type of outfit/crown the person is wearing, etc. which will give a different appearance also.

There are a number of individuals who look slightly different because there were images carved of them at different ages (stages) in their life: as a young man, middle-aged man, etc.

Well, David there is nothing like looking at these images first-hand! I am not 100% sure but we may be taking a group to KMT next year.

Advancing the work,

Manu Ampim

| 8380|2003-06-11 19:24:32|omari maulana|Re: Vanessa Williams looks African to me|

Where in my conversation are you getting "caucasoids" from? This is getting wild!

>Are there any pictures of San people that are as light as Caucasoids?

>I have seen some relatively light San people... but none that light!

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>wrote:

>> PEACE Alex

>>

>> Likewise I agree with you both. There are indigenous Africans like  
>the San

>> that have skin less melanated than tropical Africans. There light  
>skin is

>> probably consistant with the fact that SOME Africans have been

>living in the  
>> supra equatorial regions of Africa for millenia.  
>>  
>>  
>>>I agree Jack. Vanessa looks African. She doesn't have dark  
>>>pigmentation(hair, eyes, skin). But the overall structure of her  
>>>face is not european.  
>>  
>>  
>> \_\_\_\_\_  
>> Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
>> <http://join.msn.com/?page=features/featuredemail>  
>

MSN 8 helps eliminate e-mail viruses. Get 2 months FREE\*.  
<http://join.msn.com/?page=features/virus>  
| 8381|2003-06-11 19:38:32|osirica|Re: Menkare - Wait Afrocentricists... lets not assume  
anything yet.|  
I will be going to KV-11 if I am able to join along. I just might  
bump into another person with a hyphenated last name.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:  
>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>>> Ok so I'm doing my thing. I find out that Menkhara (Mycenierus)  
>> has more than one look. I don't know whats going on. Maybe since  
I  
>> have been away from Egyptology for a while, I have forgotten  
something.  
>>> But I am wondering... what's up with this:  
>>>  
>>> <http://www.angelfire.com/wi/edwards/menkaura.html>  
>>> [http://www.cincinnatiartmuseum.org/pr\\_egypt.shtml](http://www.cincinnatiartmuseum.org/pr_egypt.shtml)  
>>> [http://www.land-der-pharaonen.de/Pharaonen/Das\\_Alte\\_Reich\\_2686\\_-  
>>> \\_2181\\_v\\_\\_Pharaonenalt/pharaonenalt.html](http://www.land-der-pharaonen.de/Pharaonen/Das_Alte_Reich_2686_-_2181_v__Pharaonenalt/pharaonenalt.html)  
>  
>  
>>> UM hmmm... Is there a similarity here?  
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> =====  
>> Paul Kekai Manansala wrote:  
>  
>> David, that's why I like to compare all the representations of a  
>> given Pharoah together with those of his other blood relatives.  
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>> That's the best way to get the clearest possible picture.

> >

> > I guess there can be a lot of things going on here including

> > stylistic and perceptual differences between the original artists,

> > the angles, lighting, bias, etc. in making the photographs, and some

> > hanky-panky here and there of the type documented by Manu Ampim.

> >

> > When I saw, in person, the statue in the first photo in your list

> > above, I got a totally different impression than that experienced

> > from looking at the pictures beforehand.

> =====

>

> In addition to the factors that Paul correctly points out, there is also the consideration of what stage in life the person is depicted in, and the type of outfit/crown the person is wearing, etc. which will give a different appearance also.

>

> There are a number of individuals who look slightly different because there were images carved of them at different ages (stages) in their life: as a young man, middle-aged man, etc.

>

> Well, David there is nothing like looking at these images firsthand! I am not 100% sure but we may be taking a group to KMT next year.

>

> Advancing the work,

>

> Manu Ampim

| 8382|2003-06-11 19:39:55|osirica|Re: Vanessa Williams looks African to me|

I am not getting it from your conversation. I am getting it from my aryan detection. It was a false alarm, my apologies

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Where in my conversation are you getting "caucasoids" from? This

is getting

> wild!

>

> > Are there any pictures of San people that are as light as

Caucasoids?

> > I have seen some relatively light San people... but none that

light!

> >  
> >--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> >wrote:  
> > > PEACE Alex  
> > >  
> > > Likewise I agree with you both. There are indiginous Africans

like  
> >the San  
> > > that have skin less melanated than tropical Africans. There

light  
> >skin is  
> > > probably consistant with the fact that SOME Africans have been  
> >living in the  
> > > supra equatorial regions of Africa for millenia.  
> > >  
> > >  
> > > I agree Jack. Vanessa looks African. She doesn't have dark  
> > > pigmentation(hair, eyes, skin). But the overall structure of

her  
> > > >face is not european.  
> > >  
> > >

---

> > > Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
> > > <http://join.msn.com/?page=features/featuredemail>  
> >  
>  
>

---

> MSN 8 helps eliminate e-mail viruses. Get 2 months FREE\*.  
> <http://join.msn.com/?page=features/virus>  
| 8386|2003-06-11 19:51:20|osirica|Alex here are the instructions.|  
Ok in both the "files" and "links" sections on the left  
<-----

You should see "!Photos" folder in the files section. You  
should see "!Photos" as the first choice at the top of the list  
in the links section.

In the files section  
Click on that folder "!Photos".



Then add your photo as a file and type in all the caption you want.

In the links section

Click on the folder "!Photos"

Then add "link" and type in the link manually or cut and paste it.

Add in all the caption you want.

The purpose is to make it so that photos are not filling up the space where links and files should go. Hopefully we can make the files and links be very easy to access. Especially the files section where people can publish papers and periodicals. IN those files references can be made to links, photos, and other files.

| 8387|2003-06-11 19:59:09|Paul Kekai Manansala|Re: Menkare - Wait Afrocentricists... lets not assume anything yet.|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> I will be going to KV-11 if I am able to join along. I just might

> bump into another person with a hyphenated last name.

>

Could be the start of a great friendship ;)

Regards,

Paul Kekai Manansala

| 8388|2003-06-11 20:04:56|clyde winters|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Hi

In your post you talk about the spread of Egyptian language into West Africa.

This is the wrong way to look at the relationship between Egyptian and Black African languages. To understand the relationship between Egyptian and African languages you must read the work of Diop and Obenga. These researchers have outlined the connections between the speakers of these languages. These languages are genetically related. This means that the speakers of these languages came from a common ancestor. This ancestor originally lived in the Highland regions of Saharan Africa, from here they migrated into Nubia and thence Egypt.

To help understand the relationship between Black African and Egyptian languages you might want to read the following papers:

C.A. Winters, The Afrocentric historical and linguistic Methods, The Western Journal of Black Studies, vol.22, No.2 (1998) pp.73-81; Diop, C A , Parente genetique de l'Egyptien Pharaonique at des langues Negro-Africaines, Dakar:IFAN, Les Nouvelles Editions Africaines, 1977; Diop, C A , Nouvelles recherches sur l'Egyptien ancien et les langues Negro-Africaines Modernes, Paris: Presence Africaine, 1988; Obenga, Th , "Esquisse d'une histoire culturelle de l'Afrique par la lexicologie", Presence Africaine, (1988) pages 1-25;

Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh , no1 (1992), pages 151-59.

C.A. Winters

osirica wrote:

- > I definitely agree there is a language tree. I can see where Ancient
- > Egyptian language spread out over the centuries and millenia to West
- > Africa, but like any language over the millenia, it has lost much of
- > it's distinctiveness due to strong influences of the other languages.
- > We know that English is a germanic language, and we know that French
- > is a latin language. One came from Greek, the other came from
- > elsewhere. Neither which I do not
- > speak nor understand. The WRITTEN form of greek we can see the
- > linguistic connection. Now, the thing about Egyptian is that it has
- > to go through many layers of isolated language changes in Africa. The
- > Equatorial African language family probably is the largest family on
- > Earth even larger perhaps than the Melanesian family. The thing
- > about Europe is that Europe is small... and the whole mental block we
- > have is that we can't understand that the imperial cohesion of Rome,
- > and the "Holy" Roman Empire kept linguistic continuity from Latin
- > through a regional imperial control. Except for Basque and a few
- > other languages, all the local languages were replaced by dialects
- > that remain relatively close to the older mother tongue.
- >
- > The Egyptian language by the time it gets to Yourba has lost much of
- > its cohesion because the Egyptian empire or some empire that adopted
- > Egyptian as the mother language did not rule over the region. There
- > wasn't a regional or semi-universal writing system either to bond the
- > regions. So all Egyptian linguistic characteristics in antiquity
- > drifted off far greater than in Europe.
- >
- > Since most of Africa wasn't obsessed with Egypt like we are, they
- > never chose to consciously or fanatically adopt or maintain Egyptian
- > language, and over time the language just naturally dilluted in
- > between the many other languages spoken that were NOT from Egypt.
- >
- > I can see where some basic roots came from Egypt, when we can see
- > those same roots being shown throughout Africa. But in isolation i am
- > having a hard time. Eventually Egyptian became as much (maybe not
- > quite as much) of an influence on African languages as it has on
- > European languages:
- >
- > Take "Ra"... in

> Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"

>

> A very significant word, with an obvious root that goes to antiquity.

> The meaning is the same, and it is obvious that the word was

> not "borrowed" into the language.

>

> Now look at English:

>

> Ray, Rain, Reign, Royal - They all share a common root. "Re" sound

> and "Ra" sound. Phonetically there is a heck of a drift, but there is

> an obvious root to their meanings. Go through the Latin & Greek and

> Phoenician, and I bet you will see all of these words follow to "Ra"

> in Egypt.

> Ray (raia), Indo-European "Reg"...

>

> I'm willing to bet that in Phoenician, or Hebrew or some directly

> influenced Egyptian language. "Reg" is either related to "Ra"

> or "Rahkt"

>

> Now let's look at Yoruba. We have some words that also come from Egypt.

>

> "Ha" for house. "hor" for high etc.

>

> In Yoruba I can see also the similar root form of "Miri" for water. I

> Notice something... "Mirror" came from Latin "Mireri"

>

> But I cannot trace Yoruba through other languages to get to Egypt. I

> know common sense that Yoruba didn't just directly get or borrow from

> Egypt. There had to be a passing down through the Sahel across Chad,

> from Egypt to the West Coast.

>

> Yet until we find those linguistic trails, this becomes very very

> problematic.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>> Mikyia wo Loring,

>>

>> I referenced Budge's dictionary and other works not because they

>> are

>> a solid reference for deciphering the ancient language, but only

>> because there are times when he reproduces the actual

>> metutu/symbols

>> (without translation). Thus, one can view the metutu as opposed to

>> reading English translations of texts without any representations

>> of

>> the symbols. It is also easier to see where Budge's

> > mistakes/inconsistencies are in his translations.

> >

> > What I have given is not representative of a "folk" etymology. The

> > languages and cultures of the Akan, Yoruba, Ewe, Igbo (among

> others)

> > are derivative languages and cultures of ancient Kamit and

> > Keneset/Nubia. The same concepts, practices, Deities' Names,

> > functions, and more can be found by looking into these languages

> and

> > cultures.

> >

> > For example, what Diop did with the Wolof in comparison to the

> > language of Kamit, can also be done with Twi (Akan). The linguistic

> > connections I cited in the previous post confirm the identity of

> > terms and concepts existing between our ancient and contemporary

> > cultures. For someone to say that the motherland is the "Ka" (land)

> > of "Afu Ra", is absolutely accurate, literally/linguistically and

> > cosmologically.

> >

> > With respect to "esoteric" terms, I don't use eurocentric (mis-

> > guided) standards to determine whether a concept is valid or

> invalid.

> > An example of this is the argument of what constitutes "identity".

> > All Afurakanu/Afuraitkaitnut (African) people understand that

> > identity is not only based on consanguinity but also on

> > reincarnation. Our oracular texts deal with this in a very explicit

> > manner. Only eurocentric (mis-guided) analysis would suggest that

> > identity is based solely on blood-ties with no mention of the

> origin

> > of the spirit that entered the womb; what "side of the family"

> > (mother's side or father's side) it came from. Without an

> > understanding of this essential aspect of identity, the analysis

> > becomes an inferior, pseudo-analysis. We then begin to try making

> > white-arabs for example "our brothers and sisters" because they

> have

> > some ancient (or recent) "mixture of black blood". Yet, when we

> look

> > at the total picture (physically and spiritually) we understand

> where

> > their spirit hails from, and recognize their disconnection from us.

> > Now we've moved into real analysis and not the slave-analysis

> (crass

> > materialist, anti-spiritual analysis).

> >

> >

> > Hetep,

> > Ra Nehem  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
> wrote:  
> > > As I said long ago, Osirica's term Equatorial African is good for  
> > the simple reason that everyone can understand it and it conveys a  
> > certain picture. The idea of a terminology is to express things in  
> a  
> > way that they will be mutually understood. The term has a very wide  
> > spectrum and should be seen as the top of a hierarchy (ethnien) or  
> > hierarchies (regions, ethnien, linguistic groups (languages,  
> > dialects)). 'Esoteric' terms are to be avoided.  
> > >  
> > > By the way, Budge's dictionary is outdated and no longer  
> > quoted. 'Volksetymologien' such as seen below are to be avoided.  
> > Their use negates the scientific credibility of any group accepting  
> > them.  
> > > E.  
> > > ----- Original Message -----  
> > > From: ra\_nehem  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Wednesday, June 11, 2003 12:30 AM  
> > > Subject: [Ta\_Seti] Afuraka/Afuraitkait  
> > >  
> > >  
> > > Mikyia wo (Greetings) Osirica,  
> > >  
> > > I understand your rationale for using Equatorial. It can be a  
> > > functional english term designating our people.  
> > >  
> > > I use the terms Afuraka/Afuraitkait (Africa) and  
> > > Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
> > >  
> > > The name Africa is not of european/arab origination. 'Amen' is  
> > used  
> > > by christians with the false definition "so be it" attached to  
> > it. Of  
> > > course, Amen is The Great God, Whom along with The Great  
> Goddess  
> > > Amenet constitute the Supreme Being. The word 'heru' in english  
> > is  
> > > derived from 'Heru', phonetically and conceptually. The  
> > name 'Africa'  
> > > also is our own designation.  
> > >  
> > > The term 'ka' means 'soul'. The metut/symbol is that of two

> arms  
 >>> raised in a perpendicular fashion. However, we must look at the  
 >>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol.  
 > 2;  
 >>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 >> or 'Qaqa'  
 >>> or 'Qiqqa', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 >> metut/symbol is  
 >>> that of a man with his two arms raised in a perpendicular  
 >> fashion.  
 >>> If you look closely, the two arms are the same two arms in the  
 >>> metut/symbol/term "ka" (soul).  
 >>>  
 >>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqqa' (Ka, Kai, Kaka, Keka) is  
 > defined  
 >>> variously as "the land above the banks of the river".  
 > The 'high'  
 >>> land. The 'exalted' land. The 'raised' land. The 'high ground  
 >> upon  
 >>> which the God of Creation first stood". It is the raised-land  
 >> where  
 >>> the eight primordial Deities converged to create the egg from  
 >> which  
 >>> Ra/Rait would emerge.  
 >>>  
 >>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,  
 >> Qi,  
 >>> Qiqqa. Let's look at the Yoruba language. There are 5 sacred  
 >> hills.  
 >>> The sacred hill/raised-land in Yoruba is called oKe. The  
 >>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
 >>> the "hill upon which the Orishas first descended at the  
 > creation  
 >> of  
 >>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>  
 >>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 > means 'hill'  
 >>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 >> means 'soil'.  
 >>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",  
 >> thus,  
 >>> Amaruka 'America' is the 'land of the feathered/plumed serpent  
 >> (Amen-  
 >>> Ra)  
 >>>

>>> When Ra moves through matter He has the title "Afu Ra". (See  
 > the  
 >>> temple of Seti I, Shat em Duat, 3rd Hour of the night for the  
 >> title  
 >>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>  
 >>> The first raised land (Qa/Ka), raised up above the surface of  
 > the  
 >>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is  
 >> the  
 >>> Creatress of the world, just as Ra is the Creator. The feminine  
 >> form  
 >>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>  
 >>> Please see mamiwata.com and the various links to learn of the  
 >>> functions and manifestations of the Creator "Da" and His  
 >>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 >>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 > functions.  
 >>>  
 >>> One of the definitions according to Budge for the term "nu"  
 >>> is 'children'. Also, it refers to a plurality. Again, in the  
 > Twi  
 >>> language of the Akan, the term "nom" (phonetically "noom") is a  
 >> term  
 >>> for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'  
 >>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
 >>> (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 >>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>  
 >>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >> a "horned  
 >>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >> residence.  
 >>> Your flesh is a house or place of residence for your spirit.  
 >> Another  
 >>> word for place of residence/house temple is spelled 'af'  
 > or 'aft'  
 >>> [spelled with the metutu of the eagle (A) instead of the "reed"  
 >> for  
 >>> letter (A), the "viper" for (F) and the determinative for an  
 >> enclosed  
 >>> space/temple/house.]  
 >>>  
 >>> In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba  
 >> the

> > > word for residence/house is 'ofi'. The word for palace  
 > (residence  
 > > of  
 > > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 > related)  
 > > >  
 > > > When Ra is moving through matter (e.g. 12 hours of the night),  
 > > when  
 > > > His energy is inside of the Earth and making the Earth vibrant,  
 > > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi  
 > the  
 > > > word for fertile land (land with life-giving energy moving  
 > > through  
 > > > it, i.e. cultivatable land) is called "afuw" or "afuo". Now,  
 > just  
 > > as  
 > > > the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 > > often  
 > > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 > > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 > > reason  
 > > > why the land where some Akan people settled after  
 > > having "Descended  
 > > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > > (hill/raised  
 > > > land) Afuo (land that is full of life; plantation; farmland).  
 > > Today  
 > > > this land is called Kokofu in Ghana. Koko-Afur is none other  
 > than  
 > > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
 > > for a  
 > > > reference to Koko's farm/land).  
 > > >  
 > > > There is much more to this, as this is a brief summary. There  
 > is  
 > > also  
 > > > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
 > > (See  
 > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 > into 'At'  
 > > by  
 > > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
 > > > corrupted by the greeks and others into Putah (buddha) and  
 > > Phutah.  
 > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka



> > and  
> > > Afuraka have the same meaning cosmologically. (More on this  
> > later, as  
> > > it relates to Ptah's functioning as fashioner of the World)  
> > >  
> > > Finally, Our descent from the original  
> Afurakanu/Afuraitkaitnut,  
> > the  
> > > original people of Afuraka/Afuraitkait; our descent from those  
> > who  
> > > remained in Afuraka/Afuraitkait to receive the Spirits of the  
> > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
> > to  
> > > receive and transmit the fullness of that Divine energy; Our  
> > > INCARNATION and RE-INCARNATION through these families; it is  
> > these  
> > > things [in total] that define us as Afurakanu/Afuraitkaitnut.  
> It  
> > > matters not where we go now on Earth or are born on Earth, we  
> > remain  
> > > Afurakanu/Afuraitkaitnut in the physical world and the  
> Ancestral  
> > > realm.  
> > >  
> > > This is simply because our various Ancestral traditions state  
> > that a  
> > > small group of us were forced out of the motherland. Yet, the  
> > > majority of us who remained in/on the motherland were there  
> when  
> > the  
> > > Deities entered our clans/families (ritual possession was just  
> > one  
> > > means by which They entered our families for the first time).  
> > This  
> > > altered our blood forever. We then carried this altered/Divine  
> > blood,  
> > > and the Deities, to every place we migrated on Earth. Our  
> > > civilizations around the world are a testament to the Divine  
> > Order  
> > > (manifest by the Deities) operating within our blood, our  
> > families.  
> > >  
> > > Those who were outside of the motherland when the Deities  
> entered  
> > our  
> > > families do not have this blood/nor spiritual disposition. They

> > do  
> > > not have the connection to the Divinities that we do. Those who  
> > were  
> > > initially forced out of the motherland and drawn to northern  
> > eurasia  
> > > BEFORE the Deities entered into the various  
> > Afurakani/Afuraitkaitnit  
> > > Clans are those who missed this infusion of Divine energy (they  
> > were  
> > > thousands of miles away) and are those who became the whites  
> > and  
> > > their offspring of today.  
> > >  
> > > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> > edition)  
> > > for an article about the Human Genome Project's findings. A  
> > small  
> > > group of Africans living in europe about 20,000 to 25,000 years  
> > ago  
> > > are said to have been those who birthed the whites and their  
> > > offspring.  
> > >  
> > > See ([orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com) for discussions on race, august-  
> > > september 2002--it includes Odu dealing with the origins of the  
> > > whites and their offspring; see mamiwata.com; see the Book of  
> > the  
> > Cow  
> > > of Heaven/Destruction of Mankind (Ra orders the destruction of  
> > the  
> > > blasphemous men and women, some of whom escaped to the mountain  
> > > lands. Ultimately Ra states that, "I have slain some of them,  
> > yet  
> > > there remains a remnant of worthless ones, for the extent of my  
> > > destruction was not according to the expanse of my  
> > power/ability").  
> > > After Ra destroys most (not all) of the blasphemous men and  
> > women, He  
> > > blesses those who fought for Him, calls for the creation of the  
> > > Sekhet Hetep, etc.  
> > >  
> > > There is much, much more to this, however we can definitely say  
> > with  
> > > truth that we are Afurakanu/Afuraitkaitnut (created by and  
> > children  
> > > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
> > from

> > > the original, black, raised land (Ka). Cosmologically and  
> > culturally,  
> > > this unites all of us who are Black/African, yet it  
> distinguishes  
> > us  
> > > from europeans, asians, etc. Remember, one of the criteria of  
> > being  
> > > Afurakani/Afuraitkaitnit as stated above is based on re-  
> > incarnation  
> > > through specific blood circles. Afurakanu/Afuraitkaitnut all  
> > around  
> > > the world do divination for those who want to have children,  
> > > sometimes to determine what spirit is around them, is about to  
> > > incarnate, it it is a negative spirit, etc.  
> > >  
> > >  
> > > Ma asomdwoee-Hetep,  
> > > Ra Nehem  
> > >  
> > > --- In [Ta.Seti@yahoogroups.com](mailto:Ta.Seti@yahoogroups.com), "osirica" wrote:  
> > > > If they are the same people, why say they are Afric-anything?  
> I  
> > > have  
> > > > been insisting on the use of Equatorial because it links all  
> of  
> > us  
> > > > together accurately. Just hear me out. I hope you can see the  
> > > > purpose. Afuraitkainit is no different to me than saying  
> > > Afroasiatic,  
> > > > except it implies something different as far as the people  
> > looked,  
> > > > and thus who within the two continents are actually related.  
> > But  
> > the  
> > > > clarity is still being lost slightly. Equatorial takes that  
> > problem  
> > > > and solves it. We keep focusing on putting the word "Africa"  
> > into  
> > the  
> > > > discourse which is in some way compounding the Eurocentric  
> > position  
> > > > of confusion. Africa the word...its true meaning is lost and  
> > only  
> > > > now refers without confusion to literally people of  
> > the "continent".  
> > > > But since everyone comes from the continent, it becomes again

>>>> confusing. Are Europeans Afroeurasian? Are Native Americans  
>>>> Afroamericos? Even then, the Eurocentricist can always  
>> say "yes,  
>>>> africowhatever, but NORTH-Africowhateverwewant.  
>>>>  
>>>> There is nothing "non Black" in Equatorial origins. There is  
>> no  
>>>> Eurocentric loophole.  
>>>>  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>> wrote:  
>>>>> Mikyia wo (Greetings),  
>>>>>  
>>>>> The essential point I was making in the previous post was  
>> that  
>>>>> although African and Indian elephants manifest a slight  
>> variation  
>>>>> morphologically, it does not mean that they are not both  
>>> elephants.  
>>>>> The same goes for Black people on the continent of  
>>>>> Afuraka/Afuraitkait (Africa) and India. There are slight  
>>>>> morphological variations, yet we are the same people-we are  
>> both  
>>>>> definitely Afurakani/Afuraitkaitnit (African).  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
>>>>>> "see African and Indian elephants via a search engine  
>> on  
>>>>>> the web) Maybe the Indian elephants' morphological  
>> differences  
>>>>> are  
>>>>>> evidence of a group of white elephants invading India and  
>>>>>> influencing  
>>>>>> the genetic characteristics of that population, thus  
>> making  
>>> them  
>>>>>> unrelated to the African elephants.  
>>>>>>> "  
>>>>>>>  
>>>>>>> The difference between the African and Indians elephant  
>> is

> > that  
> > > the  
> > > > African elephant has never been able to be domesticated.  
> > Some  
> > > > species of Elephants in NorthEastern Africa were  
> > domesticable  
> > > and  
> > > > used by the Carthigenians,Meroties,Kemetians,and  
> Numidians  
> > in  
> > > > battle.  
> > > > >  
> > > > > You also have species of elephants once native to  
> > Syria,but  
> > > know  
> > > > > extinct.  
> >  
> >  
> > > Yahoo! Groups Sponsor  
> >  
> >  
> >  
> > > To unsubscribe from this group, send an email to:  
> > > [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
> > >  
> > >  
> > >  
> > > Your use of Yahoo! Groups  
>  
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> > To unsubscribe from this group, send an email to:  
> > [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
> > Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
| 8389|2003-06-11 20:08:13|m\_ampim|Re: Menkare - Wait Afrocentricists... lets not assume  
anything yet.|  
    > > Well, David there is nothing like looking at these images first-  
    > hand! I am not 100% sure but we may be taking a group to KMT next  
    > year.  
  
    > > Advancing the work,  
  
    > > Manu Ampim

=====

"osirica" wrote:

> I will be going to KV-11 if I am able to join along....

=====

It would be great for you to come with us. All positive people on the list are welcome to come. I will take you directly to the great "Table of Nations" scene. There are also some stunning images of Ramses III in his tomb.

Manu Ampim

| 8391|2003-06-11 21:04:55|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

But that's just it. I already have read Diops book. I still have to know how actually the Youruba got the language. Clyde I will read more into it. I am thinking however, that since Youruba is 2000 years younger than Egypt that somewhere between the Egyptians and the present day, people migrated from the East to the West (as Diop also states). I think there is some connection to the Chad lake that everyone is overlooking.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi

> In your post you talk about the spread of Egyptian language into West Africa.

> This is the wrong way to look at the relationship between Egyptian and Black

> African languages. To understand the relationship between Egyptian and African

> languages you must read the work of Diop and Obenga. These researchers have

> outlined the connections between the speakers of these languages. These languages

> are genetically related. This means that the speakers of these languages came

> from a common ancestor. This ancestor originally lived in the Highland regions of

> Saharan Africa, from here they migrated into Nubia and thence Egypt.

> To help understand the relationship between Black African and Egyptian

> languages you might want to read the following papers:

> C.A. Winters, The Afrocentric historical and linguistic Methods,

The Western

> Journal of Black Studies, vol.22, No.2 (1998) pp.73-81;Diop, C A ,  
Parente

> genetique de l'Egyptien Pharaonique at des languages Negro-  
Africaines,

> Dakar:IFAN, Les Nouvelles Editions Africaines, 1977;

Diop, C A ,

> Nouvelles recherches sur l'Egyptien ancien et les langues Negro-  
Africaines

> Modernes, Paris: Presence Africaine, 1988; Obenga,Th , "Esquisse  
d'une histoire

> cultuelle de l'Afrique par la lexicologie", Presence  
Africaine, (1988)

> pages 1-25;

> Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh , no1  
(1992), pages

> 151-59.

>

> C.A. Winters

>

>

>

> osirica wrote:

>

>> I definitely agree there is a language tree. I can see where  
Ancient

>> Egyptian language spread out over the centuries and millenia to  
West

>> Africa, but like any language over the millenia, it has lost much  
of

>> it's distinctiveness due to strong influences of the other  
languages.

>> We know that English is a germanic language, and we know that  
French

>> is a latin language. One came from Greek, the other came from

>> elsewhere. Neither which I do not

>> speak nor understand. The WRITTEN form of greek we can see the

>> linguistic connection. Now, the thing about Egyptian is that it  
has

>> to go through many layers of isolated language changes in Africa.

The

>> Equatorial African language family probably is the largest family  
on

>> Earth even larger perhaps than the Melanesian family. The thing

>> about Europe is that Europe is small... and the whole mental  
block we

> > have is that we can't understand that the imperial cohesion of  
 Rome,  
 > > and the "Holy" Roman Empire kept linguistic continuity from Latin  
 > > through a regional imperial control. Except for Basque and a few  
 > > other languages, all the local languages were replaced by dialects  
 > > that remain relatively close to the older mother tongue.  
 > >  
 > > The Egyptian language by the time it gets to Yourba has lost much  
 of  
 > > its cohesion because the Egyptian empire or some empire that  
 adopted  
 > > Egyptian as the mother language did not rule over the region.  
 There  
 > > wasn't a regional or semi-universal writing system either to bond  
 the  
 > > regions. So all Egyptian linguistic characteristics in antiquity  
 > > drifted off far greater than in Europe.  
 > >  
 > > Since most of Africa wasn't obsessed with Egypt like we are, they  
 > > never chose to consciously or fanatically adopt or maintain  
 Egyptian  
 > > language, and over time the language just naturally dilluted in  
 > > between the many other languages spoken that were NOT from Egypt.  
 > >  
 > > I can see where some basic roots came from Egypt, when we can see  
 > > those same roots being shown throughout Africa. But in isolation  
 i am  
 > > having a hard time. Eventually Egyptian became as much (maybe not  
 > > quite as much) of an influence on African languages as it has on  
 > > European languages:  
 > >  
 > > Take "Ra"... in  
 > > Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"  
 > >  
 > > A very significant word, with an obvious root that goes to  
 antiquity.  
 > > The meaning is the same, and it is obvious that the word was  
 > > not "borrowed" into the language.  
 > >  
 > > Now look at English:  
 > >  
 > > Ray, Rain, Reign, Royal - They all share a common root. "Re" sound  
 > > and "Ra" sound. Phonetically there is a heck of a drift, but  
 there is  
 > > an obvious root to their meanings. Go through the Latin & Greek  
 and



> > Phonician, and I bet you will see all of these words follow to "Ra"

> > in Egypt.

> > Ray (raia), Indo-European "Reg"...

> >

> > I'm willing to bet that in Phonician, or Hebrew or some directly influenced Egyptian language. "Reg" is either related to "Ra"

> > or "Rahkt"

> >

> > Now let's look at Yoruba. We have some words that also come from Egypt.

> >

> > "Ha" for house. "hor" for high etc.

> >

> > In Yoruba I can see also the similar root form of "Miri" for water. I

> > Notice something... "Mirror" came from Latin "Mireri"

> >

> > But I cannot trace Yoruba through other languages to get to Egypt. I

> > know common sense that Yoruba didn't just directly get or borrow from

> > Egypt. There had to be a passing down through the Sahel across Chad,

> > from Egypt to the West Coast.

> >

> > Yet until we find those linguistic trails, this becomes very very

> > problematic.

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> > > Mikyia wo Loring,

> > >

> > > I referenced Budge's dictionary and other works not because they

> > > are

> > > a solid reference for deciphering the ancient language, but only

> > > because there are times when he reproduces the actual

> > > metutu/symbols

> > > (without translation). Thus, one can view the metutu as opposed to

> > > reading English translations of texts without any representations

> > > of

> > > the symbols. It is also easier to see where Budge's

> > > mistakes/inconsistencies are in his translations.

> > >

> > > What I have given is not representative of a "folk" etymology.

The

>>> languages and cultures of the Akan, Yoruba, Ewe, Igbo (among  
>> others)  
>>> are derivative languages and cultures of ancient Kamit and  
>>> Keneset/Nubia. The same concepts, practices, Deities' Names,  
>>> functions, and more can be found by looking into these languages  
>> and  
>>> cultures.

>>>

>>> For example, what Diop did with the Wolof in comparison to the  
>>> language of Kamit, can also be done with Twi (Akan). The

linguistic

>>> connections I cited in the previous post confirm the identity of  
>>> terms and concepts existing between our ancient and contemporary  
>>> cultures. For someone to say that the motherland is the "Ka"  
(land)

>>> of "Afu Ra", is absolutely accurate, literally/linguistically  
and

>>> cosmologically.

>>>

>>> With respect to "esoteric" terms, I don't use eurocentric (mis-  
>>> guided) standards to determine whether a concept is valid or  
>> invalid.

>>> An example of this is the argument of what  
constitutes "identity".

>>> All Afurakanu/Afuraitkaitnut (African) people understand that  
>>> identity is not only based on consanguinity but also on  
>>> reincarnation. Our oracular texts deal with this in a very  
explicit

>>> manner. Only eurocentric (mis-guided) analysis would suggest  
that

>>> identity is based solely on blood-ties with no mention of the  
>> origin

>>> of the spirit that entered the womb; what "side of the family"

>>> (mother's side or father's side) it came from. Without an

>>> understanding of this essential aspect of identity, the analysis

>>> becomes an inferior, pseudo-analysis. We then begin to try  
making

>>> white-arabs for example "our brothers and sisters" because they  
>> have

>>> some ancient (or recent) "mixture of black blood". Yet, when we  
>> look

>>> at the total picture (physically and spiritually) we understand

>> where

>>> their spirit hails from, and recognize their disconnection from  
us.

>>> Now we've moved into real analysis and not the slave-analysis  
>> (crass  
>>> materialist, anti-spiritual analysis).  
>>>  
>>>  
>>> Hetep,  
>>> Ra Nehem  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
>> wrote:  
>>>> As I said long ago, Osirica's term Equatorial African is good  
for  
>>> the simple reason that everyone can understand it and it  
conveys a  
>>> certain picture. The idea of a terminology is to express things  
in  
>> a  
>>> way that they will be mutually understood. The term has a very  
wide  
>>> spectrum and should be seen as the top of a hierarchy (ethnien)  
or  
>>> hierarchies (regions,ethnien, linguistic groups(languages,  
>>> dialects)). 'Esoteric' terms are to be avoided.  
>>>>  
>>>> By the way, Budge's dictionary is outdated and no longer  
>>> quoted. 'Volksetymologien' such as seen below are to be avoided.  
>>> Their use negates the scientific credibility of any group  
accepting  
>>> them.  
>>>> E.  
>>>> ----- Original Message -----  
>>>> From: ra\_nehem  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Sent: Wednesday, June 11, 2003 12:30 AM  
>>>> Subject: [Ta\_Seti] Afuraka/Afuraitkait  
>>>>  
>>>>  
>>>> Mikyia wo (Greetings) Osirica,  
>>>>  
>>>> I understand your rationale for using Equatorial. It can be a  
>>>> functional english term designating our people.  
>>>>  
>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>>>>  
>>>> The name Africa is not of european/arab origination. 'Amen' is

>>> used  
 >>>> by christians with the false definition "so be it" attached to  
 >>> it. Of  
 >>>> course, Amen is The Great God, Whom along with The Great  
 >> Goddess  
 >>>> Amenet constitute the Supreme Being. The word 'hero' in  
 english  
 >>> is  
 >>>> derived from 'Heru', phonetically and conceptually. The  
 >>> name 'Africa'  
 >>>> also is our own designation.  
 >>>>  
 >>>> The term 'ka' means 'soul'. The metut/symbol is that of two  
 >> arms  
 >>>> raised in a perpindicular fashion. However, we must look at  
 the  
 >>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol.  
 >> 2;  
 >>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 >>> or 'Qaqa'  
 >>>> or 'Qiq'a', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 >>> metut/symbol is  
 >>>> that of a man with his two arms raised in a perpindicular  
 >>> fashion.  
 >>>> If you look closely, the two arms are the same two arms in the  
 >>>> metut/symbol/term "ka" (soul).  
 >>>>  
 >>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is  
 >> defined  
 >>>> variously as "the land above the banks of the river".  
 >> The 'high'  
 >>>> land. The 'exalted' land. The 'raised' land. The "high ground  
 >>> upon  
 >>>> which the God of Creation first stood". It is the raised-land  
 >>> where  
 >>>> the eight primordial Deities converged to create the egg from  
 >>> which  
 >>>> Ra/Rait would emerge.  
 >>>>  
 >>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
 Qaqa,  
 >>> Qi,  
 >>>> Qiq'a. Let's look at the Yoruba language. There are 5 sacred  
 >>> hills.  
 >>>> The sacred hill/raised-land in Yoruba is called oKe. The  
 >>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as

>>>> the "hill upon which the Orishas first descended at the  
 >> creation  
 >>> of  
 >>>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>>  
 >>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >> means 'hill'  
 >>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 >>> means 'soil'.  
 >>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",  
 >>> thus,  
 >>>> Amaruka 'America' is the 'land of the feathered/plumed serpent  
 >>> (Amen-  
 >>>> Ra)  
 >>>>  
 >>>> When Ra moves through matter He has the title "Afu Ra". (See  
 >> the  
 >>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for the  
 >>> title  
 >>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>>  
 >>>> The first raised land (Qa/Ka), raised up above the surface of  
 >> the  
 >>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is  
 >>> the  
 >>>> Creatress of the world, just as Ra is the Creator. The  
 feminine  
 >>> form  
 >>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>  
 >>>> Please see mamiwata.com and the various links to learn of the  
 >>>> functions and manifestations of the Creator "Da" and His  
 >>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 >>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 >> functions.  
 >>>>  
 >>>> One of the definitions according to Budge for the term "nu"  
 >>>> is 'children'. Also, it refers to a plurality. Again, in the  
 >> Twi  
 >>>> language of the Akan, the term "nom" (phonetically "noom") is  
 a  
 >>> term  
 >>>> for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'  
 >>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
 >>>> (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 >>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>>>>  
 >>>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >>>> a "horned  
 >>>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >>>> residence.  
 >>>> Your flesh is a house or place of residence for your spirit.  
 >>>> Another  
 >>>> word for place of residence/house temple is spelled 'af'  
 >>>> or 'aft'  
 >>>> [spelled with the metutu of the eagle (A) instead of  
 the "reed"  
 >>>> for  
 >>>> letter (A), the "viper" for (F) and the determinative for an  
 >>>> enclosed  
 >>>> space/temple/house.]  
 >>>>  
 >>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In  
 Yoruba  
 >>>> the  
 >>>> word for residence/house is 'ofi'. The word for palace  
 >> (residence  
 >>> of  
 >>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 >> related)  
 >>>>  
 >>>> When Ra is moving through matter (e.g. 12 hours of the night),  
 >>>> when  
 >>>> His energy is inside of the Earth and making the Earth  
 vibrant,  
 >>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi  
 >>>> the  
 >>>> word for fertile land (land with life-giving energy moving  
 >>>> through  
 >>>> it, i.e. cultivatable land) is called "afuw" or "afuo". Now,  
 >>>> just  
 >>>> as  
 >>>> the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 >>>> often  
 >>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 >>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 >>>> reason  
 >>>> why the land where some Akan people settled after  
 >>>> having "Descended  
 >>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
 >>>> (hill/raised  
 >>>> land) Afuo (land that is full of life; plantation; farmland).

>>> Today  
>>>> this land is called Kokofu in Ghana. Koko-Afur is none other  
>> than  
>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
>>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
Donkor,  
>>> for a  
>>>> reference to Koko's farm/land).  
>>>>  
>>>> There is much more to this, as this is a brief summary. There  
>> is  
>>> also  
>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-  
Ka  
>>> (See  
>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
>> into 'At'  
>>> by  
>>>> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
>>>> corrupted by the greeks and others into Putah (buddha) and  
>>> Phutah.  
>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka  
>>> and  
>>>> Afuraka have the same meaning cosmologically. (More on this  
>>> later, as  
>>>> it relates to Ptah's functioning as fashioner of the World)  
>>>>  
>>>> Finally, Our descent from the original  
>> Afurakanu/Afuraitkaitnut,  
>>> the  
>>>> original people of Afuraka/Afuraitkait; our descent from those  
>>> who  
>>>> remained in Afuraka/Afuraitkait to receive the Spirits of the  
>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
(Melanin)  
>>> to  
>>>> receive and transmit the fullness of that Divine energy; Our  
>>>> INCARNATION and RE-INCARNATION through these families; it is  
>>> these  
>>>> things [in total] that define us as Afurakanu/Afuraitkaitnut.  
>> It  
>>>> matters not where we go now on Earth or are born on Earth, we  
>>> remain  
>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>> Ancestral  
>>>> realm.

>>>>  
>>>> This is simply because our various Ancestral traditions state  
>>> that a  
>>>> small group of us were forced out of the motherland. Yet, the  
>>>> majority of us who remained in/on the motherland were there  
>> when  
>>> the  
>>>> Deities entered our clans/families (ritual possession was just  
>>> one  
>>>> means by which They entered our families for the first time).  
>>> This  
>>>> altered our blood forever. We then carried this altered/Divine  
>>> blood,  
>>>> and the Deities, to every place we migrated on Earth. Our  
>>>> civilizations around the world are a testament to the Divine  
>>> Order  
>>>> (manifest by the Deities) operating within our blood, our  
>>> families.  
>>>>  
>>>> Those who were outside of the motherland when the Deities  
>> entered  
>>> our  
>>>> families do not have this blood/nor spiritual disposition.  
They  
>>> do  
>>>> not have the connection to the Divinities that we do. Those  
who  
>>> were  
>>>> initially forced out of the motherland and drawn to northern  
>>> eurasia  
>>>> BEFORE the Deities entered into the various  
>>> Afurakani/Afuraitkaitnit  
>>>> Clans are those who missed this infusion of Divine energy  
(they  
>>> were  
>>>> thousands of miles away) and are those who became the whites  
>> and  
>>>> their offspring of today.  
>>>>  
>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
>>> edition)  
>>>> for an article about the Human Genome Project's findings. A  
>> small  
>>>> group of Africans living in europe about 20,000 to 25,000  
years  
>>> ago



>>>> are said to have been those who birthed the whites and their  
>>>> offspring.  
>>>>  
>>>> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race,  
august-  
>>>> september 2002--it includes Odu dealing with the origins of  
the  
>>>> whites and their offspring; see mamiwata.com; see the Book of  
>> the  
>>> Cow  
>>>> of Heaven/Destruction of Mankind (Ra orders the destruction of  
>>> the  
>>>> blasphemous men and women, some of whom escaped to the  
mountain  
>>>> lands. Ultimately Ra states that, "I have slain some of them,  
>> yet  
>>>> there remains a remnant of worthless ones, for the extent of  
my  
>>>> destruction was not according to the expanse of my  
>>> power/ability").  
>>>> After Ra destroys most (not all) of the blasphemous men and  
>>> women, He  
>>>> blesses those who fought for Him, calls for the creation of  
the  
>>>> Sekhet Hetep, etc.  
>>>>  
>>>> There is much, much more to this, however we can definitely  
say  
>>> with  
>>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
>>> children  
>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
>>> from  
>>>> the original, black, raised land (Ka). Cosmologically and  
>>> culturally,  
>>>> this unites all of us who are Black/African, yet it  
>> distinguishes  
>>> us  
>>>> from europeans, asians, etc. Remember, one of the criteria of  
>>> being  
>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>> incarnation  
>>>> through specific blood circles. Afurakanu/Afuraitkaitnut all  
>>> around  
>>>> the world do divination for those who want to have children,  
>>>> sometimes to determine what spirit is around them, is about to

>>>> incarnate, it it is a negative spirit, etc.  
>>>>  
>>>>  
>>>> Ma asomdwoee-Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
wrote:  
>>>>> If they are the same people, why say they are Afric-  
anything?  
>> I  
>>>> have  
>>>>> been insisting on the use of Equatorial because it links all  
>> of  
>>> us  
>>>>> together accurately. Just hear me out. I hope you can see  
the  
>>>>> purpose. Afuraitkainit is no different to me than saying  
>>>> Afroasiatic,  
>>>>> except it implies something different as far as the people  
>>> looked,  
>>>>> and thus who within the two continents are actually related.  
>>> But  
>>>> the  
>>>>> clarity is still being lost slightly. Equatorial takes that  
>>> problem  
>>>>> and solves it. We keep focusing on putting the word "Africa"  
>>> into  
>>>> the  
>>>>> discourse which is in some way compounding the Eurocentric  
>>> position  
>>>>> of confusion. Africa the word...its true meaning is lost and  
>>> only  
>>>>> now refers without confusion to literally people of  
>>>> the "continent".  
>>>>> But since everyone comes from the continent, it becomes  
again  
>>>>> confusing. Are Europeans Afroeurasian? Are Native Americans  
>>>>> Afroamericos? Even then, the Eurocentricist can always  
>>> say "yes,  
>>>>> africowhatever, but NORTH-Africowhateverwewant.  
>>>>>  
>>>>> There is nothing "non Black" in Equatorial origins. There is  
>>> no  
>>>>> Eurocentric loophole.  
>>>>>

>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>>> wrote:  
>>>> Mikyia wo (Greetings),  
>>>>  
>>>>> The essential point I was making in the previous post was  
>>> that  
>>>>> although African and Indian elephants manifest a slight  
>>> variation  
>>>>> morphologically, it does not mean that they are not both  
>>>> elephants.  
>>>>> The same goes for Black people on the continent of  
>>>>> Afuraka/Afuraitkait (Africa) and India. There are slight  
>>>>> morphological variations, yet we are the same people-we  
are  
>>> both  
>>>>> definitely Afurakani/Afuraitkaitnit (African).  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
>>>>>> "see African and Indian elephants via a search engine  
>> on  
>>>>>> the web) Maybe the Indian elephants' morphological  
>>> differences  
>>>>> are  
>>>>>> evidence of a group of white elephants invading India  
and  
>>>>>> influencing  
>>>>>> the genetic characteristics of that population, thus  
>> making  
>>>> them  
>>>>>> unrelated to the African elephants.  
>>>>>> "  
>>>>>>  
>>>>>>> The difference between the African and Indians elephant  
>> is  
>>> that  
>>>>> the  
>>>>>>> African elephant has never been able to be domesticated.  
>>> Some  
>>>>>>> species of Elephants in NorthEastern Africa were  
>>> domesticable  
>>>>>> and

>>>>> used by the Carthigenians,Meroties,Kemetians,and  
>> Numidians  
>>> in  
>>>>> battle.

>>>>>>  
>>>>>> You also have species of elephants once native to  
>>> Syria,but  
>>>>> know  
>>>>>> extinct.

>>>>  
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| 8392|2003-06-11 21:07:18|osirica|You know that Eurocentric programming that causes you to see white|

I have been looking at Nefertiti, and I realized something. She does not look "white" or "caucasoid"...

She looks very very asian.

Does anyone else in here see what im talking about?

She looks a lot like someone from Attila the Hun or Ghengis Khan's day.

She looks like she could be half mongoloid and half nubian.

Second. That issue where we have a hard time seeing that people who

are mongoloid

& African (the Melanesians) look like people who are mixed with Asian and African (Marcus Chong). WOULD Michael Chong's DNA be more similar to the Melanesians and Papuans and the Cambodians? He is indisputably identical to them.

Look at Nefertiti again. She does not look "white/black" mixed. She looks black/asian mixed.

| 8393|2003-06-11 21:07:30|Loring Edward|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be|

----- Original Message -----

**From:** [clayde winters](mailto:clayde winters)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 5:18 AM

**Subject:** Re: [Ta\_Seti] Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

Hi

In your post you talk about the spread of Egyptian language into West Africa.

This is the wrong way to look at the relationship between Egyptian and Black African languages. To understand the relationship between Egyptian and African languages you must read the work of Diop and Obenga. These researchers have outlined the connections between the speakers of these languages. These languages are genetically related. This means that the speakers of these languages came from a common ancestor. This ancestor originally lived in the Highland regions of Saharan Africa, from here they migrated into Nubia and thence Egypt.

To help understand the relationship between Black African and Egyptian languages you might want to read the following papers:  
C.A. Winters, The Afrocentric historical and linguistic Methods, The Western Journal of Black Studies, vol.22, No.2 (1998) pp.73-81; Diop, C A , Parente  
genetique de l'Egyptien Pharaonique at des langues Negro-Africaines, Dakar:IFAN, Les Nouvelles Editions Africaines, 1977; Diop, C A , Nouvelles recherches sur l'Egyptien ancien et les langues Negro-Africaines Modernes, Paris: Presence Africaine, 1988; Obenga, Th , "Esquisse d'une histoire culturelle de l'Afrique par la lexicologie", Presence Africaine, (1988) pages 1-25; Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh , no1 (1992), pages 151-59.

C.A. Winters

osirica wrote:

> I definitely agree there is a language tree. I can see where  
Ancient  
> Egyptian language spread out over the centuries and millenia to  
West  
> Africa, but like any language over the millenia, it has lost  
much of  
> it's distinctiveness due to strong influences of the other  
languages.  
> We know that English is a germanic language, and we know that  
French  
> is a latin language. One came from Greek, the other came from  
> elsewhere. Neither which I do not  
> speak nor understand. The WRITTEN form of greek we can see the  
> linguistic connection. Now, the thing about Egyptian is that it  
has  
> to go through many layers of isolated language changes in  
Africa. The  
> Equatorial African language family probably is the largest  
family on  
> Earth even larger perhaps than the Melanesian family. The thing  
> about Europe is that Europe is small... and the whole mental  
block we  
> have is that we can't understand that the imperial cohesion of  
Rome,  
> and the "Holy" Roman Empire kept linguistic continuity from  
Latin  
> through a regional imperial control. Except for Basque and a  
few  
> other languages, all the local languages were replaced by  
dialects  
> that remain relatively close to the older mother tongue.  
>  
> The Egyptian language by the time it gets to Yourba has lost  
much of  
> its cohesion because the Egyptian empire or some empire that  
adopted  
> Egyptian as the mother language did not rule over the region.  
There  
> wasn't a regional or semi-universal writing system either to  
bond the  
> regions. So all Egyptian linguistic characteristics in  
antiquity  
> drifted off far greater than in Europe.  
>  
> Since most of Africa wasn't obsessed with Egypt like we are,  
they  
> never chose to consciously or fanatically adopt or maintain  
Egyptian  
> language, and over time the language just naturally dilluted in  
> between the many other languages spoken that were NOT from

Egypt.

>

> I can see where some basic roots came from Egypt, when we can see

> those same roots being shown throughout Africa. But in isolation i am

> having a hard time. Eventually Egyptian became as much (maybe not

> quite as much) of an influence on African languages as it has on

> European languages:

>

> Take "Ra"... in

> Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"

>

> A very significant word, with an obvious root that goes to antiquity.

> The meaning is the same, and it is obvious that the word was

> not "borrowed" into the language.

>

> Now look at English:

>

> Ray, Rain, Reign, Royal - They all share a common root. "Re" sound

> and "Ra" sound. Phonetically there is a heck of a drift, but there is

> an obvious root to their meanings. Go through the Latin & Greek and

> Phoenician, and I bet you will see all of these words follow to "Ra"

> in Egypt.

> Ray (raia), Indo-European "Reg"...

>

> I'm willing to bet that in Phoenician, or Hebrew or some directly

> influenced Egyptian language. "Reg" is either related to "Ra"

> or "Rahkt"

>

> Now lets look at Yoruba. We have some words that also come from Egypt.

>

> "Ha" for house. "hor" for high etc.

>

> In Yoruba I can see also the similar root form of "Miri" for water. I

> Notice something... "Mirror" came from latin "Mireri"

>

> But I cannot trace Yoruba through other languages to get to Egypt. I

> know common sense that Youruba didnt just directly get or borrow from

> Egypt. There had to be a passing down through the Sahel across Chad,

> from Egypt to the West Coast.

>

> Yet until we find those linguistic trails, this becomes very very

> problematic.

>

> --- In Ta\_Seti@yahoogroups.com, "ra\_nehem" wrote:

> > Mikyia wo Loring,

> >

> > I referenced Budge's dictionary and other works not because they are

> > a solid reference for deciphering the ancient language, but only

> > because there are times when he reproduces the actual metutu/symbols

> > (without translation). Thus, one can view the metutu as opposed to

> > reading english translations of texts without any representations

> > of

> > the symbols. It is also easier to see where Budge's mistakes/inconsistencies are in his translations.

> >

> > What I have given is not representative of a "folk" etymology. The

> > languages and cultures of the Akan, Yoruba, Ewe, Igbo (among others)

> > are derivative languages and cultures of ancient Kamit and Keneset/Nubia. The same concepts, practices, Deities' Names, functions, and more can be found by looking into these languages

> > and

> > cultures.

> >

> > For example, what Diop did with the Wolof in comparison to the

> > language of Kamit, can also be done with Twi (Akan). The linguistic

> > connections I cited in the previous post confirm the identity of

> > terms and concepts existing between our ancient and contemporary

> > cultures. For someone to say that the motherland is the "Ka" (land)

> > of "Afu Ra", is absolutely accurate, literally/linguistically and

> > cosmologically.

> >

> > With respect to "esoteric" terms, I don't use eurocentric (mis-

> > guided) standards to determine whether a concept is valid or

> > invalid.

> > An example of this is the argument of what constitutes "identity".

> > All Afurakanu/Afuraitkaitnut (African) people understand that

> > identity is not only based on consanguinity but also on

> > reincarnation. Our oracular texts deal with this in a very explicit

> > manner. Only eurocentric (mis-guided) analysis would suggest that



> > identity is based solely on blood-ties with no mention of the  
 > origin  
 > > of the spirit that entered the womb; what "side of the  
 family"  
 > > (mother's side or father's side) it came from. Without an  
 > > understanding of this essential aspect of identity, the  
 analysis  
 > > becomes an inferior, psuedo-analysis. We then begin to try  
 making  
 > > white-arabs for example "our brothers and sisters" because  
 they  
 > have  
 > > some ancient (or recent) "mixture of black blood". Yet, when  
 we  
 > look  
 > > at the total picture (physically and spiritually) we  
 understand  
 > where  
 > > their spirit hails from, and recognize their disconnection  
 from us.  
 > > Now we've moved into real analysis and not the slave-analysis  
 > (crass  
 > > materialist, anti-spiritual analysis).  
 > >  
 > >  
 > > Hetep,  
 > > Ra Nehem  
 > >  
 > > --- In Ta\_Seti@yahoogroups.com, "Loring Edward"  
 > wrote:  
 > > > As I said long ago, Osirica's term Equatorial African is  
 good for  
 > > the simple reason that everyone can understand it and it  
 conveys a  
 > > certain picture. The idea of a terminology is to express  
 things in  
 > a  
 > > way that they will be mutually understood. The term has a  
 very wide  
 > > spectrum and should be seen as the top of a hierarchy  
 (ethnien) or  
 > > hierarchies (regions,ethnien, linguistic groups(languages,  
 > > dialects)). 'Esoteric' terms are to be avoided.  
 > > >  
 > > > By the way, Budge's dictionary is outdated and no longer  
 > > quoted. 'Volksetymologien' such as seen below are to be  
 avoided.  
 > > Their use negates the scientific credibility of any group  
 accepting  
 > > them.  
 > > > E.  
 > > > ----- Original Message -----  
 > > > From: ra\_nehem  
 > > > To: Ta\_Seti@yahoogroups.com  
 > > > Sent: Wednesday, June 11, 2003 12:30 AM  
 > > > Subject: [Ta\_Seti] Afuraka/Afuraitkait  
 > > >

> > >  
 > > > Mikyia wo (Greetings) Osirica,  
 > > >  
 > > > I understand your rationale for using Equatorial. It can be  
 a  
 > > > functional english term designating our people.  
 > > >  
 > > > I use the terms Afuraka/Afuraitkait (Africa) and  
 > > > Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
 > > >  
 > > > The name Africa is not of european/arab origination. 'Amen'  
 is  
 > > used  
 > > > by christians with the false definition "so be it" attached  
 to  
 > > it. Of  
 > > > course, Amen is The Great God, Whom along with The Great  
 > Goddess  
 > > > Amenet constitute the Supreme Being. The word 'hero' in  
 english  
 > > is  
 > > > derived from 'Heru', phonetically and conceptually. The  
 > > name 'Africa'  
 > > > also is our own designation.  
 > > >  
 > > > The term 'ka' means 'soul'. The metut/symbol is that of two  
 > arms  
 > > > raised in a perpindicular fashion. However, we must look at  
 the  
 > > > term 'Qa' (as written in Budge's Hieroglyphic Dictionary,  
 Vol.  
 > 2;  
 > > > also, Queen Hatsheptsut's Tekhen/Obelisk). The term 'Qa'  
 > > or 'Qaqa'  
 > > > or 'Qiqqa', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 > > metut/symbol is  
 > > > that of a man with his two arms raised in a perpindicular  
 > > fashion.  
 > > > If you look closely, the two arms are the same two arms in  
 the  
 > > > metut/symbol/term "ka" (soul).  
 > > >  
 > > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqqa' (Ka, Kai, Kaka, Keka) is  
 > defined  
 > > > variously as "the land above the banks of the river".  
 > The 'high'  
 > > > land. The 'exalted' land. The 'raised' land. The "high  
 ground  
 > > upon  
 > > > which the God of Creation first stood". It is the raised-  
 land  
 > > where  
 > > > the eight primordial Deities converged to create the egg  
 from  
 > > which  
 > > > Ra/Rait would emerge.  
 > > >

> > > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,  
 > > Qi,  
 > > > Qiqa. Let's look at the Yoruba language. There are 5 sacred  
 > > hills.  
 > > > The sacred hill/raised-land in Yoruba is called oKe. The  
 > > > specific 'ke' or 'oke' (hill) called 'oke ara' is defined  
 as  
 > > > the "hill upon which the Orishas first descended at the  
 > creation  
 > > of  
 > > > the world" (See Imoye, by Baba Ifa Karade).  
 > > >  
 > > > In the Twi language of the Akan people, 'Koko' (Kaka)  
 > means 'hill'  
 > > > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 > > means 'soil'.  
 > > > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
 serpent",  
 > > thus,  
 > > > Amaruka 'America' is the 'land of the feathered/plumed  
 serpent  
 > > (Amen-  
 > > > Ra)  
 > > >  
 > > > When Ra moves through matter He has the title "Afu Ra".  
 (See  
 > the  
 > > > temple of Seti I, Shat em Duat, 3rd Hour of the night for  
 the  
 > > title  
 > > > of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 > > >  
 > > > The first raised land (Qa/Ka), raised up above the surface  
 of  
 > the  
 > > > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat)  
 is  
 > > the  
 > > > Creatress of the world, just as Ra is the Creator. The  
 feminine  
 > > form  
 > > > of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 > > >  
 > > > Please see mamiwata.com and the various links to learn of  
 the  
 > > > functions and manifestations of the Creator "Da" and His  
 > > > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra  
 is  
 > > > pronounced Da. Rat is Houelousou Da. Same Deities, same  
 > functions.  
 > > >  
 > > > One of the definitions according to Budge for the term "nu"  
 > > > is 'children'. Also, it refers to a plurality. Again, in  
 the  
 > Twi  
 > > > language of the Akan, the term "nom" (phonetically "noom")

is a  
> > term  
> > > for the plural, hence 'oyere' (wife) 'oyerenom' (wives);  
'nua'  
> > > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
Nananom  
> > > (Elders/Elderesses). The Akan plural 'nom' is derived of  
the  
> > > Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
> > >  
> > > The term 'af' [spelled with the metutu of a "reed" (A) and  
> > > a "horned  
> > > viper" (F)] in Kamit means 'flesh' as in house or place of  
> > residence.  
> > > Your flesh is a house or place of residence for your  
spirit.  
> > Another  
> > > word for place of residence/house temple is spelled 'af'  
> > > or 'aft'  
> > > [spelled with the metutu of the eagle (A) instead of the  
"reed"  
> > for  
> > > letter (A), the "viper" for (F) and the determinative for  
an  
> > enclosed  
> > > space/temple/house.]  
> > >  
> > > In Twi, the word for home, house is 'ofi' and 'ofie'. In  
Yoruba  
> > the  
> > > word for residence/house is 'ofi'. The word for palace  
> > (residence  
> > of  
> > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
> > related)  
> > >  
> > > When Ra is moving through matter (e.g. 12 hours of the  
night),  
> > when  
> > > His energy is inside of the Earth and making the Earth  
vibrant,  
> > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in  
Twi  
> > the  
> > > word for fertile land (land with life-giving energy moving  
> > through  
> > > it, i.e. cultivatable land) is called "afuw" or "afuo".  
Now,  
> > just  
> > as  
> > > the name of the Deity in Akan culture called 'Asuo Gyebi'  
is  
> > often  
> > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
Kyerewaa  
> > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
> > reason

> > > why the land where some Akan people settled after  
 > > having "Descended  
 > > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > > (hill/raised  
 > > > land) Afuo (land that is full of life; plantation;  
 farmland).  
 > > Today  
 > > > this land is called Kokofu in Ghana. Koko-Afur is none  
 other  
 > > than  
 > > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
 African  
 > > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 Donkor,  
 > > for a  
 > > > reference to Koko's farm/land).  
 > > >  
 > > > There is much more to this, as this is a brief summary.  
 There  
 > is  
 > > also  
 > > > the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 Ptah-Ka  
 > > (See  
 > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 > into 'At'  
 > > by  
 > > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
 was  
 > > > corrupted by the greeks and others into Putah (buddha) and  
 > > Phutah.  
 > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-  
 Ptah-Ka  
 > > and  
 > > > Afuraka have the same meaning cosmologically. (More on this  
 > > later, as  
 > > > it relates to Ptah's functioning as fashioner of the World)  
 > > >  
 > > > Finally, Our descent from the original  
 > Afurakanu/Afuraitkaitnut,  
 > > the  
 > > > original people of Afuraka/Afuraitkait; our descent from  
 those  
 > > who  
 > > > remained in Afuraka/Afuraitkait to receive the Spirits of  
 the  
 > > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
 (Melanin)  
 > > to  
 > > > receive and transmit the fullness of that Divine energy;  
 Our  
 > > > INCARNATION and RE-INCARNATION through these families; it  
 is  
 > > these  
 > > > things [in total] that define us as  
 Afurakanu/Afuraitkaitnut.  
 > It

> > > matters not where we go now on Earth or are born on Earth,  
we  
> > remain  
> > > Afurakanu/Afuraitkaitnut in the physical world and the  
> Ancestral  
> > > realm.  
> > >  
> > > This is simply because our various Ancestral traditions  
state  
> > that a  
> > > small group of us were forced out of the motherland. Yet,  
the  
> > > majority of us who remained in/on the motherland were there  
> when  
> > the  
> > > Deities entered our clans/families (ritual possession was  
just  
> > one  
> > > means by which They entered our families for the first  
time).  
> > This  
> > > altered our blood forever. We then carried this  
altered/Divine  
> > blood,  
> > > and the Deities, to every place we migrated on Earth. Our  
> > > civilizations around the world are a testament to the  
Divine  
> > Order  
> > > (manifest by the Deities) operating within our blood, our  
> > families.  
> > >  
> > > Those who were outside of the motherland when the Deities  
> entered  
> > our  
> > > families do not have this blood/nor spiritual disposition.  
They  
> > do  
> > > not have the connection to the Divinities that we do. Those  
who  
> > were  
> > > initially forced out of the motherland and drawn to  
northern  
> > eurasia  
> > > BEFORE the Deities entered into the various  
> > Afurakani/Afuraitkaitnit  
> > > Clans are those who missed this infusion of Divine energy  
(they  
> > were  
> > > thousands of miles away) and are those who became the  
whites  
> and  
> > > their offspring of today.  
> > >  
> > > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> > edition)  
> > > for an article about the Human Genome Project's findings. A  
> small

> > > group of Africans living in europe about 20,000 to 25,000  
 years  
 > > ago  
 > > > are said to have been those who birthed the whites and  
 their  
 > > > offspring.  
 > > >  
 > > > See (orisalist@yahoogroups.com for discussions on race,  
 august-  
 > > > september 2002--it includes Odu dealing with the origins of  
 the  
 > > > whites and their offspring; see mamiwata.com; see the Book  
 of  
 > the  
 > > Cow  
 > > > of Heaven/Destruction of Mankind (Ra orders the destruction  
 of  
 > > the  
 > > > blasphemous men and women, some of whom escaped to the  
 mountain  
 > > > lands. Ultimately Ra states that, "I have slain some of  
 them,  
 > yet  
 > > > there remains a remnant of worthless ones, for the extent  
 of my  
 > > > destruction was not according to the expanse of my  
 > > power/ability").  
 > > > After Ra destroys most (not all) of the blasphemous men and  
 > > women, He  
 > > > blesses those who fought for Him, calls for the creation of  
 the  
 > > > Sekhet Hetep, etc.  
 > > >  
 > > > There is much, much more to this, however we can definitely  
 say  
 > > with  
 > > > truth that we are Afurakanu/Afuraitkaitnut (created by and  
 > > children  
 > > > of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
 formed  
 > > from  
 > > > the original, black, raised land (Ka). Cosmologically and  
 > > culturally,  
 > > > this unites all of us who are Black/African, yet it  
 > distinguishes  
 > > us  
 > > > from europeans, asians, etc. Remember, one of the criteria  
 of  
 > > being  
 > > > Afurakani/Afuraitkaitnit as stated above is based on re-  
 > > incarnation  
 > > > through specific blood circles. Afurakanu/Afuraitkaitnut  
 all  
 > > around  
 > > > the world do divination for those who want to have  
 children,  
 > > > sometimes to determine what spirit is around them, is about

to  
 > > > incarnate, it it is a negative spirit, etc.  
 > > >  
 > > >  
 > > > Ma asomdwoee-Hetep,  
 > > > Ra Nehem  
 > > >  
 > > > --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
 > > > > If they are the same people, why say they are Afric-  
 anything?  
 > I  
 > > > have  
 > > > > been insisting on the use of Equatorial because it links  
 all  
 > of  
 > > us  
 > > > > together accurately. Just hear me out. I hope you can see  
 the  
 > > > > purpose. Afuraitkainit is no different to me than saying  
 > > > Afroasiatic,  
 > > > > except it implies something different as far as the  
 people  
 > > looked,  
 > > > > and thus who within the two continents are actually  
 related.  
 > > But  
 > > > the  
 > > > > clarity is still being lost slightly. Equatorial takes  
 that  
 > > problem  
 > > > > and solves it. We keep focusing on putting the word  
 "Africa"  
 > > into  
 > > > the  
 > > > > discourse which is in some way compounding the  
 Eurocentric  
 > > position  
 > > > > of confusion. Africa the word...its true meaning is lost  
 and  
 > > only  
 > > > > now refers without confusion to literally people of  
 > > > the "continent".  
 > > > > But since everyone comes from the continent, it becomes  
 again  
 > > > > confusing. Are Europeans Afroeurasian? Are Native  
 Americans  
 > > > > Afroamericos? Even then, the Eurocentricist can always  
 > > say "yes,  
 > > > > afriCowwhatever, but NORTH-Africowwhateverwewant.  
 > > > >  
 > > > > There is nothing "non Black" in Equatorial origins. There  
 is  
 > > no  
 > > > > Eurocentric loophole.  
 > > > >  
 > > > >  
 > > > >



```

> > > > --- In Ta_Seti@yahoogroups.com, "ra_nehem"
> > wrote:
> > > > Mikyia wo (Greetings),
> > > >
> > > > The essential point I was making in the previous post
was
> > that
> > > > although African and Indian elephants manifest a slight
> > variation
> > > > morphologically, it does not mean that they are not
both
> > elephants.
> > > > The same goes for Black people on the continent of
> > > > Afuraka/Afuraitkait (Africa) and India. There are
slight
> > > > morphological variations, yet we are the same people-we
are
> > both
> > > > definitely Afurakani/Afuraitkaitnit (African).
> > > >
> > > > Ma asomdwoee-Hetep,
> > > > Ra Nehem
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, alberto34482@y...
wrote:
> > > > > 'see African and Indian elephants via a search
engine
> > on
> > > > > the web) Maybe the Indian elephants' morphological
> > differences
> > > > are
> > > > > evidence of a group of white elephants invading India
and
> > > > > influencing
> > > > > the genetic characteristics of that population, thus
> making
> > > them
> > > > > unrelated to the African elephants.
> > > > > ''
> > > > >
> > > > > The difference between the African and Indians
elephant
> is
> > that
> > > > the
> > > > > African elephant has never been able to be
domesticated.
> > Some
> > > > > species of Elephants in NorthEastern Africa were
> > domesticable
> > > > and
> > > > > used by the Carthigenians, Meroties, Kemetians, and
> Numidians
> > in
> > > > > battle.
> > > > >
> > > > > You also have species of elephants once native to

```

```
> > Syria,but
> > > know
> > > > extinct.
> > >
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| 8396|2003-06-11 21:12:43|osirica|Re: You know that Eurocentric programming that causes you to see wh|  
NEPAL! She reminds me of the Rana Tharu women from Nepal! Thats  
what it is.

[http://netscape.nationalgeographic.com/ngm/0009/images/feature3\\_3.jpg](http://netscape.nationalgeographic.com/ngm/0009/images/feature3_3.jpg)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> I have been looking at Nefertiti, and I realized something. She  
does  
> not look "white" or "caucasoid"...  
>  
> She looks very very asian.  
>  
> Does anyone else in here see what im talking about?  
>  
> She looks a lot like someone from Attila the Hun or Ghengis Khan's  
> day.

>  
 > She looks like she could be half mongoloid and half nubian.  
 >  
 >  
 > Second. That issue where we have a hard time seeing that people who  
 > are mongoloid  
 > & African (the Melanesians) look like people who are mixed with  
 Asian  
 > and African (Marcus Chong). WOULD Michael Chong's DNA be more  
 > similar to the Melanesians and Papuans and the Cambodians? He is  
 > indisputably identical to them.  
 >  
 > Look at Nefertiti again. She does not look "white/black" mixed. She  
 > looks black/asian mixed.

| 8397|2003-06-11 21:17:47|osirica|A remarkable site|  
<http://www.angelfire.com/il2/HebrewIsraelites/colorofHebrews.html>

From Egypt to Israel to America. A very compelling Judeo-Christian perspective. Don't knock it. The content is good. I can't figure out who the author of the site is.

| 8398|2003-06-11 21:56:26|Loring Edward|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

----- Original Message -----

**From:** osirica

**To:** Ta\_Seti@yahooogroups.com

**Sent:** Thursday, June 12, 2003 2:37 AM

**Subject:** [Ta\_Seti] Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

We know that English is a germanic language, and we know that French is a latin language. One came from Greek, the other came from elsewhere.  
 Modern English is essentially derived from the Altwestfriesisch (Old West Friesian) dialect of Old High German with a strong admixture of Nordic and Frankic vocabulary.  
 English, French, Latin and Greek are all Indogermanic languages. Magyar (Hungarian), which has recently been discussed here, is not.  
 The letter 'R' which you find so attractive is indeed fascinating. It is a kind of 'wild card' in the alphabet. It is perhaps the most powerful phonem. Actually, it has two forms: consonantal and vocalic. It has the forms Ri Ra Ro Re etc which you interpret with a certain mixture of fact and fantasy. As you probably also know, R and L (L also has a vocalic form) are frequently interchangeable (nGr. iltha -> irtha 'I came'). In transforms between languages R can cause significant changes (Ger. durch -> Engl. through).  
 I would suggest that you organize a copy of the Oxford Dictionary of English Etymology. With your sincere interest in words I

believe you would enjoy browsing in it and it is a great tool for continuing self-education.  
E.

| 8399|2003-06-11 22:08:28|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
Yes, inventing esoteric terms and producing etymological fantasies weakens the cause. If Ta\_Seti wants to compete in the scientific world, it must use terms which that world accepts. All of that Afro... Afru.. ("esoteric") stuff just produces a negative image.  
E.

----- Original Message -----

**From:** [osirica](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Wednesday, June 11, 2003 5:48 PM  
**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Its probably Afrocentricism's greatest weakness. We do not need to make those kind of mistakes anymore.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

> It is a standard term in linguistics from German 'Volk' people or 'popular' and -etymology. It means incorrect etymologies thought up by the uneducated, often on the basis of so called 'faux amis' false friends, meaning homograph or homophone lexems which are actually unrelated or have unsuspected and/or very different meanings.

>

> E.

> ----- Original Message -----

> From: omari maulana  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Wednesday, June 11, 2003 4:33 PM  
> Subject: Re: [Ta\_Seti] Afuraka/Afuraitkait/Terminology

>

>

> What does "Volksetymologien" mean?

>

>

> >As I said long ago, Osirica's term Equatorial African is good for the

> >simple reason that everyone can understand it and it conveys a certain

> >picture. The idea of a terminology is to express things in a way that they

> >will be mutually understood. The term has a very wide spectrum and should

> >be seen as the top of a hierarchy (ethnien) or hierarchies

> >(regions,ethnien, linguistic groups(languages, dialects)). 'Esoteric' terms

> >are to be avoided.

> >

> >By the way, Budge's dictionary is outdated and no longer quoted.

> >'Volksetymologien' such as seen below are to be avoided. Their  
use negates  
> >the scientific credibility of any group accepting them.  
> >E.  
>  
>

---

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| 8400|2003-06-11 22:14:19|Paul Kekai Manansala|Re: You know that Eurocentric programming  
that causes you to see wh|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> I have been looking at Nefertiti, and I realized something. She

does

> not look "white" or "caucasoid"...

>

> She looks very very asian.

>

>

Osirica, have you seen these pics yet:

<http://www.angelfire.com/in2/moretravel/images/nefertiti.jpg>

<http://www.iespana.es/simbolosagrados/juicio%20muertos/NEFERTITI.jpg>

<http://kate.stange.com/egypt/egyptpics/Image19sm.jpg>

<http://www.geocities.com/pinatubo.geo/nefer.jpg>

[http://www.nubianet.org/about/img/1C3\\_13.jpg](http://www.nubianet.org/about/img/1C3_13.jpg)  
<http://www.adelante.rcsd.k12.ca.us/classrooms/trabajoalumnos/95-04/techproject/priscila/nefertiti%20and%20hus.gif>  
<http://www.statelibrary.vic.gov.au/slv/exhibitions/treasures/egypt/images/nefertiti.jpg>  
<http://www.egyptologyonline.com/amarna6.jpg>

The Berlin bust really gets all the play, but the one from the British Museum is probably closer to the real thing.

> Second. That issue where we have a hard time seeing that people

who

> are mongoloid

> & African (the Melanesians)

Melanesians could be among the oldest people in the region, so they are not necessarily a mixture of "African," since the "Equatorial" types would not be any more African than "Mongoloids." The term equatorial is probably appropriate here unless you subscribe to Prof. Winter's theory of a recent African migration by Mande-derived people.

Regards,

Paul Kekai Manansala

| 8401|2003-06-11 22:16:50|Paul Kekai Manansala|Re: You know that Eurocentric programming that causes you to see wh|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> NEPAL! She reminds me of the Rana Tharu women from Nepal! Thats

> what it is.

>

>

[http://netscape.nationalgeographic.com/ngm/0009/images/feature3\\_3.jpg](http://netscape.nationalgeographic.com/ngm/0009/images/feature3_3.jpg)

I had the pleasure of going on "safari" at Chitwan National Park in Nepal.

The Tharu are a fascinating, friendly people. Well worth the trip, not to mention seeing rhinos all over the place.

Regards,

Paul Kekai Manansala

| 8402|2003-06-11 22:20:14|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

From what I understand they are a derived ethnies which adapted to environmental conditions. Please remember that I am not an anthropologist and do not make any claim to founded knowledge in that area. Some time ago Osirica listed some suggestions for secondary (derived/mutated) manifestations of Equatorial African. Equatorial Nilotic, Equatorial Saharan etc (as opposed to Semitic Nilotic?, Semitic Saharan?).

In any case, CNN Europe showed the new finds from Ethiopia last night (ca. 160k BP) with no relation to Neanderthal and this should strengthen the afrocentric argument.

E.

----- Original Message -----

**From:** [omari\\_maulana](mailto:omari_maulana)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 5:55 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Would the San be considered "Equatorial African" in your opinion?

If so

why? If not, why not?

>The term should be Equatorial African.

>

>E.

> ----- Original Message -----

> From: omari\_maulana

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 4:36 PM

> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

>

>

> "Equatorial" populations can be genetically and culturally different

>such as

> Melanesians and Africans.

>

> >Yeah I dont want to sound funny, but I think Equatorial works.

I

> >can't really understand where Afur-terms will make anything

> >different. I still feel like I'm using an Eurocentric word.

But thats

> >just my opinion. But I do know that Equatorial is something that the

> >Eurocentricists cannot attack or use against us.

>

>

---

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| 8403|2003-06-11 22:24:11|Manu Ampim|Re: Afuraka/Afuraitkait/Terminology|

Loring Edward wrote:

Yes, inventing esoteric terms and producing etymological fantasies weakens the cause. If Ta\_Seti wants to compete in the scientific world, it must use terms which that world accepts. All of that Afro... Afru.. ("esoteric") stuff just produces a negative image.

=====

True, and this is why we need to create a standardized terminology. I will present a few ideas on the "scope and goals" of the project and others can edit and add on.

Manu A.

| 8404|2003-06-11 23:00:06|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

Thanks for your considered comments which I have read. As far as Budge's dix is concerned I have a copy of it myself which my mother gave me when I was in my teens (early '50s; my first real egyptology book) and it has always had an honored place in my library which has grown around it (now 150 banana cartons of books which I am now packing to move to a new flat). Perhaps it was the inspiration which resulted in my engineering the computerization of the Berlin "Woerterbuch" in the mid 90s.

I find your commentaries on African languages of which I have no knowledge very interesting. Put in the proper form, your vocabularies could form a valuable EMIC thesaurus to which we could try to establish ETIC (semantically equivalent) terms to describe African culture(s).

My whole point in this discussion is that, as I just wrote elsewhere, Ta-Seti must adopt accepted scientific methods if it is to be effective in proving its theories. You write an interesting mixture of fact and metaphysical intepretation: science and philosophy. Both of these are good and valuable, but they are fire and water and have their own separate domains and functions. Lexicography, of which terminology is a part, is a science with strict rules. It would be constructive if you would define the terms in one place and use them philosophically in another. Then you would produce something viable.

E.

----- Original Message -----

**From:** [ra\\_nehem](mailto:ra_nehem)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 8:29 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Mikyia wo Loring,

I referenced Budge's dictionary and other works not because they are  
a solid reference for deciphering the ancient language, but only  
because there are times when he reproduces the actual



metutu/symbols

(without translation). Thus, one can view the metutu as opposed to reading english translations of texts without any representations of the symbols. It is also easier to see where Budge's mistakes/inconsistencies are in his translations.

What I have given is not representative of a "folk" etymology.

The

languages and cultures of the Akan, Yoruba, Ewe, Igbo (among others)

are derivative languages and cultures of ancient Kamit and Keneset/Nubia. The same concepts, practices, Deities' Names, functions, and more can be found by looking into these languages and cultures.

For example, what Diop did with the Wolof in comparison to the language of Kamit, can also be done with Twi (Akan). The linguistic

connections I cited in the previous post confirm the identity of terms and concepts existing between our ancient and contemporary cultures. For someone to say that the motherland is the "Ka" (land)

of "Afu Ra", is absolutely accurate, literally/linguistically and cosmologically.

With respect to "esoteric" terms, I don't use eurocentric (mis-guided) standards to determine whether a concept is valid or invalid.

An example of this is the argument of what constitutes "identity".

All Afurakanu/Afuraitkaitnut (African) people understand that identity is not only based on consanguinity but also on reincarnation. Our oracular texts deal with this in a very explicit

manner. Only eurocentric (mis-guided) analysis would suggest that identity is based solely on blood-ties with no mention of the origin

of the spirit that entered the womb; what "side of the family" (mother's side or father's side) it came from. Without an understanding of this essential aspect of identity, the analysis becomes an inferior, pseudo-analysis. We then begin to try making white-arabs for example "our brothers and sisters" because they have

some ancient (or recent) "mixture of black blood". Yet, when we look

at the total picture (physically and spiritually) we understand where

their spirit hails from, and recognize their disconnection from us.

Now we've moved into real analysis and not the slave-analysis (crass

materialist, anti-spiritual analysis).

Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "Loring Edward" wrote:  
> As I said long ago, Osirica's term Equatorial African is good for the simple reason that everyone can understand it and it conveys a certain picture. The idea of a terminology is to express things in a way that they will be mutually understood. The term has a very wide spectrum and should be seen as the top of a hierarchy (ethnien) or hierarchies (regions, ethnien, linguistic groups (languages, dialects)). 'Esoteric' terms are to be avoided.  
>  
> By the way, Budge's dictionary is outdated and no longer quoted. 'Volksetymologien' such as seen below are to be avoided. Their use negates the scientific credibility of any group accepting them.  
> E.  
> ----- Original Message -----  
> From: ra\_nehem  
> To: Ta\_Seti@yahoogroups.com  
> Sent: Wednesday, June 11, 2003 12:30 AM  
> Subject: [Ta\_Seti] Afuraka/Afuraitkait  
>  
>  
> Mikyia wo (Greetings) Osirica,  
>  
> I understand your rationale for using Equatorial. It can be a functional english term designating our people.  
>  
> I use the terms Afuraka/Afuraitkait (Africa) and Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>  
> The name Africa is not of european/arab origination. 'Amen' is used by christians with the false definition "so be it" attached to it. Of course, Amen is The Great God, Whom along with The Great Goddess Amenet constitute the Supreme Being. The word 'hero' in english is derived from 'Heru', phonetically and conceptually. The name 'Africa' also is our own designation.  
>  
> The term 'ka' means 'soul'. The metut/symbol is that of two arms raised in a perpindicular fashion. However, we must look at the term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2; also, Queen Hatsheptsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'

> or 'Qiqā', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol is

> that of a man with his two arms raised in a perpendicular fashion.

> If you look closely, the two arms are the same two arms in the

> metut/symbol/term "ka" (soul).

>

> 'Qa', 'Qai' or 'Qaqa' or 'Qiqā' (Ka, Kai, Kaka, Keka) is defined

> variously as "the land above the banks of the river". The 'high'

> land. The 'exalted' land. The 'raised' land. The "high ground upon

> which the God of Creation first stood". It is the raised-land where

> the eight primordial Deities converged to create the egg from which

> Ra/Rait would emerge.

>

> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi,

> Qiqā. Let's look at the Yoruba language. There are 5 sacred hills.

> The sacred hill/raised-land in Yoruba is called oKe. The

> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as

> the "hill upon which the Orishas first descended at the creation

> of

> the world" (See Imoye, by Baba Ifa Karade).

>

> In the Twi language of the Akan people, 'Koko' (Kaka) means 'hill'

> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka' means 'soil'.

> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus,

> Amaruka 'America' is the 'land of the feathered/plumed serpent (Amen-

> Ra)

>

> When Ra moves through matter He has the title "Afu Ra". (See the

> temple of Seti I, Shat em Duat, 3rd Hour of the night for the title

> of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>

> The first raised land (Qa/Ka), raised up above the surface of the

> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the

> Creatress of the world, just as Ra is the Creator. The feminine form

> of the name is thus the "Kait of Afu Rait" Afuraitkait.

>

> Please see mamiwata.com and the various links to learn of the

> functions and manifestations of the Creator "Da" and His

> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is

> pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

>

> One of the definitions according to Budge for the term "nu" is 'children'. Also, it refers to a plurality. Again, in the Twi language of the Akan, the term "nom" (phonetically "noom") is a term for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua' (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom (Elders/Elderesses). The Akan plural 'nom' is derived of the Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>

> The term 'af' [spelled with the metutu of a "reed" (A) and a "horned viper" (F)] in Kamit means 'flesh' as in house or place of residence.

> Your flesh is a house or place of residence for your spirit. Another word for place of residence/house temple is spelled 'af' or 'aft' [spelled with the metutu of the eagle (A) instead of the "reed" for letter (A), the "viper" for (F) and the determinative for an enclosed space/temple/house.]

>

> In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the word for residence/house is 'ofi'. The word for palace (residence of the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

>

> When Ra is moving through matter (e.g. 12 hours of the night), when His energy is inside of the Earth and making the Earth vibrant, Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the word for fertile land (land with life-giving energy moving through it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just as the name of the Deity in Akan culture called 'Asuo Gyebi' is often pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason why the land where some Akan people settled after having "Descended from Heaven by golden chain" is called "Koko-Afuo" Koko (hill/raised land) Afuo (land that is full of life; plantation; farmland). Today this land is called Kokofu in Ghana. Koko-Afur is none other

than  
> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
> Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
for a  
> reference to Koko's farm/land).  
>  
> There is much more to this, as this is a brief summary. There  
is  
also  
> the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
(See  
> King Piye/Piankhi's victory stele). 'Het' was condensed into  
'At'  
by  
> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
> corrupted by the greeks and others into Putah (buddha) and  
Phutah.  
> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka  
and  
> Afuraka have the same meaning cosmologically. (More on this  
later, as  
> it relates to Ptah's functioning as fashioner of the World)  
>  
> Finally, Our descent from the original  
Afurakanu/Afuraitkaitnut,  
the  
> original people of Afuraka/Afuraitkait; our descent from those  
who  
> remained in Afuraka/Afuraitkait to receive the Spirits of the  
> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
to  
> receive and transmit the fullness of that Divine energy; Our  
> INCARNATION and RE-INCARNATION through these families; it is  
these  
> things [in total] that define us as Afurakanu/Afuraitkaitnut.  
It  
> matters not where we go now on Earth or are born on Earth, we  
remain  
> Afurakanu/Afuraitkaitnut in the physical world and the  
Ancestral  
> realm.  
>  
> This is simply because our various Ancestral traditions state  
that a  
> small group of us were forced out of the motherland. Yet, the  
> majority of us who remained in/on the motherland were there  
when  
the  
> Deities entered our clans/families (ritual possession was just  
one  
> means by which They entered our families for the first time).  
This  
> altered our blood forever. We then carried this altered/Divine  
blood,  
> and the Deities, to every place we migrated on Earth. Our  
> civilizations around the world are a testament to the Divine  
Order

> (manifest by the Deities) operating within our blood, our families.  
>  
> Those who were outside of the motherland when the Deities entered our  
> families do not have this blood/nor spiritual disposition. They do  
> not have the connection to the Divinities that we do. Those who were  
> initially forced out of the motherland and drawn to northern eurasia  
> BEFORE the Deities entered into the various Afurakani/Afuraitkaitnit  
> Clans are those who missed this infusion of Divine energy (they were  
> thousands of miles away) and are those who became the whites and  
> their offspring of today.  
>  
> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001 edition)  
> for an article about the Human Genome Project's findings. A small  
> group of Africans living in europe about 20,000 to 25,000 years ago  
> are said to have been those who birthed the whites and their  
> offspring.  
>  
> See (orisalist@yahooogroups.com for discussions on race, august-  
> september 2002--it includes Odu dealing with the origins of the  
> whites and their offspring; see mamiwata.com; see the Book of the  
Cow  
> of Heaven/Destruction of Mankind (Ra orders the destruction of the  
> blasphemous men and women, some of whom escaped to the mountain  
> lands. Ultimately Ra states that, "I have slain some of them, yet  
> there remains a remnant of worthless ones, for the extent of my  
> destruction was not according to the expanse of my power/ability").  
> After Ra destroys most (not all) of the blasphemous men and women, He  
> blesses those who fought for Him, calls for the creation of the  
> Sekhet Hetep, etc.  
>  
> There is much, much more to this, however we can definitely say with  
> truth that we are Afurakanu/Afuraitkaitnut (created by and children  
> of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed from  
> the original, black, raised land (Ka). Cosmologically and culturally,  
> this unites all of us who are Black/African, yet it distinguishes

us  
> from europeans, asians, etc. Remember, one of the criteria of  
being  
> Afurakani/Afuraitkaitnit as stated above is based on re-  
incarnation  
> through specific blood circles. Afurakanu/Afuraitkaitnut all  
around  
> the world do divination for those who want to have children,  
> sometimes to determine what spirit is around them, is about to  
> incarnate, if it is a negative spirit, etc.  
>  
>  
> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
> --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
> > If they are the same people, why say they are Afric-anything?  
I  
> have  
> > been insisting on the use of Equatorial because it links all  
of  
us  
> > together accurately. Just hear me out. I hope you can see the  
> > purpose. Afuraitkainit is no different to me than saying  
> Afroasiatic,  
> > except it implies something different as far as the people  
looked,  
> > and thus who within the two continents are actually related.  
But  
> the  
> > clarity is still being lost slightly. Equatorial takes that  
problem  
> > and solves it. We keep focusing on putting the word "Africa"  
into  
> the  
> > discourse which is in some way compounding the Eurocentric  
position  
> > of confusion. Africa the word...its true meaning is lost and  
only  
> > now refers without confusion to literally people of  
> the "continent".  
> > But since everyone comes from the continent, it becomes again  
> > confusing. Are Europeans Afroeurasian? Are Native Americans  
> > Afroamericos? Even then, the Eurocentricist can always  
say "yes,  
> > afriowhatever, but NORTH-Afriowhateverwewant.  
> >  
> > There is nothing "non Black" in Equatorial origins. There is  
no  
> > Eurocentric loophole.  
> >  
> >  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
wrote:  
> > > Mikyia wo (Greetings),  
> > >

> > > The essential point I was making in the previous post was that  
 > > > although African and Indian elephants manifest a slight variation  
 > > > morphologically, it does not mean that they are not both  
 > elephants.  
 > > > The same goes for Black people on the continent of  
 > > > Afuraka/Afuraitkait (Africa) and India. There are slight  
 > > > morphological variations, yet we are the same people-we are both  
 > > > definitely Afurakani/Afuraitkaitnit (African).  
 > > >  
 > > > Ma asomdwoee-Hetep,  
 > > > Ra Nehem  
 > > >  
 > > > --- In Ta\_Seti@yahoogroups.com, alberto34482@y... wrote:  
 > > > > 'see African and Indian elephants via a search engine on  
 > > > > the web) Maybe the Indian elephants' morphological differences  
 > > are  
 > > > > evidence of a group of white elephants invading India and  
 > > > > influencing  
 > > > > the genetic characteristics of that population, thus making  
 > them  
 > > > > unrelated to the African elephants.  
 > > > > ''  
 > > > >  
 > > > > The difference between the African and Indians elephant is  
 > that  
 > > the  
 > > > > African elephant has never been able to be domesticated.  
 > Some  
 > > > > species of Elephants in NorthEastern Africa were domesticable  
 > > and  
 > > > > used by the Carthigenians, Meroties, Kemetians, and Numidians  
 > in  
 > > > > battle.  
 > > > >  
 > > > > You also have species of elephants once native to Syria, but  
 > > know  
 > > > > extinct.  
 >  
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| 8405|2003-06-11 23:01:53|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
The Divine existed in our being from before the beginning (ingressive causality)  
E.

----- Original Message -----

**From:** [omari maulana](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 11, 2003 8:46 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

PEACE

So I take it that you don't interpret our (African) cosmology indicating that the divine entered or existed through our being from the beginning?

>Yet, the majority of us who remained in/on the motherland were there when  
>the Deities entered our clans/families (ritual possession was just one  
>means by which They entered our families for the first time).

---

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| 8406|2003-06-11 23:04:49|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
Manu, that is a good idea. Everyone respects you and what you say.  
E.

| ----- Original Message -----

**From:** [Manu Ampim](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Thursday, June 12, 2003 7:32 AM  
**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Loring Edward wrote:

Yes, inventing esoteric terms and producing etymological fantasies weakens the cause. If Ta\_Seti wants to compete in the scientific world, it must use terms which that world accepts. All of that Afro... Afru.. ("esoteric") stuff just produces a negative image.

=====

True, and this is why we need to create a standardized terminology. I will present a few ideas on the "scope and goals" of the project and others can edit and add on.

Manu A.

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| 8407|2003-06-11 23:07:23|Loring Edward|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|  
Interesting... I was on his list for some time, but when I became active in Ta\_Seti I seem to have been thrown out.  
E.

----- Original Message -----

**From:** [Manu Ampim](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Wednesday, June 11, 2003 6:56 PM  
**Subject:** [Ta\_Seti] Re: EGYPTIAN LOAN-WORDS IN ENGLISH

Below is a forwarded message from one of my colleagues that should be considered regarding the trap of accepting the entire linguistic analysis put forth in the article at face value.

Manu Ampim

=====

<http://www.geocities.com/TimesSquare/Alley/4482/AEloans.html>

I am on the email list with Aayko Eyma, the author of the below posted article; and I would caution anyone against taking his analysis at face value. Aayko Eyma has a very distinct European orientation in regard to the history and aspects of the Ancient Nile Valley civilization. And in my opinion he is very hostile to the idea that Ancient Km.T was a civilization with its roots in Africa; and he usually takes great pains to attempt to discredit Afrocentric scholarship.

While upon first glance, his article seems to be supportive of Km.T's appropriate place in history, close examination will show that he tries to distance Km.T from Africa.

Yours in the Struggle,

Oscar H. Blayton

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| 8408|2003-06-11 23:11:32|Alex van Deelen|Re: Human evolution: Out of Ethiopia|

> Message: 8  
> Date: Wed, 11 Jun 2003 12:21:13 -0700  
> From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
> Subject: Human evolution: Out of Ethiopia

Here is another article from the BBC.

<http://news.bbc.co.uk/1/hi/sci/tech/2981756.stm>

Anyone disagree with this analysis?

Alex

| 8409|2003-06-11 23:20:33|Loring Edward|Interesting person|

Here is something that sounds interesting (perhaps someone already knows about it).

During her research, Maya (my wife, egyptologist) came upon a person named Edward Wilmot Blyden. He was Black, born on 3 August 1832 in St. Thomas, Virgin Islands. He was an anthropologist who visited Egypt and other parts of Africa in 1866. He seems to have been a pan-africanist who took part in scholarly congresses in Germany.

Ed Loring

Gnosarch is a partner of the Center for Egyptological Studies of the Russian Academy of Sciences, Moscow and the Russian Institute for Egyptology, Cairo

| 8410|2003-06-12 00:00:20|alberto34482@yahoo.com|Re: Interesting person|

Yes, I am sure that most people on this list have heard of Edward Wilymont Blyden.

| 8411|2003-06-12 00:08:22|alberto34482@yahoo.com|New archaeological find in Menya|

New archaeological find in Menya

Excavation works in Menya led to the unearthing of a church, winery, kitchen, meeting hall and some reliefs.

Director of Islamic and Coptic Antiquities in this Upper Egyptian governorate, Yehya Hassanein, said the mission assigned to excavate in Beni Khaled has conducted a thorough scan of the area and started working near a 30-metre-wide mudbrick cave believed to have been the site to worship Saint Abu Qana.

The mission also discovered reliefs and murals of peacocks that imply some religious and Christian symbols in addition to some Coptics inscriptions.

This monastery, in which earthenware vessels, remains of a wooden loom and a Byzantine currency were found, turned out to have been dating back to the 7th century AD.

History and Civilization

<http://www.uk.sis.gov.eg/online/html9/o100623p.htm>

| 8412|2003-06-12 04:28:55|M. Washington|Re: ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierce|

[Marc's question here \(\\*\\*\)](#)

-----Original Message-----

**From:** clyde winters [mailto:cwinters@enc.k12.il.us]

**Sent:** Wednesday, June 11, 2003 4:49 PM

**To:** Ta\_Seti@yahogroups.com

**Subject:** Re: [Ta\_Seti] ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced disks

Hi Marc

The pictures are very interesting. As I pointed out in my webpage on ancient Europe the Old Europeans were of African origin. Using the Vai script to determine the phonemic values of the signs, and reading the Vinca inscriptions in Magyar you will see the ancient literature of these ancient Black rulers of Europe.

C.A. Winters

(\*\*)

[Hi Clyde. Do you think there is a possibility that there is a correlation between the Sudanese artifacts and those in Transylvania or that it is just coincidence?](#)

[Thanks,](#)  
[Marc](#)

"M. Washington" wrote:

[Hi Clyde. I sent them as attachments.Thanks,Marc](#)

-----Original Message-----

**From:** clyde winters [<mailto:cwinters@enc.k12.il.us>]

**Sent:** Tuesday, June 10, 2003 10:10 PM

**To:** Ta\_Seti@yahogroups.com

**Subject:** Re: [Ta\_Seti] ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced disks

Hi

Please send the link again I was unable to reach the sites.

C.A. Winters

"M. Washington" wrote:

```
> Bro. Clyde. Here are the files I spoke of.
When you get a chance, would
> appreciate your opinion.
>
> Thanks for the link to your impressive and
pioneering research in the area.
>
> Marc
>
> [A] SUDANESE PIERCED DISKS FOUND IN
TRANSYLVANIA SEEMINGLY POINTING TO
> AFRICAN PRESENCE IN CENTRAL EUROPE
>
>
<http://www.mightymall.com/TheSecondBookImages/
08-10-100-50-10\_Sudan-pattern
> ed-disks-4000-4500BC-found-in-
Transylvanian.jpg>
>
> In: Karl-Ferdinand Schaedler, Weaving in
Africa South of the Sahara,
> (Panterra-Verlag, Druckhaus, Germany, 1987),
p. 14.
>
> [B] TRANSYLVANIAN PIERCED DISKS WITH AFRICAN
PATTERN AND ORIGINATION?
>
>
<http://www.mightymall.com/TheSecondBookImages/
08-10-800-35-08\_Transylvania-
> with-Sudanese-disks-Equatorial-writing-
system.jpg>
>
> Miklos Erdy, The Sumerian, Ural-Altaic,
Magyar relationship : a history of
> research, \(Gilgamesh, New York, 1974\), pp.
484 - 485.
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| 8413|2003-06-12 04:33:30|M. Washington|Animals playing games and instruments in Egypt|

Attachments :

Theiomorphic paintings come from Upper Paleolithic magico-religious San art and is seen in the borrowed Aesop's tales, talking animal tales in folklore worldwide, and cartoons like Bugs Bunny and that genre. Does anyone have links to animals playing board games and playing instruments in Ancient Egyptian art. I haven't been able to find any yet. Today every idea is patented and you can sue the heck out of someone from using it. But, from the San we got herbal medicine out of which grew medical practices in Egypt and from there, the world culminating in today's hospitals. The San initiated language, song, and dance and carried these worldwide where they morphed into other people who kept the traditions while loosing the phenotypic shell. The San gave us animal tales and from them the big industry of cartoons. They gave us religion. Poor San. They gave everything and from the Bantu and Boer expansion, they now live in abject poverty, prisoners (those few that remain) on their own land. Hunted like animals. Despised like rats. And they are the authors of human institutions and what it means to be human. They could have patented musical instruments and every human institution. They gave it free in a world all together different from this monstrosity of a so-called civilized world we are living in today. Now, they are not free to practice those same things they gave to humanity. Their tens of thousands of years traditions almost extinct and they as a people as well. All in the name of land, progress, and money. What a trip. But, I am looking for Egyptian theiomorphic scenes and would appreciate any links.

Thanks,

Marc Washington

| 8414|2003-06-12 05:55:45|clyde winters|Re: ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced |

Hi

There is a correlation. The ancestors of both groups probably came from Sudan as recognized by many Magyar.

C.A. Winters

"M. Washington" wrote:

[Marc's question here \(\\*\\*\)](#)

-----Original Message-----

**From:** clyde winters [<mailto:cwinters@enc.k12.il.us>]

**Sent:** Wednesday, June 11, 2003 4:49 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced disks

Hi Marc

The pictures are very interesting. As I pointed out in my webpage on ancient Europe the Old Europeans were of African origin. Using the Vai script to determine the phonemic values of the signs, and reading the Vinca inscriptions in Magyar you will see the ancient literature of these ancient Black rulers of Europe.

C.A. Winters

[\(\\*\\*\)Hi Clyde. Do you think there is a possibility that there is a correlation between theSudanese artifacts and those in Transylvania or that it is just coincidence?Thanks,Marc](#)

"M. Washington" wrote:

[Hi Clyde. I sent them as attachments.](#)Thanks,Marc

-----Original Message-----

**From:** clyde winters [<mailto:cwinters@enc.k12.il.us>]

**Sent:** Tuesday, June 10, 2003 10:10 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] ATTN CLYDE WINTERS: Urls to Sudanese and Transylvanian pierced disks

Hi

Please send the link again I was unable to reach the sites.

C.A. Winters

"M. Washington" wrote:

> Bro. Clyde. Here are the files I spoke  
> of. When you get a chance, would  
> appreciate your opinion.  
>  
> Thanks for the link to your impressive

and pioneering research in the area.

>

> Marc

>

> [A] SUDANESE PIERCED DISKS FOUND IN  
TRANSYLVANIA SEEMINGLY POINTING TO  
> AFRICAN PRESENCE IN CENTRAL EUROPE

>

>

<[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10\\_Sudan-pattern-ed-disks-4000-4500BC-found-in-Transylvanian.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-10_Sudan-pattern-ed-disks-4000-4500BC-found-in-Transylvanian.jpg)>

>

> In: Karl-Ferdinand Schaedler, Weaving  
in Africa South of the Sahara,  
> (Panterra-Verlag, Druckhaus, Germany,  
1987), p. 14.

>

> [B] TRANSYLVANIAN PIERCED DISKS WITH  
AFRICAN PATTERN AND ORIGINATION?

>

>

<[http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08\\_Transylvania-with-Sudanese-disks-Equatorial-writing-system.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-800-35-08_Transylvania-with-Sudanese-disks-Equatorial-writing-system.jpg)>

>

> Miklos Erdy, The Sumerian, Ural-Altaic,  
Magyar relationship : a history of  
> research, (Gilgamesh, New York, 1974),  
pp. 484 - 485.

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| 8415|2003-06-12 07:05:32|Paul Kekai Manansala|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> Interesting... I was on his list for some time, but when I became

active in Ta\_Seti I seem to have been thrown out.

>

> E.

>

I tried to join one other large Egyptology group on Yahoo and found out I was banned beforehand!

Regards,

Paul Kekai Manansala

| 8416|2003-06-12 07:23:54|alberto34482@yahoo.com|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

"I tried to join one other large Egyptology group on Yahoo and found out I was banned beforehand!"

Which group was this? I am a member of nearly all the Egyptology groups.

| 8417|2003-06-12 07:24:29|En Sabah Nur|Re: You know that Eurocentric programming that Osirica said:

> I have been looking at Nefertiti, and I realized something. She does  
> not look "white" or "caucasoid"...

She's never looked "white" or "caucasoid" to me (however one defines those ambiguous terms). Depending on the bust/engraving/painting I am viewing at a certain time, she can look either Africoid or multi-racial. There has of course been talk about her being of Western Asian heritage (in part or full), Mitanni to be exact (the daughter of Tushratta)...but this latter conclusion has never vibed with the dates.

> She looks very very asian.

Another one of our interesting terms..."Asia" is large and encompasses a variety of phenotypes.

> Does anyone else in here see what im talking about?

perhaps. it might be what I meant by the term multi-racial. i'm sure, race being an imperfect marker, we're both seeing what ever we've been socially-affected to see.... but again, I'm mostly speaking of the busts like the famous one in Berlin. in numerous others busts/pictures/engravings, there is little need for me to ponder racial ambiguity as Nefertiti appears quite Africoid.

> She looks a lot like someone from Attila the Hun or Ghengis Khan's  
> day.

Ghengis Khan was Mongolian.  
I don't think she looks Mongolian in any murals/busts I've seen.  
As for the Huns, they're in that Central Asian phenotypic hodge podge...and I don't really see this in Nefertiti

> She looks like she could be half mongoloid and half nubian.  
>

Tiger Woods so to speak?  
are you being humorous?

> Second. That issue where we have to see that people who are mongoloid  
> & African (the Melanesians) look like people who are mixed with Asian  
> and African (Marcus Chong). WOULD Michael Chong's DNA be more

> similar to the Melanesians and Papuans and the Cambodians?

Chong's DNA would match with a host of things,  
so I have no idea how it would eventually even out.  
After all, some genetic tests done on African Americans  
to trace them back to Africa have at times gone back  
to Scotland due to a European ancestor somewhere  
down the way. Genes overlap like that and don't  
really care often about our social constructs, varying  
depending on what we are looking at.

What is obvious is that whatever phenotypic similarities  
Chong may hold to some Melanesians (because not all  
Melanesians have epicanthic eyefolds or other such  
traits), the part of him our laymen eyes deem "black"  
comes from modern day Africa. The part of him you  
deem "Mongloid" (I feel like a 19th century English  
explorer whenever I use that term) would come from  
his Asian ancestors.

Other than some superficial categorization pattern we  
create in our heads, Chong would bear nothing distinctly  
similar genetically to Melanesians---except that his "Asian"  
heritage may group him closer with such peoples than  
his "African" (modern) heritage possibly could (genetically).

DG

| 8418|2003-06-12 07:52:35|Manu Ampim|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

> Below is a forwarded message from one of my colleagues  
that should be  
> considered regarding the trap of accepting  
the entire linguistic analysis put  
> forth in the article at  
face value....

> Manu Ampim

> =====

Ed wrote:

> Interesting... I was on his list for some time, but when I became

active in Ta\_Seti I seem to have been thrown out.

=====

If this is indeed deliberate action then this is incredible. So much for "open" dialogue. Anyhow, we are glad to have your contributions on our list.

Manu A.

| 8419|2003-06-12 08:01:55|Paul Kekai Manansala|Re: You know that Eurocentric programming that|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> Osirica said:

> > She looks like she could be half mongoloid and half nubian.

> >

>

> Tiger Woods so to speak?

> are you being humorous?

>

Ancient Egyptians are often depicted with almond-shaped eyes and somewhat prominent cheekbones. I've seen many Ethiopians who look almost exactly like some NK AEs with these features including the combination of a gracile build.

Regards,

Paul Kekai Manansala

| 8420|2003-06-12 08:21:32|Freddie Thompson|Re: You know that Eurocentric programming that|

DG stated:

"perhaps. it might be what I meant by the term multi-racial. i'm sure, race being an imperfect marker, we're both seeing what ever we've been socially-affected to see....

but again, I'm mostly speaking of the busts like the famous one in Berlin. in numerous others busts/pictures/engravings, there is little need for me to ponder racial ambiguity as Nefertiti appears quite Africoid."

Reply:

I agree with DG in this regard. I had a cousin who looked much like some of the numerous other Neffertiti busts. My cousin was a light tannish-yellow skinned woman, but quite obviously an African American and a descendant of our family. She bore native American ancestry on both sides of her family as do the rest of us. Her mixed ancestry showed a lot in the shape of her eyes, cheekbones, lips, head shape: but even more so in the case of her daughter -whose father was a typical tan skinned African American with a small pointy nose.

I think that just because we see multi-ethnic features in Ancient Egyptians it does not mean that we should necessarily seek to define them as such. Because even though we believe the mixture is there, it could be much farther back in the family tree than is readily apparent.

We don't ponder our own racial ambiguity. Why should we labor over theirs?

Freddie

**En Sabah Nur** wrote:

Osirica said:

> I have been looking at Nefertiti, and I realized something. She does  
> not look "white" or "caucasoid"...

She's never looked "white" or "caucasoid" to me (however one defines those ambiguous terms). Depending on the bust/engraving/painting I am viewing at a certain time, she can look either Africoid or multi-racial. There has of course been talk about her being of Western Asian heritage (in part or full), Mitanni to be exact (the daughter of Tushratta)...but this latter conclusion has never vibed with the dates.

> She looks very very asian.

Another one of our interesting terms..."Asia" is large and encompasses a variety of phenotypes.

> Does anyone else in here see what im talking about?

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> She looks a lot like someone from Attila the Hun or Ghengis Khan's  
> day.

Ghengis Khan was Mongolian.  
I don't think she looks Mongolian in any murals/busts I've seen.  
As for the Huns, they're in that Central Asian phenotypic hodge  
podge...and I don't really see this in Nefertiti

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> Second. That issue where we have to see that people who are mongoloid

> & African (the Melanesians) look like people who are mixed with Asian  
> and African (Marcus Chong). WOULD Michael Chong's DNA be more  
> similar to the Melanesians and Papuans and the Cambodians?

Chong's DNA would match with a host of things, so I have no idea how it would eventually even out. After all, some genetic tests done on African Americans to trace them back to Africa have at times gone back to Scotland due to a European ancestor somewhere down the way. Genes overlap like that and don't really care often about our social constructs, varying depending on what we are looking at.

What is obvious is that whatever phenotypic similarities Chong may hold to some Melanesians (because not all Melanesians have epicanthic eyefolds or other such traits), the part of him our laymen eyes deem "black" comes from modern day Africa. The part of him you deem "Mongloid" (I feel like a 19th century English explorer whenever I use that term) would come from his Asian ancestors.

Other than some superficial categorization pattern we create in our heads, Chong would bear nothing distinctly similar genetically to Melanesians---except that his "Asian" heritage may group him closer with such peoples than his "African" (modern) heritage possibly could (genetically).

DG

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| 8421|2003-06-12 08:54:56|David VeLar-Gaskill|Re: You know that Eurocentric programming that|

Excellent point. That is where I am going ultimately with this. Bear in mind my comments are often made in anticipation of an Eurocentric counter-claim.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> DG stated:

> "perhaps. it might be what I meant by the term multi-racial.

> i'm sure, race being an imperfect marker, we're both seeing

> what ever we've been socially-affected to see....

> but again, I'm mostly speaking of the busts like the famous

> one in Berlin. in numerous others busts/pictures/engravings,

> there is little need for me to ponder racial ambiguity as

> Nefertiti appears quite Africoid."

>

> Reply:

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>

> I think that just because we see multi-ethnic features in Ancient Egyptians it does not mean that we should necessarily seek to define them as such. Because eventhough we believe the mixture is there, it could be much farther back in the family tree than is readily apparent.

>

> We don't ponder our own racial ambiguity. Why should we labor over theirs?

>

> Freddie

>

> En Sabah Nur wrote:

> Osirica said:

>

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> > not look "white" or "caucasoid"...

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> viewing at a certain time, she can look either

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 >  
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 > I don't think she looks Mongolian in any murals/busts I've seen.  
 > As for the Huns, they're in that Central Asian phenotypic hodge  
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 >  
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 >>  
 >  
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 >> & African (the Melanesians) look like people who are mixed with  
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 >> similar to the Melanesians and Papuans and the Cambodians?  
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 > similar genetically to Melanesians---except that his "Asian"  
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 > his "African" (modern) heritage possibly could (genetically).  
 >  
 > DG  
 >  
 >  
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 | 8422|2003-06-12 08:57:29|Fatima Mounir|An Acoustic Tape Measure for Deep-Sea  
 Archaeologists|  
 An Acoustic Tape Measure for Deep-Sea Archaeologists  
 By ANNE EISENBERG

AMBRIDGE, Mass. -- THERE'S the derring-do version of underwater  
 exploration - the sea dog with the power saw, cutting through the  
 hull of a ship to find hidden gold. And then there are the deep-sea  
 archaeologists, who want to explore submerged sites while causing  
 minimal damage, making detailed maps that mark each minute change as

artifacts are painstakingly removed.

David Mindell, a professor at the Massachusetts Institute of Technology, is on the side of the archaeologists. Leaning over his workbench in the basement of his condominium a few blocks from Harvard Square, he is fine-tuning his latest invention to help them do their work more precisely: a wireless sonar system that can map the seafloor thousands of feet below the surface, where divers and global positioning system equipment cannot go.

Part of the device is plugged into a laptop in the electronics workshop that Dr. Mindell has set up at his home to accommodate computing marathons.

As data scrolled on the screen, Dr. Mindell declared the system ready for use. "It has a millimeter of jitter, but it's good to the cubic centimeter," he said. "Super, super accurate, far better than anyone else can measure in the ocean."

Dr. Mindell has just returned from a dress rehearsal of the system in the turbulent waters off Cape Hatteras, N.C., where the Monitor sank in 1862 and lay undiscovered for more than a century. The device worked well there, he said.

In a month he will pack up the equipment and head for the Black Sea and then the Mediterranean to explore, among other sites, a spot off the coast of Israel near Ashkelon where two Phoenician vessels sank in 1,300 feet of water around 750 B.C.

Dr. Mindell will be joining a large, collaborative expedition of archaeologists, scientists and engineers, led by Robert Ballard, known for his discovery of the wreck of the Titanic in 1985.

Dr. Mindell's devices will be lowered to the seafloor at the shipwreck sites and survey each site with a remotely operated underwater vehicle bristling with cameras and other equipment.

The wireless sonar system will provide a precise electronic grid for locating parts of the ship and other objects, similar to the physical grid - usually made of string - that is established at archaeological sites on land.

"Archaeology is about measuring accurately," said Brendan Foley, who recently received his doctorate after working with Dr. Mindell since 1997 and will be part of the expedition. "This system allows us to make accurate maps anywhere on the seafloor. It's an acoustic tape measure."

Deep-sea archaeology is a relatively new academic discipline that combines traditional humanities-based archaeology with engineering advances that enable precision work with remotely controlled equipment in places that humans cannot reach.

The interdisciplinary approach seems suited to Dr. Mindell, a historian of technology and an engineer who has pursued a combination of engineering and liberal arts since he majored in both English and electrical engineering at Yale University. "I've always done both

kinds of work," he said, "in parallel."

The wireless sonar system is sealed in metal containers that are roughly the size of bread loaves.

Outside each tube are analog microphones and speakers that receive and send pings. Inside are amplifiers to boost the signals, which are attenuated in salty water, and digital signal processing chips.

Batteries provide both power and ballast.

To start the communication process, two sonar beacons are lowered and positioned on either side of the wreck. A similar transponder is placed on the remotely operated underwater vehicle that hovers above.

The vehicle pings the beacons, they ping back, and the time interval is recorded to calculate the distance.

The remotely operated vehicle patrols back and forth in narrowly spaced parallel lines, capturing images of the objects on the bottom and determining their location on the grid.

Dr. Mindell will also bring along a subbottom profiler, a sonar-based system he has devised that bounces ultrasonic waves off the sediment on the seafloor to reveal what lies just beneath - artifacts, perhaps.

This is the instrument that Sarah Webster, an engineer at the Woods Hole Oceanographic Institution who will be going on the expedition, looks forward to using.

Ms. Webster, a mechanical engineer and former student of Dr. Mindell's, is working on a robot that will partly excavate several of the expedition sites. She is also designing the tools that will pick up and transport artifacts. "Before you dig a million-dollar hole," she said, "it's good to know as much as you can."

Dr. Lawrence Stager, a professor of archaeology at Harvard, will also be on board as archaeological director for the wrecks off Ashkelon.

The two Iron Age ships submerged there, the oldest ever discovered in the deep sea, are thought to have been part of a convoy carrying 11 tons of wine in ceramic jars called amphorae, Dr. Stager said.

Many of these amphorae lie on the ocean floor, protected by the 1,300-foot depth from both scavenging divers and strong current.

The subbottom profiler, used in prototype form at the site on an earlier trip, suggested that more artifacts may lie beneath the sediment.

The sonar in the device penetrates the sediment with a powerful pulse of ultrasound twice a second; acoustic signals that bounce back are converted to images. The pulses can travel about six feet into the bottom, a useful distance for revealing small objects.

These acoustic images will be compared with the actual findings from the excavation to see how accurate they are, Dr. Stager said.

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ex=1056081600&en=7763693a52b6ce7f&ei=5062&partner=GOOGLE  
| 8423|2003-06-12 09:16:08|omari maulana|(no subject)|

## A Tale of Two Mummies

by Judith Zwolak

You might say this couple has been local football's biggest boosters.

They attended every Tulane home game from 1955 until the last Wave appearance in Tulane Stadium in 1974. They were present at all three Super Bowls and dozens of New Orleans Saints games waged on Tulane turf.

And they never once complained about their lousy seats.

Locked in a tiny room below the bleachers, without the comforts of air conditioning or heating, Got Thothi Aunk and Nefer Atethu languished quietly in this dark corner of Tulane Stadium until they were discovered a year before the stadium's 1980 demolition. No ordinary football fans, Aunk and Atethu (or would it be Got and Nefer?) actually are two Egyptian mummies that have been part of Tulane University since its early days in the 1850s.

The odyssey of the two mummies—one male and one female—from ancient Thebes in 900 B.C. to the now-demolished "Sugar Bowl" stadium is a tale of grave-robbing globe-trotters, misguided "racial theorists" and, ultimately, university officials with too little exhibit space to house their considerable treasures.

Documenting this tale is Guido Lombardi, an anthropology graduate student. Lombardi, a native of Peru and a medical doctor, is also a paleopathologist, a person who studies ancient human remains to detect evidence of past diseases. Got Thothi Aunk and Nefer Atethu are the subjects of his master's thesis and a consuming passion of this confessed mummy-phile.

Lombardi came to Tulane after winning a national prize for his research on a naturally preserved Peruvian mummy while earning his medical degree. Although these mummies had been in Tulane's possession since the 1850s, when the university was called the University of Louisiana, few on campus seem to know of their existence. Lombardi heard of the two Egyptian mummies in early 1997 while he was researching the only other mummy on campus, one from the 18th-century Aleutian Islands housed at the Middle American Research Institute.

A view into the modern  
"tomb" of Got Thothi Aunk

and Nefer Atethu

"I couldn't believe it," Lombardi says. "When I learned that a couple of mummies were in the basement of Howard-Tilton Library, I was so excited."

The Egyptian mummies were once people who witnessed one of the most brilliant moments in history, Lombardi says. "Their peers preserved their bodies for eternity and it is now Tulane's responsibility to keep them that way."

Lombardi took on the role of the mummies' champion on campus and began to learn all he could about them, during their lives and after their deaths.

Tulane's part of the tale begins in the middle of the 19th century, when Got Thothi Aunk and Nefer Atethu were resurrected in this world.

## THEY WANTED THEIR MUMMIES

The mummies' resurrection and their journey to Tulane came at the hands of George Gliddon, a former American vice-consul in Cairo who traveled this country in the 1840s making elaborate presentations on Egyptian art and artifacts. "Mr. Gliddon" even appears as a mummy expert in Edgar Allen Poe's 1845 story, "Some Words with a Mummy." Lecturing while standing in front of 800-foot-long revolving backdrops of scenery along the Nile valley, Gliddon thrilled American audiences with tales of the exotic foreign land.

Ever the showman, Gliddon capitalized on the growing public curiosity about mummies by "ordering" a dozen from a dealer in Egypt. After looting 12 mummies from the area around modern Luxor, the artifact dealers lost most of them in a Nile River flood. The two that survived the flood traveled to New York, arriving in 1849.

"The following June, Mr. Gliddon made a big announcement that he would unroll for the first time two Egyptian priestesses," Lombardi says. "He thought that the hieroglyphs on the mummy cases said they were both female."

The unrolling of the linen covering the mummies occurred before a capacity crowd of 2,000 physicians and intellectuals on an evening in 1850 in Boston.

"As he unrolled the linen and pulled off the last sheet, it was very apparent that the mummy was a man," he says. "Everybody laughed at Gliddon and his fame collapsed. It was a fiasco."

Fortunately for Gliddon, he had an avocation to fall back on. Unfortunately for the field of scientific inquiry, his sideline was "racial theory."

Lombardi explains. "A year and a half later, Gliddon showed up in New Orleans, where the mummies were used by a group of physicians who proposed that the origin of man was not from a single source, that mankind had originated as different races. In essence, they were scientific racists."

Samuel Morton, a Philadelphia physician and craniologist, led this group, known as the American School of Anthropology, and its members included a young physician from Mobile, Ala., named Josiah Nott. Morton used measurements of skulls belonging to native peoples of North and South America and, eventually, Egypt to support his theory of polygenesis, the concept of multiple creations of races. In his 1844 book, *Crania Aegyptiaca; or, Observations on Egyptian Ethnography, Derived from Anatomy History and the Monuments*, Morton proposed that ancient Egyptians were Caucasian and had enslaved blacks, news that thrilled Southern-ers promoting slavery in the United States. In honor of Morton's death, Gliddon and Nott collaborated on a book that would become a popular text on racial differences, *Types of Mankind*, in 1854.

Josiah Nott would serve a short term as an anatomy professor at Tulane, then called the medical department of the University of Louisiana, from 1857-58. His brother, Gustavus, had been a professor at the University of Louisiana in the early 1850s when Gliddon traveled to New Orleans delivering his "Egypt and the Nile lectures." Josiah Nott and Gliddon gave the male mummy to the university in 1851. Nefer Atethu, the female, was unrolled at Gallier Hall and presented to Tulane on Feb. 27, 1852.

Lombardi says he believes the enterprising Gliddon may have seen greener pastures elsewhere after his trip to New Orleans.

"Gliddon probably faced some problems here, because he gave up the mummies as a present to the medical school," he says. "After that, he moved to Central America and joined another venture, a plan to construct a railway to connect the Atlantic and Pacific Oceans through Costa Rica."

Although information about his death is contradictory, Lombardi says, one source claims Gliddon committed suicide in Panama.

Gliddon's gifts to Tulane, however, stayed on.

Show me the mummy

As Tulane artifacts, the mummies have had a nomadic existence. They resided

in the medical school's anatomical museum until 1894, when they traveled to the uptown campus to be part of the former Tulane Museum of Natural History on the third floor of Gibson Hall.

The natural history museum displayed the mummies among such effects as a towering elephant skeleton, a stuffed walrus, scores of fossils and the remains of Louisiana Indian mounds. The museum was a popular attraction in town, and curator and geology professor Reinhard August Steinmayer gave public tours of the facility on Tuesday afternoons in the 1920s.

In 1927, Got Thothi Aunk and Nefer Atethu moved to the Middle American Research Institute in Dinwiddie Hall, then returned to Gibson Hall in 1930.

The mid-1950s marked a dark period for the mummies, quite literally. When the math department moved into Gibson's third floor, there was no room to display the mummies. Carefully boxed in their glass cases, the mummies spent from 1955 to 1979 in a dim, non-climate-controlled room under the bleachers in Tulane Stadium. There they remained, listed in an inventory of the university's art collection, but largely forgotten.

Before the stadium's demolition, Tulane curator Bill Cullison "rediscovered" the mummies. Cullison, who retired in 1992 after 23 years at Tulane, says the discovery was somewhat less dramatic than the discovery of King Tut's tomb, 55 years earlier, when Egyptologist Howard Carter reported seeing "gold, everywhere the glint of gold."

The temporary "tomb" of Got Thothi Aunk and Nefer Atethu was nowhere near as resplendent.

"This was a tin building with a dirt floor in the area under the bleachers," Cullison says. "The mummies were sitting on top of their sarcophagi in a glass case. I was more shocked at the situation than spooked by the mummies."

The library placed one of the sarcophagi on display in the special collections division and sent the mummies to the medical center's campus for storage. The mummies returned to Howard-Tilton in 1982 and were stored in the basement until Lombardi's discovery two years ago.

## Walk like an Egyptian

As soon as Lombardi learned of the mummies' existence, he turned to the tools of his medical training to learn more about how Got Thothi Aunk and Nefer Atethu lived and why they died. (See related article on page 27). At the radiology department of

the Tulane University Medical Center, Lombardi examined the mummies using X-rays, CT scans and three-dimensional digital reconstruction.

Identifying the male mummy was fairly simple. Lombardi relied on an old museum tag that identified Got Thothi Aunk.

"The male mummy had an I.D." jokes Lombardi. "In his sarcophagus [the large mummy case] was a piece of papyrus that said he was Got Thothi Aunk, chief of the Artificers of Egypt. He was born in the 10th year of the reign of Osorkon the Third, the pharaoh of the third intermediate period?about 900 B.C."

From his research on the body, Lombardi believes Got Thothi Aunk was about 50 years old when he died, and the radiological evidence points to chronic periodontal disease and degenerative disease of the joints.

The female mummy came with no accompanying papyrus, and Lombardi named her Nefer Atethu?"beautiful young lady" in the ancient Egyptian language.

"Her skeleton is that of an early teen-ager without any evidence of disease," Lombardi says. "The only thing I found that could explain her death is a dislocated symphysis pubis and both sacroiliac joints. She probably died during a difficult childbirth."

Although the female mummy is the better preserved of the two, evidence shows that both were mummified according to the elaborate fashion of the New Kingdom style for high-status people. This included removing all internal organs (including scraping out pieces of brain through the nasal cavity), stuffing the eyes, nose and cheeks with fabric to retain their shape as the body lost fluid, and replacing the brain and other internal organs with linen and fabric packages. Funeral preparers then covered the body with a layer of natron, a natural salt found in an oasis near Cairo. The natron remained on the body for 40 days to dehydrate it for better preservation. Preparers coated the body with resin and other aromatic substances before wrapping the body in strips of linen and placing it in a sarcophagus.

"It was an elaborate ceremony that was ordered according to religious rituals," Lombardi says. "The whole process lasted 70 days from the death of the person to the burial."

Preserving the body for resurrection was the goal behind the elaborate embalming techniques and funeral rituals.

"Most of us want to believe in the afterlife, that we're resuscitated in



some form," Lombardi says. "The Egyptians believed in the afterlife and that, in order to get there, they needed their bodies."

Although the Egyptians prepared the bodies of their dead for their resurrection

in the afterlife, the fate of the bodies of Got Thothi Aunk and Nefer Atethu was

certainly not what they had envisioned.

Ripped from their eternal resting place along the banks of the Nile only to end up nearly forgotten beneath a football stadium along the banks of the Mississippi, Tulane's Egyptian mummies have been through a lot. Lombardi aims to study the mummies in the future, although hopes of performing DNA analysis to explore a playful hunch that the female mummy is actually Meketaten, the daughter of the famous Egyptian queen, Nefertiti, were recently dashed by historic information he uncovered this spring.

Yet more than anything, Lombardi says he hopes to convey the riches these mummies offer to Tulane and how much they can tell us about themselves and about us.

"I try to reconstruct the past to better understand our society and why we have disease," he says. "Even though we live in an advanced society that has almost everything, we still have disease and we still die. The Egyptians were like us. They were a very wealthy people who had everything but they still had disease and they died. Even today, people could die of the very same conditions as these mummies. We can learn a lot from them."

### Cures of the Mummy

"Mummy studies open a fragile window to the past," says anthropology graduate student Guido Lombardi. "They provide information about lifestyles and culture, disease and health."

Got Thothi Aunk and Nefer Atethu, Tulane's two windows to ancient Egypt, still have plenty to reveal about themselves and the time in which they lived. Researchers continuously discover new techniques to analyze ancient human remains—including DNA sampling and endoscopic examination—that disclose new information about past civilizations.

Lombardi's faculty adviser, John Verano, assistant professor of anthropology, likens the study of human remains to reading a book.

"A mummified body records the unique life history of that individual,"

Verano says. "It records everything from childhood growth and illness to adult diseases, injuries and lifestyle."

Evidence of arthritis, for example, may indicate what people did with their hands and arms and what kind of professions they had, he says.

"People are also interested in how far back we can trace certain diseases," Verano says. "I like to imagine if we opened a health clinic in Egypt in 2000 B.C., what kind of complaints would people come in with? What kinds of diseases would you see?"

Study of Egyptian mummies has revealed the presence of schistosomiasis (a parasitic disease that continues to plague Egypt), bone disorders and vascular diseases such as arteriosclerosis. Evidence of these diseases in ancient populations sheds light on the causes of disease. The presence of arteriosclerosis, for example, shows that the stress of a modern, civilized life is not the sole cause of heart disease.

Mummies come in a variety of forms, from the "artificial" mummies of ancient Egypt, where the bodies of the dead were painstakingly preserved according to elaborate embalming techniques and rituals, to the "natural" mummies who died in climates or locations conducive to preservation. Natural mummies include "bog bodies" found in the peat bogs of northwestern Europe, and mummified bodies found in the arid deserts of South America. Unlike most Egyptian mummies, natural mummies usually contain a full set of preserved organs, each holding a wealth of information.

"Great research has come out of South America on the intact natural mummies that still have intestinal tracts and stomachs," Verano says. "You can look at what their ultimate set of meals were and look at parasites in their intestinal tracts. From that you can learn a lot about general community health."

As fascinating and enlightening as mummies are, Verano says researchers are sensitive to the issues of performing research on the bodies of the dead.

"All of us who work with human remains, whether skeletal or mummies or modern forensic cases, realize that these are the remains of once-living people," Verano says. "And, certainly, we all try to give the dead the respect they deserve."

Sometimes the bodies receive better treatment in death than they did when they were alive. Verano is currently studying the skeletons of 1,500-year-old sacrifice victims from Peru. He was quoted in the March 1999 issue of Discover magazine pondering his treatment of the remains of these victims: "When I was brushing them off and cleaning the bones and putting

them in boxes, I thought, "The last time anybody touched you, they were cutting your throat or sticking sticks up your feet." I treated them kindly, but it was a little late."

Judith Zwolak is an editor for the Office of University Publications, and managing editor of the faculty-staff newspaper, Inside Tulane. She is a regular contributor to Tulanian.

This article originally appeared in the spring 1999 issue of Tulanian magazine.

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The following chapters have lectures scheduled for the upcoming months. Dates, topics, and venues are in some instances tentative or proximate; updates will be posted here as soon as they are available.

Arizona | Georgia | Massachusetts | Northern California  
North Texas | Northwest | Orange County, California | Oregon | Washington,  
DC

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Arizona (Tucson)

24 or 25 September 2003

The Egyptian Landscape: Its Geological History and Cultural Implications

Bonnie M. Sampsell

Bonnie Sampsell is the author of *The Geology of Egypt: A Traveller's Guide*, published recently by the American University in Cairo Press.

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Ancient Egyptian Literature

John L. Foster, research associate, Oriental Institute, University of Chicago

February 2004

Middle Kingdom Art

Denise Doxey, assistant curator of Ancient Egyptian, Nubian, and Near Eastern Art, Museum of Fine Arts, Boston

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Georgia (Atlanta)

The chapter's lecture series will resume in the fall.

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Northern California (Berkeley-San Francisco)

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North Texas (Dallas)

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Saturday, 19 July

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David Moyer, special correspondent, KMT

Saturday, 23 August

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Andrew Bednarski, doctoral candidate, Gonville and Caius College, Cambridge University

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Ancient Egyptians I Have Known: Poetry of Ancient Egypt

John L. Foster, research associate, Oriental Institute, University of Chicago

Friday, 24 October  
Speaker and topic tba

Saturday, 25 October  
Seminar: Ancient Egyptian Medicine  
Peter Piccione, assistant professor, Department of History, University of Charleston; director, Theban Tombs Publication Project

Saturday, 15 November  
Topic tba  
Peter Brand, assistant professor, Department of History, the University of Memphis; field director, the Karnak Hypostyle Hall Project

Lectures are held in the McCord Auditorium, Dallas Hall, Southern Methodist University. Lectures are free and open to the public.

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Northwest (Seattle, Washington)

All lectures are free; workshops and seminars have an admission charge.

Sunday, 8 June (Seattle Art Museum, 1:00 pm-4pm)  
Seminar: Introduction to Hieroglyphs for Adults  
(subscription event)  
Scott Noegel, associate professor, Department of Near Eastern Languages and Civilization, University of Washington; president ARCE Northwest Chapter.

Cosponsored with the Seattle Art Museum

Thursday, 2 October, 6:30 pm (location tba)  
Whose Pharaohs? Archaeology, Museums, and Egyptian National Identity from Napoleon to World War I  
Donald Malcolm Reid, professor of Middle Eastern Studies, Georgia State University

Cosponsored with the Burke Museum of Natural History and Culture, the Department of Near Eastern Languages and Civilization and the Comparative

Religion Program at the University of Washington.

Saturday, 11 October, 2:00 pm (location tba)

Mummies ? Up Close and Personal

Paul LeRoy, professor emeritus of African History, Central Washington University

Saturday, 25 October, 10:30 am-12:30 pm, Seattle Art Museum

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Children?s workshop:

Make an Ancient Egyptian Mummy and Coffin

Seattle Art Museum, Downtown

In this 2-hour workshop, children will make their own ancient Egyptian mummy. They?ll decorate a coffin fit for the pharaohs, and create a papyrus scroll. Learning about ancient Egypt culture couldn?t be more fun!

Limited to 12 children and their parents. Children must be age 7 or older and accompanied by an adult.

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Heritage Park Regional Library, Irvine

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Washington, DC

Wednesday, 4 June, 6:30 pm  
The North Kharga Oasis Project  
Salima Ikram, professor of Egyptology, The American University in Cairo

The lecture will be held at the Egyptian Embassy, 3521 International Court,  
NW, Washington DC (Van Ness Street station on the Red Line).

Please contact the social secretary at the Egyptian Embassy (202 895 5400)  
if you plan to attend. The lecture is free and open to the public.

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Nefertiti was part syrian, or from the hittite region, so she was mixed but  
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>(PMDF V6.0-025 #39981) with ESMTP id <[01KX036GF6AC9XYTX0@swt.edu](mailto:01KX036GF6AC9XYTX0@swt.edu)> for  
>[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); Thu, 12 Jun 2003 09:23:43 -0500 (CDT)  
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sento-2809895-8419-1055427869-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [dgl4@swt.edu](mailto:dgl4@swt.edu)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-id: <[3EE88CF0.BE3BCEB2@swt.edu](mailto:3EE88CF0.BE3BCEB2@swt.edu)>  
>X-Mailer: Mozilla 4.05 [en] (Win95; I)  
>X-Yahoo-Profile: blacklikeothello  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Precedence: bulk  
>List-Unsubscribe: <[mailto:Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
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>X-OriginalArrivalTime: 12 Jun 2003 14:25:01.0288 (UTC)  
>FILETIME=[68AACE80:01C330EE]  
>  
>Osirica said:  
>  
>> I have been looking at Nefertiti, and I realized something. She does  
>> not look "white" or "caucasoid" ...  
>  
>She's never looked "white" or "caucasoid" to me  
>(however one defines those ambiguous terms).  
>Depending on the bust/engraving/painting I am  
>viewing at a certain time, she can look either  
>Africoid or multi-racial. There has of course been  
>talk about her being of Western Asian heritage  
>(in part or full), Mitanni to be exact (the daughter  
>of Tushratta)...but this latter conclusion has never  
>vibed with the dates.  
>  
>> She looks very very asian.  
>  
>Another one of our interesting terms..."  
>Asia" is large and encompasses a variety of  
>phenotypes.  
>  
>> Does anyone else in here see what im talking about?  
>  
>perhaps. it might be what I meant by the term multi-racial.  
>i'm sure, race being an imperfect marker, we're both seeing  
>what ever we've been socially-affected to see....  
>but again, I'm mostly speaking of the busts like the famous  
>one in Berlin. in numerous others busts/pictures/engravings,  
>there is little need for me to ponder racial ambiguity as  
>Nefertiti appears quite Africoid.  
>  
>> She looks a lot like someone from Attila the Hun or Ghengis Khan's  
>> day.  
>  
>Ghengis Khan was Mongolian.  
>I don't think she looks Mongolian in any murals/busts I've seen.  
>As for the Huns, they're in that Central Asian phenotypic hodge  
>podge...and I don't really see this in Nefertiti  
>  
>> She looks like she could be half mongoloid and half nubian.  
>>  
>  
>Tiger Woods so to speak?

>are you being humorous?

>

>> Second. That issue where we have to see that people who are mongoloid

>> & African (the Melanesians) look like people who are mixed with Asian

>> and African (Marcus Chong). WOULD Michael Chong's DNA be more

>> similar to the Melanesians and Papuans and the Cambodians?

>

>Chong's DNA would match with a host of things,

>so I have no idea how it would eventually even out.

>After all, some genetic tests done on African Americans

>to trace them back to Africa have at times gone back

>to Scotland due to a European ancestor somewhere

>down the way. Genes overlap like that and don't

>really care often about our social constructs, varying

>depending on what we are looking at.

>

>What is obvious is that whatever phenotypic similarities

>Chong may hold to some Melanesians (because not all

>Melanesians have epicanthic eyefolds or other such

>traits), the part of him our laymen eyes deem "black"

>comes from modern day Africa. The part of him you

>deem "Mongloid" (I feel like a 19th century English

>explorer whenever I use that term) would come from

>his Asian ancestors.

>

>Other than some superficial categorization pattern we

>create in our heads, Chong would bear nothing distinctly

>similar genetically to Melanesians---except that his "Asian"

>heritage may group him closer with such peoples than

>his "African" (modern) heritage possibly could (genetically).

>

>DG

>

---

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| 8427|2003-06-12 10:17:08|En Sabah Nur|Re: You know that Eurocentric programming that|  
Nisine said:

> Nefertiti was part syrian,

You're referring to the idea of her being  
of Mitanni heritage? This conclusion has  
never been confirmed as far as I know,

and perhaps even fully discredited due to the fact that Tushratta's daughter (whom many were associating with Nefertiti) doesn't arrive in Egypt until decades later.

> or from the hittite region,

yes. you must be speaking of the Mitanni...

> so she was mixed

no telling. if you mean mixed in a "recent heritage" sense, I have no idea. the famed Berlin bust may show a multi-racial figure, but other engravings and drawings do not even call her heritage into question. whether this is actually Nefertiti or a stylistic mimicking of her husband Akhenaten, I don't know.

> but not part mongrel.

what?  
giving the benefit of the doubt,  
I'm going to assume you meant Mongol.

DG

| 8428|2003-06-12 10:17:37|Nisine Waite|Re: Afuraka/Afuraitkait/Terminology|  
I agree here.

>From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>Date: Thu, 12 Jun 2003 07:08:25 +0200  
>MIME-Version: 1.0  
>Received: from n37.grp.scd.yahoo.com ([66.218.66.105]) by  
>mc8-f38.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Wed, 11 Jun  
>2003 22:10:50 -0700  
>Received: from [66.218.67.197] by n37.grp.scd.yahoo.com with NNFMP; 12 Jun  
>2003 05:08:29 -0000  
>Received: (qmail 98186 invoked from network); 12 Jun 2003 05:08:27 -0000  
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>12 Jun 2003 05:08:27 -0000  
>Received: from unknown (HELO mail5.bluewin.ch) (195.186.1.207) by



>mta3.grp.scd.yahoo.com with SMTP; 12 Jun 2003 05:08:27 -0000  
>Received: from edwardqkw7ynei (81.62.190.234) by mail5.bluewin.ch (Bluewin  
>AG 7.0.015) id 3ECE03BE00250B90 for [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); Thu, 12  
>Jun 2003 05:08:26 +0000  
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>X-Sender: [gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID:  
>References: <[bc7j0f+a719@eGroups.com](mailto:bc7j0f+a719@eGroups.com)>  
>X-Priority: 3  
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>X-Mailer: Microsoft Outlook Express 6.00.2800.1158  
>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1165  
>X-Yahoo-Profile: moscovie04  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Precedence: bulk  
>List-Unsubscribe: <[mailto:Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8401-1055394508-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 12 Jun 2003 05:10:50.0781 (UTC)  
>FILETIME=[FDD214D0:01C330A0]  
>  
>Yes, inventing esoteric terms and producing etymological fantasies weakens  
>the cause. If Ta\_Seti wants to compete in the scientific world, it must use  
>terms which that world accepts. All of that Afro... Afru.. ("esoteric")  
>stuff just produces a negative image.  
>  
>E.  
>----- Original Message -----  
>From: osirica  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Sent: Wednesday, June 11, 2003 5:48 PM  
>Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>  
>  
>Its probably Afrocentricism's greatest weakness. We do not need to  
>make those kind of mistakes anymore.  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:  
>> It is a standard term in linguistics from German 'Volk' people  
>or 'popular' and -etymology. It means incorrect etymologies thought  
>up by the uneducated, often on the basis of so called 'faux amis'

> false friends, meaning homograph or homophone lexems which are  
> actually unrelated or have unsuspected and/or very different meanings.

>>

>> E.

>> ----- Original Message -----

>> From: omari maulana

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Sent: Wednesday, June 11, 2003 4:33 PM

>> Subject: Re: [Ta\_Seti] Afuraka/Afuraitkait/Terminology

>>

>>

>> What does "Volksetymologien" mean?

>>

>>

>>> As I said long ago, Osirica's term Equatorial African is good  
> for the

>>> simple reason that everyone can understand it and it conveys a  
> certain

>>> picture. The idea of a terminology is to express things in a way  
> that they

>>> will be mutually understood. The term has a very wide spectrum  
> and should

>>> be seen as the top of a hierarchy (ethnien) or hierarchies

>>> (regions, ethnien, linguistic groups (languages,  
> dialects)). 'Esoteric' terms

>>> are to be avoided.

>>>

>>> By the way, Budge's dictionary is outdated and no longer quoted.

>>> 'Volksetymologien' such as seen below are to be avoided. Their  
> use negates

>>> the scientific credibility of any group accepting them.

>>> E.

>>

>>

---

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| 8429|2003-06-12 10:28:52|osirica|Re: You know that Eurocentric programming that|  
Nisine... :)

What on earth is a full mongrel? Are they from Mongrolia?

You know I had to do it!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:

> Nefertiti was part syrian, or from the hittite region, so she was  
mixed but  
> not part mongrel.  
>  
>  
> >From: En Sabah Nur  
> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> >To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> >Subject: [Ta\_Seti] re: You know that Eurocentric programming that  
> >Date: Thu, 12 Jun 2003 09:23:44 -0500  
> >MIME-Version: 1.0  
> >Received: from n16.grp.scd.yahoo.com ([66.218.66.71]) by  
> >mc8-f15.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600);  
Thu, 12 Jun  
> >2003 07:25:01 -0700  
> >Received: from [66.218.66.97] by n16.grp.scd.yahoo.com with NNFMP;  
12 Jun  
> >2003 14:24:41 -0000  
> >Received: (qmail 75790 invoked from network); 12 Jun 2003

14:24:29 -0000

>>Received: from unknown (66.218.66.217) by m14.grp.scd.yahoo.com with QMQP;

>>12 Jun 2003 14:24:29 -0000

>>Received: from unknown (HELO romana.swt.edu) (147.26.10.15) by

>>mta2.grp.scd.yahoo.com with SMTP; 12 Jun 2003 14:24:29 -0000

>>Received: from swt.edu (H00b0d0cad2de.swt.edu [147.26.151.86]) by swt.edu

>>(PMDF V6.0-025 #39981) with ESMTP id for

>>[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); Thu, 12 Jun 2003 09:23:43 -0500 (CDT)

>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP

>>X-eGroups-Return:

>>sentto-2809895-8419-1055427869-nisine@hotmail.com@r...

>>X-Sender: dg14@s...

>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Message-id:

>>X-Mailer: Mozilla 4.05 [en] (Win95; I)

>>X-Yahoo-Profile: blacklikeothello

>>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact

>>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)

>>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Precedence: bulk

>>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>

>>Return-Path:

>>sentto-2809895-8419-1055427869-nisine@hotmail.com@r...

>>X-OriginalArrivalTime: 12 Jun 2003 14:25:01.0288 (UTC)

>>FILETIME=[68AAACE80:01C330EE]

>>

>>Osirica said:

>>

>>> I have been looking at Nefertiti, and I realized something. She does

>>> not look "white" or "caucasoid"...

>>

>>She's never looked "white" or "caucasoid" to me

>>(however one defines those ambiguous terms).

>>Depending on the bust/engraving/painting I am

>>viewing at a certain time, she can look either

>>Africoid or multi-racial. There has of course been

>>talk about her being of Western Asian heritage

>>(in part or full), Mitanni to be exact (the daughter

>>of Tushratta)...but this latter conclusion has never

>>vibed with the dates.

>>

>>> She looks very very asian.

>>

>>Another one of our interesting terms..."

>>Asia" is large and encompasses a variety of

>>phenotypes.

>>

>>> Does anyone else in here see what im talking about?

>>

>>perhaps. it might be what I meant by the term multi-racial.

>>i'm sure, race being an imperfect marker, we're both seeing

>>what ever we've been socially-affected to see....

>>but again, I'm mostly speaking of the busts like the famous

>>one in Berlin. in numerous others busts/pictures/engravings,

>>there is little need for me to ponder racial ambiguity as

>>Nefertiti appears quite Africoid.

>>

>>> She looks a lot like someone from Attila the Hun or Ghengis Khan's

>>> day.

>>

>>Ghengis Khan was Mongolian.

>>I don't think she looks Mongolian in any murals/busts I've seen.

>>As for the Huns, they're in that Central Asian phenotypic hodge

>>podge...and I don't really see this in Nefertiti

>>

>>> She looks like she could be half mongoloid and half nubian.

>>>

>>

>>Tiger Woods so to speak?

>>are you being humorous?

>>

>>> Second. That issue where we have to see that people who are mongoloid

>>> & African (the Melanesians) look like people who are mixed with Asian

>>> and African (Marcus Chong). WOuld Michael Chong's DNA be more

>>> similar to the Melanesians and Papuans and the Cambodians?

>>

>>Chong's DNA would match with a host of things,

>>so I have no idea how it would eventually even out.

>>After all, some genetic tests done on African Americans

>>to trace them back to Africa have at times gone back

>>to Scotland due to a European ancestor somewhere

>>down the way. Genes overlap like that and don't

>>really care often about our social constructs, varying

>>depending on what we are looking at.

>>

>>What is obvious is that whatever phenotypic similarities

>>Chong may hold to some Melanesians (because not all  
>>Melanesians have epicanthic eyefolds or other such  
>>traits), the part of him our laymen eyes deem "black"  
>>comes from modern day Africa. The part of him you  
>>deem "Mongloid" (I feel like a 19th century English  
>>explorer whenever I use that term) would come from  
>>his Asian ancestors.  
>>  
>>Other than some superficial categorization pattern we  
>>create in our heads, Chong would bear nothing distinctly  
>>similar genetically to Melanesians---except that his "Asian"  
>>heritage may group him closer with such peoples than  
>>his "African" (modern) heritage possibly could (genetically).

>>

>>DG

>>

>

>

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| 8430|2003-06-12 10:37:51|Freddie Thompson|Re: You know that Eurocentric programming  
that|

Greetings,

Maybe when looking at the different Egyptian artifacts, we should consider the importance the African cultural **mindset** played on the people as a whole. Even when we come across persons with apparently ambiguous appearances in some renditions, but clearly equatorial appearances represented in other renditions *?such as with the Nefriti busts and pictures and engravings-* we might want to rest our assumptions on the fact that the cultural setting was equatorial in nature, or African based. Therefore any depictions of Egyptian persons would and did reflect an equatorially rooted cultural mindset. This no doubt is what made it necessary for Eurocentric Egyptologists to re-shape the perception of what is *?Black African?* and what is not (*or cannot be*).

Dr. Diop revealed that the type of hairstyles and wigs the Egyptians wore in ancient times were endemic to their cultural and racial make-up ? which, as we are learning more and more, was rooted in equatorial Africa. Europeans and non-equatorial Semites would not have been biologically stimulated to produce or maintain such a prevalent element of Egyptian culture. They were of a cultural heritage that was alien to the Egyptian mindset. These so-called *?Caucasians?* might copy certain African practices, but we know that copying is not the same as inventing. And if there is no biological stimulus for engaging in particular grooming practices on national level, then such practices would have never caught on the way they did in Egypt.

In other words, it doesn't take much to manage straight hair. But you can invent all sorts of elaborate things to do with wooly hair.

Aside from its proximity, the only thing that truly drew Asiatics and Europeans to Egypt back then, and what draws them now, was the richness of Egypt's cultural heritage ? which we know was in fact *?Black African.?*

Freddie Thomson

**David VeLar-Gaskill** wrote:

Excellent point. That is where I am going ultimately with this. Bear in mind my comments are often made in anticipation of an Eurocentric counter-claim.

--- In Ta\_Seti@yahoogroups.com, Freddie Thompson wrote:

> DG stated:

> "perhaps. it might be what I meant by the term multi-racial.

> i'm sure, race being an imperfect marker, we're both seeing

> what ever we've been socially-affected to see....

> but again, I'm mostly speaking of the busts like the famous

> one in Berlin. in numerous others

busts/pictures/engravings,

> there is little need for me to ponder racial ambiguity as

> Nefertiti appears quite Africoid."

>

> Reply:

> I agree with DG in this regard. I had a cousin who looked much

like some of the numerous other Neffertiti busts. My cousin was a

light tannish-yellow skinned woman, but quite obviously an African

American and a descendant of our family. She bore native American

ancestry on both sides of her family as do the rest of us.

Her mixed

ancestry showed a lot in the shape of her eyes, cheekbones, lips,

head shape: but even more so in the case of her daughter - whose

father was a typical tan skinned African American with a small pointy

nose.

>

> I think that just because we see multi-ethnic features in Ancient

Egyptians it does not mean that we should necessarily seek to define

them as such. Because eventhough we believe the mixture is there, it

could be much farther back in the family tree than is readily

apparent.

>

> We don't ponder our own racial ambiguity. Why should we labor over

theirs?

>

> Freddie

>  
> En Sabah Nur wrote:  
> Osirica said:  
>  
> > I have been looking at Nefertiti, and I realized something. She does  
> > not look "white" or "caucasoid"...  
>  
> She's never looked "white" or "caucasoid" to me  
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> of Tushratta)...but this latter conclusion has never  
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> > She looks very very asian.  
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> Another one of our interesting terms..."  
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> i'm sure, race being an imperfect marker, we're both seeing  
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> > She looks a lot like someone from Attila the Hun or Ghengis Khan's  
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>  
> Ghengis Khan was Mongolian.  
> I don't think she looks Mongolian in any murals/busts I've seen.  
> As for the Huns, they're in that Central Asian phenotypic hodge  
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>  
> > She looks like she could be half mongoloid and half nubian.  
> >  
>  
> Tiger Woods so to speak?  
> are you being humorous?  
>



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> > & African (the Melanesians) look like people who are  
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Asian  
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> create in our heads, Chong would bear nothing distinctly  
> similar genetically to Melanesians---except that his  
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> his "African" (modern) heritage possibly could  
(genetically).  
>  
> DG  
>  
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| 8431|2003-06-12 10:52:48|Loring Edward|Re: eef|

Dear Mr. Eyma,

I am not aware of any slander against you. If I have somehow insulted you, it was certainly not intentional and I am sorry. I do not know who Blayton is (?). I asked if anyone knew of a person named Edward Wilmot BLYDEN (Black anthropologist from St. Thomas, Virgin Islands, born 1832).

If you, as it seems, have followed my career on Ta\_Seti, you will know that I am in no way a racist. I am, however, someone who is concerned about the position of discriminated minorities of whatever ethnic origin. I have had wide personal experience in Africa and am deeply interested in things African. I find the discussions in Ta\_Seti stimulating, even though as you say, I sometimes take a goodly share of flak. It is a healthy give and take. As a humanist I do not require conversation partners who always say yes yes.

From the addresses below, I see that EEF somehow did not get my present e-mail address and that my no longer receiving news was caused by that. I must say that I was unhappy no longer hearing from EEF and would like to be on the list in future. At the time that Compuserve Switzerland went out of business their software caused me to lose many of my e-mail archives and I no longer have the EEF address. I would like to keep the list informed of the considerable new developments in Russian Egyptology and would like to post information regarding the meeting of "Informatique & Egyptologie" in Moscow in 2004. I would also like to post the abstracts for the new egyptological section of the September EAA Congress in St. Petersburg of which I am one of the organizers.

Once again I regret my misunderstanding of why I no longer received EEF and the situation is now cleared up.

Sincerely,

Edward Loring

----- Original Message -----

From: "A.K. Eyma" <[ayma@tip.nl](mailto:ayma@tip.nl)>

To: <[gnosarch@cs.com](mailto:gnosarch@cs.com)>; <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Sent: Thursday, June 12, 2003 2:37 PM

Subject: eef

> Mr Loring,

>

> I do not appreciate the insinuation you posted on another forum.

>

> You are still subscribed to EEF under this address:

> [gnosarch@cs.com](mailto:gnosarch@cs.com)

> If this address is obsolete or if you are not getting mail for

> other technical reasons then you should have reported this

> to the moderator

> (some servers - aol is most notorious - treat some listserver

> mail as spam and do not forward it to their customers, see eg.

> <http://www.usatoday.com/life/cyber/tech/2002/01/02/harvard-spam.htm>

>

> If you have any sense of honor you will either make a

> public (on TS) retraction of the below slander against me

> and the EEF forum or unsubscribe from EEF immediately.

>

> Oh:

> (1) Blayton is not an Egyptologist, and he uses the common

> tactic of all the radicals on TS to label anyone who is critical of

> pseudoscientific elements in Afrocentrism as "Eurocentrist" or

> "white racist" . Being on TS you should recognize this 'trick' better

> than anyone, likely at occasion being at the receiving end of it

> yourself, and that you buy into, and reinforces (which notes

> like the below), such racist rhetorics is amazing.

> (2) That your insinuation is nonsense is proved by the simple

> fact that several TS posters are on EEF (eg Blayton). Till this

> day, nobody has ever been booted from EEF which is very

> unique for any mailinglist.

>

> Aayko Eyma

>

>

>

> Message: 10

> Date: Thu, 12 Jun 2003 08:07:21 +0200

> From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

> Subject: Re: Re: EGYPTIAN LOAN-WORDS IN ENGLISH

>

> Interesting... I was on his list for some time, but when I became active in

> Ta\_Seti I seem to have been thrown out.

>

> E.

>

>

>

>

>

>

>

>

>

>

>

>

| 8432|2003-06-12 10:53:30|omari maulana|Re: You know that Eurocentric programming that I was unaware that "Equatorial" and African were synonymous?

>assumptions on the fact that the cultural setting was equatorial in nature,

>or African based.

---

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| 8433|2003-06-12 10:56:39|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia wo Osirica,

When you made the statement about the Yoruba and Egypt I was going suggest you read the work of Dr. Clyde Winters, but then he responded to you himself.

Many Yoruba claim that they migrated directly from the Kamit/Keneset region and settled in the area of Ile Ife. The Ewe have oral traditions that state that they come directly from Kamit. The Ewe are largely Omo Oduduwa (Children of Oduduwa) i.e., they were once part of the group now collectively called Yoruba. They broke away from the Yoruba group around the 1300s and moved west. There are Ewe elders who know nothing of egyptology---aren't even literate---who remember their grandparents telling them that they came from Egypt.

The Akan have oral traditions of migrating directly from Keneset/Nubia. We still worship many of the same Deities by the same names, and They execute the same functions in Creation as stated in

the ancient texts of Kamit and Keneset.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> But that's just it. I already have read Diops book. I still have to  
> know how actually the Youruba got the language. Clyde I will read  
> more into it. I am thinking however, that since Youruba is 2000  
years

> younger than Egypt that somewhere between the Egyptians and the  
> present day, people migrated from the East to the West (as Diop  
also

> states). I think there is some connection to the Chad lake that  
> everyone is overlooking.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>> Hi

>> In your post you talk about the spread of Egyptian language into  
> West Africa.

>> This is the wrong way to look at the relationship between  
> Egyptian and Black  
>> African languages. To understand the relationship between  
Egyptian

> and African

>> languages you must read the work of Diop and Obenga. These  
> researchers have

>> outlined the connections between the speakers of these languages.  
> These languages

>> are genetically related. This means that the speakers of these  
> languages came

>> from a common ancestor. This ancestor originally lived in the  
> Highland regions of

>> Saharan Africa, from here they migrated into Nubia and thence  
Egypt.

>> To help understand the relationship between Black African  
and

> Egyptian

>> languages you might want to read the following papers:

>> C.A. Winters, The Afrocentric historical and linguistic Methods,  
> The Western

>> Journal of Black Studies, vol.22, No.2 (1998) pp.73-81;Diop, C  
A ,

> Parente

>> genetique de l'Egyptien Pharaonique at des languages

Negro-

> Africaines,

> > Dakar:IFAN, Les Nouvelles Editions Africaines,  
1977;

> Diop, C A ,

> > Nouvelles recherches sur l'Egyptien ancien et les langues Negro-  
> Africaines

> > Modernes, Paris: Presence Africaine, 1988; Obenga,Th , "Esquisse  
> d'une histoire

> > cultuelle de l'Afrique par la lexicologie", Presence  
> Africaine, (1988)

> > pages 1-25;

> > Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh , no1  
> (1992), pages

> > 151-59.

> >

> > C.A. Winters

> >

> >

> >

> > osirica wrote:

> >

> > > I definitely agree there is a language tree. I can see where

> Ancient

> > > Egyptian language spread out over the centuries and millenia to  
> West

> > > Africa, but like any language over the millenia, it has lost  
much

> of

> > > it's distinctiveness due to strong influences of the other

> languages.

> > > We know that English is a germanic language, and we know that  
> French

> > > is a latin language. One came from Greek, the other came from

> > > elsewhere. Neither which I do not

> > > speak nor understand. The WRITTEN form of greek we can see the

> > > linguistic connection. Now, the thing about Egyptian is that it

> has

> > > to go through many layers of isolated language changes in  
Africa.

> The

> > > Equatorial African language family probably is the largest  
family

> on

> > > Earth even larger perhaps than the Melanesian family. The thing

> > > about Europe is that Europe is small... and the whole mental

> block we  
 >>> have is that we can't understand that the imperial cohesion of  
 > Rome,  
 >>> and the "Holy" Roman Empire kept linguistic continuity from  
 Latin  
 >>> through a regional imperial control. Except for Basque and a few  
 >>> other languages, all the local languages were replaced by  
 dialects  
 >>> that remain relatively close to the older mother tongue.  
 >>>  
 >>> The Egyptian language by the time it gets to Yourba has lost  
 much  
 > of  
 >>> its cohesion because the Egyptian empire or some empire that  
 > adopted  
 >>> Egyptian as the mother language did not rule over the region.  
 > There  
 >>> wasn't a regional or semi-universal writing system either to  
 bond  
 > the  
 >>> regions. So all Egyptian linguistic characteristics in antiquity  
 >>> drifted off far greater than in Europe.  
 >>>  
 >>> Since most of Africa wasn't obsessed with Egypt like we are,  
 they  
 >>> never chose to consciously or fanatically adopt or maintain  
 > Egyptian  
 >>> language, and over time the language just naturally diluted in  
 >>> between the many other languages spoken that were NOT from  
 Egypt.  
 >>>  
 >>> I can see where some basic roots came from Egypt, when we can  
 see  
 >>> those same roots being shown throughout Africa. But in  
 isolation  
 > i am  
 >>> having a hard time. Eventually Egyptian became as much (maybe  
 not  
 >>> quite as much) of an influence on African languages as it has on  
 >>> European languages:  
 >>>  
 >>> Take "Ra"... in  
 >>> Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"  
 >>>  
 >>> A very significant word, with an obvious root that goes to  
 > antiquity.

>>> The meaning is the same, and it is obvious that the word was  
 >>> not "borrowed" into the language.  
 >>>  
 >>> Now look at English:  
 >>>  
 >>> Ray, Rain, Reign, Royal - They all share a common root. "Re"  
 sound  
 >>> and "Ra" sound. Phonetically there is a heck of a drift, but  
 > there is  
 >>> an obvious root to their meanings. Go through the Latin & Greek  
 > and  
 >>> Phoenician, and I bet you will see all of these words follow  
 > to "Ra"  
 >>> in Egypt.  
 >>> Ray (raia), Indo-European "Reg" ...  
 >>>  
 >>> I'm willing to bet that in Phoenician, or Hebrew or some directly  
 >>> influenced Egyptian language. "Reg" is either related to "Ra"  
 >>> or "Rahkt"  
 >>>  
 >>> Now let's look at Yoruba. We have some words that also come from  
 > Egypt.  
 >>>  
 >>> "Ha" for house. "hor" for high etc.  
 >>>  
 >>> In Yoruba I can see also the similar root form of "Miri" for  
 > water. I  
 >>> Notice something... "Mirror" came from Latin "Mireri"  
 >>>  
 >>> But I cannot trace Yoruba through other languages to get to  
 > Egypt. I  
 >>> know common sense that Yoruba didn't just directly get or  
 borrow  
 > from  
 >>> Egypt. There had to be a passing down through the Sahel across  
 > Chad,  
 >>> from Egypt to the West Coast.  
 >>>  
 >>> Yet until we find those linguistic trails, this becomes very  
 very  
 >>> problematic.  
 >>>  
 >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
 wrote:  
 >>>> Mikyia wo Loring,  
 >>>>



>>>> I referenced Budge's dictionary and other works not because  
 they  
 >>> are  
 >>>> a solid reference for deciphering the ancient language, but  
 only  
 >>>> because there are times when he reproduces the actual  
 >>> metutu/symbols  
 >>>> (without translation). Thus, one can view the metutu as  
 opposed  
 > to  
 >>>> reading english translations of texts without any  
 > representations  
 >>> of  
 >>>> the symbols. It is also easier to see where Budge's  
 >>>> mistakes/inconsistencies are in his translations.  
 >>>>  
 >>>> What I have given is not representative of a "folk"  
 etymology.  
 > The  
 >>>> languages and cultures of the Akan, Yoruba, Ewe, Igbo (among  
 >>> others)  
 >>>> are derivative languages and cultures of ancient Kamit and  
 >>>> Keneset/Nubia. The same concepts, practices, Deities' Names,  
 >>>> functions, and more can be found by looking into these  
 languages  
 >>> and  
 >>>> cultures.  
 >>>>  
 >>>> For example, what Diop did with the Wolof in comparison to the  
 >>>> language of Kamit, can also be done with Twi (Akan). The  
 > linguistic  
 >>>> connections I cited in the previous post confirm the identity  
 of  
 >>>> terms and concepts existing between our anicent and  
 contemporary  
 >>>> cultures. For someone to say that the motherland is the "Ka"  
 > (land)  
 >>>> of "Afu Ra", is absolutely accurate, literally/linguistically  
 > and  
 >>>> cosmologically.  
 >>>>  
 >>>> With respect to "esoteric" terms, I don't use eurocentric  
 (mis-  
 >>>> guided) standards to determine whether a concept is valid or  
 >>> invalid.  
 >>>> An example of this is the arguement of what

> constitutes "identity".  
>>>> All Afurakanu/Afuraitkaitnut (African) people understand that  
>>>> identity is not only based on consanguinity but also on  
>>>> reincarnation. Our oracular texts deal with this in a very  
> explicit  
>>>> manner. Only eurocentric (mis-guided) analysis would suggest  
> that  
>>>> identity is based solely on blood-ties with no mention of the  
>>> origin  
>>>> of the spirit that entered the womb; what "side of the family"  
>>>> (mother's side or father's side) it came from. Without an  
>>>> understanding of this essential aspect of identity, the  
analysis  
>>>> becomes an inferior, psuedo-analysis. We then begin to try  
> making  
>>>> white-arabs for example "our brothers and sisters" because  
they  
>>> have  
>>>> some ancient (or recent) "mixture of black blood". Yet, when  
we  
>>> look  
>>>> at the total picture (physically and spiritually) we  
understand  
>>> where  
>>>> their spirit hails from, and recognize their disconnection  
from  
> us.  
>>>> Now we've moved into real analysis and not the slave-analysis  
>>> (crass  
>>>> materialist, anti-spiritual analysis).  
>>>>  
>>>>  
>>>> Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
  
>>> wrote:  
>>>>> As I said long ago, Osirica's term Equatorial African is  
good  
> for  
>>>> the simple reason that everyone can understand it and it  
> conveys a  
>>>> certain picture. The idea of a terminology is to express  
things  
> in

>>> a  
 >>>> way that they will be mutually understood. The term has a  
 very  
 > wide  
 >>>> spectrum and should be seen as the top of a hierarchy  
 (ethnien)  
 > or  
 >>>> hierarchies (regions,ethnien, linguistic groups(languages,  
 >>>> dialects)). 'Esoteric' terms are to be avoided.  
 >>>>>  
 >>>>> By the way, Budge's dictionary is outdated and no longer  
 >>>>> quoted. 'Volksetymologien' such as seen below are to be  
 avoided.  
 >>>>> Their use negates the scientific credibility of any group  
 > accepting  
 >>>>> them.  
 >>>>> E.  
 >>>>> ----- Original Message -----  
 >>>>> From: ra\_nehem  
 >>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 >>>>> Sent: Wednesday, June 11, 2003 12:30 AM  
 >>>>> Subject: [Ta\_Seti] Afuraka/Afuraitkait  
 >>>>>  
 >>>>>  
 >>>>> Mikyia wo (Greetings) Osirica,  
 >>>>>  
 >>>>> I understand your rationale for using Equatorial. It can be  
 a  
 >>>>> functional english term designating our people.  
 >>>>>  
 >>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
 >>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
 >>>>>  
 >>>>> The name Africa is not of european/arab origination. 'Amen'  
 is  
 >>>>> used  
 >>>>> by christians with the false definition "so be it" attached  
 to  
 >>>>> it. Of  
 >>>>> course, Amen is The Great God, Whom along with The Great  
 >>> Goddess  
 >>>>> Amenet constitute the Supreme Being. The word 'hero' in  
 > english  
 >>>>> is  
 >>>>> derived from 'Heru', phonetically and conceptually. The  
 >>>>> name 'Africa'

>>>> also is our own designation.  
 >>>>  
 >>>> The term 'ka' means 'soul'. The metut/symbol is that of two  
 >>> arms  
 >>>> raised in a perpindicular fashion. However, we must look at  
 > the  
 >>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary,  
 Vol.  
 >>> 2;  
 >>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 >>>> or 'Qaqa'  
 >>>> or 'Qiqi', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 >>>> metut/symbol is  
 >>>> that of a man with his two arms raised in a perpindicular  
 >>>> fashion.  
 >>>> If you look closely, the two arms are the same two arms in  
 the  
 >>>> metut/symbol/term "ka" (soul).  
 >>>>  
 >>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqi' (Ka, Kai, Kaka, Keka) is  
 >>> defined  
 >>>> variously as "the land above the banks of the river".  
 >>> The 'high'  
 >>>> land. The 'exalted' land. The 'raised' land. The "high  
 ground  
 >>>> upon  
 >>>> which the God of Creation first stood". It is the raised-  
 land  
 >>>> where  
 >>>> the eight primordial Deities converged to create the egg  
 from  
 >>>> which  
 >>>> Ra/Rait would emerge.  
 >>>>  
 >>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
 > Qaqa,  
 >>>> Qi,  
 >>>> Qiqi. Let's look at the Yoruba language. There are 5 sacred  
 >>>> hills.  
 >>>> The sacred hill/raised-land in Yoruba is called oKe. The  
 >>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
 >>>> the "hill upon which the Orishas first descended at the  
 >>> creation  
 >>>> of  
 >>>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>>

>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >>> means 'hill'  
 >>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 >>>> means 'soil'.  
 >>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
 serpent",  
 >>>> thus,  
 >>>>> Amaruka 'America' is the 'land of the feathered/plumed  
 serpent  
 >>>> (Amen-  
 >>>>> Ra)  
 >>>>>  
 >>>>> When Ra moves through matter He has the title "Afu Ra". (See  
 >>> the  
 >>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for  
 the  
 >>>> title  
 >>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>>>  
 >>>>> The first raised land (Qa/Ka), raised up above the surface  
 of  
 >>> the  
 >>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat)  
 is  
 >>>> the  
 >>>>> Creatress of the world, just as Ra is the Creator. The  
 > feminine  
 >>>> form  
 >>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>>  
 >>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to learn of  
 the  
 >>>>> functions and manifestations of the Creator "Da" and His  
 >>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 >>>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 >>> functions.  
 >>>>>  
 >>>>> One of the definitions according to Budge for the term "nu"  
 >>>>> is 'children'. Also, it refers to a plurality. Again, in the  
 >>> Twi  
 >>>>> language of the Akan, the term "nom" (phonetically "noom")  
 is  
 > a  
 >>>> term  
 >>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 (wives); 'nua'

>>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
 >>>>> (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 >>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>  
 >>>>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >>>>> a "horned  
 >>>>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >>>>> residence.  
 >>>>> Your flesh is a house or place of residence for your spirit.  
 >>>>> Another  
 >>>>> word for place of residence/house temple is spelled 'af'  
 >>> or 'aft'  
 >>>>> [spelled with the metutu of the eagle (A) instead of  
 > the "reed"  
 >>>>> for  
 >>>>> letter (A), the "viper" for (F) and the determinative for an  
 >>>>> enclosed  
 >>>>> space/temple/house.]  
 >>>>>  
 >>>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In  
 > Yoruba  
 >>>>> the  
 >>>>> word for residence/house is 'ofi'. The word for palace  
 >>> (residence  
 >>>>> of  
 >>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 >>> related)  
 >>>>>  
 >>>>> When Ra is moving through matter (e.g. 12 hours of the  
 night),  
 >>>>> when  
 >>>>> His energy is inside of the Earth and making the Earth  
 > vibrant,  
 >>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in  
 Twi  
 >>> the  
 >>>>> word for fertile land (land with life-giving energy moving  
 >>>>> through  
 >>>>> it, i.e. cultivatable land) is called "afuw" or "afuo". Now,  
 >>> just  
 >>>>> as  
 >>>>> the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 >>>>> often  
 >>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 >>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 >>>>> reason

>>>> why the land where some Akan people settled after  
 >>>> having "Descended  
 >>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
 >>>> (hill/raised  
 >>>> land) Afuo (land that is full of life; plantation;  
 farmland).  
 >>>> Today  
 >>>> this land is called Kokofu in Ghana. Koko-Afur is none other  
 >>> than  
 >>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
 African  
 >>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 > Donkor,  
 >>>> for a  
 >>>> reference to Koko's farm/land).  
 >>>>>  
 >>>>> There is much more to this, as this is a brief summary.  
 There  
 >>> is  
 >>>> also  
 >>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 Ptah-  
 > Ka  
 >>>> (See  
 >>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
 >>> into 'At'  
 >>>> by  
 >>>>> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
 was  
 >>>>> corrupted by the greeks and others into Putah (buddha) and  
 >>>>> Phutah.  
 >>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-  
 Ka  
 >>>> and  
 >>>>> Afuraka have the same meaning cosmologically. (More on this  
 >>>> later, as  
 >>>>> it relates to Ptah's functioning as fashioner of the World)  
 >>>>>  
 >>>>> Finally, Our descent from the original  
 >>> Afurakanu/Afuraitkaitnut,  
 >>>> the  
 >>>>> original people of Afuraka/Afuraitkait; our descent from  
 those  
 >>>> who  
 >>>>> remained in Afuraka/Afuraitkait to receive the Spirits of  
 the

>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
> (Melanin)  
>>>> to  
>>>> receive and transmit the fullness of that Divine energy; Our  
>>>> INCARNATION and RE-INCARNATION through these families; it is  
>>>> these  
>>>> things [in total] that define us as  
Afurakanu/Afuraitkaitnut.  
>>> It  
>>>> matters not where we go now on Earth or are born on Earth,  
we  
>>>> remain  
>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>>> Ancestral  
>>>> realm.  
>>>>  
>>>> This is simply because our various Ancestral traditions  
state  
>>>> that a  
>>>> small group of us were forced out of the motherland. Yet,  
the  
>>>> majority of us who remained in/on the motherland were there  
>>> when  
>>>> the  
>>>> Deities entered our clans/families (ritual possession was  
just  
>>>> one  
>>>> means by which They entered our families for the first  
time).  
>>>> This  
>>>> altered our blood forever. We then carried this  
altered/Divine  
>>>> blood,  
>>>> and the Deities, to every place we migrated on Earth. Our  
>>>> civilizations around the world are a testament to the Divine  
>>>> Order  
>>>> (manifest by the Deities) operating within our blood, our  
>>>> families.  
>>>>  
>>>> Those who were outside of the motherland when the Deities  
>>> entered  
>>>> our  
>>>> families do not have this blood/nor spiritual disposition.  
> They  
>>>> do  
>>>> not have the connection to the Divinities that we do. Those



> who  
>>>> were  
>>>>> initially forced out of the motherland and drawn to northern  
>>>> eurasia  
>>>>> BEFORE the Deities entered into the various  
>>>> Afurakani/Afuraitkaitnit  
>>>>> Clans are those who missed this infusion of Divine energy  
> (they  
>>>> were  
>>>>> thousands of miles away) and are those who became the whites  
>>> and  
>>>>> their offspring of today.  
>>>>>  
>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
>>>> edition)  
>>>>> for an article about the Human Genome Project's findings. A  
>>> small  
>>>>> group of Africans living in europe about 20,000 to 25,000  
> years  
>>>> ago  
>>>>> are said to have been those who birthed the whites and their  
>>>>> offspring.  
>>>>>  
>>>>> See ([orisalist@yahoo.com](mailto:orisalist@yahoo.com)) for discussions on race,  
> august-  
>>>>> september 2002--it includes Odu dealing with the origins of  
> the  
>>>>> whites and their offspring; see mamiwata.com; see the Book  
of  
>>> the  
>>>> Cow  
>>>>> of Heaven/Destruction of Mankind (Ra orders the destruction  
of  
>>>> the  
>>>>> blasphemous men and women, some of whom escaped to the  
> mountain  
>>>>> lands. Ultimately Ra states that, "I have slain some of  
them,  
>>> yet  
>>>>> there remains a remnant of worthless ones, for the extent  
of  
> my  
>>>>> destruction was not according to the expanse of my  
>>>> power/ability").  
>>>>> After Ra destroys most (not all) of the blasphemous men and  
>>>> women, He

>>>>> blesses those who fought for Him, calls for the creation of  
> the  
>>>>> Sekhet Hetep, etc.  
>>>>>  
>>>>> There is much, much more to this, however we can definitely  
> say  
>>>>> with  
>>>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
>>>>> children  
>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
formed  
>>>>> from  
>>>>> the original, black, raised land (Ka). Cosmologically and  
>>>>> culturally,  
>>>>> this unites all of us who are Black/African, yet it  
>>> distinguishes  
>>>>> us  
>>>>> from europeans, asians, etc. Remember, one of the criteria  
of  
>>>>> being  
>>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>>>> incarnation  
>>>>> through specific blood circles. Afurakanu/Afuraitkaitnut all  
>>>>> around  
>>>>> the world do divination for those who want to have  
children,  
>>>>> sometimes to determine what spirit is around them, is about  
to  
>>>>> incarnate, if it is a negative spirit, etc.  
>>>>>  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>>> If they are the same people, why say they are Afric-  
> anything?  
>>> I  
>>>>> have  
>>>>>> been insisting on the use of Equatorial because it links  
all  
>>> of  
>>>>> us  
>>>>>> together accurately. Just hear me out. I hope you can see  
> the

>>>>> purpose. Afuraitkainit is no different to me than saying  
>>>>> Afroasiatic,  
>>>>> except it implies something different as far as the people  
>>>>> looked,  
>>>>> and thus who within the two continents are actually  
related.  
>>>> But  
>>>>> the  
>>>>> clarity is still being lost slightly. Equatorial takes  
that  
>>>> problem  
>>>>> and solves it. We keep focusing on putting the  
word "Africa"  
>>>> into  
>>>>> the  
>>>>> discourse which is in some way compounding the Eurocentric  
>>>>> position  
>>>>> of confusion. Africa the word...its true meaning is lost  
and  
>>>> only  
>>>>> now refers without confusion to literally people of  
>>>>> the "continent".  
>>>>> But since everyone comes from the continent, it becomes  
> again  
>>>>> confusing. Are Europeans Afroeurasian? Are Native  
Americans  
>>>>> Afroamericos? Even then, the Eurocentricist can always  
>>>> say "yes,  
>>>>> africowhatever, but NORTH-Africowhateverwewant.  
>>>>>>  
>>>>>> There is nothing "non Black" in Equatorial origins. There  
is  
>>>> no  
>>>>> Eurocentric loophole.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>>>> wrote:  
>>>>>> Mikyia wo (Greetings),  
>>>>>>>  
>>>>>>> The essential point I was making in the previous post  
was  
>>>> that  
>>>>>>> although African and Indian elephants manifest a slight  
>>>>> variation

>>>>>> morphologically, it does not mean that they are not both  
>>>>>> elephants.  
>>>>>> The same goes for Black people on the continent of  
>>>>>> Afuraka/Afuraitkait (Africa) and India. There are slight  
>>>>>> morphological variations, yet we are the same people-we  
> are  
>>>> both  
>>>>>> definitely Afurakani/Afuraitkaitnit (African).  
>>>>>>>  
>>>>>>> Ma asomdwoee-Hetep,  
>>>>>>> Ra Nehem  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
>>>>>>>> "see African and Indian elephants via a search engine  
>>> on  
>>>>>>>> the web) Maybe the Indian elephants' morphological  
>>>> differences  
>>>>>> are  
>>>>>>>> evidence of a group of white elephants invading India  
> and  
>>>>>>> influencing  
>>>>>>>> the genetic characteristics of that population, thus  
>>> making  
>>>>> them  
>>>>>>>> unrelated to the African elephants.  
>>>>>>>> "  
>>>>>>>>  
>>>>>>>> The difference between the African and Indians  
elephant  
>>> is  
>>>> that  
>>>>>> the  
>>>>>>>> African elephant has never been able to be  
domesticated.  
>>>> Some  
>>>>>>>> species of Elephants in NorthEastern Africa were  
>>>> domesticable  
>>>>>> and  
>>>>>>>> used by the Carthigenians,Meroties,Kemetians,and  
>>> Numidians  
>>>> in  
>>>>>>>> battle.  
>>>>>>>>>  
>>>>>>>>> You also have species of elephants once native to  
>>>> Syria,but  
>>>>>>>> know

>>>>>>> extinct.

>>>>>

>>>>>

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> <http://docs.yahoo.com/info/terms/>

| 8434|2003-06-12 11:02:23|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology|  
Mikyia wo Omari,

I made a mistake on a reference in the post below. It's not Kwame Gyekye's book that has the reference to the beginning of akom/spirit possession in Akan culture it's, "State and Society in Pre-Colonial Asante" by McCaskie.

Hetep..

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo Omari,

>

> A popular text that actually tells the story (and corroborates what  
> the Akan, the Ewe and the Odu Ifa of the Yoruba all say about the  
> matter) is the "Book of the Cow of Heaven" often referred to as  
> the "Destruction of Mankind". As mentioned in a previous post, the  
> text shows that Ra has called for the destruction of some of the  
> rebellious men and women. Some of these rebellious ones who caught  
on

> to the fact that Ra was angered "escaped to the mountain lands". Ra  
> sent Sekhet after them, and destroyed most, but not all, of them.

For

> those men and women who chose to fight for Ra, he blessed them. He  
> also appoints Tehuti as His deputy on Earth, and calls for the

## Sekhet

- > Hetep (divine field of peace) to be created for the followers of
- > Tehuti. Aaru or "food from heaven" was placed in the Sekhet Hetep
- > (promised land) for the followers of Tehuti to feed on. (See the
- > posts dealing with "Moses' Egyptian Name"). Later on in the text Ra
- > tells Geb that He is placing the "men with My words of power in
- their
- > bodies" under the jurisdiction of Ausar.
- >
- > This is the critical portion of the text for the purposes of this
- > discussion. This is one of the extant texts of Kamit that talks
- about
- > one of the means by which Ra entered the bodies of our Ancestresses
- > and Ancestors, ritually, imbuing them with the power/ashe/tumi to
- > function as priestesses and priests of the Deity. The "heka" (often
- > translated as "word of power") is the "vehicle" through which Ra
- has
- > entered/possessed. We must remember that not only is Heka a Deity,
- > but also one of the 14 kau of Ra. The 'ka' or soul is called 'kra'
- > (sometimes 'ka') in Akan. It is the same as 'ori' in Yoruba
- and 'se'
- > in Ewe Vodoun. When a Yoruba priest says "my head is
- Shango", "Yemoja
- > is over my head/ori" they are alluding to the fact that the Deity
- has
- > a special relationship with the head. It is through the head/ori
- that
- > all sacrifices are accepted and all possessions are accepted. In
- > Kamit, that means that it is through the 'Ka' that sacrifices,
- > possessions are accepted. One of Ra's Kau is Heka. In the text, it
- > was through heka that Ra established (through a form of possession)
- > His power in some of our Ancestresses and Ancestors.
- >
- > This text is a brief summary of events, yet it corroborates what
- > contemporary Akan, Yoruba, Ewe, and other priests and priestesses
- > know about the origins of possession, ritual etc. in our
- communities.
- > It also corroborates the fact that Ra's organization of the
- priestly
- > functions took place after some had already escaped to the mountain
- > lands. The escapees were not privy to what happened in their former
- > homeland. Nor were they there to receive the energy.
- >
- > I've mentioned previously that our contemporary cultures still
- > worship the same ancient Deities by the same names and functions.
- Ra

> is "Da" in Ewe. He is represented in Ewe and ancient Kamit as the  
> serpent with the tail in it's mouth. Ausar or Ausara (Ausar-ra)  
> becomes Osaala in Yoruba. This is a major title of Obatala. Obatala  
> is often translated as "chief of the white cloth/garment". Ausar is  
> the chief of the white crown, and is mummified in white garment.

His

> functions are the same as Oosaala in Yoruba because they are one  
and  
> the same. Ausar or Ausir becomes Ausi or Awusi in Akan. Sometimes  
> Akwesi. His title/name and functions are the same in Akan and the  
> culture of Kamit. Akwesi is Agwu-isi in Igbo. His titles and  
> functions are the same in Igbo and in the culture of Kamit, Akan  
and  
> Yoruba.

>

> Also, check out mamiwata.com for the Ewe perspective; you can ask  
the

> questions about the Odu Ifa on the [orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com) and  
you

> will probably get a number of responses from Yoruba priests and  
> priestesses; see Kwame Gyekye's, African Philosophical Thought: The  
> Akan Conceptual Scheme, for a reference to the beginning of  
> akom/spirit possession amongst the Akan.

>

> Ma asomdwoee-Hetep,

> Ra Nehem

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > Peace Ra Nehem

> >

> > Please provide me with a reference in ancient Egyptian scripture  
> that

> > documents this view.

> >

> >

> > > Another way of saying this is that Deity possession has not  
always

> > > occurred. It started at a certain point (In Afuraka/Afuraitkait)

> and

> > > affected those populations deeply.

> >

> >

---

> > Protect your PC - get McAfee.com VirusScan Online  
> > <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
| 8435|2003-06-12 11:13:43|omari maulana|Re: eef|  
To be honest this is a problem WE need to refine.

>and he uses the common tactic of all the radicals on TS to label anyone  
>who is critical of  
>pseudoscientific elements in Afrocentrism as "Eurocentrist" or "white  
>racist" .

---

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| 8436|2003-06-12 11:14:33|Loring Edward|EAA St. Petersburg|

Attachments :

Attached are the abstracts for the European Archaeologists Association Congress in St. Petersburg (Leningrad) in September. This is the first time that Egyptology will have a full session. Note that our Nadezhda has an interesting talk on Meroe where she has been digging with Pawel Wolf on a joint project with Shendi (Sudan) University.

E.

*Gnosarch is a partner of the Center for Egyptological Studies of the Russian Academy of Sciences, Moscow*

*and the Russian Institute for Egyptology, Cairo*

| 8437|2003-06-12 11:20:32|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology|

Mikyia wo Loring,

I do understand that metaphysical interpretation mixed with etymology could possibly prove a fatal combination. If you look closely at what is written I try to steer away from interpretation, but focus on what the people have said about their own culture. A total analysis of this subject matter must include the peoples' own cosmologies and their motivations for using certain words, concepts, names, etc.

I.e., if one does not believe what the Asante people say about their origins, that's okay. But if what they say about their origins is veritably identical (in concept and linguistically) with what the people of ancient Kamit have said about their origins and the land then it is worth stating what each cosmology says.

The "high land" called "Kaka" in Khemenu is stated by the Kamau to be the the land where the beginning of the world and civilization began. Ra enters the land here to make it vibrant, full of life.

The Asante say that their great Ancestress descended from the sky by a golden chain, eventually settling in a place called Koko-afuo (today's Kokofu in Ghana) to begin civilization. Koko means "hill/raised land". Afuo (sometimes pronounced Afur in Twi)



means fertile land, farm land, land that is vibrant, full of life.

The Yoruba have 5 sacred hills "oKe", but the hill defined by them as the high ground where the Orishas first descended to create the world is called oKe aRa. The "hill/raised land of aRa".

"Kaka" in Kamit, "Koko" in Akan, and "Ke" in Yoruba all refer to an original land where civilization began, one including Ra (Afu Ra), one including the term Afur, and one including ara/aRa. Incidentally, the common term "fura" in Twi means to "wear", "to put on". "Ofiwura" in Twi means "land-lord".

It is necessary to at least respect the cosmologies of the people we are speaking of enough to cite them and then see where the cosmologies and the linguistics match.

Of course, there's always room for extensive word lists comparing words from Kamit and contemporary cultures and comparing them (similar to what Diop has done with Wolof), as well as other modes of comparison that don't include an in-depth analysis of the cosmologies.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> Thanks for your considered comments which I have read. As far as Budge's dix is concerned I have a copy of it myself which my mother gave me when I was in my teens (early '50s; my first real egyptology book) and it has always had an honored place in my library which has grown around it (now 150 banana cartons of books which I am now packing to move to a new flat). Perhaps it was the inspiration which resulted in my engineering the computerization of the Berlin "Woerterbuch" in the mid 90s.

>

> I find your commentaries on African languages of which I have no knowledge very interesting. Put in the proper form, your vocabularies could form a valuable EMIC thesaurus to which we could try to establish ETIC (semantically equivalent) terms to describe African culture(s).

>

> My whole point in this discussion is that, as I just wrote elsewhere, Ta-Seti must adopt accepted scientific methods if it is to be effective in proving its theories. You write an interesting mixture of fact and metaphysical intrepertation: science and philosophy. Both of these are good and valuable, but they are fire and water and have their own separate domains and functions.

Lexicography, of which terminology is a part, is a science with strict rules. It would be constructive if you would define the terms in one place and use them philosophically in another. Then you would produce something viable.

>

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 8:29 PM

> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

>

>

> Mikyia wo Loring,

>

> I referenced Budge's dictionary and other works not because they are

> a solid reference for deciphering the ancient language, but only

> because there are times when he reproduces the actual metutu/symbols

> (without translation). Thus, one can view the metutu as opposed to

> reading english translations of texts without any representations of

> the symbols. It is also easier to see where Budge's

> mistakes/inconsistencies are in his translations.

>

> What I have given is not representative of a "folk" etymology.

The

> languages and cultures of the Akan, Yoruba, Ewe, Igbo (among others)

> are derivative languages and cultures of ancient Kamit and

> Keneset/Nubia. The same concepts, practices, Deities' Names,

> functions, and more can be found by looking into these languages and

> cultures.

>

> For example, what Diop did with the Wolof in comparison to the

> language of Kamit, can also be done with Twi (Akan). The linguistic

> connections I cited in the previous post confirm the identity of

> terms and concepts existing between our ancient and contemporary

> cultures. For someone to say that the motherland is the "Ka" (land)

> of "Afu Ra", is absolutely accurate, literally/linguistically and

> cosmologically.

>

> With respect to "esoteric" terms, I don't use eurocentric (mis-guided) standards to determine whether a concept is valid or invalid.

> An example of this is the argument of what constitutes "identity".

> All Afurakanu/Afuraitkaitnut (African) people understand that

> identity is not only based on consanguinity but also on

> reincarnation. Our oracular texts deal with this in a very explicit

> manner. Only eurocentric (mis-guided) analysis would suggest that

> identity is based solely on blood-ties with no mention of the origin

> of the spirit that entered the womb; what "side of the family"

> (mother's side or father's side) it came from. Without an

> understanding of this essential aspect of identity, the analysis

> becomes an inferior, pseudo-analysis. We then begin to try making

> white-arabs for example "our brothers and sisters" because they have

> some ancient (or recent) "mixture of black blood". Yet, when we look

> at the total picture (physically and spiritually) we understand where

> their spirit hails from, and recognize their disconnection from us.

> Now we've moved into real analysis and not the slave-analysis (crass

> materialist, anti-spiritual analysis).

>

>

> Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> > As I said long ago, Osirica's term Equatorial African is good for

> the simple reason that everyone can understand it and it conveys a

> certain picture. The idea of a terminology is to express things in a

> way that they will be mutually understood. The term has a very wide

> spectrum and should be seen as the top of a hierarchy (ethnien) or

> hierarchies (regions,ethnien, linguistic groups(languages,

> dialects)). 'Esoteric' terms are to be avoided.

> >

> > By the way, Budge's dictionary is outdated and no longer

> quoted. 'Volksetymologien' such as seen below are to be avoided.

> Their use negates the scientific credibility of any group

accepting

> them.

> > E.

> > ----- Original Message -----

> > From: ra\_nehem

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Sent: Wednesday, June 11, 2003 12:30 AM

> > Subject: [Ta\_Seti] Afuraka/Afuraitkait

> >

> >

> > Mikyia wo (Greetings) Osirica,

> >

> > I understand your rationale for using Equatorial. It can be a

> > functional english term designating our people.

> >

> > I use the terms Afuraka/Afuraitkait (Africa) and

> > Afurakanu/Afuraitkaitnut (Africans) for several reasons.

> >

> > The name Africa is not of european/arab origination. 'Amen'

is

> used

> > by christians with the false definition "so be it" attached

to

> it. Of

> > course, Amen is The Great God, Whom along with The Great

Goddess

> > Amenet constitute the Supreme Being. The word 'hero' in

english

> is

> > derived from 'Heru', phonetically and conceptually. The

> name 'Africa'

> > also is our own designation.

> >

> > The term 'ka' means 'soul'. The metut/symbol is that of two

arms

> > raised in a perpindicular fashion. However, we must look at

the

> > term 'Qa' (as written in Budge's Hieroglyphic Dictionary,

Vol. 2;

> > also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'

> or 'Qaqa'

> > or 'Qiqā', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 > metut/symbol is  
 > > that of a man with his two arms raised in a perpendicular  
 > fashion.  
 > > If you look closely, the two arms are the same two arms in  
 the  
 > > metut/symbol/term "ka" (soul).  
 > >  
 > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqā' (Ka, Kai, Kaka, Keka) is  
 defined  
 > > variously as "the land above the banks of the river".  
 The 'high'  
 > > land. The 'exalted' land. The 'raised' land. The "high ground  
 > upon  
 > > which the God of Creation first stood". It is the raised-land  
 > where  
 > > the eight primordial Deities converged to create the egg from  
 > which  
 > > Ra/Rait would emerge.  
 > >  
 > > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
 Qaqa,  
 > Qi,  
 > > Qiqā. Let's look at the Yoruba language. There are 5 sacred  
 > hills.  
 > > The sacred hill/raised-land in Yoruba is called oKe. The  
 > > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
 > > the "hill upon which the Orishas first descended at the  
 creation  
 > of  
 > > the world" (See Imoye, by Baba Ifa Karade).  
 > >  
 > > In the Twi language of the Akan people, 'Koko'(Kaka)  
 means 'hill'  
 > > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 > means 'soil'.  
 > > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",  
 > thus,  
 > > Amaruka 'America' is the 'land of the feathered/plumed  
 serpent  
 > (Amen-  
 > > Ra)  
 > >  
 > > When Ra moves through matter He has the title "Afu Ra". (See  
 the  
 > > temple of Seti I, Shat em Duat, 3rd Hour of the night for the

> title  
 > > of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 > >  
 > > The first raised land (Qa/Ka), raised up above the surface of  
 the  
 > > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat)  
 is  
 > the  
 > > Creatress of the world, just as Ra is the Creator. The  
 feminine  
 > form  
 > > of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 > >  
 > > Please see mamiwata.com and the various links to learn of the  
 > > functions and manifestations of the Creator "Da" and His  
 > > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 > > pronounced Da. Rat is Houelousou Da. Same Deities, same  
 functions.  
 > >  
 > > One of the definitions according to Budge for the term "nu"  
 > > is 'children'. Also, it refers to a plurality. Again, in the  
 Twi  
 > > language of the Akan, the term "nom" (phonetically "noom") is  
 a  
 > term  
 > > for the plural, hence 'oyere' (wife) 'oyerenom'  
 (wives); 'nua'  
 > > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
 > > (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 > > Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 > >  
 > > The term 'af' [spelled with the metutu of a "reed" (A) and  
 > a "horned  
 > > viper" (F)] in Kamit means 'flesh' as in house or place of  
 > residence.  
 > > Your flesh is a house or place of residence for your spirit.  
 > Another  
 > > word for place of residence/house temple is spelled 'af'  
 or 'aft'  
 > > [spelled with the metutu of the eagle (A) instead of  
 the "reed"  
 > for  
 > > letter (A), the "viper" for (F) and the determinative for an  
 > enclosed  
 > > space/temple/house.]  
 > >

> > In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba  
 > the  
 > > word for residence/house is 'ofi'. The word for palace (residence  
 > of  
 > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)  
 > >  
 > > When Ra is moving through matter (e.g. 12 hours of the night),  
 > when  
 > > His energy is inside of the Earth and making the Earth vibrant,  
 > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the  
 > > word for fertile land (land with life-giving energy moving  
 > through  
 > > it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just  
 > as  
 > > the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 > often  
 > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 > reason  
 > > why the land where some Akan people settled after  
 > having "Descended  
 > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > (hill/raised  
 > > land) Afuo (land that is full of life; plantation; farmland).  
 > Today  
 > > this land is called Kokofu in Ghana. Koko-Afur is none other than  
 > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
 > for a  
 > > reference to Koko's farm/land).  
 > >  
 > > There is much more to this, as this is a brief summary. There is  
 > also  
 > > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
 > (See

> > King Piye/Piankhi's victory stele). 'Het' was condensed  
 into 'At'  
 > by  
 > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
 was  
 > > corrupted by the greeks and others into Putah (buddha) and  
 > Phutah.  
 > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-  
 Ka  
 > and  
 > > Afuraka have the same meaning cosmologically. (More on this  
 > later, as  
 > > it relates to Ptah's functioning as fashioner of the World)  
 > >  
 > > Finally, Our descent from the original  
 Afurakanu/Afuraitkaitnut,  
 > the  
 > > original people of Afuraka/Afuraitkait; our descent from  
 those  
 > who  
 > > remained in Afuraka/Afuraitkait to receive the Spirits of the  
 > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
 (Melanin)  
 > to  
 > > receive and transmit the fullness of that Divine energy; Our  
 > > INCARNATION and RE-INCARNATION through these families; it is  
 > these  
 > > things [in total] that define us as Afurakanu/Afuraitkaitnut.  
 It  
 > > matters not where we go now on Earth or are born on Earth, we  
 > remain  
 > > Afurakanu/Afuraitkaitnut in the physical world and the  
 Ancestral  
 > > realm.  
 > >  
 > > This is simply because our various Ancestral traditions state  
 > that a  
 > > small group of us were forced out of the motherland. Yet, the  
 > > majority of us who remained in/on the motherland were there  
 when  
 > the  
 > > Deities entered our clans/families (ritual possession was  
 just  
 > one  
 > > means by which They entered our families for the first time).  
 > This



> > altered our blood forever. We then carried this  
altered/Divine  
> blood,  
> > and the Deities, to every place we migrated on Earth. Our  
> > civilizations around the world are a testament to the Divine  
> Order  
> > (manifest by the Deities) operating within our blood, our  
> families.  
> >  
> > Those who were outside of the motherland when the Deities  
entered  
> our  
> > families do not have this blood/nor spiritual disposition.  
They  
> do  
> > not have the connection to the Divinities that we do. Those  
who  
> were  
> > initially forced out of the motherland and drawn to northern  
> eurasia  
> > BEFORE the Deities entered into the various  
> Afurakani/Afuraitkaitnit  
> > Clans are those who missed this infusion of Divine energy  
(they  
> were  
> > thousands of miles away) and are those who became the whites  
and  
> > their offspring of today.  
> >  
> > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> edition)  
> > for an article about the Human Genome Project's findings. A  
small  
> > group of Africans living in europe about 20,000 to 25,000  
years  
> ago  
> > are said to have been those who birthed the whites and their  
> > offspring.  
> >  
> > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com)) for discussions on race,  
august-  
> > september 2002--it includes Odu dealing with the origins of  
the  
> > whites and their offspring; see mamiwata.com; see the Book of  
the  
> Cow

> > of Heaven/Destruction of Mankind (Ra orders the destruction  
of  
> the  
> > blasphemous men and women, some of whom escaped to the  
mountain  
> > lands. Ultimately Ra states that, "I have slain some of them,  
yet  
> > there remains a remnant of worthless ones, for the extent of  
my  
> > destruction was not according to the expanse of my  
> power/ability").  
> > After Ra destroys most (not all) of the blasphemous men and  
> women, He  
> > blesses those who fought for Him, calls for the creation of  
the  
> > Sekhet Hetep, etc.  
> >  
> > There is much, much more to this, however we can definitely  
say  
> with  
> > truth that we are Afurakanu/Afuraitkaitnut (created by and  
> children  
> > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
> from  
> > the original, black, raised land (Ka). Cosmologically and  
> culturally,  
> > this unites all of us who are Black/African, yet it  
distinguishes  
> us  
> > from europeans, asians, etc. Remember, one of the criteria of  
> being  
> > Afurakani/Afuraitkaitnit as stated above is based on re-  
> incarnation  
> > through specific blood circles. Afurakanu/Afuraitkaitnut all  
> around  
> > the world do divination for those who want to have children,  
> > sometimes to determine what spirit is around them, is about  
to  
> > incarnate, if it is a negative spirit, etc.  
> >  
> >  
> > Ma asomdwoee-Hetep,  
> > Ra Nehem  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
wrote:

> > > If they are the same people, why say they are Afric-  
anything? I  
> > have  
> > > been insisting on the use of Equatorial because it links  
all of  
> us  
> > > together accurately. Just hear me out. I hope you can see  
the  
> > > purpose. Afuraitkainit is no different to me than saying  
> > Afroasiatic,  
> > > except it implies something different as far as the people  
> looked,  
> > > and thus who within the two continents are actually  
related.  
> But  
> > the  
> > > clarity is still being lost slightly. Equatorial takes that  
> problem  
> > > and solves it. We keep focusing on putting the  
word "Africa"  
> into  
> > the  
> > > discourse which is in some way compounding the Eurocentric  
> position  
> > > of confusion. Africa the word...its true meaning is lost  
and  
> only  
> > > now refers without confusion to literally people of  
> > the "continent".  
> > > But since everyone comes from the continent, it becomes  
again  
> > > confusing. Are Europeans Afroeurasian? Are Native Americans  
> > > Afroamericos? Even then, the Eurocentricist can always  
> say "yes,  
> > > africowhatever, but NORTH-Africowhateverwewant.  
> > >  
> > > There is nothing "non Black" in Equatorial origins. There  
is  
> no  
> > > Eurocentric loophole.  
> > >  
> > >  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
> wrote:  
> > > > Mikyia wo (Greetings),

>>>>  
>>>> The essential point I was making in the previous post was  
> that  
>>>> although African and Indian elephants manifest a slight  
> variation  
>>>> morphologically, it does not mean that they are not both  
>> elephants.  
>>>> The same goes for Black people on the continent of  
>>>> Afuraka/Afuraitkait (Africa) and India. There are slight  
>>>> morphological variations, yet we are the same people-we  
are  
> both  
>>>> definitely Afurakani/Afuraitkaitnit (African).  
>>>>  
>>>> Ma asomdwoee-Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
>>>>> "see African and Indian elephants via a search engine  
on  
>>>>> the web) Maybe the Indian elephants' morphological  
> differences  
>>> are  
>>>>> evidence of a group of white elephants invading India  
and  
>>>> influencing  
>>>>> the genetic characteristics of that population, thus  
making  
>> them  
>>>>> unrelated to the African elephants.  
>>>>> "  
>>>>>  
>>>>> The difference between the African and Indians elephant  
is  
> that  
>>> the  
>>>>> African elephant has never been able to be  
domesticated.  
> Some  
>>>>> species of Elephants in NorthEastern Africa were  
> domesticable  
>>> and  
>>>>> used by the Carthigenians,Meroties,Kemetians,and  
Numidians  
> in  
>>>> battle.

>>>>>  
>>>>> You also have species of elephants once native to  
> Syria, but  
>>> know  
>>>>> extinct.  
>>  
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Service.  
| 8438|2003-06-12 11:24:53|omari maulana|Re: Afuraka/Afuraitkait/Terminology|  
PEACE RA NEHEM

Based on your detailed explanation your view is a possibility, however  
without direct proof I will have to put this one in the extrapolation  
category.

Blessings

>Mikyia wo Omari,  
>  
>I made a mistake on a reference in the post below. It's not Kwame  
>Gyekye's book that has the reference to the beginning of akom/spirit  
>possession in Akan culture it's, "State and Society in Pre-Colonial  
>Asante" by McCaskie.  
>

>Hetep..

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>> Mikyia wo Omari,

>>

>> A popular text that actually tells the story (and corroborates what  
>> the Akan, the Ewe and the Odu Ifa of the Yoruba all say about the  
>> matter) is the "Book of the Cow of Heaven" often referred to as  
>> the "Destruction of Mankind". As mentioned in a previous post, the  
>> text shows that Ra has called for the destruction of some of the  
>> rebellious men and women. Some of these rebellious ones who caught  
>on

>> to the fact that Ra was angered "escaped to the mountain lands". Ra  
>> sent Sekhet after them, and destroyed most, but not all, of them.

>For

>> those men and women who chose to fight for Ra, he blessed them. He  
>> also appoints Tehuti as His deputy on Earth, and calls for the

>Sekhet

>> Hetep (divine field of peace) to be created for the followers of  
>> Tehuti. Aaru or "food from heaven" was placed in the Sekhet Hetep  
>> (promised land) for the followers of Tehuti to feed on. (See the  
>> posts dealing with "Moses' Egyptian Name"). Later on in the text Ra  
>> tells Geb that He is placing the "men with My words of power in  
>their

>> bodies" under the jurisdiction of Ausar.

>>

>> This is the critical portion of the text for the purposes of this  
>> discussion. This is one of the extant texts of Kamit that talks  
>about

>> one of the means by which Ra entered the bodies of our Ancestresses  
>> and Ancestors, ritually, imbuing them with the power/ashe/tumi to  
>> function as priestesses and priests of the Deity. The "heka" (often  
>> translated as "word of power") is the "vehicle" through which Ra  
>has

>> entered/possessed. We must remember that not only is Heka a Deity,  
>> but also one of the 14 kau of Ra. The 'ka' or soul is called 'kra'  
>> (sometimes 'ka') in Akan. It is the same as 'ori' in Yoruba  
>and 'se'

>> in Ewe Vodoun. When a Yoruba priest says "my head is

>Shango", "Yemoja

>> is over my head/ori" they are alluding to the fact that the Deity

>has

>> a special relationship with the head. It is through the head/ori  
>that

>> all sacrifices are accepted and all possessions are accepted. In  
>> Kamit, that means that it is through the 'Ka' that sacrifices,

> > possessions are accepted. One of Ra's Kau is Heka. In the text, it  
 > > was through heka that Ra established (through a form of possession)  
 > > His power in some of our Ancestresses and Ancestors.  
 > >  
 > > This text is a brief summary of events, yet it corroborates what  
 > > contemporary Akan, Yoruba, Ewe, and other priests and priestesses  
 > > know about the origins of possession, ritual etc. in our  
 > communities.  
 > > It also corroborates the fact that Ra's organization of the  
 > priestly  
 > > functions took place after some had already escaped to the mountain  
 > > lands. The escapees were not privy to what happened in their former  
 > > homeland. Nor were they there to receive the energy.  
 > >  
 > > I've mentioned previously that our contemporary cultures still  
 > > worship the same ancient Deities by the same names and functions.  
 > Ra  
 > > is "Da" in Ewe. He is represented in Ewe and ancient Kamit as the  
 > > serpent with the tail in it's mouth. Ausar or Ausara (Ausar-ra)  
 > > becomes Osaala in Yoruba. This is a major title of Obatala. Obatala  
 > > is often translated as "chief of the white cloth/garment". Ausar is  
 > > the chief of the white crown, and is mummified in white garment.  
 > His  
 > > functions are the same as Oosaala in Yoruba because they are one  
 > and  
 > > the same. Ausar or Ausir becomes Ausi or Awusi in Akan. Sometimes  
 > > Akwesi. His title/name and functions are the same in Akan and the  
 > > culture of Kamit. Akwesi is Agwu-isi in Igbo. His titles and  
 > > functions are the same in Igbo and in the culture of Kamit, Akan  
 > and  
 > > Yoruba.  
 > >  
 > > Also, check out mamiwata.com for the Ewe perspective; you can ask  
 > the  
 > > questions about the Odu Ifa on the [orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com) and  
 > you  
 > > will probably get a number of responses from Yoruba priests and  
 > > priestesses; see Kwame Gyekye's, African Philosophical Thought: The  
 > > Akan Conceptual Scheme, for a reference to the beginning of  
 > > akom/spirit possession amongst the Akan.  
 > >  
 > > Ma asomdwoee-Hetep,  
 > > Ra Nehem  
 > >  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>  
>> wrote:  
>>> Peace Ra Nehem  
>>>  
>>> Please provide me with a reference in ancient Egyptian scripture  
>> that  
>>> documents this view.  
>>>  
>>>  
>>>>Another way of saying this is that Deity possession has not  
>always  
>>>>occurred. It started at a certain point (In Afuraka/Afuraitkait)  
>> and  
>>>>affected those populations deeply.  
>>>  
>>>  
>>> Protect your PC - get McAfee.com VirusScan Online  
>>> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
>

---

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| 8439|2003-06-12 11:33:32|Loring Edward|Re: An Acoustic Tape Measure for Deep-Sea Archaeologists|

This is the further development of the seismic devices invented by the late Prof. Dr. Harold E. ("Doc") Edgerton, Institute Professor of Electrical Engineering at MIT (who also invented strobe photography and side-scan sonar and found USS Monitor years ago (published in National Geographic year??). In the 60s we used to bob around in a small boat with a wet-paper recorder, a generator and the "pingers and boomers" trailing in frames alongside. Doc Edgerton was a great scientist, humanist, and teacher. I owe him a lot and am surprised that his name is not mentioned in connection with the project below.

Ed Loring

----- Original Message -----

**From:** [Fatima Mounir](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 5:56 PM

**Subject:** [Ta\_Seti] An Acoustic Tape Measure for Deep-Sea Archaeologists

An Acoustic Tape Measure for Deep-Sea Archaeologists  
By ANNE EISENBERG

AMBRIDGE, Mass. -- THERE'S the derring-do version of underwater exploration - the sea dog with the power saw, cutting through the hull of a ship to find hidden gold. And then there are the deep-sea archaeologists, who want to explore submerged sites while causing minimal damage, making detailed maps that mark each minute change



as artifacts are painstakingly removed. David Mindell, a professor at the Massachusetts Institute of Technology, is on the side of the archaeologists. Leaning over his workbench in the basement of his condominium a few blocks from Harvard Square, he is fine-tuning his latest invention to help them do their work more precisely: a wireless sonar system that can map the seafloor thousands of feet below the surface, where divers and global positioning system equipment cannot go. Part of the device is plugged into a laptop in the electronics workshop that Dr. Mindell has set up at his home to accommodate computing marathons. As data scrolled on the screen, Dr. Mindell declared the system ready for use. "It has a millimeter of jitter, but it's good to the cubic centimeter," he said. "Super, super accurate, far better than anyone else can measure in the ocean." Dr. Mindell has just returned from a dress rehearsal of the system in the turbulent waters off Cape Hatteras, N.C., where the Monitor sank in 1862 and lay undiscovered for more than a century. The device worked well there, he said. In a month he will pack up the equipment and head for the Black Sea and then the Mediterranean to explore, among other sites, a spot off the coast of Israel near Ashkelon where two Phoenician vessels sank in 1,300 feet of water around 750 B.C. Dr. Mindell will be joining a large, collaborative expedition of archaeologists, scientists and engineers, led by Robert Ballard, known for his discovery of the wreck of the Titanic in 1985. Dr. Mindell's devices will be lowered to the seafloor at the shipwreck sites and survey each site with a remotely operated underwater vehicle bristling with cameras and other equipment. The wireless sonar system will provide a precise electronic grid for locating parts of the ship and other objects, similar to the physical grid - usually made of string - that is established at archaeological sites on land. "Archaeology is about measuring accurately," said Brendan Foley, who recently received his doctorate after working with Dr. Mindell since 1997 and will be part of the expedition. "This system allows us to make accurate maps anywhere on the seafloor. It's an acoustic tape

measure."

Deep-sea archaeology is a relatively new academic discipline that combines traditional humanities-based archaeology with engineering

advances that enable precision work with remotely controlled equipment in places that humans cannot reach.

The interdisciplinary approach seems suited to Dr. Mindell, a historian of technology and an engineer who has pursued a combination

of engineering and liberal arts since he majored in both English and

electrical engineering at Yale University. "I've always done both kinds of work," he said, "in parallel."

The wireless sonar system is sealed in metal containers that are roughly the size of bread loaves.

Outside each tube are analog microphones and speakers that receive

and send pings. Inside are amplifiers to boost the signals, which are

attenuated in salty water, and digital signal processing chips.

Batteries provide both power and ballast.

To start the communication process, two sonar beacons are lowered and

positioned on either side of the wreck. A similar transponder is placed on the remotely operated underwater vehicle that hovers above.

The vehicle pings the beacons, they ping back, and the time interval

is recorded to calculate the distance.

The remotely operated vehicle patrols back and forth in narrowly spaced parallel lines, capturing images of the objects on the bottom

and determining their location on the grid.

Dr. Mindell will also bring along a subbottom profiler, a sonar-based

system he has devised that bounces ultrasonic waves off the sediment

on the seafloor to reveal what lies just beneath - artifacts, perhaps.

This is the instrument that Sarah Webster, an engineer at the Woods

Hole Oceanographic Institution who will be going on the expedition,

looks forward to using.

Ms. Webster, a mechanical engineer and former student of Dr.

Mindell's, is working on a robot that will partly excavate several of

the expedition sites. She is also designing the tools that will pick

up and transport artifacts. "Before you dig a million-dollar hole,"

she said, "it's good to know as much as you can."

Dr. Lawrence Stager, a professor of archaeology at Harvard, will also

be on board as archaeological director for the wrecks off Ashkelon.

The two Iron Age ships submerged there, the oldest ever

discovered in the deep sea, are thought to have been part of a convoy carrying 11 tons of wine in ceramic jars called amphorae, Dr. Stager said. Many of these amphorae lie on the ocean floor, protected by the 1,300-foot depth from both scavenging divers and strong current. The subbottom profiler, used in prototype form at the site on an earlier trip, suggested that more artifacts may lie beneath the sediment. The sonar in the device penetrates the sediment with a powerful pulse of ultrasound twice a second; acoustic signals that bounce back are converted to images. The pulses can travel about six feet into the bottom, a useful distance for revealing small objects. These acoustic images will be compared with the actual findings from the excavation to see how accurate they are, Dr. Stager said.

[http://www.nytimes.com/2003/06/12/technology/circuits/12next.html?](http://www.nytimes.com/2003/06/12/technology/circuits/12next.html?ex=1056081600&en=7763693a52b6ce7f&ei=5062&partner=GOOGLE)  
[ex=1056081600&en=7763693a52b6ce7f&ei=5062&partner=GOOGLE](http://www.nytimes.com/2003/06/12/technology/circuits/12next.html?ex=1056081600&en=7763693a52b6ce7f&ei=5062&partner=GOOGLE)

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| 8440|2003-06-12 11:34:53|omari maulana|Re: EAA St. Petersburg|  
Thanks!

---

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| 8441|2003-06-12 11:43:19|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

Thanks, Nisine! Perhaps you know of Coptic Christian terms or ideas which could have an Ancient Egyptian origin (?). Maya is making an in-depth study of Coptic art and theology.  
E.

----- Original Message -----

**From:** [Nisine Waite](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 7:17 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

I agree here.

>From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

| 8442|2003-06-12 11:43:40|Loring Edward|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

----- Original Message -----

**From:** [Paul Kekai Manansala](mailto:Paul Kekai Manansala)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 4:04 PM

**Subject:** [Ta\_Seti] Re: EGYPTIAN LOAN-WORDS IN ENGLISH

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

> Interesting... I was on his list for some time, but when I became active in Ta\_Seti I seem to have been thrown out.

>  
> E.  
>

I tried to join one other large Egyptology group on Yahoo and found out I was banned beforehand!

Regards,  
Paul Kekai Manansala

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| 8443|2003-06-12 11:45:25|Loring Edward|Re: EGYPTIAN LOAN-WORDS IN ENGLISH|

It seems that it was actually a matter of my new e-mail address not having gone through abd I have expressed regrets to Mr. Eyma for the misznderstanding.  
E.

----- Original Message -----

**From:** [Paul Kekai Manansala](mailto:Paul Kekai Manansala)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 4:04 PM

**Subject:** [Ta\_Seti] Re: EGYPTIAN LOAN-WORDS IN ENGLISH

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

> Interesting... I was on his list for some time, but when I became active in Ta\_Seti I seem to have been thrown out.

>

> E.  
>

I tried to join one other large Egyptology group on Yahoo and found out I was banned beforehand!

Regards,  
Paul Kekai Manansala

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| 8444|2003-06-12 12:52:22|Sptpy@aol.com|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|

Manu, Aduni and I studied Wednesday for Obenga's mdw nTr class this weekend. I showed her your post regarding the tomb of Ramses III and its "Table of Nations." We read your letter aloud and followed the links to the photos as you presented them. Your scholarship is rock solid, and your information is myth shattering. I read that you're considering a tour to Egypt next year. I'd like to return to Egypt. I am very interested.

Tyrone Thornton

| 8445|2003-06-12 14:13:44|osirica|The Ta-Seti Yahoo Companion Group "Tasetmaat" - Members Please Read|

I have created a group

<http://groups.yahoo.com/group/tasetmaat>

That is a companion to this site.

I hope that the members in here will utilize Ta Set Ma'at, in order to upload the images, texts, and presentations. Check out the Files and Photos section. Much more info is being added.

Please check out the site, and if you have any suggestions please give them. It's open to everyone. Just designed more for the needs of the educators and people who wish to publish their work more easily and efficiently (like The Vanishing Evidence Series, or The Table of Nations Series). Work will be hopefully organized in such a way that each presentation (pics, documents, pdf files, references, and links) will be shown in a package in the Files section, and cross referenced in the links and photos sections.

Its just started, and so there will be hopefully much input from the members here in Ta-Seti

<http://groups.yahoo.com/group/tasetmaat>

Thank you.

| 8446|2003-06-12 14:22:58|Derrick, Alexander|Dawn of human race uncovered.|

Attachments :

Interesting notes on Ancestor Worship, early culture, and tool use.

<http://www.newscientist.com/news/print.jsp?id=ns99993814>

### **Dawn of human race uncovered**

16:0711June03

James Randerson

Three fossil skulls from Ethiopia have been revealed as the oldest human remains yet discovered.

The 160,000-year-old finds plug an important gap in the fossil record around the time our species first appeared and provides strong new evidence that *Homo sapiens* originated only in Africa.



Fragments of volcanic rock allowed precise dating of the skulls (Image: David L Brill\Brill Atlanta)

"These are landmark finds in unravelling our origins," says Chris Stringer, at the Natural History Museum in London, and - a champion of the 'Out of Africa' hypothesis. He believes modern humans evolved in Africa before migrating across the globe, rather than evolving in parallel in different places.

"The problem with the African record is that it has been really sketchy," says Tim White at the University of California, Berkeley, who led the team that made the discoveries. There are good human fossils from 100,000 years ago, he adds, but from then back to 300,000 years ago the remains are either highly fragmented, poorly dated or both.

In contrast, the newly revealed skulls have precise dates thanks to the fragments of volcanic rocks found with the fossils. When rocks cool, they begin to accumulate argon gas from the decay of a potassium isotope. Analysing the gas gives the rock's age, in this case 154,000 to 160,000 years old.

### **Neanderthal influence**

*Homo sapiens* appeared sometime between 100,000 and 300,000 years ago, and controversy has raged over whether there was a single African origin or whether other hominids such as *Homo erectus* and Neanderthals made a significant contribution to the evolution of modern humans by interbreeding.

The latest fossils provide substantial support for the Out of Africa camp, but proponents of

the alternative 'multi-regional' hypothesis do not believe the argument is over. "This could easily be one of the ancestors of modern Europeans, but I don't believe it is the only ancestor," says Milford Wolpoff at the University of Michigan in Ann Arbor.



The fossils found suggest Herto man may have looked like this (Image: J. Matternes)

The skulls look almost human, but retain some slight primitive features and so the team has given them their own subspecies - *Homo sapiens idu*. The skulls, from two men and a child, are also very large by human standards suggesting the adults cut an imposing figure.

The recovery of the fossils began in 1997, near the Ethiopian village of Herto, when White stumbled across a fossilised hippopotamus skull. His team eventually recovered skull fragments from 10 humans, along with many stone tools and animal fossils. The child's skull was in over 200 pieces strewn over hundreds of metres and it took two years of painstaking work to reconstruct it.

### **Ancestor worship**

Some of the most intriguing aspects of the skulls are the modifications made after death. One of the adult skulls has parallel grooves around the perimeter cut with a stone tool.

"There's no meat in the places they're finding the cut marks," points out Sally McBrearty, a stone tool expert at the University of Connecticut in Storrs, so they did not result from cannibalism.

The child's skull is also marked and broken edges have been polished. This suggests to White that the skull was carried around after death and buffed up in the process - possibly as part of an ancestor worshipping ritual. This is the earliest evidence that bones were kept by descendants and points to an advanced level of cultural development. Journal reference:

*Nature* (vol 423, p 737)

16:0711June03

[Return to news story](#)

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| 8447|2003-06-12 14:23:12|omari maulana|Re: The Ta-Seti Yahoo Companion Group

"Tasetmaat" - Members Please |

Positive! The more the better.

>From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] The Ta-Seti Yahoo Companion Group "Tasetmaat" - Members

>Please Read

>Date: Thu, 12 Jun 2003 21:13:40 -0000

>

>I have created a group

>  
><http://groups.yahoo.com/group/tasetmaat>  
>  
>That is a companion to this site.  
>  
>I hope that the members in here will utilize Ta Set Ma'at, in order  
>to upload the images, texts, and presentations. Check out the Files  
>and Photos section. Much more info is being added.  
>  
>Please check out the site, and if you have any suggestions please  
>give them. It's open to everyone. Just designed more for the needs  
>of the educators and people who wish to publish their work more  
>easily and efficiently (like The Vanishing Evidence Series, or The  
>Table of Nations Series). Work will be hopefully organized in such a  
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>Its just started, and so there will be hopefully much input from the  
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><http://groups.yahoo.com/group/tasetmaat>  
>  
>Thank you.  
>

---

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| 8448|2003-06-12 14:24:25|osirica|Re: The Ta-Seti Yahoo Companion Group "Tasetmaat" -  
Members Please |

Well I need you to join... get on in darrrrr!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
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| 8449|2003-06-12 14:27:20|En Sabah Nur|Egypt angered at artists' use of Nefertiti bust|  
Egypt angered at artists' use of Nefertiti bust

Jeevan Vasagar in Berlin  
Thursday June 12, 2003  
The Guardian

<http://www.guardian.co.uk/international/story/0,3604,975411,00.html>

Serene beauty: the 3,300-year-old likeness of Queen Nefertiti has been displayed in Berlin since 1922. Photo: AP

For more than eight decades, the serenely beautiful likeness of Queen Nefertiti's head has been the most celebrated exhibit in Berlin's Egyptian Museum, attracting thousands of visitors and resisting all attempts at repatriation.

But a conceptual artwork involving the 3,300-year-old limestone bust and the body of a scantily clad woman has provoked outrage in the queen's homeland and the accusation that Nefertiti is no longer safe in Germany.

The artwork is the brainchild of a Hungarian duo called Little Warsaw, and involved lowering the head of Nefertiti on to the headless bronze statue of a woman wearing a tight-fitting transparent robe.

A documentary of the encounter, together with the headless statue, will be the official Hungarian contribution to the Venice Biennale, which opens this weekend.

The Berlin museum's director, Dieter Wildung, defended it as "a homage to Nefertiti by means of contemporary art", but in Cairo the artwork is regarded as a calculated insult to Egypt's heritage and Islamic morals. "We don't agree with this, that the head of Queen Nefertiti should be subjected to an experiment by unknown artists, and could possibly be put in danger," Mohamed al-Orabi, the Egyptian envoy to Berlin, said yesterday.

"In Egypt, people are very upset. The head is a national treasure."

In Cairo, where censors remove pictures of naked bodies from imported foreign publications, there have been scandalised headlines about "Queen Nefertiti naked in a Berlin museum", while there have been jokes in the German press about "prudish Egypt".

But this is not just a clash over views of art or the representation of the female form, but over the attitude towards Nefertiti's bust itself. In Berlin, the queen is affectionately dubbed "Nofi" and her face features on postcards of the city, but in Egypt she is venerated.

The Egyptian culture minister, Faruq Hosni, has condemned the artists' actions as "unethical" and asked the foreign minister to make a formal protest.

The director of the Berlin museum yesterday described the row as a "misunderstanding" and insisted that Nefertiti was in safe hands.

"The bronze torso actually met the Berlin bust only for a short moment," Mr Wildung said in a statement.

"On May 26 [the torso] was united with the bust just for a few hours [in an] extraordinary moment of pure silence, without the public, exclusively under the eyes of the artists, the curator and the director of the Egyptian Museum."

The bust of Nefertiti was unearthed early last century by the German archaeologist Ludwig Borchardt, who took it back to Germany, where it went on display in Berlin in 1922.

It was found during excavations at Amarna in Egypt, and is thought to have been made around 1350BC.

Egypt has frequently asked for the return of the bust but Germany cites a claim to the work based on a 1913 agreement that granted Nefertiti and a number of other priceless artefacts to their German discoverers.

Sun worshipper

Nefertiti, queen of ancient Egypt, was wife of pharaoh Amenhotep IV and aunt of Tutankhamun

Her husband broke with traditional gods and brought in monotheistic worship of sun's disc, the Aten

He changed his name to Akhenaten (servant of the Aten) and his wife's name to Nefer-Nefru-Aten (beautiful is the beauty of the Aten)

In early years of his reign she held prominent position in official art, which experts say may indicate she was power behind throne  
| 8450|2003-06-12 14:27:53|Paul Kekai Manansala|Re: Dawn of human race uncovered.|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

> Interesting notes on Ancestor Worship, early culture, and tool use.

>

> <http://www.newscientist.com/news/print.jsp?id=ns99993814>

> <<http://www.newscientist.com/news/print.jsp?id=ns99993814>>

> NewScientist.com

<<http://www.newscientist.com/img/hd/nslogo600.gif>>

>

The image is definitely Equatorial and very much like Melanesian and Papuan from the upper face region.

Regards,  
Paul Kekai Manansala

>

>

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>

>

> 16:07 11 June 03

>

> James Randerson

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(Image:

> David L Brill\Brill Atlanta)

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> <<http://www.newscientist.com/img/shim.gif>>

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<[http://www.newscientist.com/ns\\_images/9999/99993814F2.JPG](http://www.newscientist.com/ns_images/9999/99993814F2.JPG)>

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> Return to <[http://www.newscientist.com/news/news.jsp?](http://www.newscientist.com/news/news.jsp?id=ns99993814)

id=ns99993814> news

> story

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| 8451|2003-06-12 14:32:11|Paul Kekai Manansala|Re: Dawn of human race uncovered.|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

So much for the 'first Africans were white/caucasoid' theory.

Regards,

Paul Kekai Manansala

| 8452|2003-06-12 14:34:35|omari maulana|Re: The Ta-Seti Yahoo Companion Group

"Tasetmaat" - Members Please |

Having problems, but I'll keep tryong.

>

>Well I need you to join... get on in darrrrr!

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>wrote:

> > Positive! The more the better.

> >

> >

> > >From: "osirica"



> > >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > >Subject: [Ta\_Seti] The Ta-Seti Yahoo Companion Group "Tasetmaat" -  
> Members  
> > >Please Read  
> > >Date: Thu, 12 Jun 2003 21:13:40 -0000  
> > >  
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> > >  
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<http://join.msn.com/?page=features/featuredemail>

| 8453|2003-06-12 15:11:11|osirica|Eurocentricists... Always good for a laugh.  
Here is the typical run of the mill Eurocentric baloney. For once I just had to ask them... "Why do you say these things"? I knew the guy who wrote this was going to have an excuse not to give me a clear answer. All he had to do was give me a reference, a name, reference, a village, a bone...

But he didnt have the tiiiiimeeeee...

Enjoy!

[http://www.paganizingfaithofyeshua.freesevers.com/no\\_1\\_original\\_savior\\_gods\\_orisis.htm](http://www.paganizingfaithofyeshua.freesevers.com/no_1_original_savior_gods_orisis.htm)

#### "THE EMERGENCE OF ISIS AND OSIRIS

Tem, Shu, and Tefnut were worshipped by the primitive and dark-skinned aborigines some six or seven thousand years ago. But sometime before 3000 B. C., Egypt was invaded by a light-skinned race of Aryan-Sumerians who stormed out of Mesopotamia, conquered the natives, and the Aryan-Sumerians engrafted new gods upon the older pantheon. These newcomers possessed metal in place of stone tools and weapons and a much superior culture and economy. Osiris was undoubtedly an early ruler of theirs, whom they deified in order to establish their supremacy and who, during his progress, gradually absorbed the characteristics of various indigenous gods."

\*\*\*\*\* REPLY SEPARATOR \*\*\*\*\*

On 6/7/03, at 12:23 AM, [davidvelar@hotmail.com](mailto:davidvelar@hotmail.com) wrote:

>Hello,

>I am doing a research project on Egyptian history. I was wondering if you could give me some information or references on the Aryan-Sumerian invasion that stormed out of Mesopotamia, and conquered the natives of Egypt. I have really looked for some information about this. I was hoping you could point me to some event, or settlement, or some Sumerian archaeological record that points to their invading Egypt. I went as far back as Dynasty 0 of Egypt, and I haven't been able to locate any Sumerian or Aryan invasion.

-----  
Reply from Eurocentricist:

Greetings

my studies into Egypt are in slightly a different direction of

sorts....and I wish I could help you..but time and agendas won't allow for my research into this right now..I hope you find what you desire....try egyptian archeology and various sites..they might help you  
Blessings..Craig Lyons M.Div.

---

Thank you for your encouragement. I have actually found information that helps me understand the periods. There were no Aryan invasions into Pharaonic Egypt, at least not before the Persians and Alexander. (..much later and long after Egypt's decline). I reviewed the history of the Egyptian kingdom periods and all of the dynasties were people from the South (except the Ramesses) and not from the North. The Pharaohs Menkhara, Khafre, Khufu, and the 5th dynasty Pharaoh's look definitely Black looking so they couldn't be Aryans. The Akkadians had conquered Mesopotamia and they were not an Aryan people, so any Aryans couldn't have stormed out of Mesopotamia while being conquered by the Akkadians. The Nubian, Tasian, and Naquada people that founded Egypt were simply not Aryans. Osiris would be painted white...not Black.

[http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX/NUBX\\_brochure.html](http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX/NUBX_brochure.html)

I have gone back to the 3000BC period, and the Egyptians were ruled by their own Nubian and Naquadan people. The Reunification of Egypt occurred from people of the South conquering the North.

I really don't see anything in your website that is accurate in that regard.

Regards... David.

---

I got more of a kick reading the guy's reply than writing my response to it.

| 8454|2003-06-12 15:15:11|osirica|Re: Eurocentricists... Always good for a laugh.  
Give the guy credit though... he was honest on two counts. He admits the original Egyptians were Black (more or less) and he admits that AGENDAS won't allow him to give me any of the non-existent references.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

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| 8455|2003-06-12 15:21:05|osirica|<http://groups.yahoo.com/group/tasetmaat>|

<http://groups.yahoo.com/group/tasetmaat>

It has most of the Ta-Seti content, but it is organized in a more comprehensive manner. Everyone go in there and take a look. It wont hurt to join. I will update Ta-Seti content there from time to time, and organize it so that we all can access information and refer to it much more efficiently.

| 8456|2003-06-12 16:43:29|m\_ampim|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!|  
Tyrone,

I was going through my Egypt "field notes" yesterday and I happened to come across my comments from 11/20/94. I was reflecting in my notes on the reaction of our group (about 15 of us) when I took them to the Tutankhamum (KV 62) and Ramses III (KV 11) tombs. The group was totally excited to see the stunning Africoid images in Tut's tomb (brown skinned images) and in Ramses' tomb (black skinned images). I took them to the "Table of Nations" and other important scenes that helped document the answers I gave to some of their questions.

In the meantime, we had with us a government-assigned tour guide, who had earlier gave the group false information about "blackness" and Black people in ancient Egypt, but the guide had no further comment when it was clear that the tomb paintings were in direct contradiction to his earlier false statements.

After visiting KV62, KV11 and a couple other tombs, the group never listened to him again after seeing the tomb paintings for themselves and him failing to explain the obvious discrepancy in his comments and the \_actual evidence\_ itself. If I had not been on the trip, this would have been yet another unsuspecting group completely misled by the official propaganda.

Advancing the work,

Manu Ampim

=====

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Sptpy@a... wrote:

> Manu, Aduni and I studied Wednesday for Obenga's mdw nTr class  
this weekend. I showed her your post regarding the tomb of Ramses III  
and its "Table of > Nations." We read your letter aloud and followed  
the links to the photos as you presented them. Your scholarship is  
rock solid, and your information is myth shattering. I read that  
you're considering a tour to Egypt next year. I'd like  
> to return to Egypt. I am very interested.

>

> Tyrone Thornton

| 8457|2003-06-12 16:47:28|Jack|Re: Vanessa Williams looks African to me|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> I am not getting it from your conversation. I am getting it from

my

> aryan detection. It was a false alarm, my apologies

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > Where in my conversation are you getting "caucasoids" from?

This

> is getting

> > wild!

> >

> > > Are there any pictures of San people that are as light as

> Caucasoids?

> > > I have seen some relatively light San people... but none that

> light!

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>

> > > wrote:

> > > > PEACE Alex

> > > >

> > > > Likewise I agree with you both. There are indigenous

Africans

> like  
> > the San  
> > > that have skin less melanated than tropical Africans.

There  
> light  
> > skin is  
> > > probably consistant with the fact that SOME Africans have

been  
> > living in the  
> > > supra equatorial regions of Africa for millenia.  
> > >  
> > >  
> > > I agree Jack. Vanessa looks African. She doesn't have dark  
> > > pigmentation(hair, eyes, skin). But the overall structure

of  
> her  
> > > face is not european.  
> > >  
> > >

>  
> > > Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
> > > <http://join.msn.com/?page=features/featuredemail>  
> > >  
> >  
> >

> > MSN 8 helps eliminate e-mail viruses. Get 2 months FREE\*.  
> > <http://join.msn.com/?page=features/virus>  
| 8458|2003-06-12 18:42:09|osirica|Re: Tomb of Ramses III (1200 BCE) - CASE CLOSED!  
Sad and uplifting at the same time.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" wrote:

> Tyrone,  
>  
> I was going through my Egypt "field notes" yesterday and I happened  
> to come across my comments from 11/20/94. I was reflecting in my  
> notes on the reaction of our group (about 15 of us) when I took  
them  
> to the Tutankhamum (KV 62) and Ramses III (KV 11) tombs. The group  
> was totally excited to see the stunning Africoid images in Tut's  
tomb  
> (brown skinned images) and in Ramses' tomb (black skinned images).  
I  
> took them to the "Table of Nations" and other important scenes that  
> helped document the answers I gave to some of their questions.



>  
> In the meantime, we had with us a government-assigned tour guide,  
who  
> had earlier gave the group false information about "blackness" and  
> Black people in ancient Egypt, but the guide had no further comment  
> when it was clear that the tomb paintings were in direct  
> contradiction to his earlier false statements.  
>  
> After visiting KV62, KV11 and a couple other tombs, the group never  
> listened to him again after seeing the tomb paintings for  
themselves  
> and him failing to explain the obvious discrepancy in his comments  
> and the \_actual evidence\_ itself. If I had not been on the trip,  
this  
> would have been yet another unsuspecting group completely misled by  
> the official propaganda.  
>  
> Advancing the work,  
>  
> Manu Ampim  
>  
> =====  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Sptpy@a... wrote:  
>  
> > Manu, Aduni and I studied Wednesday for Obenga's mdw nTr class  
> this weekend. I showed her your post regarding the tomb of Ramses  
III  
> and its "Table of > Nations." We read your letter aloud and  
followed  
> the links to the photos as you presented them. Your scholarship is  
> rock solid, and your information is myth shattering. I read that  
> you're considering a tour to Egypt next year. I'd like  
> > to return to Egypt. I am very interested.  
> >  
> > Tyrone Thornton  
| 8459|2003-06-12 18:55:16|Nisine Waite|Re: Afuraka/Afuraitkait/Terminology|  
Great E. here is a good site and I can have some more sites for u  
www.copts.net, blessings

>From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>Date: Thu, 12 Jun 2003 20:43:15 +0200  
>MIME-Version: 1.0

>Received: from n38.grp.scd.yahoo.com ([66.218.66.106]) by  
>mc7-f27.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Thu, 12 Jun  
>2003 11:43:53 -0700  
>Received: from [66.218.66.97] by n38.grp.scd.yahoo.com with NNFMP; 12 Jun  
>2003 18:43:22 -0000  
>Received: (qmail 81503 invoked from network); 12 Jun 2003 18:43:16 -0000  
>Received: from unknown (66.218.66.218) by m14.grp.scd.yahoo.com with QMQP;  
>12 Jun 2003 18:43:16 -0000  
>Received: from unknown (HELO mail1.bluewin.ch) (195.186.1.74) by  
>mta3.grp.scd.yahoo.com with SMTP; 12 Jun 2003 18:43:16 -0000  
>Received: from edwardqkw7ynei (81.62.62.93) by mail1.bluewin.ch (Bluewin AG  
>7.0.016) id 3EE867FC0000D75F for [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); Thu, 12  
>Jun 2003 18:43:14 +0000  
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sentto-2809895-8443-1055443399-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID:  
>References: <[Law12-F82dw3erX5AbE00038cb9@hotmail.com](mailto:Law12-F82dw3erX5AbE00038cb9@hotmail.com)>  
>X-Priority: 3  
>X-MSMail-Priority: Normal  
>X-Mailer: Microsoft Outlook Express 6.00.2800.1158  
>X-MimeOLE: Produced By Microsoft MimeOLE V6.00.2800.1165  
>X-Yahoo-Profile: moscovie04  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Precedence: bulk  
>List-Unsubscribe: <[mailto:Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8443-1055443399-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 12 Jun 2003 18:43:53.0885 (UTC)  
>FILETIME=[92D104D0:01C33112]  
>  
>Thanks, Nisine! Perhaps you know of Coptic Christian terms or ideas which  
>could have an Ancient Egyptian origin (?). Maya is making an in-depth study  
>of Coptic art and theology.  
>  
>E.  
>----- Original Message -----  
>From: Nisine Waite  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Sent: Thursday, June 12, 2003 7:17 PM  
>Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>

>  
> I agree here.  
>  
>  
>>From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>  
>

---

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<http://join.msn.com/?page=features/featuredemail>

| 8460|2003-06-12 19:01:01|Nisine Waite|Re: You know that Eurocentric programming that|  
loooooooooooooo i know david, its o.k its all in fun

>From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: You know that Eurocentric programming that  
>Date: Thu, 12 Jun 2003 17:28:30 -0000  
>MIME-Version: 1.0  
>X-Originating-IP: 68.42.4.13  
>Received: from n23.grp.scd.yahoo.com ([66.218.66.79]) by  
>mc1-f20.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Thu, 12  
>Jun 2003 10:32:05 -0700  
>Received: from [66.218.67.194] by n23.grp.scd.yahoo.com with NNFMP; 12 Jun  
>2003 17:30:09 -0000  
>Received: (qmail 79715 invoked from network); 12 Jun 2003 17:28:52 -0000  
>Received: from unknown (66.218.66.218) by m12.grp.scd.yahoo.com with QMQP;  
>12 Jun 2003 17:28:52 -0000  
>Received: from unknown (HELO n5.grp.scd.yahoo.com) (66.218.66.89) by  
>mta3.grp.scd.yahoo.com with SMTP; 12 Jun 2003 17:28:51 -0000  
>Received: from [66.218.67.128] by n5.grp.scd.yahoo.com with NNFMP; 12 Jun  
>2003 17:28:33 -0000  
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sentto-2809895-8431-1055438932-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID: <[bcad7u+27ci@eGroups.com](mailto:bcad7u+27ci@eGroups.com)>  
>In-Reply-To: <[Law12-F108Jwj0EuwVZ00043af2@hotmail.com](mailto:Law12-F108Jwj0EuwVZ00043af2@hotmail.com)>  
>User-Agent: eGroups-EW/0.82  
>X-Mailer: Yahoo Groups Message Poster  
>X-Yahoo-Profile: osirica  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Precedence: bulk  
>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8431-1055438932-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 12 Jun 2003 17:32:05.0768 (UTC)  
>FILETIME=[8AFA8880:01C33108]  
>  
>Nisine... :)  
>  
>What on earth is a full mongrel? Are they from Mongrolia?  
>  
>You know I had to do it!  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:  
>> Nefertiti was part syrian, or from the hittite region, so she was  
>mixed but  
>> not part mongrel.  
>>  
>>  
>>>From: En Sabah Nur  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>>>Subject: [Ta\_Seti] re: You know that Eurocentric programming that  
>>>Date: Thu, 12 Jun 2003 09:23:44 -0500  
>>>MIME-Version: 1.0  
>>>Received: from n16.grp.scd.yahoo.com ([66.218.66.71]) by  
>>>mc8-f15.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600);  
>Thu, 12 Jun  
>>>2003 07:25:01 -0700  
>>>Received: from [66.218.66.97] by n16.grp.scd.yahoo.com with NNFMP;  
>12 Jun  
>>>2003 14:24:41 -0000  
>>>Received: (qmail 75790 invoked from network); 12 Jun 2003  
>14:24:29 -0000  
>>>Received: from unknown (66.218.66.217) by m14.grp.scd.yahoo.com  
>with QMQP;  
>>>12 Jun 2003 14:24:29 -0000  
>>>Received: from unknown (HELO romana.swt.edu) (147.26.10.15) by  
>>>mta2.grp.scd.yahoo.com with SMTP; 12 Jun 2003 14:24:29 -0000  
>>>Received: from swt.edu (H00b0d0cad2de.swt.edu [147.26.151.86]) by  
>swt.edu  
>>>(PMDF V6.0-025 #39981) with ESMTP id for  
>>>[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); Thu, 12 Jun 2003 09:23:43 -0500 (CDT)  
>>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>>>X-eGroups-Return:  
>>>sentto-2809895-8419-1055427869-nisine=hotmail.com@r...

>>>X-Sender: dg14@s...  
>>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Message-id:  
>>>X-Mailer: Mozilla 4.05 [en] (Win95; I)  
>>>X-Yahoo-Profile: blacklikeothello  
>>>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>>>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>>>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Precedence: bulk  
>>>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>>>Return-Path:  
>>>sentto-2809895-8419-1055427869-nisine@hotmail.com@r...  
>>>X-OriginalArrivalTime: 12 Jun 2003 14:25:01.0288 (UTC)  
>>>FILETIME=[68AAACE80:01C330EE]  
>>>  
>>>Osirica said:  
>>>  
>>>> I have been looking at Nefertiti, and I realized something. She  
>does  
>>>> not look "white" or "caucasoid"...  
>>>>  
>>>>She's never looked "white" or "caucasoid" to me  
>>>>(however one defines those ambiguous terms).  
>>>>Depending on the bust/engraving/painting I am  
>>>>viewing at a certain time, she can look either  
>>>>Africoid or multi-racial. There has of course been  
>>>>talk about her being of Western Asian heritage  
>>>>(in part or full), Mitanni to be exact (the daughter  
>>>>of Tushratta)...but this latter conclusion has never  
>>>>vibed with the dates.  
>>>>  
>>>> She looks very very asian.  
>>>>  
>>>>Another one of our interesting terms..."  
>>>>Asia" is large and encompasses a variety of  
>>>>phenotypes.  
>>>>  
>>>> Does anyone else in here see what im talking about?  
>>>>  
>>>>perhaps. it might be what I meant by the term multi-racial.  
>>>>i'm sure, race being an imperfect marker, we're both seeing  
>>>>what ever we've been socially-affected to see....  
>>>>but again, I'm mostly speaking of the busts like the famous  
>>>>one in Berlin. in numerous others busts/pictures/engravings,  
>>>>there is little need for me to ponder racial ambiguity as  
>>>>Nefertiti appears quite Africoid.

>>>  
>>>> She looks a lot like someone from Attila the Hun or Ghengis  
>Khan's  
>>>> day.  
>>>  
>>>Ghengis Khan was Mongolian.  
>>>I don't think she looks Mongolian in any murals/busts I've seen.  
>>>As for the Huns, they're in that Central Asian phenotypic hodge  
>>>podge...and I don't really see this in Nefertiti  
>>>  
>>>> She looks like she could be half mongoloid and half nubian.  
>>>>  
>>>  
>>>Tiger Woods so to speak?  
>>>are you being humorous?  
>>>  
>>>> Second. That issue where we have to see that people who are  
>mongoloid  
>>>> & African (the Melanesians) look like people who are mixed with  
>Asian  
>>>> and African (Marcus Chong). Would Michael Chong's DNA be more  
>>>> similar to the Melanesians and Papuans and the Cambodians?  
>>>  
>>>Chong's DNA would match with a host of things,  
>>>so I have no idea how it would eventually even out.  
>>>After all, some genetic tests done on African Americans  
>>>to trace them back to Africa have at times gone back  
>>>to Scotland due to a European ancestor somewhere  
>>>down the way. Genes overlap like that and don't  
>>>really care often about our social constructs, varying  
>>>depending on what we are looking at.  
>>>  
>>>What is obvious is that whatever phenotypic similarities  
>>>Chong may hold to some Melanesians (because not all  
>>>Melanesians have epicanthic eyefolds or other such  
>>>traits), the part of him our laymen eyes deem "black"  
>>>comes from modern day Africa. The part of him you  
>>>deem "Mongloid" (I feel like a 19th century English  
>>>explorer whenever I use that term) would come from  
>>>his Asian ancestors.  
>>>  
>>>Other than some superficial categorization pattern we  
>>>create in our heads, Chong would bear nothing distinctly  
>>>similar genetically to Melanesians---except that his "Asian"  
>>>heritage may group him closer with such peoples than  
>>>his "African" (modern) heritage possibly could (genetically).

$\succ$ 

>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Precedence: bulk  
>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8429-1055438228-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 12 Jun 2003 17:18:57.0003 (UTC)  
>FILETIME=[B4D68BB0:01C33106]  
>  
>Nisine said:  
>  
>> Nefertiti was part syrian,  
>  
>You're referring to the idea of her being  
>of Mitanni heritage? This conclusion has  
>never been confirmed as far as I know,  
>and perhaps even fully discredited due to  
>the fact that Tushratta's daughter (whom  
>many were associating with Nefertiti)  
>doesn't arrive in Egypt until decades later.  
>  
>> or from the hittite region,  
>  
>yes. you must be speaking of the Mitanni...  
>  
>> so she was mixed  
>  
>no telling. if you mean mixed in a "recent heritage"  
>sense, I have no idea. the famed Berlin bust may  
>show a multi-racial figure, but other engravings and  
>drawings do not even call her heritage into question.  
>whether this is actually Nefertiti or a stylistic mimicking  
>of her husband Akhenaten, I don't know.  
>  
>> but not part mongrel.  
>  
>what?  
>giving the benefit of the doubt,  
>I'm going to assume you meant Mongol.  
>  
>DG  
>  
>



| 8462|2003-06-12 19:31:22|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology|  
Mikyia wo (Greetings) Omari,

Fair enough. I can understand your position.

Hetep.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
wrote:

> PEACE RA NEHEM

>

> Based on your detailed explanation your view is a possibility,

however

> without direct proof I will have to put this one in the

extrapolation

> category.

>

> Blessings

>

>>Mikyia wo Omari,

>>

>>I made a mistake on a reference in the post below. It's not Kwame

>>Gyekye's book that has the reference to the beginning of

akom/spirit

>>possession in Akan culture it's, "State and Society in Pre-Colonial

>>Asante" by McCaskie.

>>

>>Hetep..

>>

>>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>>> Mikyia wo Omari,

>>>

>>> A popular text that actually tells the story (and corroborates

what

>>> the Akan, the Ewe and the Odu Ifa of the Yoruba all say about

the

>>> matter) is the "Book of the Cow of Heaven" often referred to as

>>> the "Destruction of Mankind". As mentioned in a previous post,

the

>>> text shows that Ra has called for the destruction of some of the  
>>> rebellious men and women. Some of these rebellious ones who

caught

>>on

>>> to the fact that Ra was angered "escaped to the mountain

lands". Ra

>>> sent Sekhet after them, and destroyed most, but not all, of

them.

>>For

>>> those men and women who chose to fight for Ra, he blessed them.

He

>>> also appoints Tehuti as His deputy on Earth, and calls for the

>>Sekhet

>>> Hetep (divine field of peace) to be created for the followers of

>>> Tehuti. Aaru or "food from heaven" was placed in the Sekhet

Hetep

>>> (promised land) for the followers of Tehuti to feed on. (See the

>>> posts dealing with "Moses' Egyptian Name"). Later on in the

text Ra

>>> tells Geb that He is placing the "men with My words of power in

>>their

>>> bodies" under the jurisdiction of Ausar.

>>>

>>> This is the critical portion of the text for the purposes of

this

>>> discussion. This is one of the extant texts of Kamit that talks

>>about

>>> one of the means by which Ra entered the bodies of our

Ancestresses

>>> and Ancestors, ritually, imbuing them with the power/asje/tumi

to

>>> function as priestesses and priests of the Deity. The "heka"

(often

>>> translated as "word of power") is the "vehicle" through which Ra

>>has

>>> entered/possessed. We must remember that not only is Heka a

Deity,

>>> but also one of the 14 kau of Ra. The 'ka' or soul is

called 'kra'

>>> (sometimes 'ka') in Akan. It is the same as 'ori' in Yoruba

>>and 'se'

>>> in Ewe Vodoun. When a Yoruba priest says "my head is

>>Shango", "Yemoja

>>> is over my head/ori" they are alluding to the fact that the

Deity

>>has

>>> a special relationship with the head. It is through the head/ori

>>that

>>> all sacrifices are accepted and all possessions are accepted. In

>>> Kamit, that means that it is through the 'Ka' that sacrifices,

>>> possessions are accepted. One of Ra's Kau is Heka. In the text,

it

>>> was through heka that Ra established (through a form of

possession)

>>> His power in some of our Ancestresses and Ancestors.

>>>

>>> This text is a brief summary of events, yet it corroborates what

>>> contemporary Akan, Yoruba, Ewe, and other priests and

priestesses

>>> know about the origins of possession, ritual etc. in our

>>communities.

>>> It also corroborates the fact that Ra's organization of the

>>priestly

>>> functions took place after some had already escaped to the

mountain

>>> lands. The escapees were not privy to what happened in their

former

>>> homeland. Nor were they there to receive the energy.

>>>

>>> I've mentioned previously that our contemporary cultures still

>>> worship the same ancient Deities by the same names and

functions.

>>Ra

>>> is "Da" in Ewe. He is represented in Ewe and ancient Kamit as

the

>>> serpent with the tail in it's mouth. Ausar or Ausara (Ausar-ra)

>>> becomes Osaala in Yoruba. This is a major title of Obatala.

Obatala

>>> is often translated as "chief of the white cloth/garment".

Ausar is

>>> the chief of the white crown, and is mummified in white garment.

>>His

>>> functions are the same as Oosaala in Yoruba because they are one

>>and

>>> the same. Ausar or Ausir becomes Ausi or Awusi in Akan.

Sometimes

>>> Akwesi. His title/name and functions are the same in Akan and

the

>>> culture of Kamit. Akwesi is Agwu-isi in Igbo. His titles and

>>> functions are the same in Igbo and in the culture of Kamit, Akan

>>and

>>> Yoruba.

>>>

>>> Also, check out mamiwata.com for the Ewe perspective; you can

ask

>>the

>>> questions about the Odu Ifa on the [orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com) and

>>you

>>> will probably get a number of responses from Yoruba priests and

>>> priestesses; see Kwame Gyekye's, African Philosophical Thought:

The

>>> Akan Conceptual Scheme, for a reference to the beginning of

>>> akom/spirit possession amongst the Akan.

>>>

>>> Ma asomdwoee-Hetep,

>>> Ra Nehem

>>>

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>>

>>> wrote:

>>>> Peace Ra Nehem  
>>>>  
>>>> Please provide me with a reference in ancient Egyptian

scripture

>>> that  
>>>> documents this view.  
>>>>  
>>>>  
>>>>> Another way of saying this is that Deity possession has not  
>> always  
>>>>> occurred. It started at a certain point (In

Afuraka/Afuraitkait)

>>> and  
>>>>> affected those populations deeply.  
>>>>  
>>>>

---

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>>>> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
>>  
>  
>

---

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| 8463|2003-06-12 22:33:14|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

OK! this is what we mean by EMIC. It is the view of a people's world from their own internal understanding and requires no justification from "science".

Question: When I see my favorite "weather-witch", Femi Oke on CNN does her name mean 'hill'?  
E.

----- Original Message -----

**From:** [ra\\_nehem](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 8:20 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

....A total analysis of  
this subject matter must include the peoples' own cosmologies and  
their motivations for using certain words, concepts, names, etc.

| 8464|2003-06-12 22:36:41|Loring Edward|Fw: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology|

Thanks! I sent it on to the Museum of Cultures

E.

----- Original Message -----

**From:** [Nisine Waite](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 3:55 AM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Great E. here is a good site and I can have some more sites for u  
[www.copts.net](http://www.copts.net), blessings

| 8465|2003-06-12 22:43:33|Loring Edward|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

That is very interesting. Could you list the Akan deities by name and function?

Oral traditions tend to be quite exact over hundreds of years (as in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

E.

----- Original Message -----

**From:** [ra\\_nehem](mailto:ra_nehem)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 7:56 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

Mikyia wo Osirica,

When you made the statement about the Yoruba and Egypt I was going suggest you read the work of Dr. Clyde Winters, but then he responded to you himself.

Many Yoruba claim that they migrated directly from the Kamit/Keneset region and settled in the area of Ile Ife. The Ewe have oral traditions that state that they come directly from Kamit. The Ewe are largely Omo Oduduwa (Children of Oduduwa) i.e., they were once part of the group now collectively called Yoruba. They broke away from the Yoruba group around the 1300s and moved west. There are Ewe elders who know nothing of egyptology---aren't even literate---who remember their grandparents telling them that they came from Egypt.

The Akan have oral traditions of migrating directly from Keneset/Nubia. We still worship many of the same Deities by the same names, and They execute the same functions in Creation as stated in the ancient texts of Kamit and Keneset.

Hetep,  
Ra Nehem

```

--- In Ta_Seti@yahoogroups.com, "osirica" wrote:
> But that's just it. I already have read Diops book. I still
have to
> know how actually the Youruba got the language. Clyde I will
read
> more into it. I am thinking however, that since Youruba is 2000
years
> younger than Egypt that somewhere between the Egyptians and the
> present day, people migrated from the East to the West (as Diop
also
> states). I think there is some connection to the Chad lake that
> everyone is overlooking.
> --- In Ta_Seti@yahoogroups.com, clyde winters wrote:
> > Hi
> > In your post you talk about the spread of Egyptian language
into
> West Africa.
> > This is the wrong way to look at the relationship between
> Egyptian and Black
> > African languages. To understand the relationship between
Egyptian
> and African
> > languages you must read the work of Diop and Obenga. These
> researchers have
> > outlined the connections between the speakers of these
languages.
> These languages
> > are genetically related. This means that the speakers of
these
> languages came
> > from a common ancestor. This ancestor originally lived in the
> Highland regions of
> > Saharan Africa, from here they migrated into Nubia and thence
Egypt.
> > To help understand the relationship between Black African
and
> Egyptian
> > languages you might want to read the following papers:
> > C.A. Winters, The Afrocentric historical and linguistic
Methods,
> The Western
> > Journal of Black Studies, vol.22, No.2 (1998) pp.73-81;Diop,
C
A ,
> Parente
> > genetique de l'Egyptien Pharaonique at des langues
Negro-
> Africaines,
> > Dakar:IFAN, Les Nouvelles Editions Africaines,
1977;
> Diop, C A ,
> > Nouvelles recherches sur l'Egyptien ancien et les langues
Negro-
> Africaines
> > Modernes, Paris: Presence Africaine, 1988; Obenga,Th ,
"Esquisse
> d'une histoire

```

> > cultrelle de l'Afrique par la lexicologie", Presence  
 > Africaine, (1988)  
 > > pages 1-25;  
 > > Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh ,  
 nol  
 > (1992), pages  
 > > 151-59.  
 > >  
 > > C.A. Winters  
 > >  
 > >  
 > >  
 > > osirica wrote:  
 > >  
 > > > I definitely agree there is a language tree. I can see  
 where  
 > Ancient  
 > > > Egyptian language spread out over the centuries and  
 millenia to  
 > West  
 > > > Africa, but like any language over the millenia, it has  
 lost  
 much  
 > of  
 > > > it's distinctiveness due to strong influences of the other  
 > languages.  
 > > > We know that English is a germanic language, and we know  
 that  
 > French  
 > > > is a latin language. One came from Greek, the other came  
 from  
 > > > elsewhere. Neither which I do not  
 > > > speak nor understand. The WRITTEN form of greek we can see  
 the  
 > > > linguistic connection. Now, the thing about Egyptian is  
 that it  
 > has  
 > > > to go through many layers of isolated language changes in  
 Africa.  
 > The  
 > > > Equatorial African language family probably is the largest  
 family  
 > on  
 > > > Earth even larger perhaps than the Melanesian family. The  
 thing  
 > > > about Europe is that Europe is small... and the whole  
 mental  
 > block we  
 > > > have is that we can't understand that the imperial cohesion  
 of  
 > Rome,  
 > > > and the "Holy" Roman Empire kept linguistic continuity from  
 Latin  
 > > > through a regional imperial control. Except for Basque and  
 a few  
 > > > other languages, all the local languages were replaced by  
 dialects



> > > that remain relatively close to the older mother tongue.  
 > > >  
 > > > The Egyptian language by the time it gets to Yourba has  
 lost  
 much  
 > of  
 > > > its cohesion because the Egyptian empire or some empire  
 that  
 > adopted  
 > > > Egyptian as the mother language did not rule over the  
 region.  
 > There  
 > > > wasn't a regional or semi-universal writing system either  
 to  
 bond  
 > the  
 > > > regions. So all Egyptian linguistic characteristics in  
 antiquity  
 > > > drifted off far greater than in Europe.  
 > > >  
 > > > Since most of Africa wasn't obsessed with Egypt like we  
 are,  
 they  
 > > > never chose to consciously or fanatically adopt or maintain  
 > Egyptian  
 > > > language, and over time the language just naturally  
 dilluted in  
 > > > between the many other languages spoken that were NOT from  
 Egypt.  
 > > >  
 > > > I can see where some basic roots came from Egypt, when we  
 can  
 see  
 > > > those same roots being shown throughout Africa. But in  
 isolation  
 > i am  
 > > > having a hard time. Eventually Egyptian became as much  
 (maybe  
 not  
 > > > quite as much) of an influence on African languages as it  
 has on  
 > > > European languages:  
 > > >  
 > > > Take "Ra"... in  
 > > > Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German  
 "Reicht"  
 > > >  
 > > > A very significant word, with an obvious root that goes to  
 > antiquity.  
 > > > The meaning is the same, and it is obvious that the word  
 was  
 > > > not "borrowed" into the language.  
 > > >  
 > > > Now look at English:  
 > > >  
 > > > Ray, Rain, Reign, Royal - They all share a common root.  
 "Re"

sound  
 > > > and "Ra" sound. Phonetically there is a heck of a drift,  
 but  
 > there is  
 > > > an obvious root to their meanings. Go through the Latin &  
 Greek  
 > and  
 > > > Phoenician, and I bet you will see all of these words follow  
 > to "Ra"  
 > > > in Egypt.  
 > > > Ray (raia), Indo-European "Reg"...  
 > > >  
 > > > I'm willing to bet that in Phoenician, or Hebrew or some  
 directly  
 > > > influenced Egyptian language. "Reg" is either related to  
 "Ra"  
 > > > or "Rahkt"  
 > > >  
 > > > Now lets look at Yoruba. We have some words that also come  
 from  
 > Egypt.  
 > > >  
 > > > "Ha" for house. "hor" for high etc.  
 > > >  
 > > > In Yoruba I can see also the similar root form of "Miri"  
 for  
 > water. I  
 > > > Notice something... "Mirror" came from latin "Mireri"  
 > > >  
 > > > But I cannot trace Yoruba through other languages to get to  
 > Egypt. I  
 > > > know common sense that Yoruba didnt just directly get or  
 borrow  
 > from  
 > > > Egypt. There had to be a passing down through the Sahel  
 across  
 > Chad,  
 > > > from Egypt to the West Coast.  
 > > >  
 > > > Yet until we find those linguistic trails, this becomes  
 very  
 very  
 > > > problematic.  
 > > >  
 > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
 wrote:  
 > > > > Mikyia wo Loring,  
 > > > >  
 > > > > I referenced Budge's dictionary and other works not  
 because  
 they  
 > > > are  
 > > > > a solid reference for deciphering the ancient language,  
 but  
 only  
 > > > > because there are times when he reproduces the actual  
 > > > metutu/symbols

> > > > (without translation). Thus, one can view the metutu as  
opposed  
> to  
> > > > reading english translations of texts without any  
> representations  
> > > of  
> > > > the symbols. It is also easier to see where Budge's  
> > > > mistakes/inconsistencies are in his translations.  
> > > >  
> > > > What I have given is not representative of a "folk"  
etymology.  
> The  
> > > > languages and cultures of the Akan, Yoruba, Ewe, Igbo  
(among  
> > > others)  
> > > > are derivative languages and cultures of ancient Kamit  
and  
> > > > Keneset/Nubia. The same concepts, practices, Deities'  
Names,  
> > > > functions, and more can be found by looking into these  
languages  
> > > and  
> > > > cultures.  
> > > >  
> > > > For example, what Diop did with the Wolof in comparison  
to the  
> > > > language of Kamit, can also be done with Twi (Akan). The  
> linguistic  
> > > > connections I cited in the previous post confirm the  
identity  
of  
> > > > terms and concepts existing between our anicent and  
contemporary  
> > > > cultures. For someone to say that the motherland is the  
"Ka"  
> (land)  
> > > > of "Afu Ra", is absolutely accurate,  
literally/linguistically  
> and  
> > > > cosmologically.  
> > > >  
> > > > With respect to "esoteric" terms, I don't use eurocentric  
(mis-  
> > > > guided) standards to determine whether a concept is valid  
or  
> > > > invalid.  
> > > > An example of this is the arguement of what  
> constitutes "identity".  
> > > > All Afurakanu/Afuraitkaitnut (African) people understand  
that  
> > > > identity is not only based on consanguinity but also on  
> > > > reincarnation. Our oracular texts deal with this in a  
very  
> explicit  
> > > > manner. Only eurocentric (mis-guided) analysis would  
suggest  
> that

> > > > identity is based solely on blood-ties with no mention of  
 the  
 > > > origin  
 > > > > of the spirit that entered the womb; what "side of the  
 family"  
 > > > > (mother's side or father's side) it came from. Without an  
 > > > > understanding of this essential aspect of identity, the  
 analysis  
 > > > > becomes an inferior, psuedo-analysis. We then begin to  
 try  
 > making  
 > > > > white-arabs for example "our brothers and sisters"  
 because  
 they  
 > > > have  
 > > > > some ancient (or recent) "mixture of black blood". Yet,  
 when  
 we  
 > > > look  
 > > > > at the total picture (physically and spiritually) we  
 understand  
 > > > where  
 > > > > their spirit hails from, and recognize their  
 disconnection  
 from  
 > us.  
 > > > > Now we've moved into real analysis and not the slave-  
 analysis  
 > > > (crass  
 > > > > materialist, anti-spiritual analysis).  
 > > > >  
 > > > >  
 > > > > Hetep,  
 > > > > Ra Nehem  
 > > > >  
 > > > > --- In Ta\_Seti@yahoogroups.com, "Loring Edward"  
  
 > > > wrote:  
 > > > > > As I said long ago, Osirica's term Equatorial African  
 is  
 good  
 > for  
 > > > > the simple reason that everyone can understand it and it  
 > conveys a  
 > > > > certain picture. The idea of a terminology is to express  
 things  
 > in  
 > > > a  
 > > > > way that they will be mutually understood. The term has a  
 very  
 > wide  
 > > > > spectrum and should be seen as the top of a hierarchy  
 (ethnien)  
 > or  
 > > > > hierarchies (regions,ethnien, linguistic  
 groups(languages,  
 > > > > dialects)). 'Esoteric' terms are to be avoided.

> > > > >  
> > > > By the way, Budge's dictionary is outdated and no longer  
> > > > quoted. 'Volksetymologien' such as seen below are to be avoided.  
> > > > Their use negates the scientific credibility of any group  
> > > > accepting  
> > > > them.  
> > > > E.  
> > > > ----- Original Message -----  
> > > > From: ra\_nehem  
> > > > To: Ta\_Seti@yahoogroups.com  
> > > > Sent: Wednesday, June 11, 2003 12:30 AM  
> > > > Subject: [Ta\_Seti] Afuraka/Afuraitkait  
> > > >  
> > > >  
> > > > Mikyia wo (Greetings) Osirica,  
> > > >  
> > > > I understand your rationale for using Equatorial. It can be  
a  
> > > > functional english term designating our people.  
> > > >  
> > > > I use the terms Afuraka/Afuraitkait (Africa) and  
> > > > Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
> > > >  
> > > > The name Africa is not of european/arab origination.  
'Amen'  
is  
> > > > used  
> > > > by christians with the false definition "so be it" attached  
to  
> > > > it. Of  
> > > > course, Amen is The Great God, Whom along with The Great  
Great  
> > > Goddess  
> > > > Amenet constitute the Supreme Being. The word 'hero' in  
> english  
> > > > is  
> > > > derived from 'Heru', phonetically and conceptually. The  
> > > > name 'Africa'  
> > > > also is our own designation.  
> > > >  
> > > > The term 'ka' means 'soul'. The metut/symbol is that of  
two  
> > > arms  
> > > > raised in a perpindicular fashion. However, we must  
look at  
> the  
> > > > term 'Qa' (as written in Budge's Hieroglyphic  
Dictionary,  
Vol.  
> > > 2;  
> > > > also, Queen Hatsheptsut's Tekhen/Obelisk). The term  
'Qa'

> > > > or 'Qaqa'  
 > > > > > or 'Qiqa', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 > > > > metut/symbol is  
 > > > > > that of a man with his two arms raised in a  
 perpindicualar  
 > > > > fashion.  
 > > > > > If you look closely, the two arms are the same two arms  
 in  
 the  
 > > > > > metut/symbol/term "ka" (soul).  
 > > > > >  
 > > > > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqa' (Ka, Kai, Kaka, Keka)  
 is  
 > > > defined  
 > > > > > variously as "the land above the banks of the river".  
 > > > The 'high'  
 > > > > > land. The 'exalted' land. The 'raised' land. The "high  
 ground  
 > > > > upon  
 > > > > > which the God of Creation first stood". It is the  
 raised-  
 land  
 > > > > where  
 > > > > > the eight primordial Deities converged to create the  
 egg  
 from  
 > > > > which  
 > > > > > Ra/Rait would emerge.  
 > > > > >  
 > > > > > Ka, Kaka, Ke, Keka phonetically are the same terms as  
 Qa,  
 > Qaqa,  
 > > > > Qi,  
 > > > > > Qiqa. Let's look at the Yoruba language. There are 5  
 sacred  
 > > > > hills.  
 > > > > > The sacred hill/raised-land in Yoruba is called oKe.  
 The  
 > > > > > specific 'ke' or 'oke' (hill) called 'oke ara' is  
 defined as  
 > > > > > the "hill upon which the Orishas first descended at the  
 > > > creation  
 > > > > of  
 > > > > > the world" (See Imoye, by Baba Ifa Karade).  
 > > > > >  
 > > > > > In the Twi language of the Akan people, 'Koko' (Kaka)  
 > > > means 'hill'  
 > > > > > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 > > > > means 'soil'.  
 > > > > > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
 serpent",  
 > > > > thus,  
 > > > > > Amaru-ka 'America' is the 'land of the feathered/plumed  
 serpent  
 > > > > (Amen-  
 > > > > > Ra)  
 > > > > >

> > > > > When Ra moves through matter He has the title "Afu Ra".  
 (See  
 > > > the  
 > > > > temple of Seti I, Shat em Duat, 3rd Hour of the night  
 for  
 the  
 > > > > title  
 > > > > > of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 > > > > >  
 > > > > > The first raised land (Qa/Ka), raised up above the  
 surface  
 of  
 > > > the  
 > > > > > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait  
 (Rat)  
 is  
 > > > > the  
 > > > > > Creatress of the world, just as Ra is the Creator. The  
 > feminine  
 > > > > form  
 > > > > > of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 > > > > >  
 > > > > > Please see mamiwata.com and the various links to learn  
 of  
 the  
 > > > > > functions and manifestations of the Creator "Da" and  
 His  
 > > > > > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun,  
 Ra is  
 > > > > > pronounced Da. Rat is Houelousou Da. Same Deities, same  
 > > > functions.  
 > > > > >  
 > > > > > One of the definitions according to Budge for the term  
 "nu"  
 > > > > > is 'children'. Also, it refers to a plurality. Again,  
 in the  
 > > > Twi  
 > > > > > language of the Akan, the term "nom" (phonetically  
 "noom")  
 is  
 > a  
 > > > > term  
 > > > > > for the plural, hence 'oyere' (wife) 'oyerenom'  
 (wives); 'nua'  
 > > > > > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 Nananom  
 > > > > > (Elders/Elderesses). The Akan plural 'nom' is derived  
 of the  
 > > > > > Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 > > > > >  
 > > > > > The term 'af' [spelled with the metutu of a "reed" (A)  
 and  
 > > > > > a "horned  
 > > > > > viper" (F)] in Kamit means 'flesh' as in house or place  
 of  
 > > > > > residence.  
 > > > > > Your flesh is a house or place of residence for your

spirit.

> > > > Another

> > > > > word for place of residence/house temple is spelled 'af'

> > > or 'aft'

> > > > [spelled with the metutu of the eagle (A) instead of the "reed"

> > > > for

> > > > > letter (A), the "viper" for (F) and the determinative for an

> > > > enclosed

> > > > > space/temple/house.]

> > > > >

> > > > > In Twi, the word for home, house is 'ofi' and 'ofie'. In

> Yoruba

> > > > the

> > > > > word for residence/house is 'ofi'. The word for palace

> > > (residence

> > > > of

> > > > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all

> > > related)

> > > > >

> > > > > When Ra is moving through matter (e.g. 12 hours of the night),

> > > > when

> > > > > His energy is inside of the Earth and making the Earth

> vibrant,

> > > > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in

Twi

> > > the

> > > > > word for fertile land (land with life-giving energy moving

> > > > through

> > > > > it, i.e. cultivatable land) is called "afuw" or "afuo". Now,

> > > just

> > > > as

> > > > > the name of the Deity in Akan culture called 'Asuo Gyebi' is

> > > > often

> > > > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa

> > > > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the

> > > > reason

> > > > > why the land where some Akan people settled after

> > > > having "Descended

> > > > > from Heaven by golden chain" is called "Koko-Afuo" Koko

> > > > (hill/raised

> > > > > land) Afuo (land that is full of life; plantation; farmland).

> > > > Today

> > > > > this land is called Kokofu in Ghana. Koko-Afur is none other



> > > than  
 > > > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 > Donkor,  
 > > > > for a  
 > > > > reference to Koko's farm/land).  
 > > > >  
 > > > > There is much more to this, as this is a brief summary. There  
 > > > is  
 > > > > also  
 > > > > the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 Ptah-  
 > Ka  
 > > > > (See  
 > > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 > > > into 'At'  
 > > > > by  
 > > > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
 was  
 > > > > corrupted by the greeks and others into Putah (buddha)  
 and  
 > > > > Phutah.  
 > > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-  
 Ptah-  
 Ka  
 > > > > and  
 > > > > Afuraka have the same meaning cosmologically. (More on  
 this  
 > > > > later, as  
 > > > > it relates to Ptah's functioning as fashioner of the  
 World)  
 > > > >  
 > > > > Finally, Our descent from the original  
 > > > Afurakanu/Afuraitkaitnut,  
 > > > > the  
 > > > > original people of Afuraka/Afuraitkait; our descent  
 from  
 those  
 > > > > who  
 > > > > remained in Afuraka/Afuraitkait to receive the Spirits  
 of  
 the  
 > > > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
 > (Melanin)  
 > > > > to  
 > > > > receive and transmit the fullness of that Divine  
 energy; Our  
 > > > > INCARNATION and RE-INCARNATION through these families;  
 it is  
 > > > > these  
 > > > > things [in total] that define us as  
 Afurakanu/Afuraitkaitnut.

> > > It  
> > > > matters not where we go now on Earth or are born on Earth,  
we  
> > > > remain  
> > > > Afurakanu/Afuraitkaitnut in the physical world and the  
> > > Ancestral  
> > > > realm.  
> > > >  
> > > > This is simply because our various Ancestral traditions state  
> > > > that a  
> > > > small group of us were forced out of the motherland.  
Yet,  
the  
> > > > majority of us who remained in/on the motherland were there  
> > > when  
> > > > the  
> > > > Deities entered our clans/families (ritual possession was just  
just  
> > > > one  
> > > > means by which They entered our families for the first time).  
> > > > This  
> > > > altered our blood forever. We then carried this altered/Divine  
> > > > blood,  
> > > > and the Deities, to every place we migrated on Earth.  
Our  
> > > > civilizations around the world are a testament to the Divine  
> > > > Order  
> > > > (manifest by the Deities) operating within our blood, our  
> > > > families.  
> > > >  
> > > > Those who were outside of the motherland when the Deities  
Deities  
> > > entered  
> > > > our  
> > > > families do not have this blood/nor spiritual disposition.  
> They  
> > > > do  
> > > > not have the connection to the Divinities that we do.  
Those  
> who  
> > > > were  
> > > > initially forced out of the motherland and drawn to northern  
> > > > eurasia  
> > > > BEFORE the Deities entered into the various  
> > > > Afurakani/Afuraitkaitnit  
> > > > Clans are those who missed this infusion of Divine energy

> (they  
> > > > were  
> > > > thousands of miles away) and are those who became the  
whites  
> > > and  
> > > > their offspring of today.  
> > > >  
> > > > See Psychotechnology of Brainwashing, Kwabena Ashanti  
(2001  
> > > > edition)  
> > > > for an article about the Human Genome Project's  
findings. A  
> > > small  
> > > > group of Africans living in europe about 20,000 to  
25,000  
> years  
> > > > ago  
> > > > are said to have been those who birthed the whites and  
their  
> > > > offspring.  
> > > >  
> > > > See (orisalist@yahoogroups.com for discussions on race,  
> august-  
> > > > september 2002--it includes Odu dealing with the  
origins of  
> the  
> > > > whites and their offspring; see mamiwata.com; see the  
Book  
of  
> > > the  
> > > > Cow  
> > > > of Heaven/Destruction of Mankind (Ra orders the  
destruction  
of  
> > > > the  
> > > > blasphemous men and women, some of whom escaped to the  
> mountain  
> > > > lands. Ultimately Ra states that, "I have slain some of  
them,  
> > > yet  
> > > > there remains a remnant of worthless ones, for the  
extent  
of  
> my  
> > > > destruction was not according to the expanse of my  
> > > > power/ability").  
> > > > After Ra destroys most (not all) of the blasphemous men  
and  
> > > > women, He  
> > > > blesses those who fought for Him, calls for the  
creation of  
> the  
> > > > Sekhet Hetep, etc.  
> > > >  
> > > > There is much, much more to this, however we can  
definitely  
> say

> > > > with  
 > > > > > truth that we are Afurakanu/Afuraitkaitnut (created by  
 and  
 > > > > children  
 > > > > > of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
 formed  
 > > > > from  
 > > > > > the original, black, raised land (Ka). Cosmologically  
 and  
 > > > > culturally,  
 > > > > > this unites all of us who are Black/African, yet it  
 > > > > distinguishes  
 > > > > us  
 > > > > > from europeans, asians, etc. Remember, one of the  
 criteria  
 of  
 > > > > being  
 > > > > > Afurakani/Afuraitkaitnit as stated above is based on  
 re-  
 > > > > incarnation  
 > > > > > through specific blood circles.  
 Afurakanu/Afuraitkaitnut all  
 > > > > around  
 > > > > > the world do divination for those who want to have  
 children,  
 > > > > > sometimes to determine what spirit is around them, is  
 about  
 to  
 > > > > > incarnate, if it is a negative spirit, etc.  
 > > > > >  
 > > > > >  
 > > > > > Ma asomdwoee-Hetep,  
 > > > > > Ra Nehem  
 > > > > >  
 > > > > > --- In Ta\_Seti@yahoogroups.com, "osirica"  
 > wrote:  
 > > > > > If they are the same people, why say they are Afric-  
 > anything?  
 > > > I  
 > > > > > have  
 > > > > > > been insisting on the use of Equatorial because it  
 links  
 all  
 > > > of  
 > > > > us  
 > > > > > together accurately. Just hear me out. I hope you can  
 see  
 > the  
 > > > > > purpose. Afuraitkainit is no different to me than  
 saying  
 > > > > Afroasiatic,  
 > > > > > except it implies something different as far as the  
 people  
 > > > > looked,  
 > > > > > and thus who within the two continents are actually  
 related.  
 > > > > But

> > > > the  
 > > > > > clarity is still being lost slightly. Equatorial  
 takes  
 that  
 > > > > problem  
 > > > > > and solves it. We keep focusing on putting the  
 word "Africa"  
 > > > > into  
 > > > > the  
 > > > > > discourse which is in some way compounding the  
 Eurocentric  
 > > > > position  
 > > > > > of confusion. Africa the word...its true meaning is  
 lost  
 and  
 > > > > only  
 > > > > > now refers without confusion to literally people of  
 > > > > the "continent".  
 > > > > > But since everyone comes from the continent, it  
 becomes  
 > again  
 > > > > > confusing. Are Europeans Afroeurasian? Are Native  
 Americans  
 > > > > > Afroamericos? Even then, the Eurocentricist can  
 always  
 > > > > say "yes,  
 > > > > > afriCowwhatever, but NORTH-AfriCowwhateverwewant.  
 > > > > >  
 > > > > > There is nothing "non Black" in Equatorial origins.  
 There  
 is  
 > > > > no  
 > > > > > Eurocentric loophole.  
 > > > > >  
 > > > > >  
 > > > > >  
 > > > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
 > > > > wrote:  
 > > > > > Mikyia wo (Greetings),  
 > > > > >  
 > > > > > The essential point I was making in the previous  
 post  
 was  
 > > > > that  
 > > > > > although African and Indian elephants manifest a  
 slight  
 > > > > variation  
 > > > > > morphologically, it does not mean that they are not  
 both  
 > > > > elephants.  
 > > > > > The same goes for Black people on the continent of  
 > > > > > Afuraka/Afuraitkait (Africa) and India. There are  
 slight  
 > > > > > morphological variations, yet we are the same  
 people-we  
 > are  
 > > > > both

```

> > > > > definitely Afurakani/Afuraitkaitnit (African).
> > > > >
> > > > > Ma asomdwoee-Hetep,
> > > > > Ra Nehem
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, alberto34482@y...
wrote:
> > > > > > 'see African and Indian elephants via a search
engine
> > > on
> > > > > > the web) Maybe the Indian elephants'
morphological
> > > > differences
> > > > > are
> > > > > > evidence of a group of white elephants invading
India
> and
> > > > > > influencing
> > > > > > the genetic characteristics of that population,
thus
> > > making
> > > > > them
> > > > > > unrelated to the African elephants.
> > > > > > ''
> > > > > >
> > > > > > The difference between the African and Indians
elephant
> > > is
> > > > that
> > > > > the
> > > > > > African elephant has never been able to be
domesticated.
> > > > Some
> > > > > > > speciiies of Elephants in NorthEastern Africa were
> > > > domesticable
> > > > > and
> > > > > > used by the Carthigenians,Meroties,Kemetians,and
> > > Numidians
> > > > in
> > > > > > battle.
> > > > > >
> > > > > > > You also have species of elephants once native to
> > > > Syria,but
> > > > > know
> > > > > > > extinct.
> > > >
> > > >
> > > > > Yahoo! Groups Sponsor
> > > >
> > > >
> > > >
> > > > > To unsubscribe from this group, send an email to:
> > > > > Ta_Seti-unsubscribe@yahoogroups.com
> > > >
> > > >
> > > >
> > > >
> > > > Your use of Yahoo! Groups

```

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> > >
> > >
> > > To unsubscribe from this group, send an email to:
> > > Ta_Seti-unsubscribe@yahoogroups.com
> > >
> > >
> > >
> > > Your use of Yahoo! Groups is subject to
> > > http://docs.yahoo.com/info/terms/
```

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Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 8467|2003-06-13 05:12:38|CTBlackNews@aol.com|Re: Afuraka/Afuraitkait/Terminology|  
In a message dated 6/13/03 12:33:55 AM Central Daylight Time, gnosarch@bluewin.ch writes:

| Ta\_Seti-unsubscribe@yahoogroups.com

| 8468|2003-06-13 08:44:25|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology|  
Mikyia wo,

ETIC and EMIC can be restrictive terms for Afurakanu/Afuraitkaitnut (Africans) in America especially, because we have some experience of being "psuedo-outsiders" (divorced from our culture, consciously, through slavery) and "new-insiders" (regaining our Ancestral consciousness through not only study but the embracing of our Ancestral cultures once again as a way of life).

Our analysis of our Ancestral cultures then spans beyond the stated parameters of EMIC/ETIC. But, I do recognize your general point.

I so rarely watch CNN that I don't know what a "weather-witch" is. Is that their term for weatherperson? It's quite possible that Femi Oke's last name is defined as hill. However, the Yoruba language is a tonal language, thus 'oke' can mean a number of things depending on the nature of the pronunciation.

A readily available, inexpensive, small dictionary of Yoruba terms is authored by Chief FAMA.

Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> OK! this is what we mean by EMIC. It is the view of a people's world from their own internal understanding and requires no justification from "science".

>

> Question: When I see my favorite "weather-witch", Femi Oke on CNN does her name mean "hill"?

>

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, June 12, 2003 8:20 PM

> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

>

>

> .... A total analysis of

> this subject matter must include the peoples' own cosmologies and

> their motivations for using certain words, concepts, names, etc.

| 8469|2003-06-13 08:50:49|M. Washington|The cultural and historical context of Ta-Seti, Upper Paleolithic E|

Attachments :

Funny how quickly history can be forgotten. The Nubian archers were renowned for their prowess with the bow. And even in recent times, the Nubian bow was heavier than any other average man could hold. It's my contention, however, that the Ta-Seti wasn't particularly special in and of itself. What was special was the broader culture to which it belonged. That is the Northeast African hunting culture of the Upper Paleolithic which spread out through Asia and Europe. I believe that Ta-Seti gradually formed as expansions of Caucasian cultures of hunter-gatherers gradually pushed the Africans who had been there farther south. And they reached enough mass to form tribal alliances and political and military strength befitting a strong nation when the age of nation states began putting to an end the timeless era of the tribe. For proof of the foregoing, I offer the following url. It's well-designed as it has over 800 rock art pictures from a host of European nations on-line (There are over 30,000 San rock art sites in South Africa alone).

<<http://www.euopreart.net/slide.htm>>

This site changes picture every six seconds and takes you through the rock art of Spain - hundreds of pictures I believe (They also do France, Germany, and a few other places). I didn't reach the end after an hour of viewing. In this site, you will see dozens of pictures of the same either red, brown, or



black figures. I think they are both Negrito and San. I believe they fall into two classes. The slender class and the large legged-small torso class. I think the first body-type is San and the second Negrito. Both carry the bow and a handful of arrows. The same physical types and weapons portrayed in rock art throughout Africa. In Upper Paleolithic Europe as well (particularly Spain) are sometimes seen the turgid, erect male sex organ on a number of the drawings of archers. The San are the only human beings with this feature. And these are seen throughout African rock art identifying, further, the San as the artists and engravers.

I have realized through a study of rock art that the hieroglyphics (images whose silhouette is etched) were born in the Upper Paleolithic. There were simple figures doing dozens of different things. Those who formed what would become Egyptian hieroglyphics just standardized forms used to represent various specific things for tens of thousands of years. The progression was from animals to the occasional inclusion of human figures, to the use of human figures at the same amount of animal figures; to the inclusion of all manner of figures; to the predominance of the human figure over the animal; to abstract phonetic symbols.

A study of rock art and engraving shows that the early stick hieroglyphics emerged from them; one will be surprised at the number of stunning engravings of animals found in the Upper Paleolithic that only the most talented and sensitive sculptures today could even dare attempt. There are over 4000 cataloged in South Africa alone in one district (not even the whole country). So, the rock carvings seen by Aha (Narmer) were without question engraved by San. There can be no question about that. The early hieroglyphics were painted red and brown as the San had portrayed themselves for tens of thousands of years. The engravings found on Aha's palette were of the same type as found in San engravings for tens of thousands of years. The art forms found in earliest Egypt are taken from the rock art of the region that had been there for tens of thousands of years. Aha has the same kind of beard worn by the Tassili in rock art. There is no question after looking at rock art and the artistic signals of the early palette that they were taken from rock art traditions deca-millenniums old and various flavors of San culture.

I think one course that should be offered in African or Equatorial classes should be taken from the many excellent volumes on African rock art as they form a pictorial-archeological record of African history in Africa, Asia, and Europe from the heights of the upper paleolithic to the beginnings of Caucasian expansion from northeastern Europe to southwest Europe beginning after the ice age. It is a stunning history.

I believe the Nubians were such excellent archers as it was the necessity of

the hunter-gatherer (as the slide show so clearly displays) to be an excellent marksman. You virtually never see rock art of a man in Upper Paleolithic Spain without a bow in one hand and a clutch of arrows in another.

#### ROCK PAINTING OF HUNTER KILLED AT CHAUVET CAVE, FRANCE

My interpretation of the man killed by the bison standing above him follows. I accept the view that the bison seen walking away may have badly wounded the bison. The hunter may have attempted to kill the bison weakened but not so weak he was disabled. He killed the man. The bird-headed stick, I agree, is likely a spear-thrower. Note, though, that the bird-head is a forerunner of the African staff. That the man has a stiff member means he was not sexually turned on by the bison that stood over him. The reason follows. Just as the Egyptian pharaohs who laid in state as they were son-of-San, so too the man killed 27,000 years ago was a San.

02-15-800-15-01\_France-Chauvet-Cave-San-Killed-by-Bison.jpg

Mario Ruspoli, The cave of Lascaux - the final photographs, (Harry N. Abrams, Inc., New York, 1986), p. 151.

Should you look at the rock art picture show of Upper Paleolithic Spain, (the images change every six seconds), I think you will enjoy it. It resembles the intimate details of African rock art. The two cannot be distinguished.

<<http://www.euopreart.net/slide.htm>>

Marc Washington

E

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Attachments :

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tya = thousand years ago

### The cultural and historical context of Ta-Seti, Upper Paleolithic Europe, and Dynastic Egypt

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02-15-800-15-01\_France-Chauvet-Cave-San-Killed-by-Bison-27-tya.jpg  
In: Mario Ruspoli, The cave of Lascaux - the final photographs, (Harry N. Abrams, Inc., New York, 1986), p. 151.

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Marc Washington

| 8471|2003-06-13 09:41:47|alberto34482@yahoo.com|5,000-year-old Sumerian vase returned to Iraqi museum|

Story last updated at 7:53 a.m. Friday, June 13, 2003

5,000-year-old Sumerian vase returned to Iraqi museum

Associated Press

BAGHDAD, IRAQ--The sacred Vase of Warka, one of the most valuable artifacts of the Iraqi National Museum collection, feared lost forever, was returned unceremoniously Thursday in the trunk of a car. The 5,000-year-old white limestone vase, the world's oldest carved-stone ritual vessel, was handed over with other looted items, U.S.-led coalition forces said in a statement. Three men gave the pieces to security staff at the central Baghdad museum, a gesture that could reassure archaeologists worried about Iraq's ancient treasures.

"This is one of the most important pieces from the Baghdad museum, and I am delighted it has been returned. It is reason for people all around the world to celebrate," said Pietro Cordone, senior adviser on culture for the Coalition Provisional Authority, the formal name of the occupation forces.

Cordone, a former Italian diplomat, was at the museum when the men arrived unexpectedly and thanked them personally. The authority did not identify them.

The vase, still pictured on the Interpol Web site of missing artworks, is a major Mesopotamian artifact widely studied in art history and archaeology. It depicts Sumerians offering gifts to the goddess Innin as well as scenes of daily life in the ancient city of Uruk. It was carved about the time the city's Sumerians were inventing writing.

A team of German archaeologists discovered the vase in 1940 near the city of Samawa in southern Iraq.

The coalition's statement said the vase was returned "safely" but did not give details on its condition.

Some looted items have been recovered under a no-questions-asked amnesty program, while others were found in raids or in secret government vaults.

The Vase of Warka is one of 47 main exhibition items that coalition officials said last week was still missing. They did not identify the other 46.

"We will continue to do everything we can to secure the safe return of other missing objects," said Cordone.

Last week, coalition authorities announced the recovery of the treasures of Nimrud, missing since the fall of Baghdad and found in good condition in the country's Central Bank, in a secret vault submerged in sewage water.

The treasures -- gold earrings, finger and toe rings, necklaces, plates, bowls and flasks, many of them elaborately engraved and set with semiprecious stones or enamel -- date back to about 900 BC.

Once the home of rare Islamic texts and priceless, millennia-old collections from the Assyrian, Sumerian and Babylonian civilizations, the Iraqi National Museum was plundered in the lawlessness and chaos that followed the fall of Baghdad on April 9.

The looting and destruction triggered an international uproar, with many curators and archaeologists from around the world blaming the United States for failing to protect the institution. Some compared it to the 13th-century sacking of Baghdad by the Mongol hordes.

U.S. military commanders have rejected the charges, saying the museum was not on the list of sites their troops were ordered to secure upon entering the city.

[http://www.charleston.net/stories/061303/ter\\_13vase.shtml](http://www.charleston.net/stories/061303/ter_13vase.shtml)

| 8472|2003-06-13 09:44:31|alberto34482@yahoo.com|How great was Alexander? |

How great was Alexander?

By Kathleen Maclay, Media Relations | 12 June 2003

BERKELEY ? Alexander the Great may not have been so great after all.

A University of California, Berkeley-led group of researchers is challenging the common history that credits the Macedonian king with initiating the spread of ancient Greek culture throughout the Middle East during his conquest of the region during the 4th century B.C.

Backed by a nearly \$234,000 collaborative research grant from the Getty Foundation, the team over the next two years will try to document a thriving Hellenized culture in the city of Dor, Israel, at least 100 years before Alexander marched in.

The birth of the Hellenistic period, when Greek culture began to spread far beyond its native territory, has long been set around 334 B.C. to 323 B.C., when Alexander and his troops began their 20,000-mile conquest, thundering from Macedonia south through what is now Syria, Lebanon, Israel and Egypt. The troops then set off for Persia and India.

"Our hunch is that at Dor, Hellenization - the wholesale importation

of Greek material culture - begins in the 5th century B.C. and goes into high gear around about 400 B.C. So, it precedes Alexander," said Andrew Stewart, a UC Berkeley professor of art history and classics in the College of Letters & Science. He also is the project's principal investigator.

"There is, as far as we can tell, no boost given to this process by Alexander's conquests," said Stewart. "So, immediately we are challenging the view that it was Alexander who principally spread Greek culture throughout the Middle East."

One of Stewart's UC Berkeley colleagues and an assistant professor of Near Eastern Studies, Marian Feldman, said the Mediterranean sea has long brought peoples and cultures together. Particularly close ties between the Levantine coast - which includes present-day Israel, Lebanon and Syria - and Greece appear as early as 1,400 B.C., she said.

"Tel Dor, located directly on the sea, should have participated in these interactions," Feldman said.

Dor was most likely a Phoenician or Phoenician-related city in the early centuries of the first millennium, and the Phoenicians are renowned for their seafaring skills and merchantile entrepreneurship, as memorialized in Homer's "Odyssey," she said. "When the excavations at Dor go deeper," said Feldman, "these contacts will be probably be shown to reach further back in time."

Stewart's team members will direct their attention to the wealth of materials found at the ancient Israelite seaport site of Dor, established by the Canaanites around 2,000 B.C. and once the harbor of King Solomon. Alexander the Great passed by Dor on his march from Tyre to Gaza and Egypt, by which time the city hosted a lively mixture of Phoenicians, Jews, Greeks and others.

In collaboration with teams from the Hebrew University of Jerusalem and several American, Canadian and South African universities, Stewart has been digging at two sites at Dor for 20 years. These teams have uncovered more than 100,000 artifacts, close to 90 percent of them pottery, but also sculptures, figurines, lamps, coins, rings and other items representing all strata of society and dating back to the Iron Age.

One find was a headless statue of the Greek winged goddess Victory, together with fragments of a demolished Greek temple. Another was an elaborate and intricate mosaic floor, probably designed to help establish a party atmosphere in a banquet room. The mosaic - made with 10 to 15 cubes per square centimeter - features a masked young man from the Greek comic theater, wearing a fantastic party hat and set amid garlands of fruits and flowers.

"You have a party animal here," said Stewart, gesturing toward a photo that shows a character known as the second young, wavy-haired man.

"He spends much, much too much time indoors partying, likes the girls," he said, "and tends to wake up in the morning with a hangover. That's why his face is white, and that's why we thought it was female to begin with, because it is so pale and its lips are rouged. Well, they're rouged because he goes to the 'Black and White Ball' every night!"

Stewart called the mosaic "high end, absolutely top quality Greek work" that rivals anything in Alexandria from the same period.

The temple, mosaic and Victory were found in pits where they may have been discarded in a revival of Jewish traditionalism around 100 B.C.

It may be that some of the Phoenicians, Jews and others living in Dor simply developed a fascination or a fondness for Greek culture and embarked on an importing spree, Stewart said. Yet, around the time of Alexander's conquests in the region, there was no increase in Hellenization.

Instead, the process seems to have stagnated or even - for a time - gone into reverse, he said.

"Did our little town stand aloof from these developments?" Stewart asked. "Or were they purely political and military? Were the early Hellenistic kings only interested in raising money and fighting each other, essentially limiting Hellenization to the major centers? We don't know."

But Stewart and his team hope to find out.

The researchers will investigate what has been uncovered that reflects the efforts of inhabitants of Dor in adopting Greek culture, resisting it, or combining it with their own to form something new. They will look at these interactions in terms of material culture at various levels of society, throughout time.

"The same people may have used local-type storage jars that they knew and loved at the same time as drinking from Greek-style symposium cups," Stewart said.

Directing the Israeli part of the project will be Professor Ilan Sharon, an archaeologist and statistician from Hebrew University in Jerusalem with expertise in computer science as well as the archaeology of Israel and the Near East in the first millennium B.C. He has developed the immense data bases required for such an investigation and will direct the computer analysis.

The researchers will construct matrices reflecting the estimated chronology of the architecture and artifacts in each area of the site in order to see how they relate to each other. They will be able to develop a more refined chronology, and artifacts of particular interest can be stratigraphically plotted and scanned for patterns of distribution. Maps of the distribution will be developed to help to show who lived where, and when.

"Different areas of the site, as always, might have been occupied by different folks," said Stewart. "In Berkeley, you're going to get a



different material culture in the hills than you are down on the flats or in East Oakland."

Ultimately, the Dor research project is expected to produce at least one book and a dissertation.

Without a team, the work would take a lifetime, said Stewart.

Also participating will be Sarah Stroup, an assistant professor at the University of Washington and a specialist in Hellenistic and Roman literature and culture. Stroup received her Ph.D. from UC Berkeley in 2001 and has worked previously with Stewart at Dor. The other two members of the investigative team will be Stewart's assistant director, Allen Estes, an Assyriologist and archaeologist who also earned his Ph.D. at UC Berkeley in 1997, and John Berg, the site architect and stratigrapher

[http://www.berkeley.edu/news/media/releases/2003/06/12\\_great.shtml](http://www.berkeley.edu/news/media/releases/2003/06/12_great.shtml)

| 8473|2003-06-13 10:00:02|Paul Kekai Manansala|Abstract: |

Notice the conclusion that the physical changes observed with intensification of agriculture, etc. start from a "Nilotic" type.

Also note that migration is not mentioned as a factor.

Regards,

Paul Kekai Manansala

---

Am J Phys Anthropol. 2003 Jul;121(3):219-29.

Variation in ancient Egyptian stature and body proportions.

Zakrzewski SR.

Stature and the pattern of body proportions were investigated in a series of six time-successive Egyptian populations in order to investigate the biological effects on human growth of the development and intensification of agriculture, and the formation of state-level social organization. Univariate analyses of variance were performed to assess differences between the sexes and among various time periods. Significant differences were found both in stature and in raw long bone length measurements between the early semipastoral population and the later intensive agricultural population. The size differences were greater in males than in females. This disparity is suggested to be due to greater male response to poor nutrition in the earlier populations, and with the increasing development of social hierarchy, males were being provisioned preferentially over females. Little change in body shape was found through time, suggesting that all body segments were varying in size in response to environmental and social conditions.

The change found in body plan is suggested to be the result of the later groups having a more tropical (Nilotic) form than the preceding populations.

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| 8474|2003-06-13 10:03:11|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

That's a very good point. The African-American view of traditional African cultures would be technically ETIC. However terms in African languages which Afro-Americans can explain from the African viewpoint would remain EMIC. Of course, the Afro-American "dialects" (if I may use that word) spoken in various parts of the USA today would be a whole other study which goes beyond the scope of this discussion. I believe that there have been studies made and even a proposal that Afro-American English should be treated as a language (theoretically there are no "dialects" of American English, as every English speaking American can be understood by all other such).

E.

----- Original Message -----

**From:** [ra\\_nehem](mailto:ra_nehem)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 5:44 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Mikyia wo,

ETIC and EMIC can be restrictive terms for Afurakanu/Afuraitkaitnut (Africans) in America especially, because we have some experience of being "psuedo-outsiders" (divorced from our culture, consciously, through slavery) and "new-insiders" (regaining our Ancestral consciousness through not only study but the embracing of our Ancestral cultures once again as a way of life).

Our analysis of our Ancestral cultures then spans beyond the stated parameters of EMIC/ETIC. But, I do recognize your general point.

I so rarely watch CNN that I don't know what a "weather-witch" is. Is that their term for weatherperson? It's quite possible that Femi Oke's last name is defined as hill. However, the Yoruba language is a tonal language, thus 'oke' can mean a number of things depending on the nature of the pronunciation.

A readily available, inexpensive, small dictionary of Yoruba terms is authored by Chief FAMA.

Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> OK! this is what we mean by EMIC. It is the view of a people's world from their own internal understanding and requires no justification from "science".

>

> Question: When I see my favorite "weather-witch", Femi Oke on  
CNN  
does her name mean 'hill'?  
>  
> E.  
> ----- Original Message -----  
> From: ra\_nehem  
> To: Ta\_Seti@yahoogroups.com  
> Sent: Thursday, June 12, 2003 8:20 PM  
> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>  
>  
> .... A total analysis of  
> this subject matter must include the peoples' own cosmologies  
and  
> their motivations for using certain words, concepts, names,  
etc.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 8475|2003-06-13 10:18:38|omari maulana|Re: Abstract:|

That is not how I read this article. She states that "later groups having a more tropical (Nilotic) form than the preceding populations". She posits the idea that the Badarians were less "Equatorial" than middle Kingdom Egyptians who may have been genetically influenced by "Nubians" according to her. If this were true it would be of interest to some who concieve of the pre-dynastic type as being similar to the San people because the San have non-equatorial limb proportions.

>Notice the conclusion that the physical changes observed with  
>intensification of agriculture, etc. start from a "Nilotic" type.  
>Also note that migration is not mentioned as a factor.  
>  
>Regards,  
>Paul Kekai Manansala  
>  
>---  
>Am J Phys Anthropol. 2003 Jul;121(3):219-29.  
>  
>Variation in ancient Egyptian stature and body proportions.  
>

>Zakrzewski SR.

>

>

>Stature and the pattern of body proportions were investigated in a  
>series of six time-successive Egyptian populations in order to  
>investigate the biological effects on human growth of the  
>development and intensification of agriculture, and the formation of  
>state-level social organization. Univariate analyses of variance  
>were performed to assess differences between the sexes and among  
>various time periods. Significant differences were found both in  
>stature and in raw long bone length measurements between the early  
>semipastoral population and the later intensive agricultural  
>population. The size differences were greater in males than in  
>females. This disparity is suggested to be due to greater male  
>response to poor nutrition in the earlier populations, and with the  
>increasing development of social hierarchy, males were being  
>provisioned preferentially over females. Little change in body shape  
>was found through time, suggesting that all body segments were  
>varying in size in response to environmental and social conditions.  
>The change found in body plan is suggested to be the result of the  
>later groups having a more tropical (Nilotic) form than the  
>preceding populations.

>

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>

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| 8476|2003-06-13 10:22:26|Omari Keita|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Alafia,

I have just joined Ta-Seti and just trying to grab the gist of everything. I wanted to comment briefly on the connections between West African people and the ancient people of Egypt. The Yoruba, many researchers have concluded based on various archeological and linguistic evidence, migrated to southwest Nigeria in successive population waves (possibly 3) from the northeast beginning circa 700 C.E. Many believe the Yoruba, as an ethnic group, represent a conglomerate of various groups, designated by their names, i.e. Oyo, Egba, Ebgado, Ondo, Ketu, Ijebu and some others. According to oral tradition, the progenitor of the Yoruba people was Oduduwa. Oduduwa is a semi-mythic figure and is claimed to be the final fashioner of mankind at the city of Ile-Ife, but Oduduwa carries historical significance. Oduduwa is known, in a historical aspect, as the first king of Ile-Ife after leading his people across Africa from a starting point in Upper Egypt. One group of Yoruba, the Ijebu, claimed they as a people migrated to Yorubaland sometime around the proliferation of Islam in the East. Many record this time as roughly the 13th century C.E. The Ijebu say they were located, originally, on the East African

coast somewhere between Egypt and Ethiopia, most probably Eritrea or the Sudanese coastline. They maintain they were the inhabitants of an ancient kingdom known as Omodaiye. I know 'omo' means child and 'aiye' means earth. From Omodaiye, due to Islamic pressure, they migrated westward to Waddai in the present-day Lake Tchad area. There they stayed for awhile before eventually settling among fellow Yoruba-speaking people already inhabiting southwest Nigeria. They say most of the present-day Yoruba lived in same vicinity in ancient times, stretching from Upper Egypt southward into the southwestern hill areas of Ethiopia. One interesting note about the Ijebu is not too long ago explorers found an ancient temple in Ijebuland at the town of Eredo. The temple, native people say, is dedicated to Bilisiku Songbo (The Queen of Sheba). The layout of the monument is 100 feet high and I think 200 miles long, surrounded by a moat. People, to this day in Ijebuland, still go there to offer ebo (offerings). It was built, researchers believe, around the 12th or 13th centuries. We must look more deeply into things like this and expand our paradigm to factor in that "although no evidence has yet to be found, that doesn't it does exist."

Odabo,

Omari Onu Sylla Keita

*Loring Edward* wrote:

That is very interesting. Could you list the Akan deities by name and function? Oral traditions tend to be quite exact over hundreds of years (as in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

E.

----- Original Message -----

**From:** [ra\\_nehem](mailto:ra_nehem)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 7:56 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

Mikyia wo Osirica,

When you made the statement about the Yoruba and Egypt I was going suggest you read the work of Dr. Clyde Winters, but then he responded to you himself.

Many Yoruba claim that they migrated directly from the Kamit/Keneset region and settled in the area of Ile Ife. The Ewe have oral traditions that state that they come directly from Kamit. The Ewe are largely Omo Oduduwa (Children of Oduduwa) i.e., they were once part of the group now collectively called Yoruba. They broke away from the Yoruba group around the 1300s and moved west. There are Ewe elders who know nothing of egyptology---aren't even literate---who remember

their grandparents telling them that they came from Egypt.

The Akan have oral traditions of migrating directly from Keneset/Nubia. We still worship many of the same Deities by the same names, and They execute the same functions in Creation as stated in the ancient texts of Kamit and Keneset.

Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "osirica" wrote:

> But that's just it. I already have read Diops book. I still have to  
> know how actually the Youruba got the language. Clyde I will read  
> more into it. I am thinking however, that since Youruba is 2000  
years

> younger than Egypt that somewhere between the Egyptians and the

> present day, people migrated from the East to the West (as Diop also

> states). I think there is some connection to the Chad lake that

> everyone is overlooking.

> --- In Ta\_Seti@yahoogroups.com, clyde winters wrote:

> > Hi

> > In your post you talk about the spread of Egyptian language into

> West Africa.

> > This is the wrong way to look at the relationship between

> Egyptian and Black

> > African languages. To understand the relationship between

Egyptian

> and African

> > languages you must read the work of Diop and Obenga. These

> researchers have

> > outlined the connections between the speakers of these languages.

> These languages

> > are genetically related. This means that the speakers of these

> languages came

> > from a common ancestor. This ancestor originally lived in the

> Highland regions of

> > Saharan Africa, from here they migrated into Nubia and thence

Egypt.

- > > To help understand the relationship between Black African and Egyptian
- > > languages you might want to read the following papers:
- > > C.A. Winters, The Afrocentric historical and linguistic Methods,
- > The Western
- > > Journal of Black Studies, vol.22, No.2 (1998) pp.73-81; Diop, C A ,
- > Parente
- > > genetique de l'Egyptien Pharaonique at des languages Negro-
- > Africaines,
- > > Dakar: IFAN, Les Nouvelles Editions Africaines, 1977;
- > Diop, C A ,
- > > Nouvelles recherches sur l'Egyptien ancien et les langues Negro-
- > Africaines
- > > Modernes, Paris: Presence Africaine, 1988; Obenga, Th , "Esquisse d'une histoire culturelle de l'Afrique par la lexicologie", Presence Africaine, (1988)
- > > pages 1-25;
- > > Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh , no1
- > (1992), pages
- > > 151-59.
- > >
- > > C.A. Winters
- > >
- > >
- > >
- > > osirica wrote:
- > >
- > > > I definitely agree there is a language tree. I can see where
- > Ancient
- > > > Egyptian language spread out over the centuries and millenia to
- > West
- > > > Africa, but like any language over the millenia, it has lost much
- > of
- > > > it's distinctiveness due to strong influences of the other
- > languages.
- > > > We know that English is a germanic language, and we know that
- > French
- > > > is a latin language. One came from Greek, the other came from

> > > elsewhere. Neither which I do not  
> > > speak nor understand. The WRITTEN form of greek we  
can see the  
> > > linguistic connection. Now, the thing about Egyptian  
is that it  
> has  
> > > to go through many layers of isolated language  
changes in  
Africa.  
> The  
> > > Equatorial African language family probably is the  
largest  
family  
> on  
> > > Earth even larger perhaps than the Melanesian  
family. The thing  
> > > about Europe is that Europe is small... and the  
whole mental  
> block we  
> > > have is that we can't understand that the imperial  
cohesion of  
> Rome,  
> > > and the "Holy" Roman Empire kept linguistic  
continuity from  
Latin  
> > > through a regional imperial control. Except for  
Basque and a few  
> > > other languages, all the local languages were  
replaced by  
dialects  
> > > that remain relatively close to the older mother  
tounge.  
> > >  
> > > The Egyptian language by the time it gets to Yourba  
has lost  
much  
> of  
> > > its cohesion because the Egyptian empire or some  
empire that  
> adopted  
> > > Egyptian as the mother language did not rule over  
the region.  
> There  
> > > wasn't a regional or semi-universal writing system  
either to  
bond  
> the  
> > > regions. So all Egyptian linguistic characteristics  
in antiquity  
> > > drifted off far greater than in Europe.  
> > >  
> > > Since most of Africa wasn't obsessed with Egypt like  
we are,  
they  
> > > never chose to consciously or fanatically adopt or  
maintain  
> Egyptian



> > > language, and over time the language just naturally  
 dilluted in  
 > > > between the many other languages spoken that were  
 NOT from  
 Egypt.  
 > > >  
 > > > I can see where some basic roots came from Egypt,  
 when we can  
 see  
 > > > those same roots being shown throughout Africa. But  
 in  
 isolation  
 > i am  
 > > > having a hard time. Eventually Egyptian became as  
 much (maybe  
 not  
 > > > quite as much) of an influence on African languages  
 as it has on  
 > > > European languages:  
 > > >  
 > > > Take "Ra"... in  
 > > > Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German  
 "Reicht"  
 > > >  
 > > > A very significant word, with an obvious root that  
 goes to  
 > antiquity.  
 > > > The meaning is the same, and it is obvious that the  
 word was  
 > > > not "borrowed" into the language.  
 > > >  
 > > > Now look at English:  
 > > >  
 > > > Ray, Rain, Reign, Royal - They all share a common  
 root. "Re"  
 sound  
 > > > and "Ra" sound. Phonetically there is a heck of a  
 drift, but  
 > there is  
 > > > an obvious root to their meanings. Go through the  
 Latin & Greek  
 > and  
 > > > Phonecian, and I bet you will see all of these words  
 follow  
 > to "Ra"  
 > > > in Egypt.  
 > > > Ray (raia), Indo-European "Reg"...  
 > > >  
 > > > I'm willing to bet that in Phonecian, or Hebrew or  
 some direclty  
 > > > influenced Egyptian language. "Reg" is either  
 related to "Ra"  
 > > > or "Rahkt"  
 > > >  
 > > > Now lets look at Yoruba. We have some words that  
 also come from  
 > Egypt.

> > >  
 > > > "Ha" for house. "hor" for high etc.  
 > > >  
 > > > In Yoruba I can see also the similar root form of  
 "Miri" for  
 > water. I  
 > > > Notice something... "Mirror" came from latin  
 "Mireri"  
 > > >  
 > > > But I cannot trace Yoruba through other languages to  
 get to  
 > Egypt. I  
 > > > know common sense that Youruba didnt just directly  
 get or  
 borrow  
 > from  
 > > > Egypt. There had to be a passing down through the  
 Sahel across  
 > Chad,  
 > > > from Egypt to the West Coast.  
 > > >  
 > > > Yet until we find those linguistic trails, this  
 becomes very  
 very  
 > > > problematic.  
 > > >  
 > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
 wrote:  
 > > > > Mikyia wo Loring,  
 > > > >  
 > > > > I referenced Budge's dictionary and other works  
 not because  
 they  
 > > > are  
 > > > > a solid reference for deciphering the ancient  
 language, but  
 only  
 > > > > because there are times when he reproduces the  
 actual  
 > > > metutu/symbols  
 > > > > (without translation). Thus, one can view the  
 metutu as  
 opposed  
 > to  
 > > > > reading english translations of texts without any  
 > representations  
 > > > of  
 > > > > the symbols. It is also easier to see where  
 Budge's  
 > > > > mistakes/inconsistencies are in his translations.  
 > > > >  
 > > > > What I have given is not representative of a  
 "folk"  
 etymology.  
 > The  
 > > > > languages and cultures of the Akan, Yoruba, Ewe,  
 Igbo (among

> > > others)  
 > > > > are derivative languages and cultures of ancient  
 Kamit and  
 > > > > Keneset/Nubia. The same concepts, practices,  
 Deities' Names,  
 > > > > functions, and more can be found by looking into  
 these  
 languages  
 > > > and  
 > > > > cultures.  
 > > > >  
 > > > > For example, what Diop did with the Wolof in  
 comparison to the  
 > > > > language of Kamit, can also be done with Twi  
 (Akan). The  
 > linguistic  
 > > > > connections I cited in the previous post confirm  
 the identity  
 of  
 > > > > terms and concepts existing between our ancient  
 and  
 contemporary  
 > > > > cultures. For someone to say that the motherland  
 is the "Ka"  
 > (land)  
 > > > > of "Afu Ra", is absolutely accurate,  
 literally/linguistically  
 > and  
 > > > > cosmologically.  
 > > > >  
 > > > > With respect to "esoteric" terms, I don't use  
 eurocentric  
 (mis-  
 > > > > guided) standards to determine whether a concept  
 is valid or  
 > > > invalid.  
 > > > > An example of this is the argument of what  
 > constitutes "identity".  
 > > > > All Afurakanu/Afuraitkaitnut (African) people  
 understand that  
 > > > > identity is not only based on consanguinity but  
 also on  
 > > > > reincarnation. Our oracular texts deal with this  
 in a very  
 > explicit  
 > > > > manner. Only eurocentric (mis-guided) analysis  
 would suggest  
 > that  
 > > > > identity is based solely on blood-ties with no  
 mention of the  
 > > > origin  
 > > > > of the spirit that entered the womb; what "side of  
 the family"  
 > > > > (mother's side or father's side) it came from.  
 Without an  
 > > > > understanding of this essential aspect of  
 identity, the

analysis  
> > > > becomes an inferior, psuedo-analysis. We then  
begin to try  
> making  
> > > > white-arabs for example "our brothers and sisters"  
because  
they  
> > > have  
> > > > some ancient (or recent) "mixture of black blood".  
Yet, when  
we  
> > > look  
> > > > at the total picture (physically and spiritually)  
we  
understand  
> > > where  
> > > > their spirit hails from, and recognize their  
disconnection  
from  
> us.  
> > > > Now we've moved into real analysis and not the  
slave-analysis  
> > > (crass  
> > > > materialist, anti-spiritual analysis).  
> > > >  
> > > >  
> > > > Hetep,  
> > > > Ra Nehem  
> > > >  
> > > > --- In Ta\_Seti@yahoogroups.com, "Loring Edward"  
  
> > > wrote:  
> > > > As I said long ago, Osirica's term Equatorial  
African is  
good  
> for  
> > > > the simple reason that everyone can understand it  
and it  
> conveys a  
> > > > certain picture. The idea of a terminology is to  
express  
things  
> in  
> > > a  
> > > > way that they will be mutually understood. The  
term has a  
very  
> wide  
> > > > spectrum and should be seen as the top of a  
hierarchy  
(ethnien)  
> or  
> > > > hierarchies (regions,ethnien, linguistic  
groups(languages,  
> > > > dialects)). 'Esoteric' terms are to be avoided.  
> > > >  
> > > > By the way, Budge's dictionary is outdated and

no longer  
> > > > quoted. 'Volksetymologien' such as seen below are  
to be  
avoided.  
> > > > Their use negates the scientific credibility of  
any group  
> accepting  
> > > > them.  
> > > > E.  
> > > > ----- Original Message -----  
> > > > From: ra\_nehem  
> > > > To: Ta\_Seti@yahoogroups.com  
> > > > Sent: Wednesday, June 11, 2003 12:30 AM  
> > > > Subject: [Ta\_Seti] Afuraka/Afuraitkait  
> > > >  
> > > >  
> > > > Mikyia wo (Greetings) Osirica,  
> > > >  
> > > > I understand your rationale for using  
Equatorial. It can be  
a  
> > > > functional english term designating our people.  
> > > >  
> > > > I use the terms Afuraka/Afuraitkait (Africa) and  
> > > > Afurakanu/Afuraitkaitnut (Africans) for several  
reasons.  
> > > >  
> > > > The name Africa is not of european/arab  
origination. 'Amen'  
is  
> > > > used  
> > > > by christians with the false definition "so be  
it" attached  
to  
> > > > it. Of  
> > > > course, Amen is The Great God, Whom along with  
The Great  
> > > Goddess  
> > > > Amenet constitute the Supreme Being. The word  
'hero' in  
> english  
> > > > is  
> > > > derived from 'Heru', phonetically and  
conceptually. The  
> > > > name 'Africa'  
> > > > also is our own designation.  
> > > >  
> > > > The term 'ka' means 'soul'. The metut/symbol is  
that of two  
> > > arms  
> > > > raised in a perpindicular fashion. However, we  
must look at  
> the  
> > > > term 'Qa' (as written in Budge's Hieroglyphic  
Dictionary,  
Vol.  
> > > 2;

> > > > also, Queen Hatshepsut's Tekhen/Obelisk). The  
 term 'Qa'  
 > > > > or 'Qaqa'  
 > > > > or 'Qiqqa', is phonetically, 'Ka', 'Kaka',  
 'Keka'. The  
 > > > > metut/symbol is  
 > > > > that of a man with his two arms raised in a  
 perpindicualar  
 > > > > fashion.  
 > > > > If you look closely, the two arms are the same  
 two arms in  
 the  
 > > > > metut/symbol/term "ka" (soul).  
 > > > >  
 > > > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqqa' (Ka, Kai, Kaka,  
 Keka) is  
 > > > defined  
 > > > > variously as "the land above the banks of the  
 river".  
 > > > The 'high'  
 > > > > land. The 'exalted' land. The 'raised' land. The  
 "high  
 ground  
 > > > > upon  
 > > > > which the God of Creation first stood". It is  
 the raised-  
 land  
 > > > > where  
 > > > > the eight primordial Deities converged to create  
 the egg  
 from  
 > > > > which  
 > > > > Ra/Rait would emerge.  
 > > > >  
 > > > > Ka, Kaka, Ke, Keka phonetically are the same  
 terms as Qa,  
 > Qaqa,  
 > > > > Qi,  
 > > > > Qiqqa. Let's look at the Yoruba language. There  
 are 5 sacred  
 > > > > hills.  
 > > > > The sacred hill/raised-land in Yoruba is called  
 oKe. The  
 > > > > specific 'ke' or 'oke' (hill) called 'oke ara'  
 is defined as  
 > > > > the "hill upon which the Orishas first descended  
 at the  
 > > > creation  
 > > > > of  
 > > > > the world" (See Imoye, by Baba Ifa Karade).  
 > > > >  
 > > > > In the Twi language of the Akan people,  
 'Koko' (Kaka)  
 > > > means 'hill'  
 > > > > (Twi-English Dictionary, by Paul Kotey). In  
 Mayan, 'ka'  
 > > > > means 'soil'.

> > > > (Amaru-ka; soil-land of Amaru--Amaru is the  
 "plumed  
 serpent",  
 > > > > thus,  
 > > > > Amaru-ka 'America' is the 'land of the  
 feathered/plumed  
 serpent  
 > > > > (Amen-  
 > > > > Ra)  
 > > > >  
 > > > > When Ra moves through matter He has the title  
 "Afu Ra". (See  
 > > > the  
 > > > > temple of Seti I, Shat em Duat, 3rd Hour of the  
 night for  
 the  
 > > > > title  
 > > > > of Ra being "Afu Ra" as opposed to "Af" or  
 "Afu")  
 > > > >  
 > > > > The first raised land (Qa/Ka), raised up above  
 the surface  
 of  
 > > > the  
 > > > > water, is the "Ka of Afu Ra" Afuraka. Of course,  
 Rait (Rat)  
 is  
 > > > > the  
 > > > > Creatress of the world, just as Ra is the  
 Creator. The  
 > feminine  
 > > > > form  
 > > > > of the name is thus the "Kait of Afu Rait"  
 Afuraitkait.  
 > > > >  
 > > > > Please see mamiwata.com and the various links to  
 learn of  
 the  
 > > > > functions and manifestations of the Creator "Da"  
 and His  
 > > > > wife "Houelousou Da (Wife of Da)". In Dahomean  
 Vodoun, Ra is  
 > > > > pronounced Da. Rat is Houelousou Da. Same  
 Deities, same  
 > > > functions.  
 > > > >  
 > > > > One of the definitions according to Budge for  
 the term "nu"  
 > > > > is 'children'. Also, it refers to a plurality.  
 Again, in the  
 > > > Twi  
 > > > > language of the Akan, the term "nom"  
 (phonetically "noom")  
 is  
 > a  
 > > > > term  
 > > > > for the plural, hence 'oyere' (wife) 'oyerenom'

(wives); 'nua'

> > > > (sibling) 'nuanom' (siblings); Nana  
(Elder/Elderess) Nananom

> > > > (Elders/Elderesses). The Akan plural 'nom' is  
derived of the

> > > > Kamau/Kenesu (Egyptian/Nubian) 'nu'.

> > > >

> > > > The term 'af' [spelled with the metutu of a  
"reed" (A) and

> > > > a "horned

> > > > viper" (F)] in Kamit means 'flesh' as in house  
or place of

> > > > residence.

> > > > Your flesh is a house or place of residence for  
your spirit.

> > > > Another

> > > > word for place of residence/house temple is  
spelled 'af'

> > > or 'aft'

> > > > [spelled with the metutu of the eagle (A)  
instead of

> the "reed"

> > > > for

> > > > letter (A), the "viper" for (F) and the  
determinative for an

> > > > enclosed

> > > > space/temple/house.]

> > > >

> > > > In Twi, the word for home, house is 'ofi' and  
'ofie'. In

> Yoruba

> > > > the

> > > > word for residence/house is 'ofi'. The word for  
palace

> > > (residence

> > > > of

> > > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin  
are all

> > > related)

> > > >

> > > > When Ra is moving through matter (e.g. 12 hours  
of the  
night),

> > > > when

> > > > His energy is inside of the Earth and making the  
Earth

> vibrant,

> > > > Earth/matter becomes the 'flesh of Ra'. Afu Ra.  
Again, in

Twi

> > > the

> > > > word for fertile land (land with life-giving  
energy moving

> > > > through

> > > > it, i.e. cultivatable land) is called "afuw" or  
"afuo". Now,

> > > just



> > > > as  
 > > > > the name of the Deity in Akan culture called  
 'Asuo Gyebi' is  
 > > > > often  
 > > > > pronounced 'Asur Gyebi' (See Akan Protocol, by  
 Nana Kyerewaa  
 > > > > Opokuwaa). So is "Afuo" also pronounced "Afur".  
 This is the  
 > > > > reason  
 > > > > why the land where some Akan people settled  
 after  
 > > > > having "Descended  
 > > > > from Heaven by golden chain" is called "Koko-  
 Afuo" Koko  
 > > > > (hill/raised  
 > > > > land) Afuo (land that is full of life;  
 plantation;  
 farmland).  
 > > > > Today  
 > > > > this land is called Kokofu in Ghana. Koko-Afur  
 is none other  
 > > > > than  
 > > > > Afur-Koko. (See "Forests of Gold" by Wilks;  
 also, see  
 African  
 > > > > Spirituality: On Becoming Ancestors, by Anthony  
 Ephirim-  
 > Donkor,  
 > > > > for a  
 > > > > reference to Koko's farm/land).  
 > > > >  
 > > > > There is much more to this, as this is a brief  
 summary.  
 There  
 > > > > is  
 > > > > also  
 > > > > the fact that the term Hat-Ka-Ptah is often  
 spelled Hat-  
 Ptah-  
 > Ka  
 > > > > (See  
 > > > > King Piye/Piankhi's victory stele). 'Het' was  
 condensed  
 > > > > into 'At'  
 > > > > by  
 > > > > the greeks (note: Het-Heru becomes Hathor and  
 Athyr). Ptah  
 was  
 > > > > corrupted by the greeks and others into Putah  
 (buddha) and  
 > > > > Phutah.  
 > > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka.  
 (afuraka). Hat-Ptah-  
 Ka  
 > > > > and  
 > > > > Afuraka have the same meaning cosmologically.  
 (More on this

> > > > later, as  
> > > > > it relates to Ptah's functioning as fashioner of  
the World)  
> > > > >  
> > > > > Finally, Our descent from the original  
> > > Afurakanu/Afuraitkaitnut,  
> > > > the  
> > > > > original people of Afuraka/Afuraitkait; our  
descent from  
those  
> > > > who  
> > > > > remained in Afuraka/Afuraitkait to receive the  
Spirits of  
the  
> > > > > Goddesses and Gods; our ability through Ka-  
Nu/Kat-Nut  
> (Melanin)  
> > > > to  
> > > > > receive and transmit the fullness of that Divine  
energy; Our  
> > > > > INCARNATION and RE-INCARNATION through these  
families; it is  
> > > > these  
> > > > > things [in total] that define us as  
Afurakanu/Afuraitkaitnut.  
> > > It  
> > > > > matters not where we go now on Earth or are born  
on Earth,  
we  
> > > > remain  
> > > > > Afurakanu/Afuraitkaitnut in the physical world  
and the  
> > > Ancestral  
> > > > > realm.  
> > > >  
> > > > > This is simply because our various Ancestral  
traditions  
state  
> > > > that a  
> > > > > small group of us were forced out of the  
motherland. Yet,  
the  
> > > > > majority of us who remained in/on the motherland  
were there  
> > > when  
> > > > the  
> > > > > Deities entered our clans/families (ritual  
possession was  
just  
> > > > one  
> > > > > means by which They entered our families for the  
first  
time).  
> > > > This  
> > > > > altered our blood forever. We then carried this  
altered/Divine  
> > > > blood,

> > > > > and the Deities, to every place we migrated on Earth. Our  
> > > > > civilizations around the world are a testament to the Divine  
> > > > Order  
> > > > (manifest by the Deities) operating within our blood, our  
> > > > families.  
> > > > >  
> > > > > Those who were outside of the motherland when the Deities  
> > > entered  
> > > > our  
> > > > families do not have this blood/nor spiritual disposition.  
> They  
> > > > do  
> > > > > not have the connection to the Divinities that we do. Those  
> who  
> > > > were  
> > > > > initially forced out of the motherland and drawn to northern  
> > > > eurasia  
> > > > > BEFORE the Deities entered into the various  
> > > > Afurakani/Afuraitkaitnit  
> > > > > Clans are those who missed this infusion of Divine energy  
> (they  
> > > > were  
> > > > > thousands of miles away) and are those who became the whites  
> > > and  
> > > > > their offspring of today.  
> > > > >  
> > > > > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> > > > edition)  
> > > > > for an article about the Human Genome Project's findings. A  
> > > small  
> > > > > group of Africans living in europe about 20,000 to 25,000  
> years  
> > > > ago  
> > > > > are said to have been those who birthed the whites and their  
> > > > > offspring.  
> > > > >  
> > > > > See (orisalist@yahogroups.com for discussions on race,  
> august-  
> > > > > september 2002--it includes Odu dealing with the origins of  
> the  
> > > > > whites and their offspring; see mamiwata.com; see the Book

of  
> > > the  
> > > > Cow  
> > > > > of Heaven/Destruction of Mankind (Ra orders the  
destruction  
of  
> > > > the  
> > > > > blasphemous men and women, some of whom escaped  
to the  
> mountain  
> > > > > lands. Ultimately Ra states that, "I have slain  
some of  
them,  
> > > yet  
> > > > there remains a remnant of worthless ones, for  
the extent  
of  
> my  
> > > > > destruction was not according to the expanse of  
my  
> > > > power/ability").  
> > > > > After Ra destroys most (not all) of the  
blasphemous men and  
> > > > women, He  
> > > > > blesses those who fought for Him, calls for the  
creation of  
> the  
> > > > > Sekhet Hetep, etc.  
> > > > >  
> > > > > There is much, much more to this, however we can  
definitely  
> say  
> > > > with  
> > > > > truth that we are Afurakanu/Afuraitkaitnut  
(created by and  
> > > > children  
> > > > > of, Afu Ra and Afu Rait. Our bodies (and  
melanin) were  
formed  
> > > > from  
> > > > > the original, black, raised land (Ka).  
Cosmologically and  
> > > > culturally,  
> > > > > this unites all of us who are Black/African, yet  
it  
> > > distinguishes  
> > > > us  
> > > > > from europeans, asians, etc. Remember, one of  
the criteria  
of  
> > > > being  
> > > > > Afurakani/Afuraitkaitnit as stated above is  
based on re-  
> > > > incarnation  
> > > > > through specific blood circles.  
Afurakanu/Afuraitkaitnut all  
> > > > around

> > > > the world do divination for those who want to  
 have  
 children,  
 > > > > sometimes to determine what spirit is around  
 them, is about  
 to  
 > > > > incarnate, it it is a negative spirit, etc.  
 > > > >  
 > > > >  
 > > > > Ma asomdwoee-Hetep,  
 > > > > Ra Nehem  
 > > > >  
 > > > > --- In Ta\_Seti@yahooogroups.com, "osirica"  
 > wrote:  
 > > > > If they are the same people, why say they are  
 Afric-  
 > anything?  
 > > > I  
 > > > > have  
 > > > > > been insisting on the use of Equatorial  
 because it links  
 all  
 > > > of  
 > > > > us  
 > > > > > together accurately. Just hear me out. I hope  
 you can see  
 > the  
 > > > > > purpose. Afuraitkainit is no different to me  
 than saying  
 > > > > Afroasiatic,  
 > > > > > except it implies something different as far  
 as the people  
 > > > > looked,  
 > > > > > and thus who within the two continents are  
 actually  
 related.  
 > > > > But  
 > > > > the  
 > > > > > clarity is still being lost slightly.  
 Equatorial takes  
 that  
 > > > > problem  
 > > > > > and solves it. We keep focusing on putting the  
 word "Africa"  
 > > > > into  
 > > > > the  
 > > > > > discourse which is in some way compounding the  
 Eurocentric  
 > > > > position  
 > > > > > of confusion. Africa the word...its true  
 meaning is lost  
 and  
 > > > > only  
 > > > > > now refers without confusion to literally  
 people of  
 > > > > the "continent".  
 > > > > > But since everyone comes from the continent,

it becomes  
 > again  
 > > > > > confusing. Are Europeans Afroeurasian? Are  
 Native  
 Americans  
 > > > > > Afroamericos? Even then, the Eurocentricist  
 can always  
 > > > > say "yes,  
 > > > > > afriCowhatever, but NORTH-  
 AfriCowhateverwewant.  
 > > > > >  
 > > > > > There is nothing "non Black" in Equatorial  
 origins. There  
 is  
 > > > > no  
 > > > > > Eurocentric loophole.  
 > > > > >  
 > > > > >  
 > > > > >  
 > > > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
 > > > > wrote:  
 > > > > > Mikyia wo (Greetings),  
 > > > > >  
 > > > > > The essential point I was making in the  
 previous post  
 was  
 > > > > that  
 > > > > > although African and Indian elephants  
 manifest a slight  
 > > > > variation  
 > > > > > morphologically, it does not mean that they  
 are not both  
 > > > > elephants.  
 > > > > > The same goes for Black people on the  
 continent of  
 > > > > > Afuraka/Afuraitkait (Africa) and India.  
 There are slight  
 > > > > > morphological variations, yet we are the  
 same people-we  
 > are  
 > > > > both  
 > > > > > definitely Afurakani/Afuraitkaitnit  
 (African).  
 > > > > >  
 > > > > > Ma asomdwoee-Hetep,  
 > > > > > Ra Nehem  
 > > > > >  
 > > > > > --- In Ta\_Seti@yahoogroups.com,  
 alberto34482@y... wrote:  
 > > > > > > 'see African and Indian elephants via a  
 search engine  
 > > > on  
 > > > > > the web) Maybe the Indian elephants'  
 morphological  
 > > > > differences  
 > > > > > are  
 > > > > > > evidence of a group of white elephants

invading India  
> and  
> > > > > > > influencing  
> > > > > > > the genetic characteristics of that  
population, thus  
> > > making  
> > > > them  
> > > > > > > > unrelated to the African elephants.  
> > > > > > > ''  
> > > > > > >  
> > > > > > > The difference between the African and  
Indians  
elephant  
> > > is  
> > > > that  
> > > > > the  
> > > > > > > African elephant has never been able to be  
domesticated.  
> > > > Some  
> > > > > > > > species of Elephants in NorthEastern  
Africa were  
> > > > domesticable  
> > > > > and  
> > > > > > > used by the  
Carthigenians, Meroties, Kemetians, and  
> > > Numidians  
> > > > in  
> > > > > > battle.  
> > > > > > >  
> > > > > > > You also have species of elephants once  
native to  
> > > > Syria, but  
> > > > > know  
> > > > > > > extinct.  
> > > >  
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| 8477|2003-06-13 10:35:10|Paul Kekai Manansala|Re: Abstract:|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> That is not how I read this article. She states that "later

groups having a

> more tropical (Nilotic) form than the preceding populations". She

posits

> the idea that the Badarians were less "Equatorial" than middle

Kingdom

> Egyptians who may have been genetically influenced by "Nubians"

according to

> her. If this were true it would be of interest to some who

conceive of the

> pre-dynastic type as being similar to the San people because the

San have

> non-equatorial limb proportions.

>

>



Actually, you're right. I haven't read the article yet, but she doesn't give any idea from the abstract that Nubian migration is involved in the body changes.

What geographic samples does she use in the study?

Regards,  
Paul Kekai Manansala

>  
>>Notice the conclusion that the physical changes observed with  
>>intensification of agriculture, etc. start from a "Nilotic" type.  
>>Also note that migration is not mentioned as a factor.  
>>  
>>Regards,  
>>Paul Kekai Manansala  
>>  
>>---  
>>Am J Phys Anthropol. 2003 Jul;121(3):219-29.  
>>  
>>Variation in ancient Egyptian stature and body proportions.  
>>  
>>Zakrzewski SR.  
>>  
>>  
>>Stature and the pattern of body proportions were investigated in a  
>>series of six time-successive Egyptian populations in order to  
>>investigate the biological effects on human growth of the  
>>development and intensification of agriculture, and the formation  
  
of  
>>state-level social organization. Univariate analyses of variance  
>>were performed to assess differences between the sexes and among  
>>various time periods. Significant differences were found both in  
>>stature and in raw long bone length measurements between the early  
>>semipastoral population and the later intensive agricultural  
>>population. The size differences were greater in males than in  
>>females. This disparity is suggested to be due to greater male  
>>response to poor nutrition in the earlier populations, and with  
  
the  
>>increasing development of social hierarchy, males were being  
>>provisioned preferentially over females. Little change in body  
  
shape

>>was found through time, suggesting that all body segments were  
>>varying in size in response to environmental and social

conditions.

>>The change found in body plan is suggested to be the result of the  
>>later groups having a more tropical (Nilotic) form than the  
>>preceding populations.

>>

>>Am J Phys Anthropol, 2003. Copyright 2003 Wiley-Liss, Inc.

>>

>

>

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| 8478|2003-06-13 10:44:23|cristofori whitakara|Re: How great was Alexander?|  
always thought of the "Goat" as a alcoholic warmonger benefiting from Kemetic Culture that  
was spread thru the Hellas' language.

**alberto34482@yahoo.com** wrote:

How great was Alexander?

By Kathleen Maclay, Media Relations | 12 June 2003

BERKELEY ? Alexander the Great may not have been so great after all.

A University of California, Berkeley-led group of researchers is challenging the common history that credits the Macedonian king with initiating the spread of ancient Greek culture throughout the Middle East during his conquest of the region during the 4th century B.C. Backed by a nearly \$234,000 collaborative research grant from the Getty Foundation, the team over the next two years will try to document a thriving Hellenized culture in the city of Dor, Israel, at least 100 years before Alexander marched in.

The birth of the Hellenistic period, when Greek culture began to spread far beyond its native territory, has long been set around 334 B.C. to 323 B.C., when Alexander and his troops began their 20,000-mile conquest, thundering from Macedonia south through what is now Syria, Lebanon, Israel and Egypt. The troops then set off for Persia and India.

"Our hunch is that at Dor, Hellenization - the wholesale importation of Greek material culture - begins in the 5th century B.C. and goes into high gear around about 400 B.C. So, it precedes Alexander," said Andrew Stewart, a UC Berkeley professor of art history and classics in the College of Letters & Science. He also is the project's principal investigator.

"There is, as far as we can tell, no boost given to this process by Alexander's conquests," said Stewart. "So, immediately we are challenging the view that it was Alexander who principally spread Greek culture throughout the Middle East."

One of Stewart's UC Berkeley colleagues and an assistant professor of Near Eastern Studies, Marian Feldman, said the Mediterranean sea has long brought peoples and cultures together. Particularly close ties between the Levantine coast - which includes present-day Israel, Lebanon and Syria - and Greece appear as early as 1,400 B.C., she said.

"Tel Dor, located directly on the sea, should have participated in these interactions," Feldman said.

Dor was most likely a Phoenician or Phoenician-related city in the early centuries of the first millennium, and the Phoenicians are renowned for their seafaring skills and merchantile entrepreneurship, as memorialized in Homer's "Odyssey," she said. "When the excavations at Dor go deeper," said Feldman, "these contacts will be probably be shown to reach further back in time."

Stewart's team members will direct their attention to the wealth of materials found at the ancient Israelite seaport site of Dor, established by the Canaanites around 2,000 B.C. and once the harbor of King Solomon. Alexander the Great passed by Dor on his march from Tyre to Gaza and Egypt, by which time the city hosted a lively mixture of Phoenicians, Jews, Greeks and others.

In collaboration with teams from the Hebrew University of Jerusalem and several American, Canadian and South African universities, Stewart has been digging at two sites at Dor for 20 years. These teams have uncovered more than 100,000 artifacts, close to 90 percent of them pottery, but also sculptures, figurines, lamps, coins, rings and other items representing all strata of society and dating back to the Iron Age.

One find was a headless statue of the Greek winged goddess Victory, together with fragments of a demolished Greek temple. Another was an elaborate and intricate mosaic floor, probably designed to help establish a party atmosphere in a banquet room. The mosaic - made with 10 to 15 cubes per square centimeter - features a masked young man from the Greek comic theater, wearing a fantastic party hat and set amid garlands of fruits and flowers.

"You have a party animal here," said Stewart, gesturing toward a photo that shows a character known as the second young, wavy-haired man.

"He spends much, much too much time indoors partying, likes the girls," he said, "and tends to wake up in the morning with a hangover. That's why his face is white, and that's why we thought it was female to begin with, because it is so pale and its lips are rouged. Well, they're rouged because he goes to the 'Black and White Ball' every night!"

Stewart called the mosaic "high end, absolutely top quality Greek work" that rivals anything in Alexandria from the same period.

The temple, mosaic and Victory were found in pits where they may have been discarded in a revival of Jewish traditionalism around 100 B.C. It may be that some of the Phoenicians, Jews and others living in Dor simply developed a fascination or a fondness for Greek culture and embarked on an importing spree, Stewart said. Yet, around the time of Alexander's conquests in the region, there was no increase in Hellenization.

Instead, the process seems to have stagnated or even - for a time - gone into reverse, he said.

"Did our little town stand aloof from these developments?" Stewart asked. "Or were they purely political and military? Were the early Hellenistic kings only interested in raising money and fighting each other, essentially limiting Hellenization to the major centers? We don't know."

But Stewart and his team hope to find out.

The researchers will investigate what has been uncovered that reflects the efforts of inhabitants of Dor in adopting Greek culture, resisting it, or combining it with their own to form something new.

They will look at these interactions in terms of material culture at various levels of society, throughout time.

"The same people may have used local-type storage jars that they knew and loved at the same time as drinking from Greek-style symposium cups," Stewart said.

Directing the Israeli part of the project will be Professor Ilan Sharon, an archaeologist and statistician from Hebrew University in Jerusalem with expertise in computer science as well as the archaeology of Israel and the Near East in the first millennium B.C. He has developed the immense data bases required for such an investigation and will direct the computer analysis.

The researchers will construct matrices reflecting the estimated chronology of the architecture and artifacts in each area of the site in order to see how they relate to each other. They will be able to develop a more refined chronology, and artifacts of particular interest can be stratigraphically plotted and scanned for patterns of distribution. Maps of the distribution will be developed to help to show who lived where, and when.

"Different areas of the site, as always, might have been occupied by different folks," said Stewart. "In Berkeley, you're going to get a different material culture in the hills than you are down on the flats or in East Oakland."

Ultimately, the Dor research project is expected to produce at least one book and a dissertation.

Without a team, the work would take a lifetime, said Stewart.

Also participating will be Sarah Stroup, an assistant professor at the University of Washington and a specialist in Hellenistic and Roman literature and culture. Stroup received her Ph.D. from UC Berkeley in 2001 and has worked previously with Stewart at Dor. The other two members of the investigative team will be Stewart's assistant director, Allen Estes, an Assyriologist and archaeologist who also earned his Ph.D. at UC Berkeley in 1997, and John Berg, the site architect and stratigrapher

[http://www.berkeley.edu/news/media/releases/2003/06/12\\_great.shtml](http://www.berkeley.edu/news/media/releases/2003/06/12_great.shtml)

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---

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| 8479|2003-06-13 10:48:00|omari maulana|Re: Abstract:|

- >Actually, you're right. I haven't read the article yet, but she
- >doesn't give any idea from the abstract that Nubian migration is
- >involved in the body changes.
- >
- >What geographic samples does she use in the study?

In the article she states that Middle Kingdom Nubian migration IS a possible reason for the change in body structure. I don't recall all the samples but I know she had Badarian, Naqada, Middle Kingdom samples. Alex has the entire paper. Perhaps he can add on.

One problem is that she states that the Badarian are less tropical in terms of their body proportions than later Egyptians, yet she doesn't state if they are NOT tropical or just LESS tropical in this regard? I sent her an email asking for clarification on this about a month ago and recieved no reply.

Either way, the Badarians were more stereotypically African in cranio-facial form than many later groups. If anything this just goes to show that Ancient Egypt was a melting pot of African peoples. This has to do with inter-African migration patterns, etc.

---

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| 8480|2003-06-13 10:54:32|cristofori whitakara|Re: Vanessa Williams looks African to me| if vanessa williams isnt african then rosa parks should not have been on the bus...this is plainly insane now for those who would even question vanessa...

*arumese* wrote:

```
> No doubt Yurco carefully picked these two, so that his european
> audience would subconsciously associate their shared white/light
> features. The only features they can identify with.
>
> Alex
```

My reply:

Very well put Alex! I guess since he said "...from Vannessa Williams to Moriah Carrie" we can all take note that he presumes that the Ancient Egyptians should be characterized as having not only whitesh skin, but light eyes and light hair as well. Someone might want to ask him at what point exactly does the equatorial (Black) element enter into the population?

--- In Ta\_Seti@yahoogroups.com, "Alex Derrick" wrote:

```
> I agree Jack. Vanessa looks African. She doesn't have dark
> pigmentation(hair, eyes, skin). But the overall structure of her
> face is not european.
>
> Yurco's track record reveals he is a diabolic man intent on
confusing
> the public with carefully planted misinformation. If he associated
> those two, he is wrong. The main features Carrie and Williams
share
> is light skin and light hair. So he is essentially saying the
> egyptians were white!
```

>  
> No doubt Yurco carefully picked these two, so that his european  
> audience would subconsciously associate their shared white/light  
> features. The only features they can identify with.  
>  
> Alex  
>  
> --- In Ta\_Seti@yahoogroups.com, "Jack" wrote:  
> > Look at her features closely, especially her lips.

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| 8481|2003-06-13 11:05:14|cristofori whitakara|Re: Interesting person|  
he was a black nationalist and repatriot b4 marcus garvey.

***alberto34482@yahoo.com*** wrote:

Yes,I am sure that most people on this list has heard of Edward  
Wilymont Blyden.

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| 8482|2003-06-13 11:20:56|Freddie Thompson|Re: Vanessa Williams looks African to me|  
Vannessa Williams' Blackness is not in question. The contention is over the fact that Yurco uses  
two well-mixed African American women, whose European ancestryis too prominent to miss. it  
isas if heis saying that there were no Egyptians who were of any of the dark hues depicted on the  
wall reliefs.

The insult to African History should be clear.

***cristofori whitakara*** wrote:

if vanessa williams isnt african then rosa parks should not have been on the bus...this is plainly insane now for those who would even question vanessa...

**arumese** wrote:

> No doubt Yurco carefully picked these two, so that his european  
> audience would subconsciously associate their shared white/light  
> features. The only features they can identify with.  
>  
> Alex

My reply:

Very well put Alex! I guess since he said "...from Vanessa Williams to Moriah Carrie" we can all take note that he presumes that the Ancient Egyptians should be characterized as having not only whitesh skin, but light eyes and light hair as well. Someone might want to ask him at what point exactly does the equatorial (Black) element enter into the population?

--- In Ta\_Seti@yahoogroups.com, "Alex Derrick" wrote:

> I agree Jack. Vanessa looks African. She doesn't have dark  
> pigmentation(hair, eyes, skin). But the overall structure of her  
> face is not european.  
>  
> Yurco's track record reveals he is a diabolic man intent on  
confusing  
> the public with carefully planted misinformation. If he associated  
> those two, he is wrong. The main features Carrie and Williams  
share  
> is light skin and light hair. So he is essentially saying the  
> egyptians were white!  
>  
> No doubt Yurco carefully picked these two, so that his european  
> audience would subconsciously associate their shared white/light  
> features. The only features they can identify with.  
>  
> Alex  
>  
> --- In Ta\_Seti@yahoogroups.com, "Jack" wrote:  
> > Look at her features closely, especially her lips.

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| 8483|2003-06-13 11:24:29|Paul Kekai Manansala|Re: Abstract:|  
--- In [Ta Seti@yahoogroups.com](#), "omari maulana"  
wrote:

Perhaps he can add on.  
> One problem is that she states that the Badarian are less tropical

in terms  
> of their body proportions than later Egyptians, yet she doesn't

state if  
> they are NOT tropical or just LESS tropical in this regard?

Hmm, Robins and Schute found that the Naqada skeletons were highly  
tropical and they concluded there was an "evolutionary trend" toward  
less tropical limb ratios as one moves toward the New Kingdom period.

Regards,  
Paul Kekai Manansala  
| 8484|2003-06-13 11:26:09|CTBlackNews@aol.com|Re: Vanessa Williams looks African to me|  
[Black Casting Notice USA](#)  
| 8485|2003-06-13 11:32:34|CTBlackNews@aol.com|(no subject)|| 8486|2003-06-13  
11:36:26|michael mwenda|Re: 5,000-year-old Sumerian vase returned to Iraqi museum|



I have changed my email address to [kimi0302@stcloudstate.edu](mailto:kimi0302@stcloudstate.edu), all my future messages should be sent through this address. Thank you.

--- [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

> Story last updated at 7:53 a.m. Friday, June 13,  
> 2003  
>  
> 5,000-year-old Sumerian vase returned to Iraqi  
> museum  
> Associated Press  
> BAGHDAD, IRAQ--The sacred Vase of Warka, one of the  
> most valuable  
> artifacts of the Iraqi National Museum collection,  
> feared lost  
> forever, was returned unceremoniously Thursday in  
> the trunk of a car.  
> The 5,000-year-old white limestone vase, the world's  
> oldest carved-  
> stone ritual vessel, was handed over with other  
> looted items, U.S.-  
> led coalition forces said in a statement. Three men  
> gave the pieces  
> to security staff at the central Baghdad museum, a  
> gesture that could  
> reassure archaeologists worried about Iraq's ancient  
> treasures.  
> "This is one of the most important pieces from the  
> Baghdad museum,  
> and I am delighted it has been returned. It is  
> reason for people all  
> around the world to celebrate," said Pietro Cordone,  
> senior adviser  
> on culture for the Coalition Provisional Authority,  
> the formal name  
> of the occupation forces.  
> Cordone, a former Italian diplomat, was at the  
> museum when the men  
> arrived unexpectedly and thanked them personally.  
> The authority did  
> not identify them.

- > The vase, still pictured on the Interpol Web site of
- > missing
- > artworks, is a major Mesopotamian artifact widely
- > studied in art
- > history and archaeology. It depicts Sumerians
- > offering gifts to the
- > goddess Innin as well as scenes of daily life in the
- > ancient city of
- > Uruk. It was carved about the time the city's
- > Sumerians were
- > inventing writing.
- > A team of German archaeologists discovered the vase
- > in 1940 near the
- > city of Samawa in southern Iraq.
- > The coalition's statement said the vase was returned
- > "safely" but did
- > not give details on its condition.
- > Some looted items have been recovered under a
- > no-questions-asked
- > amnesty program, while others were found in raids or
- > in secret
- > government vaults.
- > The Vase of Warka is one of 47 main exhibition items
- > that coalition
- > officials said last week was still missing. They did
- > not identify the
- > other 46.
- > "We will continue to do everything we can to secure
- > the safe return
- > of other missing objects," said Cordone.
- > Last week, coalition authorities announced the
- > recovery of the
- > treasures of Nimrud, missing since the fall of
- > Baghdad and found in
- > good condition in the country's Central Bank, in a
- > secret vault
- > submerged in sewage water.
- > The treasures -- gold earrings, finger and toe
- > rings, necklaces,
- > plates, bowls and flasks, many of them elaborately
- > engraved and set
- > with semiprecious stones or enamel -- date back to
- > about 900 BC.
- > Once the home of rare Islamic texts and priceless,
- > millennia-old
- > collections from the Assyrian, Sumerian and

- > Babylonian civilizations,
- > the Iraqi National Museum was plundered in the
- > lawlessness and chaos
- > that followed the fall of Baghdad on April 9.
- > The looting and destruction triggered an
- > international uproar, with
- > many curators and archaeologists from around the
- > world blaming the
- > United States for failing to protect the
- > institution. Some compared
- > it to the 13th-century sacking of Baghdad by the
- > Mongol hordes.
- > U.S. military commanders have rejected the charges,
- > saying the museum
- > was not on the list of sites their troops were
- > ordered to secure upon
- > entering the city.
- >

[http://www.charleston.net/stories/061303/ter\\_13vase.shtml](http://www.charleston.net/stories/061303/ter_13vase.shtml)

- >
- >
- >

---

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| 8487|2003-06-13 11:43:12|omari maulana|Re: Abstract:|

Yeah, it made me go hmmm as well.

"There are three kinds of lies: lies, damn lies, and statistics." - Disraeli

- > Perhaps he can add on.
- > > One problem is that she states that the Badarian are less tropical
- > in terms
- > > of their body proportions than later Egyptians, yet she doesn't
- > state if
- > > they are NOT tropical or just LESS tropical in this regard?
- >
- > Hmm, Robins and Schute found that the Naqada skeletons were highly
- > tropical and they concluded there was an "evolutionary trend" toward
- > less tropical limb ratios as one moves toward the New Kingdom period.

---

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| 8488|2003-06-13 12:19:25|Paul Kekai Manansala|Re: Abstract:|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Yeah, it made me go hmmm as well.

>

> "There are three kinds of lies: lies, damn lies, and statistics." -

Disraeli

>

If we were discussing Lower Egyptian predynastic remains it would make more sense, since the Mectha-Afalou types have strong "Khoisanoid" affinities.

However, the Badarian have always struck me as strongly Equatorial like modern southern Sudanese populations.

Regards,

Paul Kekai Manansala

| 8489|2003-06-13 12:20:52|osirica|Re: Abstract:|

OH this is so wonderful. We are using the word, see how we cut through Eurocentric BS like a hot knife through Neptune? If we had used any other word than "Equatorial" we would be probably posting back and fourth arguing with each other...

But sniff sniff... we are getting to the bottom root.

I agree omari, she is trying to say the earlier Badarians are less Equatorial and somehow she is unable to explain where the more tropical groups come from. They just "appeared"... Yet it is true as Paul states that there were Nilotic types that were more Equatorial... The Tasians and the Nubian A-Groups. Which our poor scholar Zakrzewski failed to mention. In essence she mentions Nilotic types in her study, while omitting the other types that we know were there. The Nubian-A were there right along with the Badarians. Since not all Nilotic types are "equally Equatorial" in phenotype we find something that COULD have been confusion

Ahhh.... the power of correct terminology. We didn't fall for it!

Eurocentric confusion destroyed.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> That is not how I read this article. She states that "later groups

having a

> more tropical (Nilotic) form than the preceding populations". She

posits

> the idea that the Badarians were less "Equatorial" than middle

Kingdom

> Egyptians who may have been genetically influenced by "Nubians"

according to

> her. If this were true it would be of interest to some who

conceive of the

> pre-dynastic type as being similar to the San people because the

San have

> non-equatorial limb proportions.

>

>

>

>> Notice the conclusion that the physical changes observed with

>> intensification of agriculture, etc. start from a "Nilotic" type.

>> Also note that migration is not mentioned as a factor.

>>

>> Regards,

>> Paul Kekai Manansala

>>

>>---

>> Am J Phys Anthropol. 2003 Jul;121(3):219-29.

>>

>> Variation in ancient Egyptian stature and body proportions.

>>

>> Zakrzewski SR.

>>

>>

>> Stature and the pattern of body proportions were investigated in a

>> series of six time-successive Egyptian populations in order to

>> investigate the biological effects on human growth of the

>> development and intensification of agriculture, and the formation

of

> >state-level social organization. Univariate analyses of variance  
> >were performed to assess differences between the sexes and among  
> >various time periods. Significant differences were found both in  
> >stature and in raw long bone length measurements between the early  
> >semipastoral population and the later intensive agricultural  
> >population. The size differences were greater in males than in  
> >females. This disparity is suggested to be due to greater male  
> >response to poor nutrition in the earlier populations, and with the  
> >increasing development of social hierarchy, males were being  
> >provisioned preferentially over females. Little change in body

shape

> >was found through time, suggesting that all body segments were  
> >varying in size in response to environmental and social conditions.  
> >The change found in body plan is suggested to be the result of the  
> >later groups having a more tropical (Nilotic) form than the  
> >preceding populations.

> >

> >Am J Phys Anthropol, 2003. Copyright 2003 Wiley-Liss, Inc.

> >

>

>

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| 8490|2003-06-13 12:29:05|osirica|Re: Abstract:|

Do you guys believe that these limb proportions are indicators  
of "Equatorial" origins? I don't see how that is the case. Equatorial  
people will have limbs that vary. If we are not careful we will  
accidentally make Equatorial people into a specialized group which is  
the opposite of what Equatorials (at least as I see them) are.  
However if there IS compelling reason to place additional specifics  
upon them (limb proportions for example) then we should explain why  
CONSISTENTLY.

So are we saying that Equatorial people have a specific limb  
proportion. If so what is it, and WHY?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > Yeah, it made me go hmmmm as well.

> >

> > "There are three kinds of lies: lies, damn lies, and

statistics." -

> Disraeli

> >

>

>

> If we were discussing Lower Egyptian predynastic remains it would

> make more sense, since the Mectha-Afalou types have

> strong "Khoisanoid" affinities.

>

> However, the Badarian have always struck me as strongly Equatorial

> like modern southern Sudanese populations.

>

> Regards,

> Paul Kekai Manansala

| 8491|2003-06-13 12:30:11|omari maulana|Re: Abstract:|

Indeed and not all indiginious Africans are tropical. This goes a long way to negate the misleading, Eurocentric view as well.

>Since not all Nilotic types are "equally Equatorial" in phenotype we find

>something that COULD have been confusion

---

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| 8492|2003-06-13 12:33:06|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|

Hotep Ed,

See, your post is just the type of example that I'm talking about, white people and some silly Negroes telling Afruikan people they have to succumb to the academic world of Europeanism, which has been the enemy of Afruikan people, no matter how much you want to claim things ain't how they use to be.

Furthermore, Afruikan people don't need the scientific world to know, for sure, that they're the original people on the planet. And we don't need to compete either. That's the problem! It is European-white people that need science to prove to themselves that Afruikan people are the original inhabitants of the planet.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered

Education!

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> Yes, inventing esoteric terms and producing  
> etymological fantasies weakens the cause. If Ta\_Seti  
> wants to compete in the scientific world, it must  
> use terms which that world accepts. All of that  
> Afro... Afru.. ("esoteric") stuff just produces a  
> negative image.

>

> E.

> ----- Original Message -----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 5:48 PM

> Subject: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology

>

>

> Its probably Afrocentricism's greatest weakness.

> We do not need to

> make those kind of mistakes anymore.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

> wrote:

> > It is a standard term in linguistics from German

> 'Volk' people

> or 'popular' and -etymology. It means incorrect

> etymologies thought

> up by the uneducated, often on the basis of so

> called 'faux amis'

> false friends, meaning homograph or homophone

> lexems which are

> actually unrelated or have unsuspected and/or very

> different meanings.

> >

> > E.

> > ----- Original Message -----

> > From: omari maulana

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Sent: Wednesday, June 11, 2003 4:33 PM

> > Subject: Re: [Ta\_Seti]

> > Afuraka/Afuraitkait/Terminology

> >

> >

> > What does "Volksetymologien" mean?



> >  
> >  
> > >As I said long ago, Osirica's term Equatorial  
> African is good  
> for the  
> > >simple reason that everyone can understand it  
> and it conveys a  
> certain  
> > >picture. The idea of a terminology is to  
> express things in a way  
> that they  
> > >will be mutually understood. The term has a  
> very wide spectrum  
> and should  
> > >be seen as the top of a hierarchy (ethnien)  
> or hierarchies  
> > >(regions,ethnien, linguistic  
> groups(languages,  
> dialects)). 'Esoteric' terms  
> > >are to be avoided.  
> > >  
> > >By the way, Budge's dictionary is outdated  
> and no longer quoted.  
> > >'Volksetymologien' such as seen below are to  
> be avoided. Their  
> use negates  
> > >the scientific credibility of any group  
> accepting them.  
> > >E.  
> >  
> >  
>

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

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| 8493|2003-06-13 12:37:24|omari maulana|Re: Abstract:|

I agree that the limb proportions of equatorial folks would vary. However there would also be some groups that have limb proportions that indicate evolution outside of tropical Africa. Do I have a statistical formula for these folks, no. It is a common sensical issue. I have seen studies indicating that some San peoples have limb proportions similar to some Eurasians.

>If we are not careful we will accidentally make Equatorial people into a  
>specialized group which is  
>the opposite of what Equatorials (at least as I see them) are.

---

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| 8494|2003-06-13 12:43:48|Paul Kekai Manansala|Re: Abstract:|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> So are we saying that Equatorial people have a specific limb  
> proportion. >

No, that would not be correct. Tropical limb ratios would indicate probably a long period of adaptation to hot equatorial climates.

Regards,

Paul Kekai Manansala

| 8495|2003-06-13 13:04:00|osirica|Re: Abstract:|

Then we are left with understanding what "tropical" means, and what then are the various indigenous African types.

I definitely agree and I do remember saying that the wide variation of African phenotypes is not due to "caucasoid" admixture, but instead reflective of simple environmental variation. Yet I am still looking at the San and seeing a equatorial group, one that varies from another Equatorial African group.

Its all fine to me either way, because without Caucasoid settlements or artifacts in Africa, there are no caucasoid issues to contend with.

So please enlighten me on the indigenous African groups of ANTIQUITY.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> Indeed and not all indiginious Africans are tropical. This goes a

long way

> to negate the misleading, Eurocentric view as well.

>

>>Since not all Nilotic types are "equally Equatorial" in phenotype

we find

>>something that COULD have been confusion

>

>

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| 8496|2003-06-13 13:09:42|IMJs@webtv.net|Walking With Cavemen [?]|

Attachments :

The Discovery Channel has a big feature titled "Walking With Cavemen" premiering Sunday @ 8pm E ..... check [www.discovery.com](http://www.discovery.com) for repeats.

From the previews I've seen BLACK people seem to be ignored here.  
[?????] I'll have to see for myself.

<http://www.bbc.co.uk/science/cavemen/>

| 8497|2003-06-13 13:46:48|omari maulana|Re: Abstract:|

We are most definiently in agreement on this.

>Its all fine to me either way, because without Caucasoid settlements  
>or artifacts in Africa, there are no caucasoid issues to contend with.

---

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| 8498|2003-06-13 13:48:36|omari maulana|Re: Abstract:|

Again how would you classify indiginous paleolithic NW Africans?

>Yet I am still looking at the San and seeing a equatorial group, one that

varies

>from another Equatorial African group.

---

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| 8499|2003-06-13 13:56:24|osirica|Re: Abstract:|

It depends on where they came from. Keep in mind we are going waaaay back now. I imagine they are Equatorial, since they would have come from the South. But again we are going back 20-50K years for that. I personally don't really care about that far back. The Caucasoids or Indo-Europeans were probably not even in existence yet.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Again how would you classify indiginous paleolithic NW Africans?

>

>>Yet I am still looking at the San and seeing a equatorial group,

one that

> varies

>>from another Equatorial African group.

>

>

---

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| 8500|2003-06-13 13:58:02|osirica|Re: Abstract|

Ok well does that mean the Eurasians came from the San or the San came from the Eurasians? Does it mean that there are simply another common development factor in human evolution that is not genetically based?

All people with slanted eyes probably don't all come from the same ancestor.

All people with San proportions don't come from the same ancestor either...right?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> I agree that the limb proportions of equatorial folks would vary.

However

> there would also be some groups that have limb proportions that

indicate

> evolution outside of tropical Africa. Do I have a statistical

formula for

> these folks, no. It is a common sensical issue. I have seen

studies

> indicating that some San peoples have limb proportions similar to

some

> Eurasians.

>

> > If we are not careful we will accidentally make Equatorial people

into a

> > specialized group which is

> > the opposite of what Equatorials (at least as I see them) are.

>

>

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| 8502|2003-06-13 14:05:23|osirica|Re: Afuraka/Afuraitkait/Terminology|  
Ptah,

What you are not understanding in my humble opinion is that in this environment we ARE having to debate the situation and there is a cost. You are right... between you and me from one black person to

another, there is no point in scientifically proving who we are... just like the Lembe didn't need science to know they were Jews. Yet when some outsiders...some upstarts who so happen to have power over policy and the ability to affect world opinion come in...well we have to beat them at their own game. Bear in mind, we aren't proving something. We are responding to false witness...liars.

Academic study by the way is not a "white" institution. We don't need scientific study to compete, but we will have to use it if we ever plan on affecting world policy. Look at Diop... had he not come around, I think most of us in here would be in the dark. It was Diop's scientific study that caused me to go to the archives of books from the 1800s and look at original sculpture and mummies and find out just who was LYING.

If the Eurocentricists hadn't have lied over the past 200 years about the history and spread those lies all around the world...well then I would say you are right. We wouldn't need a Ta-Seti Yahoo group, nor would we need to do anything.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Ed,

>

> See, your post is just the type of example that I'm  
> talking about, white people and some silly Negroes  
> telling Afruikan people they have to succumb to the  
> academic world of Europeanism, which has been the  
> enemy of Afruikan people, no matter how much you want  
> to claim things ain't how they use to be.

>

> Furthermore, Afruikan people don't need the scientific  
> world to know, for sure, that they're the original  
> people on the planet. And we don't need to compete  
> either. That's the problem! It is European-white  
> people that need science to prove to themselves that  
> Afruikan people are the original inhabitants of the  
> planet.

>

> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!

>

> --- Loring Edward wrote:

> > Yes, inventing esoteric terms and producing

> > etymological fantasies weakens the cause. If Ta\_Seti  
> > wants to compete in the scientific world, it must  
> > use terms which that world accepts. All of that  
> > Afro... Afru.. ("esoteric") stuff just produces a  
> > negative image.

> >

> > E.

> > ----- Original Message -----

> > From: osirica

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Sent: Wednesday, June 11, 2003 5:48 PM

> > Subject: [Ta\_Seti] Re:

> > Afuraka/Afuraitkait/Terminology

> >

> >

> > Its probably Afrocentricism's greatest weakness.

> > We do not need to

> > make those kind of mistakes anymore.

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

> > wrote:

> > > It is a standard term in linguistics from German

> > > 'Volk' people

> > > or 'popular' and -etymology. It means incorrect

> > > etymologies thought

> > > up by the uneducated, often on the basis of so

> > > called 'faux amis'

> > > false friends, meaning homograph or homophone

> > > lexems which are

> > > actually unrelated or have unsuspected and/or very

> > > different meanings.

> > >

> > > E.

> > > ----- Original Message -----

> > > From: omari maulana

> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > > Sent: Wednesday, June 11, 2003 4:33 PM

> > > Subject: Re: [Ta\_Seti]

> > > Afuraka/Afuraitkait/Terminology

> > >

> > >

> > > What does "Volksetymologien" mean?

> > >

> > >

> > > > As I said long ago, Osirica's term Equatorial

> > > > African is good

> > for the  
> > > simple reason that everyone can understand it  
> > and it conveys a  
> > certain  
> > > picture. The idea of a terminology is to  
> > express things in a way  
> > that they  
> > > will be mutually understood. The term has a  
> > very wide spectrum  
> > and should  
> > > be seen as the top of a hierarchy (ethnien)  
> > or hierarchies  
> > > (regions, ethnien, linguistic  
> > groups (languages,  
> > dialects)). 'Esoteric' terms  
> > > are to be avoided.  
> > > >  
> > > By the way, Budge's dictionary is outdated  
> > and no longer quoted.  
> > > 'Volksetymologien' such as seen below are to  
> > be avoided. Their  
> > use negates  
> > > the scientific credibility of any group  
> > accepting them.  
> > > E.

> > >  
> > >  
> >

---

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| 8503|2003-06-13 14:07:46|omari maulana|Re: Abstract:|

Ok, but NW Africa is generally at the same latitude as parts of Eurasia  
(such as Tehran Iran). So I'm not certain how they would be Equatorial and  
an Iranian would not?

>It depends on where they came from. Keep in mind we are going waaaay  
>back now. I imagine they are Equatorial, since they would have come  
>from the South. But again we are going back 20-50K years for that. I  
>personally don't really care about that far back. The Caucasoids or  
>Indo-Europeans were probably not even in existence yet.

>

---

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| 8504|2003-06-13 14:09:12|omari maulana|Re: Abstract:|

>Ok well does that mean the Eurasians came from the San or the San  
>came from the Eurasians? Does it mean that there are simply another  
>common development factor in human evolution that is not genetically  
>based?

It seems that Eurasians came from peoples genetically similar to the San.

>All people with slanted eyes probably don't all come from the same  
>ancestor.

I agree.

>All people with San proportions don't come from the same ancestor  
>either...right?

I'm not certain what you mean here?

---

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| 8505|2003-06-13 14:11:55|Paul Kekai Manansala|Re: Abstract:|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

>>Ok well does that mean the Eurasians came from the San or the San  
>>came from the Eurasians? Does it mean that there are simply

another

>>common development factor in human evolution that is not

genetically

>>based?

>

> It seems that Eurasians came from peoples genetically similar to

the San.

>

>>All people with slanted eyes probably don't all come from the same  
>>ancestor.

>

> I agree.

>

>>All people with San proportions don't come from the same ancestor  
>>either...right?

>

> I'm not certain what you mean here?

>

>

---

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| 8506|2003-06-13 14:12:29|kamau makesi-tehuti|Medaase na apem, RA-NEHEM from Kamau|

Medaase Baba Ra-Nehem.....

This is Kamau. I just wanted to finally THANK YOU for putting the explanation of Afuraka/Afuraitkait IN WRITING. You know I got the Cd and listen to it monthly and am promoting it for you...but for some reason, when I try to share the breakdown I butcher it. (There was a conference here in the Marcus Garvey study group and the question of an identity marker came up and the usual drival of Afrika is from africanus...euro origin came up. I stood up and did the best I could to represent the 3 other interpretations of where "Afrika" may have come from, but didn't do it as well as I know I could have. Also in the last 3 New Afrikan Magazines-the best mag dealing w/ continental info-had some letters on the same topic and no one hit the point. I had wanted to send in an article but I would have had to transcribe that part of CD 1 which would have been very tedious to say the least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-NEHEM.

Kamau

(p.s. for those wondering about "3 interpretations of where 'Africa' comes from"...we have Baba Ra's explanation, Gerald Massey in Book of Beginnings came across a term "Afriuica" which meant birthplace and Afrikadzata Deku in a video entitled Blackmen in the Image of the

whiteman intimates that "Afri= The land of"(I think in Twi but don't quote me 🤪 and "Ka"= spirit, so Afrika= the land of the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE AFRIC(K)A COMES FROM..other than the "normal" euro ones.

Baba Ra-Nehem wrote.....

Subject: Afuraka/Afuraitkait

Mikyia wo (Greetings) Osirica,

I understand your rationale for using Equatorial. It can be a functional english term designating our people.

I use the terms Afuraka/Afuraitkait (Africa) and Afurakanu/Afuraitkaitnut (Africans) for several reasons.

The name Africa is not of european/arab origination. 'Amen' is used by christians with the false definition "so be it" attached to it. Of course, Amen is The Great God, Whom along with The Great Goddess Amenet constitute the Supreme Being. The word 'hero' in english is derived from 'Heru', phonetically and conceptually. The name 'Africa' also is our own designation.

The term 'ka' means 'soul'. The metut/symbol is that of two arms raised in a perpindicular fashion. However, we must look at the term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2; also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa' or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol is that of a man with his two arms raised in a perpindicular fashion. If you look closely, the two arms are the same two arms in the metut/symbol/term "ka" (soul).

'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is defined variously as "the land above the banks of the river". The 'high' land. The 'exalted' land. The 'raised' land. The "high ground upon which the God of Creation first stood". It is the raised-land where the eight primordial Deities converged to create the egg from which Ra/Rait would emerge.

Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi, Qiq'a. Let's look at the Yoruba language. There are 5 sacred hills. The sacred hill/raised-land in Yoruba is called oKe. The specific 'ke' or 'oke' (hill) called 'oke ara' is defined as the "hill upon which the Orishas first descended at the creation of the world" (See Imoye, by Baba Ifa Karade).

In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill' (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka' means 'soil'. (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus, Amaruka 'America' is the 'land of the feathered/plumed serpent (Amen-Ra)

When Ra moves through matter He has the title "Afu Ra". (See the temple of Seti I, Shat em Duat, 3rd Hour of the night for the title of Ra being "Afu Ra" as opposed to "Af" or "Afu")

The first raised land (Qa/Ka), raised up above the surface of the water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the Creatress of the world, just as Ra is the Creator. The feminine form of the name is thus the "Kait of Afu Rait" Afuraitkait.

Please see mamiwata.com and the various links to learn of the functions and manifestations of the Creator "Da" and His wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

One of the definitions according to Budge for the term "nu" is 'children'. Also, it refers to a plurality. Again, in the Twi language of the Akan, the term "nom" (phonetically "noom") is a term for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua' (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom (Elders/Elderesses). The Akan plural 'nom' is derived of the Kamau/Kenesu (Egyptian/Nubian) 'nu'.

The term 'af' [spelled with the metutu of a "reed" (A) and a "horned viper" (F)] in Kamit means 'flesh' as in house or place of residence. Your flesh is a house or place of residence for your spirit. Another

word for place of residence/house temple is spelled 'af' or 'aft'  
[spelled with the metutu of the eagle (A) instead of the "reed" for letter (A), the "viper" for (F) and the determinative for an enclosed space/temple/house.]

In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the word for residence/house is 'ofi'. The word for palace (residence of the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

When Ra is moving through matter (e.g. 12 hours of the night), when His energy is inside of the Earth and making the Earth vibrant, Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the word for fertile land (land with life-giving energy moving through it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just as the name of the Deity in Akan culture called 'Asuo Gyebi' is often pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason why the land where some Akan people settled after having "Descended from Heaven by golden chain" is called "Koko-Afuo" Koko (hill/raised land) Afuo (land that is full of life; plantation; farmland). Today this land is called Kokofu in Ghana. Koko-Afur is none other than Afur-Koko. (See "Forests of Gold" by Wilks; also, see African Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor, for a reference to Koko's farm/land).

There is much more to this, as this is a brief summary. There is also the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka (See King Piye/Piankhi's victory stele). 'Het' was condensed into 'At' by the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was corrupted by the greeks and others into Putah (buddha) and Phutah. Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka and Afuraka have the same meaning cosmologically. (More on this later, as it relates to Ptah's functioning as fashioner of the World)

Finally, Our descent from the original Afurakanu/Afuraitkaitnut, the original people of Afuraka/Afuraitkait; our descent from those who remained in Afuraka/Afuraitkait to receive the Spirits of the Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin) to receive and transmit the fullness of that Divine energy; Our INCARNATION and RE-INCARNATION through these families; it is these things [in total] that define us as Afurakanu/Afuraitkaitnut. It matters not where we go now on Earth or are born on Earth, we remain Afurakanu/Afuraitkaitnut in the physical world and the Ancestral realm.

This is simply because our various Ancestral traditions state that a

small group of us were forced out of the motherland. Yet, the majority of us who remained in/on the motherland were there when the Deities entered our clans/families (ritual possession was just one means by which They entered our families for the first time). This altered our blood forever. We then carried this altered/Divine blood, and the Deities, to every place we migrated on Earth. Our civilizations around the world are a testament to the Divine Order (manifest by the Deities) operating within our blood, our families.

Those who were outside of the motherland when the Deities entered our families do not have this blood/nor spiritual disposition. They do not have the connection to the Divinities that we do. Those who were initially forced out of the motherland and drawn to northern eurasia BEFORE the Deities entered into the various Afurakani/Afuraitkaitnit Clans are those who missed this infusion of Divine energy (they were thousands of miles away) and are those who became the whites and their offspring of today.

See Psychotechnology of Brainwashing, Kwabena Ashanti (2001 edition) for an article about the Human Genome Project's findings. A small group of Africans living in europe about 20,000 to 25,000 years ago are said to have been those who birthed the whites and their offspring.

See ([orisa1ist@yahoo.com](mailto:orisa1ist@yahoo.com)) for discussions on race, august-september 2002--it includes Odu dealing with the origins of the whites and their offspring; see mamiwata.com; see the Book of the Cow of Heaven/Destruction of Mankind (Ra orders the destruction of the blasphemous men and women, some of whom escaped to the mountain lands. Ultimately Ra states that, "I have slain some of them, yet there remains a remnant of worthless ones, for the extent of my destruction was not according to the expanse of my power/ability"). After Ra destroys most (not all) of the blasphemous men and women, He blesses those who fought for Him, calls for the creation of the Sekhet Hetep, etc.

There is much, much more to this, however we can definitely say with truth that we are Afurakanu/Afuraitkaitnut (created by and children of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed from the original, black, raised land (Ka). Cosmologically and culturally, this unites all of us who are Black/African, yet it distinguishes us from europeans, asians, etc. Remember, one of the criteria of being Afurakani/Afuraitkaitnit as stated above is based on re-incarnation through specific blood circles. Afurakanu/Afuraitkaitnut all around the world do divination for those who want to have children,

sometimes to determine what spirit is around them, is about to incarnate, it it is a negative spirit, etc.

---

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| 8507|2003-06-13 14:13:16|Paul Kekai Manansala|Re: Abstract:|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> >Ok well does that mean the Eurasians came from the San or the San  
> >came from the Eurasians? Does it mean that there are simply

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> >common development factor in human evolution that is not

genetically

> >based?

>

> It seems that Eurasians came from peoples genetically similar to

the San.

>

> >All people with slanted eyes probably don't all come from the same

> >ancestor.

>

> I agree.

>

> >All people with San proportions don't come from the same ancestor

> >either...right?

>

> I'm not certain what you mean here?

>

Maybe David means recent ancestor. We all come from the same ancestors and there may even be a mtDNA Eve and a Y chromosome Adam although they seemed to have lived thousands of years apart.

Regards,

Paul Kekai Manansala

| 8508|2003-06-13 14:26:53|osirica|Re: Abstract:|

Well first off, we know that people did not ORIGINATE in NW africa. (Morocco) but we know that during this period the Sahara desert was not a desert. An Iranian in the present day owes much of his heritage from supposedly Indo-European heritage. Iran comes from "Aryan" people who were more or less not-equatorials. Also, we have to understand that Equatorial origins are the starting point for the

human race, so if you are gonna go back to paleolithic periods, you have to actually find out who was NOT Equatorial back in those days (Cro-Magnons, Neanderthals, etc).

In the present day, its much easier to trace the settlement patterns and migrations. And the migrations of people over the epoch of written history shows that Equatorial people settled and expanded outside of the Equatorial regions, while still maintaining their Equatorial heritage.

What Eurocentricists are trying to do is to say that non-equatorials went BACK to Equatorial areas like South India and East Africa and became the dominant civilized society. Uh-uh... nope. Without settlements and some physical evidence that supports this kind of assumption (like Aryans storming out of Mesopotamia and taking over Egypts dynastic ruling class), its false.

We know that there are two Caucasoid groups. The Celtic West Eurasian group and the Central Eurasian group (the so called Aryans). Where either of them had an impact on Pharaonic Egypt, I have no idea. The Eastern Eurasians did impact on Iran history strongly.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> Ok, but NW Africa is generally at the same latitude as parts of

Eurasia

> (such as Tehran Iran). So I'm not certain how they would be

Equatorial and

> an Iranian would not?

>

> >It depends on where they came from. Keep in mind we are going

waaaaay

> >back now. I imagine they are Equatorial, since they would have come

> >from the South. But again we are going back 20-50K years for that.

I

> >personally don't really care about that far back. The Caucasoids or

> >Indo-Europeans were probably not even in existence yet.

> >

>

>

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| 8509|2003-06-13 14:28:02|osirica|Re: Abstract:|

- > I agree.
- >
- > > All people with San proportions don't come from the same ancestor
- > > either...right?
- >
- > I'm not certain what you mean here?

San proportions. The very physical characteristics that are being discussed in here. Do all people in the world that share these particular characteristics... do they all get these characteristics from the same ancestor, or did these characteristics develop independantly like the slanted eyes did?

>

>

---

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| 8510|2003-06-13 14:31:07|osirica|Re: Abstract:|

Well maybe Adam and Eve had slanted eyes and San proportions.

OR maybe Adam and Eve did not have san proportions... some of Adam/Eve's descendants moved way over here, and some others moved way over there. Both groups lived seperated and neither had the San proportions yet. COINCIDENTALLY the environment or something caused some people in the group waay over there to develop San proportions, and some people over here developed them too! What a coienceidence... because there is nothing that shows the two groups ever intermarried.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

- > wrote:
- > > > Ok well does that mean the Eurasians came from the San or the San
- > > > came from the Eurasians? Does it mean that there are simply
- > > another
- > > > common development factor in human evolution that is not
- > > genetically
- > > > based?
- > >
- > > It seems that Eurasians came from peoples genetically similar to
- > the San.

> >

> > > All people with slanted eyes probably don't all come from the

same

> > > ancestor.

> >

> > I agree.

> >

> > > All people with San proportions don't come from the same ancestor

> > > either...right?

> >

> > I'm not certain what you mean here?

> >

>

> Maybe David means recent ancestor. We all come from the same

> ancestors and there may even be a mtDNA Eve and a Y chromosome Adam

> although they seemed to have lived thousands of years apart.

>

> Regards,

> Paul Kekai Manansala

| 8511|2003-06-13 14:43:50|omari maulana|Re: Abstract:|

It probably varies based geographic and temporal space.

> San proportions. The very physical characteristics that are being

> discussed in here. Do all people in the world that share these

> particular characteristics... do they all get these characteristics

> from the same ancestor, or did these characteristics develop

> independantly like the slanted eyes did?

---

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| 8513|2003-06-13 14:48:39|osirica|Re: Abstract:|

Ok so it sounds like you are leaning on the parallel (independantly developed similarities) adaptations. Its as hot here as it was there, so there is no reason why not both places cause San developed people to emerge over time.(?)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> It probably varies based geographic and temporal space.

>

> > San proportions. The very physical characteristics that are being

> > discussed in here. Do all people in the world that share these

> > particular characteristics... do they all get these characteristics

> >from the same ancestor, or did these characteristics develop  
> >independantly like the slanted eyes did?

>

>

---

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| 8514|2003-06-13 14:50:07|omari maulana|Re: Abstract:|

>Well first off, we know that people did not ORIGINATE in NW africa.

>(Morocco) but we know that during this period the Sahara desert was

>not a desert.

Saharan wet phase dates to about 10000BP, homo sapien occupation of NW Africa predates this phase by thousands of years.

>An Iranian in the present day owes much of his heritage

>from supposedly Indo-European heritage. Iran comes from "Aryan"

>people who were more or less not-equatorials. Also, we have to

>undrstand that Equatorial origins are the starting point for the

>human race, so if you are gonna go back to paleolithic periods, you

>have to actually find out who was NOT Equatorial back in those days

>(Cro-Magnons, Neanderthals, etc).

I agree.

>In the present day, its much easier to trace the settlement patterns

>and migrations. And the migrations of people over the epoch of

>written history shows that Equatorial people settled and expanded

>outside of the Equatorial regions, while still maintaining their

>Equatorial heritage.

By "heritage" I you mean????

>What Eurocentricists are trying to do is to say that non-equatorials

>went BACK to Equatorial areas like South India and East Africa and

>became the dominant civilized society. Uh-uh... nope. Without

>settlements and some physical evidence that supports this kind of

>assumption (like Aryans storming out of Mesopotamia and taking over

>Egypt's dynastic ruling class), its false.

Very true.

---

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| 8515|2003-06-13 14:50:51|omari maulana|Re: Abstract:|

?

>Ok so it sounds like you are leaning on the parallel (independantly  
>developed similarities) adaptations. Its as hot here as it was there,  
>so there is no reason why not both places cause San developed people  
>to emerge over time.(?)

---

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| 8516|2003-06-13 15:20:01|osirica|Re: Abstract:|

Both groups got their proportions independant of each other. Not one  
group got their limb size from the other.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> ?

>

>

>>Ok so it sounds like you are leaning on the parallel (independantly

>>developed similarities) adaptations. Its as hot here as it was

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>

---

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| 8517|2003-06-13 15:20:24|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree  
must be |

So the latin word "Sunny" which is pronounced "Africa" does not sound  
like a sensible source. Nor does the Greek word "Aphrik" which means  
cold. the "A" at the end of greek words that means "not". "not cold"

I may be brainwashed here, and I apologize for my high ignorance  
level, but I am having a hard time understanding the very difficult  
and complex spiritual etymology (I cant even spell the word right).

Yet I am left with the feeling that either the word for which a  
variety of related origins can be attributed to, or that somehow

everyone got it mixed up while still keeping the word's meaning.

<http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

I can definitely see where words like "hero" "rain" "ray" "mirror" and a variety of other words come from Egypt, but I cannot see where "Africa" can be known as it is pronounced by so many people whose languages require me to take a part of one language, and combine it with another, and then maybe a third.

I don't consider any theory more "normal" than another either. I am seriously only interested in the word's original meaning and intent. We are speaking English, a derivative of German, a derivative of some Indo-European language. We are also speaking with quite a bit of French and Latin, a derivative of Mycenaean Greek... also (unless I am misunderstanding) another Indo-European language. Their words for the continent or part of it seem to have been "Africa" since as far back as we can go.

Now I would have to figure out this word actually came from Equatorial-African languages, many of which seem to be fully developed after the word "Africa" was pronounced in use in Europe. (I haven't heard an appropriate grouping of people from West Africa and I don't like using the word Bantu)

Remember, I am only motivated for us to have a universal understanding that is consistent. I can see a spiritual relevance in your post, but for the life of me, I am having a hard time not allowing diffusionism to create a relationship in my mind on this.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti wrote:

> Medaase Baba Ra-Nehem.....

> This is Kamau. I just wanted to finally THANK YOU for putting the

explanation of Afuraka/Afuraitkait IN WRITING. You know I got the Cd and listen to it monthly and am promoting it for you...but for some reason, when I try to share the breakdown I butcher it. (There was a conference here in the Marcus Garvey study group and the question of an identity marker came up and the usual derivation of Afrika is from africanus...euro origin came up. I stood up and did the best I could to represent the 3 other interpretations of where "Afrika" may have come from, but didn't do it as well as I know I could have. Also in the last 3 New Afrikan Magazines-the best mag dealing w/ continental

info-had some letters on the same topic and no one hit the point. I had wanted to send in an article but I would have had to transcribe that part of CD 1 which would have been very tedious to say the least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-NEHEM.

>

> Kamau

> (p.s. for those wondering about "3 interpretations of

where 'Africa' comes from"...we have Baba Ra's explanation, Gerald Massey in Book of Beginnings came across a term "Afriiica" which meant birthplace and Afrikadzata Deku in a video entitled Blackmen in the Image of the whiteman intimates that "Afri= The land of"(I think in Twi but don't quote me and "Ka"= spirit, so Afrika= the land of the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE AFRIC(K) A COMES FROM..other than the "normal" euro ones.

>

>

> Baba Ra-Nehem wrote.....

> Subject: Afuraka/Afuraitkait

>

> Mikiya wo (Greetings) Osirica,

>

> I understand your rationale for using Equatorial. It can be a

> functional english term designating our people.

>

> I use the terms Afuraka/Afuraitkait (Africa) and

> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>

> The name Africa is not of european/arab origination. 'Amen' is used

> by christians with the false definition "so be it" attached to it.

Of

> course, Amen is The Great God, Whom along with The Great Goddess

> Amenet constitute the Supreme Being. The word 'hero' in english is

> derived from 'Heru', phonetically and conceptually. The

name 'Africa'

> also is our own designation.

>

> The term 'ka' means 'soul'. The metut/symbol is that of two arms

> raised in a perpindicular fashion. However, we must look at the

> term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2;

> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'

> or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol

is

- > that of a man with his two arms raised in a perpendicular fashion.
- > If you look closely, the two arms are the same two arms in the
- > metut/symbol/term "ka" (soul).

>

- > 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is defined
- > variously as "the land above the banks of the river". The 'high'
- > land. The 'exalted' land. The 'raised' land. The "high ground upon
- > which the God of Creation first stood". It is the raised-land where
- > the eight primordial Deities converged to create the egg from which
- > Ra/Rait would emerge.

>

- > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi,
- > Qiq'a. Let's look at the Yoruba language. There are 5 sacred hills.
- > The sacred hill/raised-land in Yoruba is called oKe. The
- > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as
- > the "hill upon which the Orishas first descended at the creation of
- > the world" (See Imoye, by Baba Ifa Karade).

>

- > In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'
- > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

means 'soil'.

- > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus,
- > Amaruka 'America' is the 'land of the feathered/plumed serpent

(Amen-

- > Ra)

>

- > When Ra moves through matter He has the title "Afu Ra". (See the
- > temple of Seti I, Shat em Duat, 3rd Hour of the night for the title
- > of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>

- > The first raised land (Qa/Ka), raised up above the surface of the
- > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the
- > Creatress of the world, just as Ra is the Creator. The feminine

form

- > of the name is thus the "Kait of Afu Rait" Afuraitkait.

>

- > Please see mamiwata.com and the various links to learn of the
- > functions and manifestations of the Creator "Da" and His
- > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is
- > pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

>

- > One of the definitions according to Budge for the term "nu"

> is 'children'. Also, it refers to a plurality. Again, in the Twi  
> language of the Akan, the term "nom" (phonetically "noom") is a

term

> for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'  
> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
> (Elders/Elderesses). The Akan plural 'nom' is derived of the  
> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
>  
> The term 'af' [spelled with the metutu of a "reed" (A) and

a "horned

> viper" (F)] in Kamit means 'flesh' as in house or place of

residence.

> Your flesh is a house or place of residence for your spirit.

Another

> word for place of residence/house temple is spelled 'af' or 'aft'  
> [spelled with the metutu of the eagle (A) instead of the "reed" for  
> letter (A), the "viper" for (F) and the determinative for an

enclosed

> space/temple/house.]

>

> In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the  
> word for residence/house is 'ofi'. The word for palace (residence

of

> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

>

> When Ra is moving through matter (e.g. 12 hours of the night), when  
> His energy is inside of the Earth and making the Earth vibrant,  
> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the  
> word for fertile land (land with life-giving energy moving through  
> it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just

as

> the name of the Deity in Akan culture called 'Asuo Gyebi' is often  
> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason  
> why the land where some Akan people settled after having "Descended  
> from Heaven by golden chain" is called "Koko-Afuo" Koko

(hill/raised



> land) Afuo (land that is full of life; plantation; farmland). Today  
> this land is called Kokofu in Ghana. Koko-Afur is none other than  
> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
> Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor, for

a

> reference to Koko's farm/land).

>

> There is much more to this, as this is a brief summary. There is

also

> the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka

(See

> King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'

by

> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was

> corrupted by the greeks and others into Putah (buddha) and Phutah.

> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka and

> Afuraka have the same meaning cosmologically. (More on this later,

as

> it relates to Ptah's functioning as fashioner of the World)

>

> Finally, Our descent from the original Afurakanu/Afuraitkaitnut,

the

> original people of Afuraka/Afuraitkait; our descent from those who

> remained in Afuraka/Afuraitkait to receive the Spirits of the

> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin) to

> receive and transmit the fullness of that Divine energy; Our

> INCARNATION and RE-INCARNATION through these families; it is these

> things [in total] that define us as Afurakanu/Afuraitkaitnut. It

> matters not where we go now on Earth or are born on Earth, we

remain

> Afurakanu/Afuraitkaitnut in the physical world and the Ancestral

> realm.

>

> This is simply because our various Ancestral traditions state that

a

> small group of us were forced out of the motherland. Yet, the

> majority of us who remained in/on the motherland were there when

the

- > Deities entered our clans/families (ritual possession was just one
- > means by which They entered our families for the first time). This
- > altered our blood forever. We then carried this altered/Divine

blood,

- > and the Deities, to every place we migrated on Earth. Our
- > civilizations around the world are a testament to the Divine Order
- > (manifest by the Deities) operating within our blood, our families.
- >
- > Those who were outside of the motherland when the Deities entered

our

- > families do not have this blood/nor spiritual disposition. They do
- > not have the connection to the Divinities that we do. Those who

were

- > initially forced out of the motherland and drawn to northern

eurasia

- > BEFORE the Deities entered into the various

Afurakani/Afuraitkaitnit

- > Clans are those who missed this infusion of Divine energy (they

were

- > thousands of miles away) and are those who became the whites and
- > their offspring of today.
- >
- > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001

edition)

- > for an article about the Human Genome Project's findings. A small
- > group of Africans living in europe about 20,000 to 25,000 years ago
- > are said to have been those who birthed the whites and their
- > offspring.
- >
- > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race, august-
- > september 2002--it includes Odu dealing with the origins of the
- > whites and their offspring; see mamiwata.com; see the Book of the

Cow

- > of Heaven/Destruction of Mankind (Ra orders the destruction of the
- > blasphemous men and women, some of whom escaped to the mountain
- > lands. Ultimately Ra states that, "I have slain some of them, yet
- > there remains a remnant of worthless ones, for the extent of my

- > destruction was not according to the expanse of my power/ability").
- > After Ra destroys most (not all) of the blasphemous men and women,

He

- > blesses those who fought for Him, calls for the creation of the
- > Sekhet Hetep, etc.
- >
- > There is much, much more to this, however we can definitely say

with

- > truth that we are Afurakanu/Afuraitkaitnut (created by and children
- > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed from
- > the original, black, raised land (Ka). Cosmologically and

culturally,

- > this unites all of us who are Black/African, yet it distinguishes

us

- > from europeans, asians, etc. Remember, one of the criteria of being
- > Afurakani/Afuraitkaitnit as stated above is based on re-incarnation
- > through specific blood circles. Afurakanu/Afuraitkaitnut all around
- > the world do divination for those who want to have children,
- > sometimes to determine what spirit is around them, is about to
- > incarnate, if it is a negative spirit, etc.

>

>

> -----

> Do you Yahoo!?

> Free online calendar with sync to Outlook(TM).

| 8518|2003-06-13 15:31:08|omari maulana|Re: Abstract:|

Who are both groups?

- >Both groups got their proportions independant of each other. Not one
- >group got their limb size from the other.

>

>--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "omari maulana"

>wrote:

> > ?

> >

> >

> > >Ok so it sounds like you are leaning on the parallel (independantly

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> >

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>

---

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<http://join.msn.com/?page=features/featuredemail>

| 8519|2003-06-13 15:31:51|hakilimasora|Re: How great was Rameses II? (was Alexander)|  
Greetings,

What are the groups opinions on the greatness of Rameses II. What did he have to contribute to African culture in broad terms?

I think Ta-Seti, Kush, Meroe and other sites south of Kmt helped spread Egypt's philosophy back into Africa. No doubt, that Abu Simbel increased Kmt's sphere of influence to the South. From an african perspective, what does Abu Simbel, and the other temples constructed in Southern Kmt mean to our history and culture?

Professor Ampim's notes on the tomb of Ram. III shows that during the period shortly after Rameses II, Egyptians represented themselves

like /Nhsy/

| 8520|2003-06-13 16:25:29|Nisine Waite|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be f|

all these explanations sounds like mumbo jumbo hogwash. Nothing clear and precise. :-(

>From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic

>tree must be found

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>Message-ID: <[bcdin6+2s1p@eGroups.com](mailto:bcdin6+2s1p@eGroups.com)>  
>User-Agent: eGroups-EW/0.82  
>X-Mailer: Yahoo Groups Message Poster  
>X-Yahoo-Profile: osirica  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Precedence: bulk  
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>Return-Path:  
>sentto-2809895-8519-1055542824-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 13 Jun 2003 22:21:52.0727 (UTC)  
>FILETIME=[30D3AE70:01C331FA]

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 $\gg$ 

><http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

$$>$$

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 $\angle$ 

>I don't consider any theory more "normal" than another either. I am  
>seriously only interested in the word's original meaning and intent.

>We are speaking English, a derivative of German, a derivative of some  
>Indo-European language. We are also speaking with quite a bit of  
>French and Latin, a derivative of Mycenaean Greek... also (unless I am  
>misunderstanding) another Indo-European language. Their words for the  
>continent or part of it seem to have been "Africa" since as far back  
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>--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), kamau makesi-tehuti  
> wrote:

>> Medaase Baba Ra-Nehem.....

>> This is Kamau. I just wanted to finally THANK YOU for putting the  
>explanation of Afuraka/Afuraitkait IN WRITING. You know I got the CD  
>and listen to it monthly and am promoting it for you...but for some  
>reason, when I try to share the breakdown I butcher it. (There was a  
>conference here in the Marcus Garvey study group and the question of  
>an identity marker came up and the usual drift of Afrika is from  
>Africanus...euro origin came up. I stood up and did the best I could  
>to represent the 3 other interpretations of where "Afrika" may have  
>come from, but didn't do it as well as I know I could have. Also in  
>the last 3 New Afrikan Magazines-the best mag dealing w/ continental  
>info-had some letters on the same topic and no one hit the point. I  
>had wanted to send in an article but I would have had to transcribe  
>that part of CD 1 which would have been very tedious to say the  
>least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-  
>NEHEM.

>>

>> Kamau

>> (p.s. for those wondering about "3 interpretations of  
>where 'Africa' comes from"...we have Baba Ra's explanation, Gerald  
>Massey in Book of Beginnings came across a term "Afriiica" which  
>meant birthplace and Afrikadzata Deku in a video entitled Blackmen in  
>the Image of the whiteman intimates that "Afri= The land of"(I think  
>in Twi but don't quote me and "Ka"= spirit, so Afrika= the land of  
>the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE AFRIC(K)  
>A COMES FROM..other than the "normal" euro ones.

>>  
>>  
>> Baba Ra-Nehem wrote.....  
>> Subject: Afuraka/Afuraitkait  
>>  
>> Mikyia wo (Greetings) Osirica,  
>>  
>> I understand your rationale for using Equatorial. It can be a  
>> functional english term designating our people.  
>>  
>> I use the terms Afuraka/Afuraitkait (Africa) and  
>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>>  
>> The name Africa is not of european/arab origination. 'Amen' is used  
>> by christians with the false definition "so be it" attached to it.  
>Of  
>> course, Amen is The Great God, Whom along with The Great Goddess  
>> Amenet constitute the Supreme Being. The word 'hero' in english is  
>> derived from 'Heru', phonetically and conceptually. The  
>name 'Africa'  
>> also is our own designation.  
>>  
>> The term 'ka' means 'soul'. The metut/symbol is that of two arms  
>> raised in a perpindicular fashion. However, we must look at the  
>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2;  
>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'  
>> or 'Qiq'a', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol  
>is  
>> that of a man with his two arms raised in a perpindicular fashion.  
>> If you look closely, the two arms are the same two arms in the  
>> metut/symbol/term "ka" (soul).  
>>  
>> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is defined  
>> variously as "the land above the banks of the river". The 'high'  
>> land. The 'exalted' land. The 'raised' land. The "high ground upon  
>> which the God of Creation first stood". It is the raised-land where  
>> the eight primordial Deities converged to create the egg from which  
>> Ra/Rait would emerge.  
>>  
>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi,  
>> Qiq'a. Let's look at the Yoruba language. There are 5 sacred hills.  
>> The sacred hill/raised-land in Yoruba is called oKe. The  
>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
>> the "hill upon which the Orishas first descended at the creation of  
>> the world" (See Imoye, by Baba Ifa Karade).  
>>

> > In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'  
 > > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 > means 'soil'.  
 > > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus,  
 > > Amaruka 'America' is the 'land of the feathered/plumed serpent  
 > (Amen-  
 > > Ra)  
 > >  
 > > When Ra moves through matter He has the title "Afu Ra". (See the  
 > > temple of Seti I, Shat em Duat, 3rd Hour of the night for the title  
 > > of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 > >  
 > > The first raised land (Qa/Ka), raised up above the surface of the  
 > > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the  
 > > Creatress of the world, just as Ra is the Creator. The feminine  
 > form  
 > > of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 > >  
 > > Please see mamiwata.com and the various links to learn of the  
 > > functions and manifestations of the Creator "Da" and His  
 > > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 > > pronounced Da. Rat is Houelousou Da. Same Deities, same functions.  
 > >  
 > > One of the definitions according to Budge for the term "nu"  
 > > is 'children'. Also, it refers to a plurality. Again, in the Twi  
 > > language of the Akan, the term "nom" (phonetically "noon") is a  
 > term  
 > > for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'  
 > > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
 > > (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 > > Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 > >  
 > > The term 'af' [spelled with the metutu of a "reed" (A) and  
 > a "horned  
 > > viper" (F)] in Kamit means 'flesh' as in house or place of  
 > residence.  
 > > Your flesh is a house or place of residence for your spirit.  
 > Another  
 > > word for place of residence/house temple is spelled 'af' or 'aft'  
 > > [spelled with the metutu of the eagle (A) instead of the "reed" for  
 > > letter (A), the "viper" for (F) and the determinative for an  
 > enclosed  
 > > space/temple/house.]  
 > >  
 > > In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the  
 > > word for residence/house is 'ofi'. The word for palace (residence



>of

>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

>>

>> When Ra is moving through matter (e.g. 12 hours of the night), when

>> His energy is inside of the Earth and making the Earth vibrant,

>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the

>> word for fertile land (land with life-giving energy moving through

>> it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just

>as

>> the name of the Deity in Akan culture called 'Asuo Gyebi' is often

>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa

>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason

>> why the land where some Akan people settled after having "Descended

>> from Heaven by golden chain" is called "Koko-Afuo" Koko

>(hill/raised

>> land) Afuo (land that is full of life; plantation; farmland). Today

>> this land is called Kokofu in Ghana. Koko-Afur is none other than

>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African

>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor, for

>a

>> reference to Koko's farm/land).

>>

>> There is much more to this, as this is a brief summary. There is

>also

>> the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka

>(See

>> King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'

>by

>> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was

>> corrupted by the greeks and others into Putah (buddha) and Phutah.

>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka and

>> Afuraka have the same meaning cosmologically. (More on this later,

>as

>> it relates to Ptah's functioning as fashioner of the World)

>>

>> Finally, Our descent from the original Afurakanu/Afuraitkaitnut,

>the

>> original people of Afuraka/Afuraitkait; our descent from those who

>> remained in Afuraka/Afuraitkait to receive the Spirits of the

>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin) to

>> receive and transmit the fullness of that Divine energy; Our

>> INCARNATION and RE-INCARNATION through these families; it is these

>> things [in total] that define us as Afurakanu/Afuraitkaitnut. It

>> matters not where we go now on Earth or are born on Earth, we

>remain

>> Afurakanu/Afuraitkaitnut in the physical world and the Ancestral

> > realm.  
> >  
> > This is simply because our various Ancestral traditions state that  
> a  
> > small group of us were forced out of the motherland. Yet, the  
> > majority of us who remained in/on the motherland were there when  
> the  
> > Deities entered our clans/families (ritual possession was just one  
> > means by which They entered our families for the first time). This  
> > altered our blood forever. We then carried this altered/Divine  
> blood,  
> > and the Deities, to every place we migrated on Earth. Our  
> > civilizations around the world are a testament to the Divine Order  
> > (manifest by the Deities) operating within our blood, our families.  
> >  
> > Those who were outside of the motherland when the Deities entered  
> our  
> > families do not have this blood/nor spiritual disposition. They do  
> > not have the connection to the Divinities that we do. Those who  
> were  
> > initially forced out of the motherland and drawn to northern  
> eurasia  
> > BEFORE the Deities entered into the various  
> Afurakani/Afuraitkaitnit  
> > Clans are those who missed this infusion of Divine energy (they  
> were  
> > thousands of miles away) and are those who became the whites and  
> > their offspring of today.  
> >  
> > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> edition)  
> > for an article about the Human Genome Project's findings. A small  
> > group of Africans living in europe about 20,000 to 25,000 years ago  
> > are said to have been those who birthed the whites and their  
> > offspring.  
> >  
> > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com)) for discussions on race, august-  
> > september 2002--it includes Odu dealing with the origins of the  
> > whites and their offspring; see mamiwata.com; see the Book of the  
> Cow  
> > of Heaven/Destruction of Mankind (Ra orders the destruction of the  
> > blasphemous men and women, some of whom escaped to the mountain  
> > lands. Ultimately Ra states that, "I have slain some of them, yet  
> > there remains a remnant of worthless ones, for the extent of my  
> > destruction was not according to the expanse of my power/ability").  
> > After Ra destroys most (not all) of the blasphemous men and women,

>He  
>> blesses those who fought for Him, calls for the creation of the  
>> Sekhet Hetep, etc.  
>>  
>> There is much, much more to this, however we can definitely say  
>with  
>> truth that we are Afurakanu/Afuraitkaitnut (created by and children  
>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed from  
>> the original, black, raised land (Ka). Cosmologically and  
>culturally,  
>> this unites all of us who are Black/African, yet it distinguishes  
>us  
>> from europeans, asians, etc. Remember, one of the criteria of being  
>> Afurakani/Afuraitkaitnit as stated above is based on re-incarnation  
>> through specific blood circles. Afurakanu/Afuraitkaitnut all around  
>> the world do divination for those who want to have children,  
>> sometimes to determine what spirit is around them, is about to  
>> incarnate, it is a negative spirit, etc.  
>>  
>>  
>> -----  
>> Do you Yahoo!?  
>> Free online calendar with sync to Outlook(TM).  
>  
>  
>

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 8521|2003-06-13 16:31:52|Nisine Waite|Re: Abstract:|

David i think Ham should be the name as we r all from that race of ppl, not  
africa.

>From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Abstract:  
>Date: Fri, 13 Jun 2003 21:31:06 -0000  
>MIME-Version: 1.0  
>X-Originating-IP: 68.42.4.13  
>Received: from n28.grp.scd.yahoo.com ([66.218.66.84]) by  
>mc7-f30.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Fri, 13 Jun  
>2003 14:31:19 -0700  
>Received: from [66.218.66.98] by n28.grp.scd.yahoo.com with NNFMP; 13 Jun

>2003 21:31:08 -0000  
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>Received: from unknown (HELO n22.grp.scd.yahoo.com) (66.218.66.78) by  
>mta2.grp.scd.yahoo.com with SMTP; 13 Jun 2003 21:31:06 -0000  
>Received: from [66.218.67.189] by n22.grp.scd.yahoo.com with NNFMP; 13 Jun  
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>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
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>sentto-2809895-8512-1055539868-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID: <[bcdffq+okpp@eGroups.com](mailto:bcdffq+okpp@eGroups.com)>  
>In-Reply-To: <[bcdep9+ca5g@eGroups.com](mailto:bcdep9+ca5g@eGroups.com)>  
>User-Agent: eGroups-EW/0.82  
>X-Mailer: Yahoo Groups Message Poster  
>X-Yahoo-Profile: osirica  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Precedence: bulk  
>List-Unsubscribe: <[mailto:Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8512-1055539868-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 13 Jun 2003 21:31:19.0345 (UTC)  
>FILETIME=[20CA5210:01C331F3]  
>  
>Well maybe Adam and Eve had slanted eyes and San proportions.  
>  
>OR maybe Adam and Eve did not have san proportions... some of  
>Adam/Eve's descendants moved way over here, and some others moved way  
>over there. Both groups lived seperated and neither had the San  
>proportions yet. COINCIDENTALLY the environment or something caused  
>some people in the group waay over there to develop San proportions,  
>and some people over here developed them too! What a coiencidence...  
>because there is nothing that shows the two groups ever intermarried.  
>  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>  
>> wrote:  
>>> >Ok well does that mean the Eurasians came from the San or the San  
>>> >came from the Eurasians? Does it mean that there are simply

> > another  
> > > common development factor in human evolution that is not  
> > genetically  
> > > based?  
> > >  
> > > It seems that Eurasians came from peoples genetically similar to  
> > the San.  
> > >  
> > > All people with slanted eyes probably don't all come from the  
> same  
> > > ancestor.  
> > >  
> > > I agree.  
> > >  
> > > All people with San proportions don't come from the same ancestor  
> > > either...right?  
> > >  
> > > I'm not certain what you mean here?  
> > >  
> >  
> > Maybe David means recent ancestor. We all come from the same  
> > ancestors and there may even be a mtDNA Eve and a Y chromosome Adam  
> > although they seemed to have lived thousands of years apart.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
>

---

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| 8522|2003-06-13 16:53:58|Nisine Waite|Re: The cultural and historical context of Ta-Seti, Upper Paleolith|

Excellent article Mark, U r right the nubians were excellent archers.

>From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: "Ta\_Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>, "Ma 'at- Tehuti"  
><[maat\\_tehuti@yahoogroups.com](mailto:maat_tehuti@yahoogroups.com)>  
>Subject: [Ta\_Seti] The cultural and historical context of Ta-Seti, Upper  
>Paleolithic Europe and Dynastic Egypt  
>Date: Fri, 13 Jun 2003 11:51:01 -0500  
>MIME-Version: 1.0  
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>mc7-f38.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Fri, 13 Jun

>2003 08:55:30 -0700  
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>2003 15:50:53 -0000  
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>smtp.popsite.net (Postfix) with ESMTPid 3A82C4DBEB; Fri, 13 Jun 2003  
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>X-Sender: [best@mail.datanet.hu](mailto:best@mail.datanet.hu)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID: <[NFBBIJPELFNFKCEGDIACEGEDKAA.best@mail.datanet.hu](mailto:NFBBIJPELFNFKCEGDIACEGEDKAA.best@mail.datanet.hu)>  
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>X-MSMail-Priority: Normal  
>X-Mailer: Microsoft Outlook IMO, Build 9.0.2416 (9.0.2910.0)  
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>X-Yahoo-Profile: paulmarcw  
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>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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>FILETIME=[37685000:01C331C4]  
>  
>  
>  
>  
>Funny how quickly history can be forgotten. The Nubian archers were renowned  
>for their prowess with the bow. And even in recent times, the Nubian bow  
>was  
>heavier than any other average man could hold. It's my contention, however,  
>that the Ta-Seti wasn't particularly special in and of itself. What was  
>special was the broader culture to which it belonged. That is the Northeast  
>African hunting culture of the Upper Paleolithic which spread out through  
>Asia and Europe. I believe that Ta-Seti gradually formed as expansions of  
>Caucasian cultures of hunter-gatherers gradually pushed the Africans who

>had  
>been there farther south. And they reached enough mass to form tribal  
>alliances and political and military strength befitting a strong nation  
>when  
>the age of nation states began putting to an end the timeless era of the  
>tribe. For proof of the foregoing, I offer the following url. It's  
>well-designed as it has over 800 rock art pictures from a host of European  
>nations on-line (There are over 30,000 San rock art sites in South Africa  
>alone).  
>  
><<http://www.europreart.net/slide.htm>>  
>  
>This site changes picture every six seconds and takes you through the rock  
>art of Spain - hundreds of pictures I believe (They also do France,  
>Germany,  
>and a few other places). I didn't reach the end after an hour of viewing.  
>In  
>this site, you will see dozens of pictures of the same either red, brown,  
>or  
>black figures. I think they are both Negrito and San. I believe they fall  
>into two classes. The slender class and the large legged-small torso class.  
>I think the first body-type is San and the second Negrito. Both carry the  
>bow and a handful of arrows. The same physical types and weapons portrayed  
>in rock art throughout Africa. In Upper Paleolithic Europe as well  
>(particularly Spain) are sometimes seen the turgid, erect male sex organ on  
>a number of the drawings of archers. The San are the only human beings with  
>this feature. And these are seen throughout African rock art identifying,  
>further, the San as the artists and engravers.  
>  
>  
>I have realized through a study of rock art that the hieroglyphics (images  
>whose silhouettes are etched) were born in the Upper Paleolithic. There were  
>simple figures doing dozens of different things. Those who formed what  
>would  
>become Egyptian hieroglyphics just standardized forms used to represent  
>various specific things for tens of thousands of years. The progression was  
>from animals to the occasional inclusion of human figures, to the use of  
>human figures at the same amount of animal figures; to the inclusion of all  
>manner of figures; to the predominance of the human figure over the animal;  
>to abstract phonetic symbols.  
>  
>A study of rock art and engraving shows that the early stick hieroglyphics  
>emerged from them; one will be surprised at the number of stunning  
>engravings of animals found in the Upper Paleolithic that only the most  
>talented and sensitive sculptures today could even dare attempt. There are  
>over 4000 cataloged in South Africa alone in one district (not even the

>whole country). So, the rock carvings seen by Aha (Narmer) were without  
>question engraved by San. There can be no question about that. The early  
>hieroglyphics were painted red and brown as the San had portrayed  
>themselves

>for tens of thousands of years. The engravings found on Aha's palette were  
>of the same type as found in San engravings for tens of thousands of years.  
>The art forms found in earliest Egypt are taken from the rock art of the  
>region that had been there for tens of thousands of years. Aha has the same  
>kind of beard worn by the Tassili in rock art. There is no question after  
>looking at rock art and the artistic signals of the early palette that they  
>were taken from rock art traditions deca-millenniums old and various  
>flavors  
>of San culture.

>

>I think one course that should be offered in Afurakan or Equatorial classes  
>should be taken from the many excellent volumes on African rock art as they  
>form a pictorial-archeological record of African history in Africa, Asia,  
>and Europe from the heights of the upper paleolithic to the beginnings of  
>Caucasian expansion from northeastern Europe to southwest Europe beginning  
>after the ice age. It is a stunning history.

>

>I believe the Nubians were such excellent archers as it was the necessity  
>of  
>the hunter-gatherer (as the slide show so clearly displays) to be an  
>excellent marksman. You virtually never see rock art of a man in Upper  
>Paleolithic Spain without a bow in one hand and a clutch of arrows in  
>another.

>

>ROCK PAINTING OF HUNTER KILLED AT CHAUVET CAVE, FRANCE

>

>My interpretation of the man killed by the bison standing above him  
>follows.

>I accept the view that the bison seen walking away may have badly wounded  
>the bison. The hunter may have attempted to kill the bison weakened but not  
>so weak he was disabled. He killed the man. The bird-headed stick, I agree,  
>is likely a spear-thrower. Note, though, that the bird-head is a forerunner  
>of the African staff. That the man has a stiff member means he was not  
>sexually turned on by the bison that stood over him. The reason follows.  
>Just as the Egyptian pharaohs who laid in state as they were son-of-San, so  
>too the man killed 27,000 years ago was a San.

>

>02-15-800-15-01\_France-Chauvet-Cave-San-Killed-by-Bison.jpg

>

>

>Mario Ruspoli, The cave of Lascaux - the final photographs, (Harry N.  
>Abrams, Inc., New York, 1986), p. 151.



>  
><<http://www.euopreart.net/slide.htm>>

```
>
>
>
> Marc Washington
```

$$\begin{array}{c} > \\ > \\ > \\ > \mathbf{E} \end{array}$$
$$\triangleright \triangleright \triangleright \triangleright \triangleright \triangleright$$

✓✓✓✓✓

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| 8523|2003-06-13 17:57:11|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia wo (Greetings),

There are many many Abosom (Akan: Deities). Here are the Deities governing the days of the week, from which we receive our "kra den" or "soul name"

Awusi (Sunday) Sun  
Adwoa (Monday) Moon  
Bena (Tuesday) Mars

Aku (Wednesday)Mercury  
Yaw (Thursday) Jupiter  
Afi (Friday) Venus  
Amen (Saturday) Saturn

Males born on Bena's day (Tuesday) are called Kwabena; Females are called Abenaa. If born on Wednesday, Kwaku and Akua, etc.

The same functions connected to the planetary powers (and then some) of the days of the week are manifest in the functioning of the Deities of the days of the week.

Awusi is Awusir (Ausar) in Kamit. He has the same function, sacred color, etc. Incidentally, some Yoruba priests of Obatala (Oosaala/Ausar-ra) recognize Sunday as Obatala's day.

Amen is the Deity of Saturday. He is called the most Ancient One. The soul names are Kwame and Amma or Ame. Saturday is important because the soul-name for Saturday, Kwame (or Kwamena) is part of the title of the Supreme Being. This is why the Supreme Being's masculine name in Akan culture is often Otwereduampon Kwame (the dependable most Ancient One). Generally, the masculine name of the Supreme Being is Nyame (Onyame). This is simply Ny-Amen (the 'n' is nasal). The same as Amen in Kamit.

Awusi is also called Akwesi (Agwu-isi in Igbo). Males born on Sunday (such as myself) thus have the soul-name Kwesi or Akwesi. The Deity of Wednesday, Aku is also called Kweku and Kweku Ananse. Ananse is the "trickster" and the "messenger of the Supreme Being" in our culture. He is called Esu and Esu-Elegbara in Yoruba. Anan-se is Anan-Set. Set is the patron of the desert in Kamit among other things.

Check out the site [mamaafrika.com](http://mamaafrika.com) (I believe that's the address) and they relate one of our stories about Ananse and Akwesi. (Set and Ausar). The story ends by showing why Ananse (Set) was given the desert to rule over and Akwesi (Ausar) was given the fertile land.

Check out AFSANI in a search engine and you will find an Akan Spirituality website. The Nana lists some more Abosom/Deities and their functions.

Also, see the book "Kupigana Ngumi". They have a list of the soul-names. Additionally, an article by christopher kweku rutledge (type in a search engine) discusses basic points about Akan culture, including the Deities of the Days of the week.

With respect to oral traditions and verse. Yes, this is true. One of the most significant expressions of this is found in the Odu Ifa of the Yoruba. There are thousands and thousands of ese (verses) that the Awo must learn by memory. The ritual manner in which the words are pronounced influence the efficacy of the medicines, ebo, among many other things.

The Akan have similar oracular systems that are based on memorization. I must caution that traditional systems' oral transmission is not simply based on rote memory. It is connected to invocation and evocation of the Deities and Ancestral Spirits, Who then influence the "memory" and consul of the Diviner. I.e., if a european got his hands on a copy of thousands of verses of Odu Ifa and decided to memorize them all over a number of years, it wouldn't have an affect. He is not connected to the Orisha and Egungun (Deities and Ancestral Spirits) who are birthed/invoked ritually through Divination and the verses.

Hetep,  
Ra Nehem

--- In Ta\_Seti@y  
ahoogroups.com, "Loring Edward" wrote:  
> That is very interesting. Could you list the Akan deities by name

and function?

> Oral traditions tend to be quite exact over hundreds of years (as

in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

>

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, June 12, 2003 7:56 PM

> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The

Linguistic tree must be found

>

>

> Mikyia wo Osirica,

>

> When you made the statement about the Yoruba and Egypt I was

going

> suggest you read the work of Dr. Clyde Winters, but then he

responded

> to you himself.

>

> Many Yoruba claim that they migrated directly from the

Kamit/Keneset

> region and settled in the area of Ile Ife. The Ewe have oral

> traditions that state that they come directly from Kamit. The Ewe

are

> largely Omo Oduduwa (Children of Oduduwa) i.e., they were once

part

> of the group now collectively called Yoruba. They broke away from

the

> Yoruba group around the 1300s and moved west. There are Ewe

elders

> who know nothing of egyptology---aren't even literate---who

remember

> their grandparents telling them that they came from Egypt.

>

> The Akan have oral traditions of migrating directly from

> Keneset/Nubia. We still worship many of the same Deities by the

same

> names, and They execute the same functions in Creation as stated

in

> the ancient texts of Kamit and Keneset.

>

>

>

> Hetep,

> Ra Nehem

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > But that's just it. I already have read Diop's book. I still

have to

> > know how actually the Yoruba got the language. Clyde I will

read

> > more into it. I am thinking however, that since Yoruba is 2000

> years

> > younger than Egypt that somewhere between the Egyptians and the

> > present day, people migrated from the East to the West (as Diop

> also

> > states). I think there is some connection to the Chad lake that

> > everyone is overlooking.

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

wrote:

> > > Hi

> > > In your post you talk about the spread of Egyptian language

into

> > West Africa.

> > > This is the wrong way to look at the relationship between

> > Egyptian and Black

> > > African languages. To understand the relationship between

> Egyptian

> > and African

> > > languages you must read the work of Diop and Obenga. These

> > researchers have

> > > outlined the connections between the speakers of these

languages.

> > These languages

> > > are genetically related. This means that the speakers of

these

> > languages came

> > > from a common ancestor. This ancestor originally lived in the

> > Highland regions of

> > > Saharan Africa, from here they migrated into Nubia and thence

> Egypt.

> > > To help understand the relationship between Black

African

> and

> > Egyptian

> > > languages you might want to read the following papers:

> > > C.A. Winters, The Afrocentric historical and linguistic

Methods,

> > The Western

> > > Journal of Black Studies, vol.22, No.2 (1998) pp.73-81;Diop,

C

> A ,

> > Parente

> > > genetique de l'Egyptien Pharaonique at des languages

> Negro-

> > Africaines,

> > > Dakar:IFAN, Les Nouvelles Editions Africaines,

> 1977;

> > Diop, C A ,

> > > Nouvelles recherches sur l'Egyptien ancien et les langues

Negro-

> > Africaines

> > > Modernes, Paris: Presence Africaine, 1988;

Obenga,Th , "Esquisse

> > d'une histoire

> > > culturelle de l'Afrique par la lexicologie", Presence

> > Africaine, (1988)

> > > pages 1-25;

> > > Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh ,

no1

> > (1992), pages

> > > 151-59.

> > >

> > > C.A. Winters

> > >

> > >

> > >

> > > osirica wrote:

> > >

> > > > I definitely agree there is a language tree. I can see

where

> > Ancient

> > > Egyptian language spread out over the centuries and

millenia to

> > West

> > > Africa, but like any language over the millenia, it has

lost

> much

> > of

> > > it's distinctiveness due to strong influences of the other

> > languages.

> > > We know that English is a germanic language, and we know

that

> > French

> > > is a latin language. One came from Greek, the other came

from

> > > elsewhere. Neither which I do not

> > > speak nor understand. The WRITTEN form of greek we can see

the

> > > linguistic connection. Now, the thing about Egyptian is

that it

> > has

> > > to go through many layers of isolated language changes in

> Africa.

> > The

> > > Equatorial African language family probably is the largest

> family

> > on

> > > Earth even larger perhaps than the Melanesian family. The

thing

> > > about Europe is that Europe is small... and the whole

mental

> > block we

> > > have is that we can't understand that the imperial cohesion

of

> > Rome,

> > > and the "Holy" Roman Empire kept linguistic continuity from

> Latin

> > > through a regional imperial control. Except for Basque and

a few

> > > other languages, all the local languages were replaced by  
> dialects  
> > > that remain relatively close to the older mother tongue.  
> > >  
> > > The Egyptian language by the time it gets to Yourba has

lost  
> much  
> > of  
> > > its cohesion because the Egyptian empire or some empire

that  
> > adopted  
> > > Egyptian as the mother language did not rule over the

region.  
> > There  
> > > wasn't a regional or semi-universal writing system either

to  
> bond  
> > the  
> > > regions. So all Egyptian linguistic characteristics in

antiquity  
> > > drifted off far greater than in Europe.  
> > >  
> > > Since most of Africa wasn't obsessed with Egypt like we

are,  
> they  
> > > never chose to consciously or fanatically adopt or maintain  
> > Egyptian  
> > > language, and over time the language just naturally

dilluted in  
> > > between the many other languages spoken that were NOT from  
> Egypt.  
> > >  
> > > I can see where some basic roots came from Egypt, when we

can  
> see  
> > > those same roots being shown throughout Africa. But in  
> isolation  
> > i am



>>>> having a hard time. Eventually Egyptian became as much

(maybe

> not

>>>> quite as much) of an influence on African languages as it

has on

>>>> European languages:

>>>>

>>>> Take "Ra"... in

>>>>

Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"

>>>>

>>>> A very significant word, with an obvious root that goes to

>> antiquity.

>>>> The meaning is the same, and it is obvious that the word was

>>>> not "borrowed" into the language.

>>>>

>>>> Now look at English:

>>>>

>>>> Ray, Rain, Reign, Royal - They all share a common

root. "Re"

> sound

>>>> and "Ra" sound. Phonetically there is a heck of a drift,

but

>> there is

>>>> an obvious root to their meanings. Go through the Latin &

Greek

>> and

>>>> Phoenician, and I bet you will see all of these words follow

>> to "Ra"

>>>> in Egypt.

>>>> Ray (raia), Indo-European "Reg"...

>>>>

>>>> I'm willing to bet that in Phoenician, or Hebrew or some

directly

>>>> influenced Egyptian language. "Reg" is either related

to "Ra"

>>>> or "Rahkt"

>>>>

>>>> Now lets look at Yoruba. We have some words that also come

from

>> Egypt.

>>>>

>>>> "Ha" for house. "hor" for high etc.

>>>>

>>>> In Yoruba I can see also the similar root form of "Miri"

for

>> water. I

>>>> Notice something... "Mirror" came from latin "Mireri"

>>>>

>>>> But I cannot trace Yoruba through other languages to get to

>> Egypt. I

>>>> know common sense that Youruba didnt just directly get or

> borrow

>> from

>>>> Egypt. There had to be a passing down through the Sahel

across

>> Chad,

>>>> from Egypt to the West Coast.

>>>>

>>>> Yet until we find those linguistic trails, this becomes

very

> very

>>>> problematic.

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> wrote:

>>>>> Mikyia wo Loring,

>>>>>

>>>>> I referenced Budge's dictionary and other works not

because

> they

>>>> are

>>>>> a solid reference for deciphering the ancient language,

but

> only

>>>>> because there are times when he reproduces the actual

>>>>> metutu/symbols

>>>>> (without translation). Thus, one can view the metutu as

> opposed  
>> to  
>>>> reading english translations of texts without any  
>> representations  
>>>> of  
>>>>> the symbols. It is also easier to see where Budge's  
>>>>> mistakes/inconsistencies are in his translations.  
>>>>>  
>>>>> What I have given is not representative of a "folk"  
> etymology.  
>> The  
>>>>> languages and cultures of the Akan, Yoruba, Ewe, Igbo

(among  
>>>>> others)  
>>>>> are derivative languages and cultures of ancient Kamit and  
>>>>> Keneset/Nubia. The same concepts, practices, Deities'

Names,  
>>>>> functions, and more can be found by looking into these  
> languages  
>>>>> and  
>>>>> cultures.  
>>>>>  
>>>>> For example, what Diop did with the Wolof in comparison

to the  
>>>>> language of Kamit, can also be done with Twi (Akan). The  
>> linguistic  
>>>>> connections I cited in the previous post confirm the

identity  
> of  
>>>>> terms and concepts existing between our ancient and  
> contemporary  
>>>>> cultures. For someone to say that the motherland is

the "Ka"  
>> (land)  
>>>>> of "Afu Ra", is absolutely accurate,

literally/linguistically  
>> and  
>>>>> cosmologically.  
>>>>>  
>>>>> With respect to "esoteric" terms, I don't use eurocentric

> (mis-  
>>>> guided) standards to determine whether a concept is valid

or

>>>> invalid.

>>>>> An example of this is the argument of what

>> constitutes "identity".

>>>>> All Afurakanu/Afuraitkaitnut (African) people understand

that

>>>>> identity is not only based on consanguinity but also on

>>>>> reincarnation. Our oracular texts deal with this in a

very

>> explicit

>>>>> manner. Only eurocentric (mis-guided) analysis would

suggest

>> that

>>>>> identity is based solely on blood-ties with no mention of

the

>>>> origin

>>>>> of the spirit that entered the womb; what "side of the

family"

>>>>> (mother's side or father's side) it came from. Without an

>>>>> understanding of this essential aspect of identity, the

> analysis

>>>>> becomes an inferior, psuedo-analysis. We then begin to

try

>> making

>>>>> white-arabs for example "our brothers and sisters"

because

> they

>>>> have

>>>>> some ancient (or recent) "mixture of black blood". Yet,

when

> we

>>>> look

>>>>> at the total picture (physically and spiritually) we

> understand

>>>> where

>>>> their spirit hails from, and recognize their

disconnection

> from

>> us.

>>>> Now we've moved into real analysis and not the slave-

analysis

>>>> (crass

>>>>> materialist, anti-spiritual analysis).

>>>>>

>>>>>

>>>>> Hetep,

>>>>> Ra Nehem

>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

>

>>>> wrote:

>>>>> As I said long ago, Osirica's term Equatorial African

is

> good

>> for

>>>>> the simple reason that everyone can understand it and it

>> conveys a

>>>>> certain picture. The idea of a terminology is to express

> things

>> in

>>>>> a

>>>>> way that they will be mutually understood. The term has a

> very

>> wide

>>>>> spectrum and should be seen as the top of a hierarchy

> (ethnien)

>> or

>>>>> hierarchies (regions,ethnien, linguistic groups(languages,

>>>>> dialects)). 'Esoteric' terms are to be avoided.

>>>>>>

>>>>>> By the way, Budge's dictionary is outdated and no longer

>>>>>> quoted. 'Volksetymologien' such as seen below are to be

> avoided.

>>>>> Their use negates the scientific credibility of any group

>> accepting

>>>>> them.

>>>>>> E.

>>>>>> ----- Original Message -----

>>>>> From: ra\_nehem  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Sent: Wednesday, June 11, 2003 12:30 AM  
>>>>> Subject: [Ta\_Seti] Afuraka/Afuraitkait  
>>>>>  
>>>>>  
>>>>> Mikyia wo (Greetings) Osirica,  
>>>>>  
>>>>> I understand your rationale for using Equatorial. It

can be

> a  
>>>>> functional english term designating our people.  
>>>>>  
>>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>>>>>  
>>>>> The name Africa is not of european/arab

origination. 'Amen'

> is  
>>>>> used  
>>>>> by christians with the false definition "so be it"

attached

> to  
>>>>> it. Of  
>>>>> course, Amen is The Great God, Whom along with The Great  
>>>>> Goddess  
>>>>> Amenet constitute the Supreme Being. The word 'hero' in  
>> english  
>>>>> is  
>>>>> derived from 'Heru', phonetically and conceptually. The  
>>>>> name 'Africa'  
>>>>> also is our own designation.  
>>>>>  
>>>>> The term 'ka' means 'soul'. The metut/symbol is that of

two

>>>> arms  
>>>>> raised in a perpindicular fashion. However, we must

look at

>> the  
>>>>> term 'Qa' (as written in Budge's Hieroglyphic

Dictionary,

> Vol.

>>>> 2;

>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'

>>>>> or 'Qaqa'

>>>>> or 'Qiqqa', is phonetically, 'Ka', 'Kaka', 'Keka'. The

>>>>> metut/symbol is

>>>>> that of a man with his two arms raised in a

perpendicular

>>>>> fashion.

>>>>> If you look closely, the two arms are the same two arms

in

> the

>>>>> metut/symbol/term "ka" (soul).

>>>>>>

>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqqa' (Ka, Kai, Kaka, Keka) is

>>>>> defined

>>>>>> variously as "the land above the banks of the river".

>>>>> The 'high'

>>>>>> land. The 'exalted' land. The 'raised' land. The "high

> ground

>>>>> upon

>>>>>> which the God of Creation first stood". It is the

raised-

> land

>>>>> where

>>>>>> the eight primordial Deities converged to create the

egg

> from

>>>>> which

>>>>>> Ra/Rait would emerge.

>>>>>>

>>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as

Qa,

>> Qaqa,

>>>>> Qi,

>>>>>> Qiqqa. Let's look at the Yoruba language. There are 5

sacred

>>>>> hills.

>>>>>> The sacred hill/raised-land in Yoruba is called oKe. The

>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is

defined as

>>>>> the "hill upon which the Orishas first descended at the

>>>> creation

>>>>> of

>>>>> the world" (See Imoye, by Baba Ifa Karade).

>>>>>

>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)

>>>> means 'hill'

>>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

>>>>> means 'soil'.

>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
> serpent",

>>>>> thus,

>>>>> Amaruka 'America' is the 'land of the feathered/plumed  
> serpent

>>>>> (Amen-

>>>>> Ra)

>>>>>

>>>>> When Ra moves through matter He has the title "Afu Ra".

(See

>>>> the

>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night

for

> the

>>>>> title

>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>>>>>

>>>>> The first raised land (Qa/Ka), raised up above the

surface

> of

>>>> the

>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait

(Rat)

> is

>>>>> the

>>>>> Creatress of the world, just as Ra is the Creator. The

>> feminine

>>>>> form

>>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.

>>>>>



>>>>> Please see mamiwata.com and the various links to learn

of

> the

>>>>> functions and manifestations of the Creator "Da" and His

>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun,

Ra is

>>>>> pronounced Da. Ra is Houelousou Da. Same Deities, same

>>>> functions.

>>>>>

>>>>> One of the definitions according to Budge for the

term "nu"

>>>>> is 'children'. Also, it refers to a plurality. Again,

in the

>>>> Twi

>>>>> language of the Akan, the term "nom"

(phonetically "noom")

> is

>> a

>>>>> term

>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'

> (wives); 'nua'

>>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)

Nananom

>>>>> (Elders/Elderesses). The Akan plural 'nom' is derived

of the

>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>>>>>

>>>>> The term 'af' [spelled with the metutu of a "reed" (A)

and

>>>>> a "horned

>>>>> viper" (F)] in Kamit means 'flesh' as in house or place

of

>>>>> residence.

>>>>> Your flesh is a house or place of residence for your

spirit.

>>>>> Another  
>>>>> word for place of residence/house temple is spelled 'af'  
>>>> or 'aft'  
>>>>> [spelled with the metutu of the eagle (A) instead of  
>> the "reed"  
>>>>> for  
>>>>> letter (A), the "viper" for (F) and the determinative

for an

>>>>> enclosed  
>>>>> space/temple/house.]  
>>>>>  
>>>>> In Twi, the word for home, house is 'ofi' and 'ofie'.

In

>> Yoruba  
>>>>> the  
>>>>> word for residence/house is 'ofi'. The word for palace  
>>>> (residence  
>>>>> of  
>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
>>>> related)  
>>>>>  
>>>>> When Ra is moving through matter (e.g. 12 hours of the  
> night),  
>>>>> when  
>>>>> His energy is inside of the Earth and making the Earth  
>> vibrant,  
>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again,

in

> Twi  
>>>> the  
>>>>> word for fertile land (land with life-giving energy

moving

>>>>> through  
>>>>> it, i.e. cultivatable land) is called "afuw" or "afuo".

Now,

>>>> just  
>>>>> as  
>>>>> the name of the Deity in Akan culture called 'Asuo

Gyebi' is

>>>> often  
>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana

Kyerewaa

>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is

the

>>>> reason  
>>>>> why the land where some Akan people settled after  
>>>>> having "Descended  
>>>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
>>>>> (hill/raised  
>>>>> land) Afuo (land that is full of life; plantation;  
> farmland).  
>>>> Today  
>>>>> this land is called Kokofu in Ghana. Koko-Afur is none

other

>>> than  
>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
> African  
>>>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
>> Donkor,  
>>>>> for a  
>>>>> reference to Koko's farm/land).  
>>>>>  
>>>>> There is much more to this, as this is a brief summary.  
> There  
>>> is  
>>>>> also  
>>>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-  
> Ptah-  
>> Ka  
>>>>> (See  
>>>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
>>>> into 'At'  
>>>>> by  
>>>>>> the greeks (note: Het-Heru becomes Hathor and Athyr).

Ptah

> was  
>>>>>> corrupted by the greeks and others into Putah (buddha)

and

>>>>> Phutah.  
>>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-

Ptah-

> Ka

>>>>> and

>>>>> Afuraka have the same meaning cosmologically. (More on

this

>>>>> later, as

>>>>> it relates to Ptah's functioning as fashioner of the

World)

>>>>>>

>>>>> Finally, Our descent from the original

>>>> Afurakanu/Afuraitkaitnut,

>>>>> the

>>>>> original people of Afuraka/Afuraitkait; our descent

from

> those

>>>>> who

>>>>> remained in Afuraka/Afuraitkait to receive the Spirits

of

> the

>>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut

>> (Melanin)

>>>>> to

>>>>> receive and transmit the fullness of that Divine

energy; Our

>>>>> INCARNATION and RE-INCARNATION through these families;

it is

>>>>> these

>>>>> things [in total] that define us as

> Afurakanu/Afuraitkaitnut.

>>>> It

>>>>> matters not where we go now on Earth or are born on

Earth,

> we

>>>>> remain

>>>>> Afurakanu/Afuraitkaitnut in the physical world and the

>>>> Ancestral

>>>>> realm.  
>>>>>  
>>>>> This is simply because our various Ancestral traditions  
> state  
>>>>> that a  
>>>>> small group of us were forced out of the motherland.

Yet,  
> the  
>>>>> majority of us who remained in/on the motherland were

there  
>>>> when  
>>>>> the  
>>>>> Deities entered our clans/families (ritual possession

was  
> just  
>>>>> one  
>>>>> means by which They entered our families for the first  
> time).  
>>>>> This  
>>>>> altered our blood forever. We then carried this  
> altered/Divine  
>>>>> blood,  
>>>>> and the Deities, to every place we migrated on Earth.

Our  
>>>>> civilizations around the world are a testament to the

Divine  
>>>>> Order  
>>>>> (manifest by the Deities) operating within our blood,

our  
>>>>> families.  
>>>>>  
>>>>> Those who were outside of the motherland when the

Deities  
>>>> entered  
>>>>> our  
>>>>> families do not have this blood/nor spiritual  
disposition.

> > They  
> > > > do  
> > > > > not have the connection to the Divinities that we do.

Those  
> > who  
> > > > were  
> > > > > initially forced out of the motherland and drawn to

northern  
> > > > > eurasia  
> > > > > BEFORE the Deities entered into the various  
> > > > > Afurakani/Afuraitkaitnit  
> > > > > Clans are those who missed this infusion of Divine

energy  
> > (they  
> > > > were  
> > > > > thousands of miles away) and are those who became the

whites  
> > > > and  
> > > > > their offspring of today.  
> > > > >  
> > > > > See Psychotechnology of Brainwashing, Kwabena Ashanti

(2001  
> > > > > edition)  
> > > > > for an article about the Human Genome Project's

findings. A  
> > > > small  
> > > > > group of Africans living in europe about 20,000 to

25,000  
> > years  
> > > > > ago  
> > > > > are said to have been those who birthed the whites and

their  
> > > > > > offspring.  
> > > > >  
> > > > > See ([orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com) for discussions on race,  
> > august-  
> > > > > september 2002--it includes Odu dealing with the

origins of

> > the

> > > > whites and their offspring; see mamiwata.com; see the

Book

> of

> > > > the

> > > > Cow

> > > > > of Heaven/Destruction of Mankind (Ra orders the

destruction

> of

> > > > the

> > > > > blasphemous men and women, some of whom escaped to the

> > mountain

> > > > > lands. Ultimately Ra states that, "I have slain some of

> them,

> > > > yet

> > > > > there remains a remnant of worthless ones, for the

extent

> of

> > my

> > > > > destruction was not according to the expanse of my

> > > > > power/ability").

> > > > > After Ra destroys most (not all) of the blasphemous men

and

> > > > > women, He

> > > > > blesses those who fought for Him, calls for the

creation of

> > the

> > > > > Sekhet Hetep, etc.

> > > > >

> > > > > There is much, much more to this, however we can

definitely

> > say

> > > > > with

> > > > > truth that we are Afurakanu/Afuraitkaitnut (created by

and

> > > > > children

> > > > > of, Afu Ra and Afu Rait. Our bodies (and melanin) were

> formed

>>>> from  
>>>>> the original, black, raised land (Ka). Cosmologically

and

>>>> culturally,  
>>>>> this unites all of us who are Black/African, yet it  
>>>> distinguishes  
>>>> us  
>>>>> from europeans, asians, etc. Remember, one of the

criteria

> of  
>>>> being  
>>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>>> incarnation  
>>>>> through specific blood circles.

Afurakanu/Afuraitkaitnut all

>>>> around  
>>>>> the world do divination for those who want to have  
> children,  
>>>>> sometimes to determine what spirit is around them, is

about

> to  
>>>>> incarnate, if it is a negative spirit, etc.  
>>>>>  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

>> wrote:  
>>>>>> If they are the same people, why say they are Afric-  
>> anything?  
>>>> I  
>>>>> have  
>>>>>> been insisting on the use of Equatorial because it

links

> all  
>>>> of  
>>>>> us



>>>>>> together accurately. Just hear me out. I hope you can

see

>> the

>>>>>> purpose. Afuraitkainit is no different to me than

saying

>>>>>> Afroasiatic,

>>>>>> except it implies something different as far as the

people

>>>>> looked,

>>>>>> and thus who within the two continents are actually

> related.

>>>>> But

>>>>>> the

>>>>>> clarity is still being lost slightly. Equatorial

takes

> that

>>>>> problem

>>>>>> and solves it. We keep focusing on putting the

> word "Africa"

>>>>> into

>>>>>> the

>>>>>> discourse which is in some way compounding the

Eurocentric

>>>>> position

>>>>>> of confusion. Africa the word...its true meaning is

lost

> and

>>>>> only

>>>>>> now refers without confusion to literally people of

>>>>>> the "continent".

>>>>>> But since everyone comes from the continent, it

becomes

>> again

>>>>>> confusing. Are Europeans Afroeurasian? Are Native

> Americans

>>>>>> Afroamericos? Even then, the Eurocentricist can always

>>>>> say "yes,

>>>>>> africowhatever, but NORTH-Africowhateverwewant.

>>>>>>>

>>>>>> There is nothing "non Black" in Equatorial origins.

There

> is

>>>>> no

>>>>>> Eurocentric loophole.

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

>>>>> wrote:

>>>>>>> Mikyia wo (Greetings),

>>>>>>>>

>>>>>>>> The essential point I was making in the previous

post

> was

>>>>> that

>>>>>>> although African and Indian elephants manifest a

slight

>>>>> variation

>>>>>>> morphologically, it does not mean that they are not

both

>>>>>> elephants.

>>>>>>>> The same goes for Black people on the continent of

>>>>>>>> Afuraka/Afuraitkait (Africa) and India. There are

slight

>>>>>>>> morphological variations, yet we are the same

people-we

>> are

>>>>> both

>>>>>>>> definitely Afurakani/Afuraitkaitnit (African).

>>>>>>>>>

>>>>>>>>> Ma asomdwoee-Hetep,

>>>>>>>>> Ra Nehem

>>>>>>>>>

>>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y...

wrote:

>>>>>>>>> "see African and Indian elephants via a search

engine

>>>> on

>>>>>>>>> the web) Maybe the Indian elephants' morphological

>>>>> differences

>>>>>>> are

>>>>>>>>> evidence of a group of white elephants invading

India

>> and

>>>>>>>>> influencing

>>>>>>>>> the genetic characteristics of that population,

thus

>>>> making

>>>>>>> them

>>>>>>>>> unrelated to the African elephants.

>>>>>>>>> "

>>>>>>>>>

>>>>>>>>> The difference between the African and Indians

> elephant

>>>> is

>>>>> that

>>>>>>> the

>>>>>>>>> African elephant has never been able to be

> domesticated.

>>>>> Some

>>>>>>>>> species of Elephants in NorthEastern Africa were

>>>>>> domesticable

>>>>>>>> and

>>>>>>>>> used by the Carthigenians,Meroties,Kemetians,and

>>>>> Numidians

>>>>>> in

>>>>>>>>> battle.

>>>>>>>>>

>>>>>>>>>> You also have species of elephants once native to

>>>>>> Syria,but

>>>>>>>>> know

>>>>>>>>>> extinct.

>>>>>>>

>>>>>>>

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>>>>>

>>>>>

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Service.

| 8524|2003-06-13 18:02:25|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia wo (Greetings) Omari Keita,

Your information about the Yoruba migrations and origins is much appreciated. Your final point is most important. One reason is because alot of evidence has been found, but hidden away. We have to draw on our sources. The truth always emerges.

Ma asomdwoee-Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia,

>

> I have just joined Ta-Seti and just trying to grab the gist of

everything. I wanted to comment briefly on the connections between West African people and the ancient people of Egypt. The Yoruba, many researchers have concluded based on various archeological and linguistic evidence, migrated to southwest Nigeria in successive population waves (possibly 3) from the northeast beginning circa 700 C.E. Many believe the Yoruba, as an ethnic group, represent a conglomerate of various groups, designated by their names, i.e. Oyo, Egba, Ebgado, Ondo, Ketu, Ijebu and some others. According to oral tradition, the progenitor of the Yoruba people was Oduduwa. Oduduwa is a semi-mythic figure and is claimed to be the final fashioner of mankind at the city of Ile-Ife, but Oduduwa carries historical significance. Oduduwa is known, in a historical aspect, as the first king of Ile-Ife after leading his people across Africa from a starting point in Upper Egypt. One group of Yoruba, the Ijebu, claimed > they as a people migrated to Yorubaland sometime around the proliferation of Islam in the East. Many record this time as roughly the 13th century C.E. The Ijebu say they were located, originally, on the East African coast somewhere between Egypt and Ethiopia, most probably Eritrea or the Sudanese coastline. They maintain they were the inhabitants of an ancient kingdom known as Omodaiye. I know 'omo' means child and 'aiye' means earth. From Omodaiye, due to Islamic pressure, they migrated westward to Waddai in the present-day Lake Tchad area. There they stayed for awhile before eventually settling among fellow Yoruba-speaking people already inhabiting southwest Nigeria. They say most of the present-day Yoruba lived in same vicinity in ancient times, stretching from Upper Egypt southward into the southwestern hill areas of Ethiopia. One interesting note about the Ijebu is not too long ago explorers found an ancient temple in Ijebuland at the town of Eredo. The temple, native people > say, is dedicated to Bilisiku Songbo (The Queen of Sheba). The layout of the monument is 100 feet high and I think 200 miles long, surrounded by a moat. People, to this day in Ijebuland, still go there to offer ebo (offerings). It was built, researchers believe, around the 12th or 13th centuries.

>

> We must look more deeply into things like this and expand our paradigm to factor in that "although no evidence has yet to be found, that doesn't it does exist."

>

> Odabo,

> Omari Onu Sylla Keita

>

> Loring Edward wrote:

> That is very interesting. Could you list the Akan deities by name and function?

> Oral traditions tend to be quite exact over hundreds of years (as

in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

>

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, June 12, 2003 7:56 PM

> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

>

>

> Mikyia wo Osirica,

>

> When you made the statement about the Yoruba and Egypt I was going to suggest you read the work of Dr. Clyde Winters, but then he responded

> to you himself.

>

> Many Yoruba claim that they migrated directly from the Kamit/Keneset

> region and settled in the area of Ile Ife. The Ewe have oral

> traditions that state that they come directly from Kamit. The Ewe are

> largely Omo Oduduwa (Children of Oduduwa) i.e., they were once part of the group now collectively called Yoruba. They broke away from the

> Yoruba group around the 1300s and moved west. There are Ewe elders who know nothing of egyptology---aren't even literate---who remember

> their grandparents telling them that they came from Egypt.

>

> The Akan have oral traditions of migrating directly from

> Keneset/Nubia. We still worship many of the same Deities by the same

> names, and They execute the same functions in Creation as stated in the ancient texts of Kamit and Keneset.

>

>

>

> Hetep,

> Ra Nehem

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > But that's just it. I already have read Diop's book. I still have to

> > know how actually the Yoruba got the language. Clyde I will read more into it. I am thinking however, that since Yoruba is 2000 years

> > younger than Egypt that somewhere between the Egyptians and the present day, people migrated from the East to the West (as Diop also

> > states). I think there is some connection to the Chad lake that everyone is overlooking.

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> > > Hi

> > > In your post you talk about the spread of Egyptian language into

> > West Africa.

> > > This is the wrong way to look at the relationship between Egyptian and Black

> > > African languages. To understand the relationship between Egyptian

> > and African

> > > languages you must read the work of Diop and Obenga. These researchers have

> > > outlined the connections between the speakers of these languages.

> > These languages

> > > are genetically related. This means that the speakers of these languages came

> > > from a common ancestor. This ancestor originally lived in the Highland regions of

> > > Saharan Africa, from here they migrated into Nubia and thence Egypt.

> > > To help understand the relationship between Black African and

> > Egyptian

> > > languages you might want to read the following papers:

> > > C.A. Winters, The Afrocentric historical and linguistic Methods,

> > The Western

> > > Journal of Black Studies, vol.22, No.2 (1998) pp.73-81; Diop, C

> > A ,

> > Parente

> > > genetique de l'Egyptien Pharaonique at des languages

> > Negro-

> > Africaines,

> > > Dakar:IFAN, Les Nouvelles Editions Africaines,

> 1977;  
 >> Diop, C A ,  
 >>> Nouvelles recherches sur l'Egyptien ancien et les langues  
 Negro-  
 >> Africaines  
 >>> Modernes, Paris: Presence Africaine, 1988;  
 Obenga, Th , "Esquisse  
 >> d'une histoire  
 >>> culturelle de l'Afrique par la lexicologie", Presence  
 >> Africaine, (1988)  
 >>> pages 1-25;  
 >>> Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh , no1  
 >> (1992), pages  
 >>> 151-59.  
 >>>  
 >>> C.A. Winters  
 >>>  
 >>>  
 >>>  
 >>> osirica wrote:  
 >>>  
 >>>> I definitely agree there is a language tree. I can see where  
 >> Ancient  
 >>>> Egyptian language spread out over the centuries and millenia  
 to  
 >> West  
 >>>> Africa, but like any language over the millenia, it has lost  
 > much  
 >> of  
 >>>> it's distinctiveness due to strong influences of the other  
 >> languages.  
 >>>> We know that English is a germanic language, and we know that  
 >> French  
 >>>> is a latin language. One came from Greek, the other came from  
 >>>> elsewhere. Neither which I do not  
 >>>> speak nor understand. The WRITTEN form of greek we can see the  
 >>>> linguistic connection. Now, the thing about Egyptian is that  
 it  
 >> has  
 >>>> to go through many layers of isolated language changes in  
 > Africa.  
 >> The  
 >>>> Equatorial African language family probably is the largest  
 > family  
 >> on  
 >>>> Earth even larger perhaps than the Melanesian family. The



thing

>>> about Europe is that Europe is small... and the whole mental  
>> block we

>>> have is that we can't understand that the imperial cohesion  
of

>> Rome,

>>> and the "Holy" Roman Empire kept linguistic continuity from  
> Latin

>>> through a regional imperial control. Except for Basque and a  
few

>>> other languages, all the local languages were replaced by  
> dialects

>>> that remain relatively close to the older mother tongue.

>>>>

>>>> The Egyptian language by the time it gets to Yourba has lost  
> much

>> of

>>>> its cohesion because the Egyptian empire or some empire that  
>> adopted

>>>> Egyptian as the mother language did not rule over the region.

>> There

>>>> wasn't a regional or semi-universal writing system either to  
> bond

>> the

>>>> regions. So all Egyptian linguistic characteristics in  
antiquity

>>>> drifted off far greater than in Europe.

>>>>

>>>> Since most of Africa wasn't obsessed with Egypt like we are,  
> they

>>>> never chose to consciously or fanatically adopt or maintain

>> Egyptian

>>>> language, and over time the language just naturally diluted  
in

>>>> between the many other languages spoken that were NOT from  
> Egypt.

>>>>

>>>> I can see where some basic roots came from Egypt, when we can  
> see

>>>> those same roots being shown throughout Africa. But in  
> isolation

>> i am

>>>> having a hard time. Eventually Egyptian became as much (maybe  
> not

>>>> quite as much) of an influence on African languages as it has  
on

>>>> European languages:  
 >>>>  
 >>>> Take "Ra"... in  
 >>>> Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"  
 >>>>  
 >>>> A very significant word, with an obvious root that goes to  
 >> antiquity.  
 >>>> The meaning is the same, and it is obvious that the word was  
 >>>> not "borrowed" into the language.  
 >>>>  
 >>>> Now look at English:  
 >>>>  
 >>>> Ray, Rain, Reign, Royal - They all share a common root. "Re"  
 > sound  
 >>>> and "Ra" sound. Phonetically there is a heck of a drift, but  
 >> there is  
 >>>> an obvious root to their meanings. Go through the Latin &  
 Greek  
 >> and  
 >>>> Phoenician, and I bet you will see all of these words follow  
 >> to "Ra"  
 >>>> in Egypt.  
 >>>> Ray (raia), Indo-European "Reg"...  
 >>>>  
 >>>> I'm willing to bet that in Phoenician, or Hebrew or some  
 directly  
 >>>> influenced Egyptian language. "Reg" is either related to "Ra"  
 >>>> or "Rahkt"  
 >>>>  
 >>>> Now let's look at Yoruba. We have some words that also come  
 from  
 >> Egypt.  
 >>>>  
 >>>> "Ha" for house. "hor" for high etc.  
 >>>>  
 >>>> In Yoruba I can see also the similar root form of "Miri" for  
 >> water. I  
 >>>> Notice something... "Mirror" came from Latin "Mireri"  
 >>>>  
 >>>> But I cannot trace Yoruba through other languages to get to  
 >> Egypt. I  
 >>>> know common sense that Yoruba didn't just directly get or  
 > borrow  
 >> from  
 >>>> Egypt. There had to be a passing down through the Sahel  
 across

> > Chad,  
> > > from Egypt to the West Coast.  
> > >  
> > > Yet until we find those linguistic trails, this becomes very  
> very  
> > > problematic.  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
> wrote:  
> > > > Mikyia wo Loring,  
> > > >  
> > > > I referenced Budge's dictionary and other works not because  
> they  
> > > > are  
> > > > a solid reference for deciphering the ancient language, but  
> only  
> > > > because there are times when he reproduces the actual  
> > > > metutu/symbols  
> > > > (without translation). Thus, one can view the metutu as  
> opposed  
> > to  
> > > > reading english translations of texts without any  
> > representations  
> > > > of  
> > > > the symbols. It is also easier to see where Budge's  
> > > > mistakes/inconsistencies are in his translations.  
> > > >  
> > > > What I have given is not representative of a "folk"  
> etymology.  
> > The  
> > > > languages and cultures of the Akan, Yoruba, Ewe, Igbo (among  
> > > > others)  
> > > > are derivative languages and cultures of ancient Kamit and  
> > > > Keneset/Nubia. The same concepts, practices, Deities' Names,  
> > > > functions, and more can be found by looking into these  
> languages  
> > > > and  
> > > > cultures.  
> > > >  
> > > > For example, what Diop did with the Wolof in comparison to  
> the  
> > > > language of Kamit, can also be done with Twi (Akan). The  
> > linguistic  
> > > > connections I cited in the previous post confirm the  
> identity  
> of

>>>>> terms and concepts existing between our ancient and  
> contemporary  
>>>>> cultures. For someone to say that the motherland is  
the "Ka"  
>> (land)  
>>>>> of "Afu Ra", is absolutely accurate,  
literally/linguistically  
>> and  
>>>>> cosmologically.  
>>>>>  
>>>>> With respect to "esoteric" terms, I don't use eurocentric  
> (mis-  
>>>>> guided) standards to determine whether a concept is valid or  
>>>>> invalid.  
>>>>> An example of this is the argument of what  
>> constitutes "identity".  
>>>>> All Afurakanu/Afuraitkaitnut (African) people understand  
that  
>>>>> identity is not only based on consanguinity but also on  
>>>>> reincarnation. Our oracular texts deal with this in a very  
>> explicit  
>>>>> manner. Only eurocentric (mis-guided) analysis would  
suggest  
>> that  
>>>>> identity is based solely on blood-ties with no mention of  
the  
>>>>> origin  
>>>>> of the spirit that entered the womb; what "side of the  
family"  
>>>>> (mother's side or father's side) it came from. Without an  
>>>>> understanding of this essential aspect of identity, the  
> analysis  
>>>>> becomes an inferior, pseudo-analysis. We then begin to try  
>> making  
>>>>> white-arabs for example "our brothers and sisters" because  
> they  
>>>>> have  
>>>>> some ancient (or recent) "mixture of black blood". Yet,  
when  
> we  
>>>>> look  
>>>>> at the total picture (physically and spiritually) we  
> understand  
>>>>> where  
>>>>> their spirit hails from, and recognize their disconnection  
> from

> > us.

> > > > Now we've moved into real analysis and not the slave-analysis

> > > > (crass

> > > > materialist, anti-spiritual analysis).

> > > >

> > > >

> > > > Hetep,

> > > > Ra Nehem

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

>

> > > > wrote:

> > > > > As I said long ago, Osirica's term Equatorial African is

> > good

> > for

> > > > the simple reason that everyone can understand it and it

> > conveys a

> > > > certain picture. The idea of a terminology is to express

> > things

> > in

> > > > a

> > > > way that they will be mutually understood. The term has a

> > very

> > wide

> > > > spectrum and should be seen as the top of a hierarchy

> > (ethnien)

> > or

> > > > hierarchies (regions,ethnien, linguistic groups(languages,

> > > > dialects)). 'Esoteric' terms are to be avoided.

> > > > >

> > > > > By the way, Budge's dictionary is outdated and no longer

> > > > > quoted. 'Volksetymologien' such as seen below are to be

> > avoided.

> > > > Their use negates the scientific credibility of any group

> > accepting

> > > > them.

> > > > > E.

> > > > > ----- Original Message -----

> > > > > From: ra\_nehem

> > > > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > > > > Sent: Wednesday, June 11, 2003 12:30 AM

> > > > > Subject: [Ta\_Seti] Afuraka/Afuraitkait

> > > > >

> > > > >

> > > > > Mikyia wo (Greetings) Osirica,

>>>>>  
 >>>>> I understand your rationale for using Equatorial. It can  
 be  
 > a  
 >>>>> functional english term designating our people.  
 >>>>>  
 >>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
 >>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
 >>>>>  
 >>>>> The name Africa is not of european/arab  
 origination. 'Amen'  
 > is  
 >>>>> used  
 >>>>> by christians with the false definition "so be it"  
 attached  
 > to  
 >>>>> it. Of  
 >>>>> course, Amen is The Great God, Whom along with The Great  
 >>>>> Goddess  
 >>>>> Amenet constitute the Supreme Being. The word 'hero' in  
 >> english  
 >>>>> is  
 >>>>> derived from 'Heru', phonetically and conceptually. The  
 >>>>> name 'Africa'  
 >>>>> also is our own designation.  
 >>>>>  
 >>>>> The term 'ka' means 'soul'. The metut/symbol is that of  
 two  
 >>>> arms  
 >>>>> raised in a perpindicular fashion. However, we must look  
 at  
 >> the  
 >>>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary,  
 > Vol.  
 >>>> 2;  
 >>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 >>>>> or 'Qaqa'  
 >>>>> or 'Qiqqa', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 >>>>> metut/symbol is  
 >>>>> that of a man with his two arms raised in a perpindicular  
 >>>>> fashion.  
 >>>>> If you look closely, the two arms are the same two arms  
 in  
 > the  
 >>>>> metut/symbol/term "ka" (soul).  
 >>>>>>

>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is  
 >>>> defined  
 >>>>> variously as "the land above the banks of the river".  
 >>>> The 'high'  
 >>>>> land. The 'exalted' land. The 'raised' land. The "high  
 > ground  
 >>>>> upon  
 >>>>> which the God of Creation first stood". It is the raised-  
 > land  
 >>>>> where  
 >>>>> the eight primordial Deities converged to create the egg  
 > from  
 >>>>> which  
 >>>>> Ra/Rait would emerge.  
 >>>>>  
 >>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
 >> Qaqa,  
 >>>>> Qi,  
 >>>>> Qiq'a. Let's look at the Yoruba language. There are 5  
 sacred  
 >>>>> hills.  
 >>>>> The sacred hill/raised-land in Yoruba is called oKe. The  
 >>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined  
 as  
 >>>>> the "hill upon which the Orishas first descended at the  
 >>>> creation  
 >>>>> of  
 >>>>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>>>  
 >>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >>>> means 'hill'  
 >>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 >>>>> means 'soil'.  
 >>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
 > serpent",  
 >>>>> thus,  
 >>>>> Amaruka 'America' is the 'land of the feathered/plumed  
 > serpent  
 >>>>> (Amen-  
 >>>>> Ra)  
 >>>>>  
 >>>>> When Ra moves through matter He has the title "Afu Ra".  
 (See  
 >>>> the  
 >>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for  
 > the

>>>>> title  
 >>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>>>  
 >>>>> The first raised land (Qa/Ka), raised up above the  
 surface  
 > of  
 >>>> the  
 >>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait  
 (Rat)  
 > is  
 >>>>> the  
 >>>>> Creatress of the world, just as Ra is the Creator. The  
 >> feminine  
 >>>>> form  
 >>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>>  
 >>>>> Please see mamiwata.com and the various links to learn of  
 > the  
 >>>>> functions and manifestations of the Creator "Da" and His  
 >>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra  
 is  
 >>>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 >>>> functions.  
 >>>>>  
 >>>>> One of the definitions according to Budge for the  
 term "nu"  
 >>>>> is 'children'. Also, it refers to a plurality. Again, in  
 the  
 >>>> Twi  
 >>>>> language of the Akan, the term "nom"  
 (phonetically "noom")  
 > is  
 >> a  
 >>>>> term  
 >>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 > (wives); 'nua'  
 >>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 Nananom  
 >>>>> (Elders/Elderesses). The Akan plural 'nom' is derived of  
 the  
 >>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>  
 >>>>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >>>>> a "horned  
 >>>>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >>>>> residence.



>>>>> Your flesh is a house or place of residence for your spirit.  
 >>>>> Another  
 >>>>> word for place of residence/house temple is spelled 'af'  
 >>>> or 'aft'  
 >>>>> [spelled with the metutu of the eagle (A) instead of  
 >> the "reed"  
 >>>>> for  
 >>>>> letter (A), the "viper" for (F) and the determinative for  
 an  
 >>>>> enclosed  
 >>>>> space/temple/house.]  
 >>>>>>  
 >>>>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In  
 >> Yoruba  
 >>>>> the  
 >>>>>> word for residence/house is 'ofi'. The word for palace  
 >>>> (residence  
 >>>>> of  
 >>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 >>>> related)  
 >>>>>>  
 >>>>>> When Ra is moving through matter (e.g. 12 hours of the  
 > night),  
 >>>>> when  
 >>>>>> His energy is inside of the Earth and making the Earth  
 >> vibrant,  
 >>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in  
 > Twi  
 >>>>> the  
 >>>>>> word for fertile land (land with life-giving energy moving  
 >>>>> through  
 >>>>>> it, i.e. cultivatable land) is called "afuw" or "afuo".  
 Now,  
 >>>> just  
 >>>>> as  
 >>>>>> the name of the Deity in Akan culture called 'Asuo Gyebi'  
 is  
 >>>>> often  
 >>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
 Kyerewaa  
 >>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is  
 the  
 >>>>> reason  
 >>>>>> why the land where some Akan people settled after  
 >>>>> having "Descended

>>>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
 >>>>> (hill/raised  
 >>>>> land) Afuo (land that is full of life; plantation;  
 > farmland).  
 >>>>> Today  
 >>>>> this land is called Kokofu in Ghana. Koko-Afur is none  
 other  
 >>>> than  
 >>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
 > African  
 >>>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 >> Donkor,  
 >>>>> for a  
 >>>>> reference to Koko's farm/land).  
 >>>>>>  
 >>>>>> There is much more to this, as this is a brief summary.  
 > There  
 >>>> is  
 >>>>> also  
 >>>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 > Ptah-  
 >> Ka  
 >>>>> (See  
 >>>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
 >>>> into 'At'  
 >>>>> by  
 >>>>>> the greeks (note: Het-Heru becomes Hathor and Athyr).  
 Ptah  
 > was  
 >>>>>> corrupted by the greeks and others into Putah (buddha) and  
 >>>>>> Phutah.  
 >>>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-  
 Ptah-  
 > Ka  
 >>>>> and  
 >>>>>> Afuraka have the same meaning cosmologically. (More on  
 this  
 >>>>>> later, as  
 >>>>>> it relates to Ptah's functioning as fashioner of the  
 World)  
 >>>>>>>  
 >>>>>>> Finally, Our descent from the original  
 >>>> Afurakanu/Afuraitkaitnut,  
 >>>>>> the  
 >>>>>>> original people of Afuraka/Afuraitkait; our descent from  
 > those

>>>>> who  
>>>>> remained in Afuraka/Afuraitkait to receive the Spirits of  
> the  
>>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
>> (Melanin)  
>>>>> to  
>>>>> receive and transmit the fullness of that Divine energy;  
Our  
>>>>> INCARNATION and RE-INCARNATION through these families; it  
is  
>>>>> these  
>>>>> things [in total] that define us as  
> Afurakanu/Afuraitkaitnut.  
>>>>> It  
>>>>> matters not where we go now on Earth or are born on  
Earth,  
> we  
>>>>> remain  
>>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>>>>> Ancestral  
>>>>> realm.  
>>>>>  
>>>>> This is simply because our various Ancestral traditions  
> state  
>>>>> that a  
>>>>> small group of us were forced out of the motherland. Yet,  
> the  
>>>>> majority of us who remained in/on the motherland were  
there  
>>>>> when  
>>>>> the  
>>>>> Deities entered our clans/families (ritual possession was  
> just  
>>>>> one  
>>>>> means by which They entered our families for the first  
> time).  
>>>>> This  
>>>>> altered our blood forever. We then carried this  
> altered/Divine  
>>>>> blood,  
>>>>> and the Deities, to every place we migrated on Earth. Our  
>>>>> civilizations around the world are a testament to the  
Divine  
>>>>> Order  
>>>>> (manifest by the Deities) operating within our blood, our  
>>>>> families.

>>>>>  
>>>>> Those who were outside of the motherland when the Deities  
>>>> entered  
>>>>> our  
>>>>> families do not have this blood/nor spiritual  
disposition.  
>> They  
>>>>> do  
>>>>> not have the connection to the Divinities that we do.  
Those  
>> who  
>>>>> were  
>>>>> initially forced out of the motherland and drawn to  
northern  
>>>>> eurasia  
>>>>> BEFORE the Deities entered into the various  
>>>>> Afurakani/Afuraitkaitnit  
>>>>> Clans are those who missed this infusion of Divine energy  
>> (they  
>>>>> were  
>>>>> thousands of miles away) and are those who became the  
whites  
>>>> and  
>>>>> their offspring of today.  
>>>>>  
>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti  
(2001  
>>>>> edition)  
>>>>> for an article about the Human Genome Project's findings.  
A  
>>>>> small  
>>>>> group of Africans living in europe about 20,000 to 25,000  
>> years  
>>>>> ago  
>>>>> are said to have been those who birthed the whites and  
their  
>>>>> offspring.  
>>>>>  
>>>>> See ([orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com) for discussions on race,  
>> august-  
>>>>> september 2002--it includes Odu dealing with the origins  
of  
>> the  
>>>>> whites and their offspring; see mamiwata.com; see the  
Book  
> of

>>>> the  
>>>>> Cow  
>>>>>> of Heaven/Destruction of Mankind (Ra orders the  
destruction  
> of  
>>>>> the  
>>>>>> blasphemous men and women, some of whom escaped to the  
>> mountain  
>>>>>> lands. Ultimately Ra states that, "I have slain some of  
> them,  
>>>>> yet  
>>>>>> there remains a remnant of worthless ones, for the extent  
> of  
>> my  
>>>>>> destruction was not according to the expanse of my  
>>>>>> power/ability").  
>>>>>>> After Ra destroys most (not all) of the blasphemous men  
and  
>>>>>> women, He  
>>>>>>> blesses those who fought for Him, calls for the creation  
of  
>> the  
>>>>>>> Sekhet Hetep, etc.  
>>>>>>>  
>>>>>>>> There is much, much more to this, however we can  
definitely  
>> say  
>>>>>> with  
>>>>>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
>>>>>>> children  
>>>>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
> formed  
>>>>>>> from  
>>>>>>>> the original, black, raised land (Ka). Cosmologically and  
>>>>>>> culturally,  
>>>>>>>> this unites all of us who are Black/African, yet it  
>>>>>> distinguishes  
>>>>>>> us  
>>>>>>>> from europeans, asians, etc. Remember, one of the  
criteria  
> of  
>>>>>>> being  
>>>>>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>>>>>> incarnation  
>>>>>>>> through specific blood circles. Afurakanu/Afuraitkaitnut  
all

>>>>> around  
>>>>> the world do divination for those who want to have  
> children,  
>>>>> sometimes to determine what spirit is around them, is  
about  
> to  
>>>>> incarnate, it it is a negative spirit, etc.  
>>>>>  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>> wrote:  
>>>>>> If they are the same people, why say they are Afric-  
>> anything?  
>>>> I  
>>>>>> have  
>>>>>> been insisting on the use of Equatorial because it  
links  
> all  
>>>> of  
>>>>> us  
>>>>>> together accurately. Just hear me out. I hope you can  
see  
>> the  
>>>>>> purpose. Afuraitkainit is no different to me than saying  
>>>>>> Afroasiatic,  
>>>>>> except it implies something different as far as the  
people  
>>>>> looked,  
>>>>>>> and thus who within the two continents are actually  
> related.  
>>>>> But  
>>>>>> the  
>>>>>>> clarity is still being lost slightly. Equatorial takes  
> that  
>>>>>> problem  
>>>>>>> and solves it. We keep focusing on putting the  
> word "Africa"  
>>>>>> into  
>>>>>>> the  
>>>>>>> discourse which is in some way compounding the  
Eurocentric  
>>>>>> position  
>>>>>>> of confusion. Africa the word...its true meaning is

lost

> and

>>>>> only

>>>>>> now refers without confusion to literally people of

>>>>>> the "continent".

>>>>>> But since everyone comes from the continent, it becomes

>> again

>>>>>> confusing. Are Europeans Afroeurasian? Are Native

> Americans

>>>>>> Afroamericos? Even then, the Eurocentricist can always

>>>>> say "yes,

>>>>>> africowhatever, but NORTH-Africowhateverwewant.

>>>>>>>

>>>>>>> There is nothing "non Black" in Equatorial origins.

There

> is

>>>>> no

>>>>>> Eurocentric loophole.

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

>>>>> wrote:

>>>>>>> Mikyia wo (Greetings),

>>>>>>>>

>>>>>>>> The essential point I was making in the previous post

> was

>>>>> that

>>>>>>>> although African and Indian elephants manifest a

slight

>>>>> variation

>>>>>>>> morphologically, it does not mean that they are not

both

>>>>>> elephants.

>>>>>>>> The same goes for Black people on the continent of

>>>>>>>> Afuraka/Afuraitkait (Africa) and India. There are

slight

>>>>>>>> morphological variations, yet we are the same people-

we

>> are

>>>>> both

>>>>>>>> definitely Afurakani/Afuraitkaitnit (African).

>>>>>>>>>

>>>>>>>>> Ma asomdwoee-Hetep,

>>>>>>>>> Ra Nehem

>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y...  
wrote:  
>>>>>>>> "see African and Indian elephants via a search  
engine  
>>>> on  
>>>>>>>> the web) Maybe the Indian elephants' morphological  
>>>>> differences  
>>>>>>> are  
>>>>>>>> evidence of a group of white elephants invading  
India  
>> and  
>>>>>>>> influencing  
>>>>>>>>> the genetic characteristics of that population, thus  
>>>> making  
>>>>>>> them  
>>>>>>>>> unrelated to the African elephants.  
>>>>>>>>> "  
>>>>>>>>>  
>>>>>>>>> The difference between the African and Indians  
> elephant  
>>>> is  
>>>>> that  
>>>>>>> the  
>>>>>>>>> African elephant has never been able to be  
> domesticated.  
>>>>> Some  
>>>>>>>>> species of Elephants in NorthEastern Africa were  
>>>>>> domesticable  
>>>>>>>> and  
>>>>>>>>> used by the Carthigenians,Meroties,Kemetians,and  
>>>>> Numidians  
>>>>>>> in  
>>>>>>>>> battle.  
>>>>>>>>>  
>>>>>>>>>> You also have species of elephants once native to  
>>>>>>> Syria,but  
>>>>>>>>> know  
>>>>>>>>>> extinct.  
>>>>>>>  
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> Do you Yahoo!?

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| 8525|2003-06-13 18:42:53|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia wo Osirica,

Your response is understandable. Let me restate a portion of the what was written in a different way, so that it focuses on Kamit in one

account and Akan culture in a different account.

In Khemennu (Hermopolis) the "high ground", or "raised land", the hillock/land "raised up from the primordial ocean (Nnu/Nnut)" is called "Kaka". Often written as "Qaqa, Qiqā, Qa, or Qi". Once the hill was thrust up from beneath the surface of the ocean, Ra moved through the hill/Kaka/Qa and eventually made living things which eventually took on physical bodies, etc. The texts say that this hill/Kaka/Qa is where the primordial Deities produced the Divine egg from which emerged Ra. This is why Ka (Qa) is defined in hieroglyphic dictionaries as the "the hill/highland upon which the God of Creation first stood". Ra has many titles. When moving through matter He is called "Afu Ra". The hill in Khemennu/Hermopolis is the first matter that Ra moved through. It belongs to Him. It is the Ka (Qa, Kaka) of Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".

In Akan Koko (Kaka) means "hill". Afuo (also Afur) means "fertile land", "plantation" "land filled/vibrant with life". Akan people believe/understand that the Creative Spirit in the land makes it fertile. Koko Afuo, or Koko Afur, means the "fertile hill", the "hill with the Creative Spirit moving through it". This particular region in Ghana today is called Kokofu and Kokoafuo. It is important to the Asante because they say that when their great Ancestress, Ankyewaa Nyame descended from the sky by a golden chain to settle in the area, She eventually lead her people to establish civilization on this sacred hill/land.

I.e. the people of ancient Kamit had the Ka of Afu Ra (Hill/Original land of the Creator), and the Akan people of today have a Koko of Afur (Divine Hill/Original land filled with the Creative Spirit).

The Kaka of Afu Ra, and the Koko Afur is one and the same. One is derivative of the other.

The greek term "aphrik" you defined as meaning "not cold". If this is true, then it is not a greek term. Again, look at a hieroglyphic dictionary. The term "afri" means "smoke, hot vapor". "afr" also mean "to burn, to be hot", i.e., not cold. It's as direct as "heru" and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> So the latin word "Sunny" which is pronounced "Africa" does not sound

> like a sensible source. Nor does the Greek word "Aphrik" which

means

> cold. the "A" at the end of greek words that means "not". "not cold"  
> I may be brainwashed here, and I apologize for my high ignorance  
> level, but I am having a hard time understanding the very difficult  
> and complex spiritual etymology (I cant even spell the word right).

>

> Yet I am left with the feeling that either the word for which a  
> variety of related origins can be attributed to, or that somehow  
> everyone got it mixed up while still keeping the word's meaning.

>

>

> <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

>

>

> I can definitely see where words like "hero" "rain" "ray" "mirror"  
> and a variety of other words come from Egypt, but I cannot see  
> where "Africa" can be known as it is pronounced by so many people  
> whose languages require me to take a part of one language, and  
> combine it with another, and then maybe a third.

>

> I don't consider any theory more "normal" than another either. I am  
> seriously only interested in the word's original meaning and  
intent.

> We are speaking English, a derivative of German, a derivitave of  
some

> Indo-European language. We are also speaking with quite a bit of  
> French and Latin, a derivative of Mycenian Greek... also (unless I  
am

> misunderstanding) another Indo-European language. Their words for  
the

> continent or part of it seem to have been "Africa" since as far  
back

> as we can go.

>

> Now I would have to figure out this word actually came from  
> Equatorial-African languages, many of which seem to be fully  
> developed after the word "Africa" was pronounced in used in Europe.  
> (I havent heard an appropriate grouping of people from West Africa  
> and I dont like using the word Bantu)

>

> Remember, I am only motivated for us to have a universal  
> understanding that is consistent. I can see a spiritual relevance  
in

> your post, but for the life of me, I am having a hard time not  
> allowing diffusionism to create a relationship in my mind on this.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
> wrote:  
>> Medaase Baba Ra-Nehem.....  
>> This is Kamau. I just wanted to finally THANK YOU for putting the  
> explanation of Afuraka/Afuraitkait IN WRITING. You know I got the  
Cd  
> and listen to it monthly and am promoting it for you...but for some  
> reason, when I try to share the breakdown I butcher it. (There was  
a  
> conference here in the Marcus Garvey study group and the question  
of  
> an identity marker came up and the usual drival of Afrika is from  
> africanus...euro origin came up. I stood up and did the best I  
could  
> to represent the 3 other interpretations of where "Afrika" may have  
> come from, but didn't do it as well as I know I could have. Also in  
> the last 3 New Afrikan Magazines-the best mag dealing w/  
continental  
> info-had some letters on the same topic and no one hit the point. I  
> had wanted to send in an article but I would have had to transcribe  
> that part of CD 1 which would have been very tedious to say the  
> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-  
> NEHEM.  
>>  
>> Kamau  
>> (p.s. for those wondering about "3 interpretations of  
> where 'Africa' comes from"...we have Baba Ra's explanation, Gerald  
> Massey in Book of Beginnings came across a term "Afriuica" which  
> meant birthplace and Afrikadzata Deku in a video entitled Blackmen  
in  
> the Image of the whiteman intimates that "Afri= The land of"(I  
think  
> in Twi but don't quote me and "Ka"= spirit, so Afrika= the land of  
> the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE AFRIC  
(K)  
> A COMES FROM..other than the "normal" euro ones.  
>>  
>>  
>> Baba Ra-Nehem wrote.....  
>> Subject: Afuraka/Afuraitkait  
>>  
>> Mikyia wo (Greetings) Osirica,  
>>  
>> I understand your rationale for using Equatorial. It can be a  
>> functional english term designating our people.  
>>

> > I use the terms Afuraka/Afuraitkait (Africa) and  
 > > Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
 > >  
 > > The name Africa is not of european/arab origination. 'Amen' is  
 used  
 > > by christians with the false definition "so be it" attached to  
 it.  
 > Of  
 > > course, Amen is The Great God, Whom along with The Great Goddess  
 > > Amenet constitute the Supreme Being. The word 'hero' in english  
 is  
 > > derived from 'Heru', phonetically and conceptually. The  
 > name 'Africa'  
 > > also is our own designation.  
 > >  
 > > The term 'ka' means 'soul'. The metut/symbol is that of two arms  
 > > raised in a perpindicular fashion. However, we must look at the  
 > > term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2;  
 > > also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 or 'Qaqa'  
 > > or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 metut/symbol  
 > is  
 > > that of a man with his two arms raised in a perpindicular  
 fashion.  
 > > If you look closely, the two arms are the same two arms in the  
 > > metut/symbol/term "ka" (soul).  
 > >  
 > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqq' (Ka, Kai, Kaka, Keka) is defined  
 > > variously as "the land above the banks of the river". The 'high'  
 > > land. The 'exalted' land. The 'raised' land. The "high ground  
 upon  
 > > which the God of Creation first stood". It is the raised-land  
 where  
 > > the eight primordial Deities converged to create the egg from  
 which  
 > > Ra/Rait would emerge.  
 > >  
 > > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,  
 Qi,  
 > > Qiqq. Let's look at the Yoruba language. There are 5 sacred  
 hills.  
 > > The sacred hill/raised-land in Yoruba is called oKe. The  
 > > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
 > > the "hill upon which the Orishas first descended at the creation  
 of

> > the world" (See Imoye, by Baba Ifa Karade).

> >

> > In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'

> > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

> means 'soil'.

> > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",

thus,

> > Amaruka 'America' is the 'land of the feathered/plumed serpent

> (Amen-

> > Ra)

> >

> > When Ra moves through matter He has the title "Afu Ra". (See the

> > temple of Seti I, Shat em Duat, 3rd Hour of the night for the

title

> > of Ra being "Afu Ra" as opposed to "Af" or "Afu")

> >

> > The first raised land (Qa/Ka), raised up above the surface of the

> > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is

the

> > Creatress of the world, just as Ra is the Creator. The feminine

> form

> > of the name is thus the "Kait of Afu Rait" Afuraitkait.

> >

> > Please see mamiwata.com and the various links to learn of the

> > functions and manifestations of the Creator "Da" and His

> > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is

> > pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

> >

> > One of the definitions according to Budge for the term "nu"

> > is 'children'. Also, it refers to a plurality. Again, in the Twi

> > language of the Akan, the term "nom" (phonetically "noom") is a

> term

> > for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'

> > (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom

> > (Elders/Elderesses). The Akan plural 'nom' is derived of the

> > Kamau/Kenesu (Egyptian/Nubian) 'nu'.

> >

> > The term 'af' [spelled with the metutu of a "reed" (A) and

> a "horned

> > viper" (F)] in Kamit means 'flesh' as in house or place of

> residence.

> > Your flesh is a house or place of residence for your spirit.

> Another

> > word for place of residence/house temple is spelled 'af' or 'aft'

> > [spelled with the metutu of the eagle (A) instead of the "reed"

for

> > letter (A), the "viper" for (F) and the determinative for an  
 > enclosed  
 > > space/temple/house.]  
 > >  
 > > In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba  
 the  
 > > word for residence/house is 'ofi'. The word for palace (residence  
 > of  
 > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)  
 > >  
 > > When Ra is moving through matter (e.g. 12 hours of the night),  
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 > > His energy is inside of the Earth and making the Earth vibrant,  
 > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the  
 > > word for fertile land (land with life-giving energy moving  
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 > > it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just  
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 > > the name of the Deity in Akan culture called 'Asuo Gyebi' is  
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 > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 reason  
 > > why the land where some Akan people settled after  
 having "Descended  
 > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > (hill/raised  
 > > land) Afuo (land that is full of life; plantation; farmland).  
 Today  
 > > this land is called Kokofu in Ghana. Koko-Afur is none other than  
 > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
 for  
 > a  
 > > reference to Koko's farm/land).  
 > >  
 > > There is much more to this, as this is a brief summary. There is  
 > also  
 > > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
 > (See  
 > > King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'  
 > by  
 > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
 > > corrupted by the greeks and others into Putah (buddha) and  
 Phutah.  
 > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka

and

> > Afuraka have the same meaning cosmologically. (More on this later,

> as

> > it relates to Ptah's functioning as fashioner of the World)

> >

> > Finally, Our descent from the original Afurakanu/Afuraitkaitnut,

> the

> > original people of Afuraka/Afuraitkait; our descent from those who

> > remained in Afuraka/Afuraitkait to receive the Spirits of the

> > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin) to

> > receive and transmit the fullness of that Divine energy; Our

> > INCARNATION and RE-INCARNATION through these families; it is these

> > things [in total] that define us as Afurakanu/Afuraitkaitnut. It

> > matters not where we go now on Earth or are born on Earth, we

> remain

> > Afurakanu/Afuraitkaitnut in the physical world and the Ancestral

> > realm.

> >

> > This is simply because our various Ancestral traditions state that

> a

> > small group of us were forced out of the motherland. Yet, the

> > majority of us who remained in/on the motherland were there when

> the

> > Deities entered our clans/families (ritual possession was just one

> > means by which They entered our families for the first time).

This

> > altered our blood forever. We then carried this altered/Divine

> blood,

> > and the Deities, to every place we migrated on Earth. Our

> > civilizations around the world are a testament to the Divine

Order

> > (manifest by the Deities) operating within our blood, our families.

> >

> > Those who were outside of the motherland when the Deities entered

> our

> > families do not have this blood/nor spiritual disposition. They

do

> > not have the connection to the Divinities that we do. Those who

> were



> > initially forced out of the motherland and drawn to northern  
> eurasia  
> > BEFORE the Deities entered into the various  
> Afurakani/Afuraitkaitnit  
> > Clans are those who missed this infusion of Divine energy (they  
> were  
> > thousands of miles away) and are those who became the whites and  
> > their offspring of today.  
> >  
> > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> edition)  
> > for an article about the Human Genome Project's findings. A small  
> > group of Africans living in europe about 20,000 to 25,000 years  
ago  
> > are said to have been those who birthed the whites and their  
> > offspring.  
> >  
> > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com)) for discussions on race, august-  
> > september 2002--it includes Odu dealing with the origins of the  
> > whites and their offspring; see mamiwata.com; see the Book of the  
> Cow  
> > of Heaven/Destruction of Mankind (Ra orders the destruction of  
the  
> > blasphemous men and women, some of whom escaped to the mountain  
> > lands. Ultimately Ra states that, "I have slain some of them, yet  
> > there remains a remnant of worthless ones, for the extent of my  
> > destruction was not according to the expanse of my  
power/ability").  
> > After Ra destroys most (not all) of the blasphemous men and  
women,  
> He  
> > blesses those who fought for Him, calls for the creation of the  
> > Sekhet Hetep, etc.  
> >  
> > There is much, much more to this, however we can definitely say  
> with  
> > truth that we are Afurakanu/Afuraitkaitnut (created by and  
children  
> > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
from  
> > the original, black, raised land (Ka). Cosmologically and  
> culturally,  
> > this unites all of us who are Black/African, yet it distinguishes  
> us  
> > from europeans, asians, etc. Remember, one of the criteria of  
being

> > Afurakani/Afuraitkaitnit as stated above is based on re-incarnation  
> > through specific blood circles. Afurakanu/Afuraitkaitnut all around  
> > the world do divination for those who want to have children,  
> > sometimes to determine what spirit is around them, is about to  
> > incarnate, it it is a negative spirit, etc.  
> >  
> >  
> > -----  
> > Do you Yahoo!?  
> > Free online calendar with sync to Outlook(TM).  
| 8526|2003-06-13 18:58:30|ra\_nehem|Re: Medaase na apem, RA-NEHEM from Kamau|  
Mikyia wo Kamau,

I appreciate the response. I've never heard of the video you mentioned. Also, where do you get the New Afrikan Magazines? Do they have a site on the internet?

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti wrote:

> Medaase Baba Ra-Nehem.....

> This is Kamau. I just wanted to finally THANK YOU for putting the

explanation of Afuraka/Afuraitkait IN WRITING. You know I got the Cd and listen to it monthly and am promoting it for you...but for some reason, when I try to share the breakdown I butcher it. (There was a conference here in the Marcus Garvey study group and the question of an identity marker came up and the usual drival of Afrika is from africanus...euro origin came up. I stood up and did the best I could to represent the 3 other interpretations of where "Afrika" may have come from, but didn't do it as well as I know I could have. Also in the last 3 New Afrikan Magazines-the best mag dealing w/ continental info-had some letters on the same topic and no one hit the point. I had wanted to send in an article but I would have had to transcribe that part of CD 1 which would have been very tedious to say the least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-NEHEM.

>

> Kamau

> (p.s. for those wondering about "3 interpretations of

where 'Africa' comes from"...we have Baba Ra's explanation, Gerald Massey in Book of Beginnings came across a term "Afriuica" which meant birthplace and Afrikadzata Deku in a video entitled Blackmen in the Image of the whiteman intimates that "Afri= The land of"(I think in Twi but don't quote me and "Ka"= spirit, so Afrika= the land of the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE AFRIC(K) A COMES FROM..other than the "normal" euro ones.

>

>

> Baba Ra-Nehem wrote.....

> Subject: Afuraka/Afuraitkait

>

> Mikyia wo (Greetings) Osirica,

>

> I understand your rationale for using Equatorial. It can be a

> functional english term designating our people.

>

> I use the terms Afuraka/Afuraitkait (Africa) and

> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>

> The name Africa is not of european/arab origination. 'Amen' is used

> by christians with the false definition "so be it" attached to it.

Of

> course, Amen is The Great God, Whom along with The Great Goddess

> Amenet constitute the Supreme Being. The word 'hero' in english is

> derived from 'Heru', phonetically and conceptually. The

name 'Africa'

> also is our own designation.

>

> The term 'ka' means 'soul'. The metut/symbol is that of two arms

> raised in a perpindicular fashion. However, we must look at the

> term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2;

> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'

> or 'Qika', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol

is

> that of a man with his two arms raised in a perpindicular fashion.

> If you look closely, the two arms are the same two arms in the

> metut/symbol/term "ka" (soul).

>

> 'Qa', 'Qai' or 'Qaqa' or 'Qika' (Ka, Kai, Kaka, Keka) is defined

> variously as "the land above the banks of the river". The 'high'

> land. The 'exalted' land. The 'raised' land. The "high ground upon

> which the God of Creation first stood". It is the raised-land where

- > the eight primordial Deities converged to create the egg from which
- > Ra/Rait would emerge.
- >
- > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi,
- > Qiqa. Let's look at the Yoruba language. There are 5 sacred hills.
- > The sacred hill/raised-land in Yoruba is called oKe. The
- > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as
- > the "hill upon which the Orishas first descended at the creation of
- > the world" (See Imoye, by Baba Ifa Karade).
- >
- > In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'
- > (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

means 'soil'.

- > (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus,
- > Amaruka 'America' is the 'land of the feathered/plumed serpent

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- > temple of Seti I, Shat em Duat, 3rd Hour of the night for the title
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- > water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the
- > Creatress of the world, just as Ra is the Creator. The feminine

form

- > of the name is thus the "Kait of Afu Rait" Afuraitkait.
- >
- > Please see mamiwata.com and the various links to learn of the
- > functions and manifestations of the Creator "Da" and His
- > wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is
- > pronounced Da. Rat is Houelousou Da. Same Deities, same functions.
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> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa

> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason

> why the land where some Akan people settled after having "Descended

> from Heaven by golden chain" is called "Koko-Afuo" Koko

(hill/raised

> land) Afuo (land that is full of life; plantation; farmland). Today

> this land is called Kokofu in Ghana. Koko-Afur is none other than

> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African

> Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor, for

a

> reference to Koko's farm/land).

>

> There is much more to this, as this is a brief summary. There is

also

- > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka

(See

- > King Piye/Piankhi's victory stele). 'Het' was condensed into 'At'

by

- > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was
- > corrupted by the greeks and others into Putah (buddha) and Phutah.
- > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka and
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- > it relates to Ptah's functioning as fashioner of the World)
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- > original people of Afuraka/Afuraitkait; our descent from those who
- > remained in Afuraka/Afuraitkait to receive the Spirits of the
- > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin) to
- > receive and transmit the fullness of that Divine energy; Our
- > INCARNATION and RE-INCARNATION through these families; it is these
- > things [in total] that define us as Afurakanu/Afuraitkaitnut. It
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- > realm.
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- > This is simply because our various Ancestral traditions state that

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- > majority of us who remained in/on the motherland were there when

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- > Deities entered our clans/families (ritual possession was just one
- > means by which They entered our families for the first time). This
- > altered our blood forever. We then carried this altered/Divine

blood,

- > and the Deities, to every place we migrated on Earth. Our
- > civilizations around the world are a testament to the Divine Order
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> Those who were outside of the motherland when the Deities entered

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> families do not have this blood/nor spiritual disposition. They do

> not have the connection to the Divinities that we do. Those who

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> initially forced out of the motherland and drawn to northern

eurasia

> BEFORE the Deities entered into the various

Afurakani/Afuraitkaitnit

> Clans are those who missed this infusion of Divine energy (they

were

> thousands of miles away) and are those who became the whites and

> their offspring of today.

>

> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001

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> for an article about the Human Genome Project's findings. A small

> group of Africans living in europe about 20,000 to 25,000 years ago

> are said to have been those who birthed the whites and their

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> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race, august-

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Cow

> of Heaven/Destruction of Mankind (Ra orders the destruction of the

> blasphemous men and women, some of whom escaped to the mountain

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> After Ra destroys most (not all) of the blasphemous men and women,

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- > truth that we are Afurakanu/Afuraitkaitnut (created by and children
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- > the original, black, raised land (Ka). Cosmologically and

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- > from europeans, asians, etc. Remember, one of the criteria of being
- > Afurakani/Afuraitkaitnit as stated above is based on re-incarnation
- > through specific blood circles. Afurakanu/Afuraitkaitnut all around
- > the world do divination for those who want to have children,
- > sometimes to determine what spirit is around them, is about to
- > incarnate, if it is a negative spirit, etc.

>

>

> -----

- > Do you Yahoo!?

- > Free online calendar with sync to Outlook(TM).

| 8527|2003-06-13 21:11:56|Loring Edward|Re: How great was Alexander?|

To the term "eurocentric":

Whereas I continue to maintain that eurocentrism, at least in "Old" Europe, went out with the 19th century, the American view of the historical segment discussed in the article below is based on a truly eurocentric version of history. Education in the 19th century was generally weighted towards "classical studies" which tended to teach that Attica/Athens was the epicenter of civilized socio-political expansion. This perspective was coupled with a heavy dose of the bible, both AT & NT which gave Palestina the status of a fast mythical holy land. Actually the bulk of Hellenic (that means "Greek": "Hellenistic" refers to a syncretism of Hellenic with local forms) culture was in West Asia and Libya (Kyrene "the gateway to Africa"). The European land now called Hellas was on the fringe and something of a "poor boy". Hellenic culture flourished under the Achaemenid (Persian) Empire (522-330 BCE; the 'bad guys; Darios, Xerxes etc" in the eurocentric version of history) which ended with Alexander's burning of Persepolis (something like the burning Bush in Baghdad). Alexander t. G's (III of Makedonia) campaigns were a continuation of the expansionary policy of his father, Philipp II. The official language of the Achaemenid Empire was Aramaeic. Alexander's conquests brought the Greek language (a version called "Koine", a somewhat degenerate lingua franca) into a central position throughout the former domains of the Achaemenids and beyond: Baktria etc. That was the backbone of "hellenisation" as opposed to the situation under the Achaemenids. Facit: the Berkeley team is just sounding off about something that everybody knows and Andrew Stewart's comments are trivial.

Ed Loring

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

How great was Alexander?

By Kathleen Maclay, Media Relations | 12 June 2003

"Our hunch is that at Dor, Hellenization - the wholesale importation of Greek material culture - begins in the 5th century B.C. and goes into high gear around about 400 B.C. So, it precedes Alexander," said Andrew Stewart, a UC Berkeley professor of art history and classics



in the College of Letters & Science. He also is the project's principal investigator.  
"There is, as far as we can tell, no boost given to this process by Alexander's conquests," said Stewart. "So, immediately we are challenging the view that it was Alexander who principally spread Greek culture throughout the Middle East."

| 8528|2003-06-13 21:16:12|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

----- Original Message -----

**From:** [Mickel Hendrix](mailto:Mickel.Hendrix)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 9:32 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

See, your post is just the type of example that I'm talking about, white people and some silly Negroes telling Afruikan people they have to succumb to the academic world of Europeanism, which has been the enemy of Afruikan people, no matter how much you want to claim things ain't how they use to be.

Furthermore, Afruikan people don't need the scientific world to know, for sure, that they're the original people on the planet. And we don't need to compete either. That's the problem! It is European-white people that need science to prove to themselves that Afruikan people are the original inhabitants of the planet.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- Loring Edward wrote:

> Yes, inventing esoteric terms and producing  
> etymological fantasies weakens the cause. If Ta\_Seti  
> wants to compete in the scientific world, it must  
> use terms which that world accepts. All of that  
> Afro... Afru.. ("esoteric") stuff just produces a  
> negative image.

>

> E.

> ----- Original Message -----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 5:48 PM

> Subject: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology

>

>

> Its probably Afrocentricism's greatest weakness.

> We do not need to  
 > make those kind of mistakes anymore.  
 >  
 > --- In Ta\_Seti@yahoogroups.com, "Loring Edward"  
 > wrote:  
 > > It is a standard term in linguistics from German  
 > 'Volk' people  
 > or 'popular' and -etymology. It means incorrect  
 > etymologies thought  
 > up by the uneducated, often on the basis of so  
 > called 'faux amis'  
 > false friends, meaning homograph or homophone  
 > lexems which are  
 > actually unrelated or have unsuspected and/or very  
 > different meanings.  
 > >  
 > > E.  
 > > ----- Original Message -----  
 > > From: omari maulana  
 > > To: Ta\_Seti@yahoogroups.com  
 > > Sent: Wednesday, June 11, 2003 4:33 PM  
 > > Subject: Re: [Ta\_Seti]  
 > Afuraka/Afuraitkait/Terminology  
 > >  
 > >  
 > > What does "Volksetymologien" mean?  
 > >  
 > >  
 > > >As I said long ago, Osirica's term Equatorial  
 > African is good  
 > for the  
 > > >simple reason that everyone can understand it  
 > and it conveys a  
 > certain  
 > > >picture. The idea of a terminology is to  
 > express things in a way  
 > that they  
 > > >will be mutually understood. The term has a  
 > very wide spectrum  
 > and should  
 > > >be seen as the top of a hierarchy (ethnien)  
 > or hierarchies  
 > > >(regions,ethnien, linguistic  
 > groups(languages,  
 > dialects)). 'Esoteric' terms  
 > > >are to be avoided.  
 > > >  
 > > >By the way, Budge's dictionary is outdated  
 > and no longer quoted.  
 > > >'Volksetymologien' such as seen below are to  
 > be avoided. Their  
 > use negates  
 > > >the scientific credibility of any group  
 > accepting them.  
 > > >E.  
 > >  
 > >

>  
-----  
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| 8529|2003-06-13 21:18:53|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
This is an example of the type of blind prejudice which blocks any progress in inter-cultural relations.  
E.

| ----- Original Message -----

**From:** [Mickel Hendrix](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Friday, June 13, 2003 9:32 PM  
**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

See, your post is just the type of example that I'm talking about, white people and some silly Negroes telling Afruikan people they have to succumb to the academic world of Europeanism, which has been the enemy of Afruikan people, no matter how much you want to claim things ain't how they use to be.

Furthermore, Afruikan people don't need the scientific world to know, for sure, that they're the original people on the planet. And we don't need to compete either. That's the problem! It is European-white people that need science to prove to themselves that Afruikan people are the original inhabitants of the planet.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- Loring Edward wrote:

> Yes, inventing esoteric terms and producing  
> etymological fantasies weakens the cause. If Ta\_Seti  
> wants to compete in the scientific world, it must  
> use terms which that world accepts. All of that  
> Afro... Afru.. ("esoteric") stuff just produces a  
> negative image.

>

> E.

> ----- Original Message -----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Wednesday, June 11, 2003 5:48 PM

> Subject: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology

>

>

> Its probably Afrocentricism's greatest weakness.

> We do not need to

> make those kind of mistakes anymore.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
> wrote:

> > It is a standard term in linguistics from German

> 'Volk' people

> or 'popular' and -etymology. It means incorrect

> etymologies thought

> up by the uneducated, often on the basis of so

> called 'faux amis'

> false friends, meaning homograph or homophone

> lexems which are

> actually unrelated or have unsuspected and/or very  
> different meanings.

> >

> > E.

> > ----- Original Message -----

> > From: omari maulana

> > To: Ta\_Seti@yahoogroups.com

> > Sent: Wednesday, June 11, 2003 4:33 PM

> > Subject: Re: [Ta\_Seti]

> Afuraka/Afuraitkait/Terminology

> >

> >

> > What does "Volksetymologien" mean?

> >

> >

> > >As I said long ago, Osirica's term Equatorial  
> African is good

> for the

> > >simple reason that everyone can understand it  
> and it conveys a

> certain

> > >picture. The idea of a terminology is to

> express things in a way

> that they

> > >will be mutually understood. The term has a

> very wide spectrum

> and should

> > >be seen as the top of a hierarchy (ethnien)

> or hierarchies

> > >(regions,ethnien, linguistic

> groups(languages,

> dialects)). 'Esoteric' terms

> > >are to be avoided.

> > >

> > >By the way, Budge's dictionary is outdated

> and no longer quoted.

> > >'Volksetymologien' such as seen below are to

> be avoided. Their

> use negates

> > >the scientific credibility of any group

> accepting them.

> > >E.

> >

> >

> >

>

---

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| 8530|2003-06-13 21:21:19|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
Yes.

----- Original Message -----

**From:** [osirica](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 11:05 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

...well we have to beat them at their own game.

....Academic study by the way is not a "white" institution. We  
don't

need scientific study to compete, but we will have to use it if  
we

ever plan on affecting world policy.

| 8531|2003-06-13 21:23:34|Loring Edward|Re: Afuraka/Afuraitkait/Terminology - The  
Linguistic tree must be |  
This is very interesting, but a monument 200 miles long?

E.

----- Original Message -----

**From:** [Omari Keita](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 7:22 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

Alafia,

I have just joined Ta-Seti and just trying to grab the gist of everything. I wanted to comment briefly on the connections between West African people and the ancient people of Egypt. The Yoruba, many researchers have concluded based on various archeological and linguistic evidence, migrated to southwest Nigeria in successive population waves (possibly 3) from the northeast beginning circa 700 C.E. Many believe the Yoruba, as an ethnic group, represent a conglomerate of various groups, designated by their names, i.e. Oyo, Egba, Ebgado, Ondo, Ketu, Ijebu and some others. According to oral tradition, the progenitor of the Yoruba people was Oduduwa. Oduduwa is a semi-mythic figure and is claimed to be the final fashioner of mankind at the city of Ile-Ife, but Oduduwa carries historical significance. Oduduwa is known, in a historical aspect, as the first king of Ile-Ife after leading his people across Africa from a starting point in Upper Egypt. One group of Yoruba, the Ijebu, claimed they as a people migrated to Yorubaland sometime around the proliferation of Islam in the East. Many record this time as roughly the 13th century C.E. The Ijebu say they were located, originally, on the East African coast somewhere between Egypt and Ethiopia, most probably Eritrea or the Sudanese coastline. They maintain they were the inhabitants of an ancient kingdom known as Omodaiye. I know 'omo' means child and 'aiye' means earth. From Omodaiye, due to Islamic pressure, they migrated westward to Waddai in the present-day Lake Tchad area. There they stayed for awhile before eventually settling among fellow Yoruba-speaking people already inhabiting southwest Nigeria. They say most of the present-day Yoruba lived in same vicinity in ancient times, stretching from Upper Egypt southward into the southwestern hill areas of Ethiopia. One interesting note about the Ijebu is not too long ago explorers found an ancient temple in Ijebuland at the town of Eredo. The temple, native people say, is dedicated to Bilisiku Songbo (The Queen of Sheba). The layout of the monument is 100 feet high and I think 200 miles long, surrounded by a moat. People, to this day in Ijebuland, still go there to offer ebo (offerings). It was built, researchers believe, around the 12th or 13th centuries. We must look more deeply into things like this and expand our paradigm to factor in that "although no evidence has yet to be found, that doesn't it does exist."

Odabo,

Omari Onu Sylla Keita

*Loring Edward* wrote:

That is very interesting. Could you list the Akan deities by name and function? Oral traditions tend to be quite exact over hundreds of years (as in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

E.

----- Original Message -----

**From:** [ra\\_nehem](mailto:ra_nehem)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 12, 2003 7:56 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

Mikyia wo Osirica,

When you made the statement about the Yoruba and Egypt I was going suggest you read the work of Dr. Clyde Winters, but then he responded to you himself.

Many Yoruba claim that they migrated directly from the Kamit/Keneset region and settled in the area of Ile Ife. The Ewe have oral traditions that state that they come directly from Kamit. The Ewe are largely Omo Oduduwa (Children of Oduduwa) i.e., they were once part of the group now collectively called Yoruba. They broke away from the Yoruba group around the 1300s and moved west. There are Ewe elders who know nothing of egyptology---aren't even literate---who remember their grandparents telling them that they came from Egypt.

The Akan have oral traditions of migrating directly from Keneset/Nubia. We still worship many of the same Deities by the same names, and They execute the same functions in Creation as stated in the ancient texts of Kamit and Keneset.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> But that's just it. I already have read Diops book. I still have to  
> know how actually the Youruba got the language. Clyde I will read  
> more into it. I am thinking however, that since Youruba is 2000 years  
> younger than Egypt that somewhere between the Egyptians and the  
> present day, people migrated from the East to the West



(as Diop  
also  
> states). I think there is some connection to the Chad  
lake that  
> everyone is overlooking.  
> --- In Ta\_Seti@yahooogroups.com, clyde winters wrote:  
> > Hi  
> > In your post you talk about the spread of Egyptian  
language into  
> West Africa.  
> > This is the wrong way to look at the relationship  
between  
> Egyptian and Black  
> > African languages. To understand the relationship  
between  
Egyptian  
> and African  
> > languages you must read the work of Diop and Obenga.  
These  
> researchers have  
> > outlined the connections between the speakers of these  
languages.  
> These languages  
> > are genetically related. This means that the speakers  
of these  
> languages came  
> > from a common ancestor. This ancestor originally lived  
in the  
> Highland regions of  
> > Saharan Africa, from here they migrated into Nubia and  
thence  
Egypt.  
> > To help understand the relationship between Black  
African  
and  
> Egyptian  
> > languages you might want to read the following papers:  
> > C.A. Winters, The Afrocentric historical and  
linguistic Methods,  
> The Western  
> > Journal of Black Studies, vol.22, No.2 (1998) pp.73-  
81;Diop, C  
A ,  
> Parente  
> > genetique de l'Egyptien Pharaonique at des languages  
Negro-  
> Africaines,  
> > Dakar:IFAN, Les Nouvelles Editions Africaines,  
1977;  
> Diop, C A ,  
> > Nouvelles recherches sur l'Egyptien ancien et les  
langues Negro-  
> Africaines  
> > Modernes, Paris: Presence Africaine, 1988; Obenga,Th ,  
"Esquisse  
> d'une histoire  
> > cultrelle de l'Afrique par la lexicologie", Presence

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> Africaine, (1988)
> > pages 1-25;
> > Obenga, Th., "Le "Chamito-semitique" n'existe pas",
Ankh , nol
> (1992), pages
> > 151-59.
> >
> > C.A. Winters
> >
> >
> >
> > osirica wrote:
> >
> > > I definitely agree there is a language tree. I can
see where
> Ancient
> > > Egyptian language spread out over the centuries and
millenia to
> West
> > > Africa, but like any language over the millenia, it
has lost
much
> of
> > > it's distinctiveness due to strong influences of the
other
> languages.
> > > We know that English is a germanic language, and we
know that
> French
> > > is a latin language. One came from Greek, the other
came from
> > > elsewhere. Neither which I do not
> > > speak nor understand. The WRITTEN form of greek we
can see the
> > > linguistic connection. Now, the thing about Egyptian
is that it
> has
> > > to go through many layers of isolated language
changes in
Africa.
> The
> > > Equatorial African language family probably is the
largest
family
> on
> > > Earth even larger perhaps than the Melanesian
family. The thing
> > > about Europe is that Europe is small... and the
whole mental
> block we
> > > have is that we can't understand that the imperial
cohesion of
> Rome,
> > > and the "Holy" Roman Empire kept linguistic
continuity from
Latin
> > > through a regional imperial control. Except for

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Basque and a few  
> > > other languages, all the local languages were  
replaced by  
dialects  
> > > that remain relatively close to the older mother  
tounge.  
> > >  
> > > The Egyptian language by the time it gets to Yourba  
has lost  
much  
> of  
> > > its cohesion because the Egyptian empire or some  
empire that  
> adopted  
> > > Egyptian as the mother language did not rule over  
the region.  
> There  
> > > wasn't a regional or semi-universal writing system  
either to  
bond  
> the  
> > > regions. So all Egyptian linguistic characteristics  
in antiquity  
> > > drifted off far greater than in Europe.  
> > >  
> > > Since most of Africa wasn't obsessed with Egypt like  
we are,  
they  
> > > never chose to consciously or fanatically adopt or  
maintain  
> Egyptian  
> > > language, and over time the language just naturally  
dilluted in  
> > > between the many other languages spoken that were  
NOT from  
Egypt.  
> > >  
> > > I can see where some basic roots came from Egypt,  
when we can  
see  
> > > those same roots being shown throughout Africa. But  
in  
isolation  
> i am  
> > > having a hard time. Eventually Egyptian became as  
much (maybe  
not  
> > > quite as much) of an influence on African languages  
as it has on  
> > > European languages:  
> > >  
> > > Take "Ra"... in  
> > > Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German  
"Reicht"  
> > >  
> > > A very significant word, with an obvious root that  
goes to

```

> antiquity.
> > > The meaning is the same, and it is obvious that the
word was
> > > not "borrowed" into the language.
> > >
> > > Now look at English:
> > >
> > > Ray, Rain, Reign, Royal - They all share a common
root. "Re"
sound
> > > and "Ra" sound. Phonetically there is a heck of a
drift, but
> > > there is
> > > an obvious root to their meanings. Go through the
Latin & Greek
> > > and
> > > Phoenician, and I bet you will see all of these words
follow
> > > to "Ra"
> > > in Egypt.
> > > Ray (raia), Indo-European "Reg"...
> > >
> > > I'm willing to bet that in Phoenician, or Hebrew or
some directly
> > > influenced Egyptian language. "Reg" is either
related to "Ra"
> > > or "Rahkt"
> > >
> > > Now let's look at Yoruba. We have some words that
also come from
> > > Egypt.
> > >
> > > "Ha" for house. "hor" for high etc.
> > >
> > > In Yoruba I can see also the similar root form of
"Miri" for
> > > water. I
> > > Notice something... "Mirror" came from Latin
"Mireri"
> > >
> > > But I cannot trace Yoruba through other languages to
get to
> > > Egypt. I
> > > know common sense that Yoruba didn't just directly
get or
borrow
> > > from
> > > Egypt. There had to be a passing down through the
Sahel across
> > > Chad,
> > > from Egypt to the West Coast.
> > >
> > > Yet until we find those linguistic trails, this
becomes very
very
> > > problematic.
> > >

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> > > --- In Ta_Seti@yahooogroups.com, "ra_nehem"
wrote:
> > > > Mikyia wo Loring,
> > > >
> > > > I referenced Budge's dictionary and other works
not because
they
> > > are
> > > > a solid reference for deciphering the ancient
language, but
only
> > > > because there are times when he reproduces the
actual
> > > metutu/symbols
> > > > (without translation). Thus, one can view the
metutu as
opposed
> to
> > > > reading english translations of texts without any
> representations
> > > of
> > > > the symbols. It is also easier to see where
Budge's
> > > > mistakes/inconsistencies are in his translations.
> > > >
> > > > What I have given is not representative of a
"folk"
etymology.
> The
> > > > languages and cultures of the Akan, Yoruba, Ewe,
Igbo (among
> > > > others)
> > > > are derivative languages and cultures of ancient
Kamit and
> > > > Keneset/Nubia. The same concepts, practices,
Deities' Names,
> > > > functions, and more can be found by looking into
these
languages
> > > and
> > > > cultures.
> > > >
> > > > For example, what Diop did with the Wolof in
comparison to the
> > > > language of Kamit, can also be done with Twi
(Akan). The
> linguistic
> > > > connections I cited in the previous post confirm
the identity
of
> > > > terms and concepts existing between our ancient
and
contemporary
> > > > cultures. For someone to say that the motherland
is the "Ka"
> (land)
> > > > of "Afu Ra", is absolutely accurate,

```

literally/linguistically  
> and  
> > > cosmologically.  
> > >  
> > > With respect to "esoteric" terms, I don't use  
eurocentric  
(mis-  
> > > > guided) standards to determine whether a concept  
is valid or  
> > > invalid.  
> > > An example of this is the argument of what  
> constitutes "identity".  
> > > All Afurakanu/Afuraitkaitnut (African) people  
understand that  
> > > > identity is not only based on consanguinity but  
also on  
> > > > reincarnation. Our oracular texts deal with this  
in a very  
> explicit  
> > > > manner. Only eurocentric (mis-guided) analysis  
would suggest  
> that  
> > > > identity is based solely on blood-ties with no  
mention of the  
> > > origin  
> > > > of the spirit that entered the womb; what "side of  
the family"  
> > > > (mother's side or father's side) it came from.  
Without an  
> > > > understanding of this essential aspect of  
identity, the  
analysis  
> > > > becomes an inferior, pseudo-analysis. We then  
begin to try  
> making  
> > > > white-arabs for example "our brothers and sisters"  
because  
they  
> > > have  
> > > > some ancient (or recent) "mixture of black blood".  
Yet, when  
we  
> > > look  
> > > > at the total picture (physically and spiritually)  
we  
understand  
> > > where  
> > > > their spirit hails from, and recognize their  
disconnection  
from  
> us.  
> > > > Now we've moved into real analysis and not the  
slave-analysis  
> > > (crass  
> > > > materialist, anti-spiritual analysis).  
> > >  
> > >

```

> > > > Hetep,
> > > > Ra Nehem
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Loring Edward"

> > > wrote:
> > > > As I said long ago, Osirica's term Equatorial
African is
good
> for
> > > the simple reason that everyone can understand it
and it
> conveys a
> > > certain picture. The idea of a terminology is to
express
things
> in
> > > a
> > > way that they will be mutually understood. The
term has a
very
> wide
> > > spectrum and should be seen as the top of a
hierarchy
(ethnien)
> or
> > > hierarchies (regions,ethnien, linguistic
groups(languages,
> > > dialects)). 'Esoteric' terms are to be avoided.
> > > >
> > > > By the way, Budge's dictionary is outdated and
no longer
> > > > quoted. 'Volksetymologien' such as seen below are
to be
avoided.
> > > > Their use negates the scientific credibility of
any group
> accepting
> > > > them.
> > > > E.
> > > > ----- Original Message -----
> > > > From: ra_nehem
> > > > To: Ta_Seti@yahoogroups.com
> > > > Sent: Wednesday, June 11, 2003 12:30 AM
> > > > Subject: [Ta_Seti] Afuraka/Afuraitkait
> > > >
> > > >
> > > > Mikyia wo (Greetings) Osirica,
> > > >
> > > > I understand your rationale for using
Equatorial. It can be
a
> > > > functional english term designating our people.
> > > >
> > > > I use the terms Afuraka/Afuraitkait (Africa) and
> > > > Afurakanu/Afuraitkaitnut (Africans) for several
reasons.

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> > > > 
> > > > The name Africa is not of european/arab
origination. 'Amen'
is
> > > > used
> > > > by christians with the false definition "so be
it" attached
to
> > > > it. Of
> > > > course, Amen is The Great God, Whom along with
The Great
> > > Goddess
> > > > Amenet constitute the Supreme Being. The word
'hero' in
> english
> > > > is
> > > > derived from 'Heru', phonetically and
conceptually. The
> > > > name 'Africa'
> > > > also is our own designation.
> > > > 
> > > > The term 'ka' means 'soul'. The metut/symbol is
that of two
> > > arms
> > > > raised in a perpindicular fashion. However, we
must look at
> the
> > > > term 'Qa' (as written in Budge's Hieroglyphic
Dictionary,
Vol.
> > > 2;
> > > > also, Queen Hatsheptsut's Tekhen/Obelisk). The
term 'Qa'
> > > > or 'Qaqa'
> > > > or 'Qiqq', is phonetically, 'Ka', 'Kaka',
'Keka'. The
> > > > metut/symbol is
> > > > that of a man with his two arms raised in a
perpindicular
> > > > fashion.
> > > > If you look closely, the two arms are the same
two arms in
the
> > > > metut/symbol/term "ka" (soul).
> > > > 
> > > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqq' (Ka, Kai, Kaka,
Keka) is
> > > defined
> > > > variously as "the land above the banks of the
river".
> > > The 'high'
> > > > land. The 'exalted' land. The 'raised' land. The
"high
ground
> > > > upon
> > > > which the God of Creation first stood". It is
the raised-

```



land  
> > > > where  
> > > > the eight primordial Deities converged to create  
the egg  
from  
> > > > which  
> > > > Ra/Rait would emerge.  
> > > >  
> > > > Ka, Kaka, Ke, Keka phonetically are the same  
terms as Qa,  
> Qaqa,  
> > > > Qi,  
> > > > Qiqa. Let's look at the Yoruba language. There  
are 5 sacred  
> > > > hills.  
> > > > The sacred hill/raised-land in Yoruba is called  
oKe. The  
> > > > specific 'ke' or 'oke' (hill) called 'oke ara'  
is defined as  
> > > > the "hill upon which the Orishas first descended  
at the  
> > > creation  
> > > > of  
> > > > the world" (See Imoye, by Baba Ifa Karade).  
> > > >  
> > > > In the Twi language of the Akan people,  
'Koko' (Kaka)  
> > > means 'hill'  
> > > > (Twi-English Dictionary, by Paul Kotey). In  
Mayan, 'ka'  
> > > > means 'soil'.  
> > > > (Amaru-ka; soil-land of Amaru--Amaru is the  
"plumed  
serpent",  
> > > > thus,  
> > > > Amaruka 'America' is the 'land of the  
feathered/plumed  
serpent  
> > > > (Amen-  
> > > > Ra)  
> > > >  
> > > > When Ra moves through matter He has the title  
"Afu Ra". (See  
> > > the  
> > > > temple of Seti I, Shat em Duat, 3rd Hour of the  
night for  
the  
> > > > title  
> > > > of Ra being "Afu Ra" as opposed to "Af" or  
"Afu")  
> > > >  
> > > > The first raised land (Qa/Ka), raised up above  
the surface  
of  
> > > the  
> > > > water, is the "Ka of Afu Ra" Afuraka. Of course,  
Rait (Rat)

is  
 > > > > the  
 > > > > Creatress of the world, just as Ra is the  
 Creator. The  
 > feminine  
 > > > > form  
 > > > > of the name is thus the "Kait of Afu Rait"  
 Afuraitkait.  
 > > > >  
 > > > > Please see mamiwata.com and the various links to  
 learn of  
 the  
 > > > > functions and manifestations of the Creator "Da"  
 and His  
 > > > > wife "Houelousou Da (Wife of Da)". In Dahomean  
 Vodoun, Ra is  
 > > > > pronounced Da. Rat is Houelousou Da. Same  
 Deities, same  
 > > > functions.  
 > > > >  
 > > > > One of the definitions according to Budge for  
 the term "nu"  
 > > > > is 'children'. Also, it refers to a plurality.  
 Again, in the  
 > > > Twi  
 > > > > language of the Akan, the term "nom"  
 (phonetically "noom")  
 is  
 > a  
 > > > > term  
 > > > > for the plural, hence 'oyere' (wife) 'oyerenom'  
 (wives); 'nua'  
 > > > > (sibling) 'nuanom' (siblings); Nana  
 (Elder/Elderess) Nananom  
 > > > > (Elders/Elderesses). The Akan plural 'nom' is  
 derived of the  
 > > > > Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 > > > >  
 > > > > The term 'af' [spelled with the metutu of a  
 "reed" (A) and  
 > > > > a "horned  
 > > > > viper" (F)] in Kamit means 'flesh' as in house  
 or place of  
 > > > > residence.  
 > > > > Your flesh is a house or place of residence for  
 your spirit.  
 > > > > Another  
 > > > > word for place of residence/house temple is  
 spelled 'af'  
 > > > or 'aft'  
 > > > > [spelled with the metutu of the eagle (A)  
 instead of  
 > the "reed"  
 > > > > for  
 > > > > letter (A), the "viper" for (F) and the  
 determinative for an  
 > > > > enclosed

> > > > space/temple/house.]  
 > > > >  
 > > > > In Twi, the word for home, house is 'ofi' and  
 'ofie'. In  
 > Yoruba  
 > > > > the  
 > > > > word for residence/house is 'ofi'. The word for  
 palace  
 > > > (residence  
 > > > > of  
 > > > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin  
 are all  
 > > > related)  
 > > > >  
 > > > > When Ra is moving through matter (e.g. 12 hours  
 of the  
 night),  
 > > > > when  
 > > > > His energy is inside of the Earth and making the  
 Earth  
 > vibrant,  
 > > > > Earth/matter becomes the 'flesh of Ra'. Afu Ra.  
 Again, in  
 Twi  
 > > > the  
 > > > > word for fertile land (land with life-giving  
 energy moving  
 > > > > through  
 > > > > it, i.e. cultivatable land) is called "afuw" or  
 "afuo". Now,  
 > > > just  
 > > > > as  
 > > > > the name of the Deity in Akan culture called  
 'Asuo Gyebi' is  
 > > > > often  
 > > > > pronounced 'Asur Gyebi' (See Akan Protocol, by  
 Nana Kyerewaa  
 > > > > Opokuwaa). So is "Afuo" also pronounced "Afur".  
 This is the  
 > > > > reason  
 > > > > why the land where some Akan people settled  
 after  
 > > > > having "Descended  
 > > > > from Heaven by golden chain" is called "Koko-  
 Afuo" Koko  
 > > > > (hill/raised  
 > > > > land) Afuo (land that is full of life;  
 plantation;  
 farmland).  
 > > > > Today  
 > > > > this land is called Kokofu in Ghana. Koko-Afur  
 is none other  
 > > > than  
 > > > > Afur-Koko. (See "Forests of Gold" by Wilks;  
 also, see  
 African  
 > > > > Spirituality: On Becoming Ancestors, by Anthony

Ephirim-  
> Donkor,  
> > > > for a  
> > > > reference to Koko's farm/land).  
> > > >  
> > > > There is much more to this, as this is a brief  
summary.  
There  
> > > is  
> > > > also  
> > > > the fact that the term Hat-Ka-Ptah is often  
spelled Hat-  
Ptah-  
> Ka  
> > > > (See  
> > > > King Piye/Piankhi's victory stele). 'Het' was  
condensed  
> > > into 'At'  
> > > > by  
> > > > the greeks (note: Het-Heru becomes Hathor and  
Athyr). Ptah  
was  
> > > > corrupted by the greeks and others into Putah  
(buddha) and  
> > > > Phutah.  
> > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka.  
(afuraka). Hat-Ptah-  
Ka  
> > > > and  
> > > > Afuraka have the same meaning cosmologically.  
(More on this  
> > > > later, as  
> > > > it relates to Ptah's functioning as fashioner of  
the World)  
> > > >  
> > > > Finally, Our descent from the original  
> > > Afurakanu/Afuraitkaitnut,  
> > > > the  
> > > > original people of Afuraka/Afuraitkait; our  
descent from  
those  
> > > > who  
> > > > remained in Afuraka/Afuraitkait to receive the  
Spirits of  
the  
> > > > Goddesses and Gods; our ability through Ka-  
Nu/Kat-Nut  
> (Melanin)  
> > > > to  
> > > > receive and transmit the fullness of that Divine  
energy; Our  
> > > > INCARNATION and RE-INCARNATION through these  
families; it is  
> > > > these  
> > > > things [in total] that define us as  
Afurakanu/Afuraitkaitnut.  
> > > It

> > > > matters not where we go now on Earth or are born  
on Earth,  
we  
> > > > remain  
> > > > Afurakanu/Afuraitkaitnut in the physical world  
and the  
> > > Ancestral  
> > > > realm.  
> > > >  
> > > > This is simply because our various Ancestral  
traditions  
state  
> > > > that a  
> > > > small group of us were forced out of the  
motherland. Yet,  
the  
> > > > majority of us who remained in/on the motherland  
were there  
> > > when  
> > > > the  
> > > > Deities entered our clans/families (ritual  
possession was  
just  
> > > > one  
> > > > means by which They entered our families for the  
first  
time).  
> > > > This  
> > > > altered our blood forever. We then carried this  
altered/Divine  
> > > > blood,  
> > > > and the Deities, to every place we migrated on  
Earth. Our  
> > > > civilizations around the world are a testament  
to the Divine  
> > > > Order  
> > > > (manifest by the Deities) operating within our  
blood, our  
> > > > families.  
> > > >  
> > > > Those who were outside of the motherland when  
the Deities  
> > > entered  
> > > > our  
> > > > families do not have this blood/nor spiritual  
disposition.  
> They  
> > > > do  
> > > > not have the connection to the Divinities that  
we do. Those  
> who  
> > > > were  
> > > > initially forced out of the motherland and drawn  
to northern  
> > > > eurasia  
> > > > BEFORE the Deities entered into the various  
> > > > Afurakani/Afuraitkaitnit

> > > > Clans are those who missed this infusion of  
Divine energy  
> (they  
> > > > were  
> > > > thousands of miles away) and are those who  
became the whites  
> > > and  
> > > > their offspring of today.  
> > > >  
> > > > See Psychotechnology of Brainwashing, Kwabena  
Ashanti (2001  
> > > > edition)  
> > > > for an article about the Human Genome Project's  
findings. A  
> > > small  
> > > > group of Africans living in europe about 20,000  
to 25,000  
> years  
> > > > ago  
> > > > are said to have been those who birthed the  
whites and their  
> > > > offspring.  
> > > >  
> > > > See (orisalist@yahooogroups.com for discussions  
on race,  
> august-  
> > > > september 2002--it includes Odu dealing with the  
origins of  
> the  
> > > > whites and their offspring; see mamiwata.com;  
see the Book  
of  
> > > the  
> > > > Cow  
> > > > of Heaven/Destruction of Mankind (Ra orders the  
destruction  
of  
> > > > the  
> > > > blasphemous men and women, some of whom escaped  
to the  
> mountain  
> > > > lands. Ultimately Ra states that, "I have slain  
some of  
them,  
> > > yet  
> > > > there remains a remnant of worthless ones, for  
the extent  
of  
> my  
> > > > destruction was not according to the expanse of  
my  
> > > > power/ability").  
> > > > After Ra destroys most (not all) of the  
blasphemous men and  
> > > > women, He  
> > > > blesses those who fought for Him, calls for the  
creation of

> the  
 > > > > Sekhet Hetep, etc.  
 > > > >  
 > > > > There is much, much more to this, however we can  
 definitely  
 > say  
 > > > > with  
 > > > > truth that we are Afurakanu/Afuraitkaitnut  
 (created by and  
 > > > > children  
 > > > > of, Afu Ra and Afu Rait. Our bodies (and  
 melanin) were  
 formed  
 > > > > from  
 > > > > the original, black, raised land (Ka).  
 Cosmologically and  
 > > > > culturally,  
 > > > > this unites all of us who are Black/African, yet  
 it  
 > > > distinguishes  
 > > > > us  
 > > > > from europeans, asians, etc. Remember, one of  
 the criteria  
 of  
 > > > > being  
 > > > > Afurakani/Afuraitkaitnit as stated above is  
 based on re-  
 > > > > incarnation  
 > > > > through specific blood circles.  
 Afurakanu/Afuraitkaitnut all  
 > > > > around  
 > > > > the world do divination for those who want to  
 have  
 children,  
 > > > > sometimes to determine what spirit is around  
 them, is about  
 to  
 > > > > incarnate, if it is a negative spirit, etc.  
 > > > >  
 > > > >  
 > > > > Ma asomdwoee-Hetep,  
 > > > > Ra Nehem  
 > > > >  
 > > > > --- In Ta\_Seti@yahoogroups.com, "osirica"  
 > wrote:  
 > > > > > If they are the same people, why say they are  
 Afric-  
 > anything?  
 > > > I  
 > > > > have  
 > > > > > been insisting on the use of Equatorial  
 because it links  
 all  
 > > > of  
 > > > > us  
 > > > > > together accurately. Just hear me out. I hope  
 you can see

> the  
 > > > > > purpose. Afuraitkainit is no different to me  
 than saying  
 > > > > Afroasiatic,  
 > > > > > except it implies something different as far  
 as the people  
 > > > > looked,  
 > > > > > and thus who within the two continents are  
 actually  
 related.  
 > > > > But  
 > > > > the  
 > > > > > clarity is still being lost slightly.  
 Equatorial takes  
 that  
 > > > > problem  
 > > > > > and solves it. We keep focusing on putting the  
 word "Africa"  
 > > > > into  
 > > > > the  
 > > > > > discourse which is in some way compounding the  
 Eurocentric  
 > > > > position  
 > > > > > of confusion. Africa the word...its true  
 meaning is lost  
 and  
 > > > > only  
 > > > > > now refers without confusion to literally  
 people of  
 > > > > > the "continent".  
 > > > > > But since everyone comes from the continent,  
 it becomes  
 > again  
 > > > > > confusing. Are Europeans Afroeurasian? Are  
 Native  
 Americans  
 > > > > > Afroamericos? Even then, the Eurocentricist  
 can always  
 > > > > say "yes,  
 > > > > > afriowhatever, but NORTH-  
 Africowhateverwewant.  
 > > > > >  
 > > > > > There is nothing "non Black" in Equatorial  
 origins. There  
 is  
 > > > > no  
 > > > > > Eurocentric loophole.  
 > > > > >  
 > > > > >  
 > > > > >  
 > > > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
 > > > > wrote:  
 > > > > > Mikyia wo (Greetings),  
 > > > > >  
 > > > > > The essential point I was making in the  
 previous post  
 was



> > > > that  
 > > > > > although African and Indian elephants  
 manifest a slight  
 > > > > variation  
 > > > > > morphologically, it does not mean that they  
 are not both  
 > > > > elephants.  
 > > > > > The same goes for Black people on the  
 continent of  
 > > > > > Afuraka/Afuraitkait (Africa) and India.  
 There are slight  
 > > > > > morphological variations, yet we are the  
 same people-we  
 > are  
 > > > > both  
 > > > > > definitely Afurakani/Afuraitkaitnit  
 (African).  
 > > > > > >  
 > > > > > > Ma asomdwoee-Hetep,  
 > > > > > > Ra Nehem  
 > > > > > >  
 > > > > > > --- In Ta\_Seti@yahoogroups.com,  
 alberto34482@y... wrote:  
 > > > > > > > 'see African and Indian elephants via a  
 search engine  
 > > > on  
 > > > > > > the web) Maybe the Indian elephants'  
 morphological  
 > > > > differences  
 > > > > > are  
 > > > > > > evidence of a group of white elephants  
 invading India  
 > and  
 > > > > > > influencing  
 > > > > > > > the genetic characteristics of that  
 population, thus  
 > > > making  
 > > > > them  
 > > > > > > unrelated to the African elephants.  
 > > > > > > > ''  
 > > > > > > >  
 > > > > > > > The difference between the African and  
 Indians  
 elephant  
 > > > is  
 > > > > that  
 > > > > > the  
 > > > > > > African elephant has never been able to be  
 domesticated.  
 > > > > Some  
 > > > > > > > speciies of Elephants in NorthEastern  
 Africa were  
 > > > > domesticable  
 > > > > > and  
 > > > > > > used by the  
 Carthigenians, Meroties, Kemetians, and  
 > > > Numidians

> > > > in  
> > > > > > battle.  
> > > > > > >  
> > > > > > > You also have species of elephants once  
native to  
> > > > Syria, but  
> > > > > know  
> > > > > > > extinct.  
> > > >  
> > > >  
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| 8532|2003-06-13 21:32:27|Loring Edward|Re: Interesting person|

Do you know if any of his work was published?

We have also run across a W. DuBois, also a Black anthropologist, who attended conference(s) on racial studies in Germany before the First World War. Can anyone give info?

E.

----- Original Message -----

**From:** [crisfori whitakara](mailto:crisfori whitakara)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 8:05 PM

**Subject:** Re: [Ta\_Seti] Re: Interesting person

he was a black nationalist and repatriot b4 marcus garvey.

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

Yes, I am sure that most people on this list has heard of Edward Wilymont Blyden.

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| 8533|2003-06-13 21:43:11|alberto34482@yahoo.com|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

"This is very interesting, but a monument 200 miles long?

E."

Not 200 miles, but 100 miles. The monument is located in Modern day Nigeria, and located just south of Lagos.

In terms of sheer size it's the largest single monument in Africa - larger than any of the Egyptian pyramids," he says.  
The ditch is 160 km (100 miles) long, and in places 20 metres (70 feet) deep

<http://news.bbc.co.uk/1/hi/world/africa/607382.stm>

| 8534|2003-06-13 22:22:24|Manu Ampim|Re: How great was Rameses II?...|

>What did he [Ramses II] have to contribute to African culture in broad terms?

Rameses II was the greatest of all builders, and he left the most extensive legacy of spectacular monuments.

>what does Abu Simbel, and the other temples

>constructed in Southern Kmt  
mean to our history and culture?

The temple of Nefertari (dedicated to Het-Heru) at Abu Simbel and the temple of Tiye at Sedeinga, both built in Nubia, provide an important example of the high status of African women (queens).

>Professor Ampim's notes on the tomb of Ram. III shows that during

>the period shortly after Rameses II,

Egyptians represented

>themselves like /Nhsy/

The Rameses III tomb images are the only example of the Egyptians showing themselves with the Nubian clothes, but \_both\_ groups are represented in various scenes with the \_same\_ variation of black and brown skin tones.

This black and brown skin color scheme for both groups is undeniable, yet most Euro-American scholars completely ignore this obvious fact for political reasons. According to their erroneous view, the ancient Egyptian men were always presented as "reddish brown" or lighter, and the Nubian men were always presented as "black." On this issue, these scholars rarely present any serious scholarship or an honest presentation of the primary evidence.

Hope this helps...

Advancing the work,

Manu Ampim

<http://www.ManuAmpim.com>.

---

"hakilimasora" <[HakilimaSora@h...](mailto:HakilimaSora@h...)> wrote:

Greetings,

What are the groups' opinions on the greatness of Rameses II. What did he have to contribute to African culture in broad terms?

I think Ta-Seti, Kush, Meroe and other sites south of Kmt helped spread Egypt's philosophy back into Africa. No doubt, that Abu Simbel increased Kmt's sphere of influence to the South. From an African perspective, what does Abu Simbel, and the other temples constructed in Southern Kmt mean to our history and culture?

Professor Ampim's notes on the tomb of Ram. III shows that during the period shortly after Rameses II, Egyptians represented themselves like /Nhsy/

=====

| 8535|2003-06-13 22:29:30|alberto34482@yahoo.com|Re: How great was Rameses II?...|

"Rameses II was the greatest of all builders, and he left the most extensive legacy of spectacular monuments. "

I have heard people make this claim, but most of the people who make this claim ignore that previous per/aa like Senwroset I was extensive builders in their own right. Much of Senwroset's buildings no longer exist, but he was probably one of the greatest. Rameses II just built over previous temples and restored them. He did nothing spectacular, except Abu Simbel, which was probably already a temple dedicated to Het-Hor.

Rameses II is one of the most over rated per/aa in the history of Kmt.

Rames III did accomplish some impressive feats like stopping the Sea peoples using naval battles, but Thutmose III already attacked people by sea during his campaigns.

"

| 8536|2003-06-13 22:49:04|Manu Ampim|Re: Interesting person (Prof. Blyden)|

Attachments :

Ed,

Both W.E.B. DuBois (1868-1963) and Edward Wilmot Blyden (1832-1912) were two of the greatest pan-Africanists of the late 19th and early 20th century. Also, DuBois is one of the most profound scholars of the 20th century.

One of Blyden's classic works is *Christianity, Islam and the Negro Race* (1888).

Check out these links to learn about these two giants.

Prof. Blyden

[http://www.africawithin.com/bios/edward\\_blyden.htm](http://www.africawithin.com/bios/edward_blyden.htm)

Dr. DuBois

[http://www.africawithin.com/bios/web\\_dubois.htm](http://www.africawithin.com/bios/web_dubois.htm)

Advancing the work,

Manu A.

<http://www.ManuAmpim.com>

---

**From:** 🙄 "Loring, Edward" <[gnosarch@b...](mailto:gnosarch@b...)>

**Date:** Sat Jun 14, 2003 12:32 am

**Subject:** Re: [Ta\_Seti] Re: Interesting person

Do you know if any of his work was published?

We have also run across a W. DuBois, also a Black anthropologist, who attended conference(s) on racial studies in Germany before the First World War. Can anyone give info?

E.

| 8537|2003-06-13 23:28:46|M.L.W.|Happy Fathers Day|

Honor the nurturing men in your life.

Blessing to you,

Myra

| 8538|2003-06-13 23:55:57|Loring Edward|Re: Interesting person (Prof. Blyden)|

Attachments :

Thanks, Manu! That's exactly what we were looking for and I see that these men were indeed giants. I have passed it on to Berni Gardi at the museum and Paul Jenkins at the Basler Mission.

E.

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 14, 2003 7:56 AM

**Subject:** [Ta\_Seti] Re: Interesting person (Prof. Blyden)

Ed,

Both W.E.B. DuBois (1868-1963) and Edward Wilmot Blyden (1832-1912) were two of the greatest pan-Africanists of the late 19th and early 20th century. Also, DuBois is one of the most profound scholars of the 20th century.

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Prof. Blyden

[http://www.africawithin.com/bios/edward\\_blyden.htm](http://www.africawithin.com/bios/edward_blyden.htm)

Dr. DuBois

[http://www.africawithin.com/bios/web\\_dubois.htm](http://www.africawithin.com/bios/web_dubois.htm)

Advancing the work,

Manu A.

<http://www.ManuAmpim.com>

---

**From:** ☺ "Loring, Edward" <[gnosarch@b...](mailto:gnosarch@b...)>

**Date:** SatJun14,2003 12:32 am

**Subject:** Re: [Ta\_Seti] Re: Interesting person

Do you know if any of his work was published?

We have also run across a W. DuBois, also a Black anthropologist, who attended conference(s) on racial studies in Germany before the First World War. Can anyone give info?

E.

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| 8539|2003-06-14 01:36:38|alberto34482@yahoo.com|Case against Clyde Ahmed Winters and the Shang |

seems "Negroid Origin Of Ancient Chinese" had been proposed by Clyde Winters on basis of late professor of Chinese ethnicity by the name of Guang-chih Chang. I had read through writings by dozens of Chinese scholars and never found any corroboration of Guang-chih Chang claims.

In the following, I will attach some of the findings I had derived by interpreting ancient historical writings. I will challenge Winters and the like with presenting recent graphs and photos from Chinese excavations that would show a Negroid skeleton. Should nobody be able to present any hard evidence, then I would say this proposition have no merit.

I had also included ancient writings about Lao Tsu or Lao-zi the Daoist founder, i.e., Lao-ze possessing the yellow beard and he was called the Yellow Elderly. Scan a Chinese history annal and show me where the text would mention that Lao-zi was black and oily.

Excerpts:

Chinese Ethnicity:

Often misinterpreted would be two words in Shi Ji: 'Qian Shou' and 'Li Min'. Qian Shou means dark head. 'Qian' would be used as an alias for Guizhou Province in the south, and it means dark or black. Li Min or Limin means the people whose face had turned darkish and became brown. Both terms were used for designating the lower level people. I noticed one or two claims (including Clyde Winters) on the internet saying that the Chinese people being ruled were of Negroid origin and that the 'Li Min' term validated this fact. This is fallacious the same way as those who claimed that the rulers of China, Zhou or Qin, were of Caucasoid origin and they ruled the Mongoloid people. I deem both sayings as fallacious.

My interpretations would be based on the following quotes and citations. Shi Ji recorded that Qin's second emperor (Huhai) had once rebutted Li Shi's loyalty by citing Lord Yu's hardwork on behalf of Lord Shun. Huhai said that Lord Yu had spent years travelling around the country for sake of flood control and that Lord Yu's face had turned 'li hei', that is, the kind of brownish darkness. Also on record would be Li Shi's self account by calling himself a 'qian shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the working people possessed hardened palms and 'li' face as a result of hard work and that they should be ascribed big contributions to the society. Later records in 4-5th century continued to use the word 'li' or 'zheng li' (steaming or sweating li people) for designating the masses.

The blackness, coined in 'Qian Shou' and 'Li Min', was related to the

skin, not the hair.

When Qin Mugong repented over his mistake in invading Zheng Principality which had led to the ambush disaster at the Battle of Xiao'er, he used the characters 'huang fa fan fan' (white hair turning yellowish) to describe the high age of his two counsellors, Jian Shu and Baili Xi. Both old men, 80-90 years old, had objected to Mugong's war against Zheng in the first place.

The second example would be the reference to Daoist founder, Lao-zi, as Huang Lao.

Lao-zi was recorded to have grown yellow beard and he was called Huang Lao or the Yellow Elderly.

This shows that ancient Chinese did know the difference between 'huang' (yellow) and black. The universal feature of 'black' hair was not something that would have deserved a special coding in the terms of 'Qian Shou' and 'Li Min'.

'Qian Shou' and 'Li Min' meant nothing other than brownish dark skin as a result of sunlight exposure, not hair !!! Nordic racists would have to stop their over-excitement in here.

Chinese Xia-Shang Dynasties

<http://www.uglychinese.org/xiashang.htm>

| 8540|2003-06-14 02:30:06|Manu Ampim|Re: How great was Rameses II?...

Attachments :

I wrote:

"Rameses II was the greatest of all builders, and he left the most extensive legacy of spectacular monuments. "

[alberto34482@y...](#) wrote:

> I have heard  
people make this claim,but most of the people who make  
> this claim  
ignore that previous per/aa like Senwroset I was extensive  
> builders in  
their own right. Much of Senwroset's buildings no longer  
> exist,but he  
was probably one of the greatest. Rameses II just built  
> over previous  
temples andf restored them. He did nothing  
> spectacular,except Abu  
Simbel,which was probally already a temple  
> dedicated to Het-Hor.

MY COMMENTARY:

Thesecomments are in direct conflict withall the evidence. Consider the following:



1. It is well known that Rameses II's own spectacular temple at Abu Simbel was NOT dedicated to Het-Heru, rather this was the adjacent temple that he built for his wife.

2. Most temple sites were built upon, recarved, and extended by various pharaohs, not just Rameses II. Many rulers built at previously-used sites and there were many important builders, but the colossal statues and monuments built by Rameses II represent the most extensive legacy and made him the \*greatest\* builder of them all. To use Senwosret I as an example of someone who built more extensively than Rameses II is not a serious comment.

For example, look up Senwosret I and Rameses II:

<http://www.egyptsites.co.uk/sites/siteindex.html>

3. These comments are in direct contradiction to the Ramesseum Temple evidence on the West Bank of Waset (Thebes), and the other spectacular Ramesses II colossal statues and temples in various parts of the country, which all show that these statements are sadly uninformed (You said: "He did nothing spectacular, except Abu Simbel").

[Check out the Ramesseum Temple \("the Mansion of Millions of Years"\).](#)

[Notice the much larger fallen colossal statue of Rameses II on the right.](#)

[http://groups.yahoo.com/group/Ta\\_Seti/files/!Photos/Ramesseum.jpg](http://groups.yahoo.com/group/Ta_Seti/files/!Photos/Ramesseum.jpg)



I suggest using better quality sources and also going a step further and examining the on-site evidence in person, in order to avoid these type of unfounded comments in the future.

Advancing the work,

Manu Ampim

| 8541|2003-06-14 02:45:20|alberto34482@yahoo.com|Senwosret I was greater Rames II made Indo Europeans make him look|

"1. It is well known that Rameses II's own spectacular temple at Abu Simbel was NOT dedicated to Het-Heru, rather this was the adjacent temple that he built for his wife."

I did not say Abu Simbel was dedicated to Het-Hor. I am well aware it was Nefertari he dedicated to. I simply pointed out that previous temples existed before he built over them.

"For example, look up Senwosret I and Rameses II:

[<http://www.egyptsites.co.uk/sites/siteindex.html"](http://www.egyptsites.co.uk/sites/siteindex.html)

Much of Senwosret I work does not survive, but if it did he would be remembered as the greatest. One day if archeological evidence proves that Egyptians under Senwosret I conquered all the way to the black sea, and possibly if he is the legendary Cecrops we will call him the greatest.

I will will Rameses one more thing the Ramesseum, but that is about it. Senwosret I built Ipet Isut; while Amenhotep III built Ipet Resyt [Luxor]. Rameses just added some Columns.

"2. Most temple sites were built upon, recarved, and extended by various pharaohs, not just Rameses II. Many rulers built at previously-used sites and there were many important builders, but the

colossal statues and monuments built by Rameses II represent the most extensive legacy and made him the \*greatest\* builder of them all. To use Senwosret I as an example of someone who built more extensively than Rameses II is not a serious comment. "

I donot count statues as architecture. The first coloosal states were Amenhotep III, which is referred to as Memnon by the Greco Roman writers.

| 8542|2003-06-14 03:32:31|kamau makesi-tehuti|a whole lot to comment on.....retorts to Loring, En Sabr Nur & Osir|

Maa adwo, Ta-Seti family

(OMARI KEITA...WAZZZUP THIS IS KAMAU FROM we must return to our Afrikan spirituality...glad to chat w/ you again!!!!!!! 🎮)

I first have to say that I love the group. I am always learning & keeping up w/ new finds regarding us. However some things trouble me... 🤖

With ALL THE EVIDENCE that is out there throwing the bible & christianity out of the window as a viable system period and as a viable one for us Afrikans (Afurakanu), but to see "learned" people still reference it to prove scientific points...still blows me.

There IS NO AFRIKAN EVE, no damn Afrikan lacy.....Afrikan Danqnesh (excuse the spelling) was her name.

Dr. Clarke has always been the best for me in REORIENTING myself in an Afrikan centered way. We are to visually place ourselves on the continent and look at the world from that vantage point FIRST. This has us approach history correctly, linguistics correctly, spirituality correctly, etc. From this approach we can then concretely see that, for example, COPTIC-ness comes later in our history and is a non-issue in the since that 99% of those who are dealing w/ christianity isn't using the Ethiopian bible, isn't using those images nor are using those concepts...we are using good ole james..so to try to connect it or justify it by linking it to Coptic-ness is insane. PLUS the question of what the people were doing BEFORE coticism came around never gets addressed or foolishness like "pagan, satanic, w/o God" comes up. We are going into the 7th millenium people (from the kemeti calendar)...as Gerald massey said we must let go of the false gods, for the real ones to show up.NO ONE NO WHERE HAS BEEN ABLE TO duplicate what we did historically and/or socially before we knew some non-issue, grand distraction named jesus "existed." Now that we embrace this monumental chimera w/ our dying breath, we

have no unity, fights about identity and our indwelling Afrikan spirit is dying from aphyxiation...damn spelling...it can't breathe.

Getting off of that, I see a problem w/orientation in some posts

For example,

Thu, 12 Jun 2003 07:08:25 +0200

From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Subject: Re: Re: Afuraka/Afuraitkait/Terminology

Yes, inventing esoteric terms and producing etymological fantasies weakens the cause. If Ta\_Seti wants to compete in the scientific world, it must use terms which that world accepts. All of that Afro... Afru. ("esoteric") stuff just produces a negative image.

and later.....

My whole point in this discussion is that, as I just wrote elsewhere, Ta-Seti must adopt accepted scientific methods if it is to be effective in proving its theories. You write an interesting mixture of fact and metaphysical intepretation: science and philosophy. Both of these are good and valuable, but they are fire and water and have their own separate domains and functions. Lexicography, of which terminology is a part,

is a science with strict rules. It would be constructive if you would define the terms in one place and use them philosophically in another.

Then you would produce something viable.

-----  
Who are we talking to becomes the issue.....are we trying to prove to caucasoids (this is my own prefered term) that Afrikans have a viable culture & existence or are we trying to get our people to understand who they REALLY are beyond the caucasoid lies and re-socialize them?? If the answer is the 1st 1, then yes, we have to do everything the way they do it and by their definitions. However this will be an endless and fruitless intellectual exercise if for no other reason than the greatly described Obsessive Compulsive Presumptuitis...something like that for an earlier post...I really like that. To constantly try to prove our existence to caucasoids goes down the same failed road of George G.M.James and others who felt that "if only the whole truth was out there, caucasoids would admit they lied & stole and change their act".HELLO!!!!!!THAT WILL NEVER HAPPEN!!! therefore our energies must be rooted in the 2nd option directed towards our people, which then means if done

correctly, WE MUST COME FROM OUR FRAME OF REFERENCE, OUR WORLDVIEW AND OUR EXPERIENCES.

If that looks funny to the caucasoid...so be it. If it soothes our Ancestors who begin to applaud us that we are finally dealing w/ Afrika ON HER OWN TERMS and not comparing/justifying it to other cultures for validity, then we are doing our job correctly.

We must have "accepted scientific theories and methods", but since science (or anything, actually) is objective...all derives from a cultural makeup, our theories can come from an Afrikan oriented makeup if we only have the courage and love of Afrika enough to create it ON HER TERMS.

Lastly, from the street, "if it is too deep for ya bra, if it goes ova yo head, leave it alone"!!! Dusting off some tired volkwagon..volks-whatever term to dismiss detailedculturally specific research that may be beyond you is a horrid tactic.

and then we have this....(expletive deleted)

Message: 10

Date: Wed, 11 Jun 2003 11:30:20 -0500

From: En Sabah Nur <[dg14@swt.edu](mailto:dg14@swt.edu)>

Subject: Melanasiens

The fact that Melanasiens and other types in Oceania, etc. are labeled with the modern day "black" identity marker might make them socio-political allies with more modern Africans and descended peoples, but it does not make these Asian "blacks" share any special genetic or (especially) cultural relationship to Africa (in the post major out migrations of humanity in pre-history sense) other than a shared history of oppression (i.e., blackbirding, etc.) by Europeans in the late 19th and early 20th century.

The Papuans of New Guinea have been settled on the island since 45 to 50 kya. They are certainly not recent migrants out of Africa and thus would have no special/distinct genetic or cultural relationship with modern Africans.

-----  
wooooooo...I want to briefly address the adamant "no cultural relationship..." One only has to read a few ethnographic details on the traditions of the paupan folks, the melanasiens, the so-called negitos of the

philipenes(yall know what I mean),the Koori (indigenious australians) and compare those w/ traditional life of continental Afrikans to see that CULTURAL SIMILARITIES ARE ABOUND THROUGHOUT!!!  
Respect for & being in harmony w/ Nature, Ancestral Veneration & communication, egalitarian oriented society, spirit world is the primary world of existence(whether it be called the dreamworld or by another name), some dances are similiar...I mean come on now

1 text I can think of is the Jigalog Mob (I forget the author) and I hate the name the caucasoid gave them, but it speaks about the traditions of some of the primordial austrailians and how they are fighting to keep their traditions alive...rejecting christianity at every turn, how their view of the Dreamworld closely resembles any read or EXPERIENCED ancestor communication...to say that these groups have no cultural relationship means someone has not read enough. period.!

Lastly, Osirica stated

Fri, 13 Jun 2003 21:05:04 -0000

From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>

Subject: Re: Afuraka/Afuraitkait/Terminology

Academic study by the way is not a "white" institution. We don't need scientific study to compete, but we will have to use it if we ever plan on affecting world policy. Look at Diop... had he not come around, I think most of us in here would be in the dark. It was Diop's scientific study that caused me to go to the archives of books from the 1800s and look at original sculpture and mummies and find out just who was LYING.

If the Eurocentricists hadn't have lied over the past 200 years about the history and spread those lies all around the world...well then I would say you are right. We wouldn't need a Ta-Seti Yahoo group, nor would we need to do anything.

-----  
Myself and plenty other woke up long before and w/o Diop, so I am glad you are "unplugging" but as I stated earlier, whenever you play on someone else's field & uses someone else's rules, THEY CAN ALWAYS CHANGE THEM TO FIT THEIR PURPOSES. Since you used Diop, I am sure you also know how many times he had to resubmit his dissertation before the caucasoids finally accepted it. Once we have the courage to decide to define the rules based on the best of OUR WAY,it will still be as accurate and as "scientifically tight"as any other cultures research, but as Baba Ra states, WE MUST ADD THE SPIRITUAL

SIDE INTO OUR RESEARCH!! We can't state it elsewhere as someone stated...that is not "our way." We have CONCEPTUALLY been doing things the caucasoid way for so loong, we assume that way as the only "correct" way to do things.

And no, even if the caucasoids hadn't lied about everything, we would still need forums like this but they would serve as a wider form of Afrikan socialization for those who may not be able to attend certain temple/university/farm set ups.

and.....

Fri, 13 Jun 2003 21:46:53 -0000

From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>

Subject: Re: Medaase na apem, RA-NEHEM from Kamau

<http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

I can definitely see where words like "hero" "rain" "ray" "mirror" and a variety of other words come from Egypt, but I cannot see where "Africa" can be known as it is pronounced by so many people whose languages require me to take a part of one language, and combine it with another, and then maybe a third.

I don't consider any theory more "normal" than another either. I am seriously only interested in the word's original meaning and intent. We are speaking English, a derivative of German, a derivitave of some Indo-European language. We are also speaking with quite a bit of French and Latin, a derivative of Mycenian Greek... also (unless I am misunderstanding) another Indo-European language. Their words for the continent or part of it seem to have been "Africa" since as far back as we can go.

Now I would have to figure out this word actually came from Equatorial-African languages, many of which seem to be fully developed after the word "Africa" was pronounced in used in Europe. (I havent heard an appropriate grouping of people from West Africa and I dont like using the word Bantu)

Remember, I am only motivated for us to have a universal understanding that is consistent. I can see a spiritual relevance in your post, but for the life of me, I am having a hard time not allowing diffusionism to create a relationship in my mind on this

-----  
I am mad that you sent me to that site & I wasted 2 minutes of my life there. I am not saying that either 3 Afrikan oriented interpretations of the term Africa is THEE answer, but I am adding it into the discussion, because all of the talks on the term START W/ A EURO-DERIVED LANGUAGE BY DEFAULT. So Baba Ra's inclusion, Gerald Massey's inclusion and Afrikadzata Deku's inclusion need as much press as that darn leo africanus crap and the other euro-derived claims.

and as far as the "equatorial Afrikan languages piece.....maybe I am misreading that area, but I thought that that was the whole breakdown from Baba Ra on the Twi and Yoruba and Kamit renderings of Ka and Afu and Ra. Last I checked, from your Equatorial definition, those 3 would fit, so there are their renderings. What would be nice would be to see how the Twa and San define Ka, Ra and Afu and if they are still the same...hmmmmm.

You constantly want to find a euro-rendering, O, but I doubt you will find a Ka in an indo-european language, for example, that means spirit or soul when conceptually, that culture doesn't believe one exists since soul isn't quantifiable. It is hard to create words for something you have no concept of.

If by diffusionism you mean all coming out of Afrika....hey, I'll be a diffusionist. Myself and others use Kemet for those linguistic ties because some "know" that language. Hopefully, when we finally realize that there are cultures that TAUGHT KEMET AND GAVE KEMET most of its ideas, we will turn some of our PRIMARY research efforts or even deep readings to the Twa, the San, The Nri and other OLDER THAN KEMET and NUBIA, inner Afrikansocieties and begin to uncover those historical and spiritual treasures.

We must always check our POINT OF REFERENCE in our own heads, in our own questions to make sure it is coming from our Afrikaness and not from the Yurugu-virus that has deeply infected 100% of us

Yebehyira Bio(see you later)

---

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| 8543|2003-06-14 05:59:53|Manu Ampim|Re: How great was Rameses II?...

Attachments :

alberto34482@y... wrote:

> "I did not say Abu

Simbel was dedicated to Het-Hor."

\*Are you saying that a ghost wrote this ridiculous statement below under your name when you were away from your computer! You wrote:

>"He did nothingspectacular,except Abu Simbel,which was probally  
>already a temple dedicated to Het-Hor."

\*You are making erroneous statements by confusing the two temples at Abu Simbel. There is a "Temple of Rameses II" AND a "Temple of Nefertari" (which was dedicated to Het-Heru). You must use these proper names and make a clear distinction. The problem is you are mistakenly combining the two temples into one and saying the "Abu Simbel" temple as if this was only one name for both temples. This is where you are making your error. As I said, Rameses II's own temple was built from the ground up and had nothing to do with an earlier temple and was not dedicated to Het-Heru.

alberto34482@wrote:

> "Much of

Senwosret I work does not survive, but if it did he would be

> remembered as

the greatest. One day if archeological evidence proves..."

\*Alberto, let's be serious. Much of Rameses II's work does not survive either. You need to deal with hard \*evidence\* and not "one day if..." fantasies. If your position is to make any sense in the real world you have to deal with \_facts\_.

Look up Senwosret I and Rameses II and learn about the FACTS:

<http://www.egyptsites.co.uk/sites/siteindex.html>

Also read about more FACTS of Rameses II's temples:

<http://www.touregypt.net/19dyn03.htm>(follow links)

alberto34482@wrote:

>"He did nothingspectacular,except Abu Simbel"

\*Oops! You changed your mind after I pointed out your error and said:

>I will will rameses one more thing the rameseeum, but that is

> about it.

\*Eventhough you admitted the error, you again made glaring mistakes & omissions. You left out Rameses II's legacy of great temple buildings in:

- Memphis
- Abydos
- Luxor (first court)
- Karnak (finished the Great Hypostyle Hall)
- Beit el-Wali
- Gerf Hussein
- Derr
- Wadi el-Sebua
- Aksha
- the capital town of Pi-Ramesse (with various temples)
- city of Hermopolis Magna at el-Amarna, need I go on...

Read this again:

> "2. Most temple sites were built upon, recarved, and extended by

> various pharaohs, not just Rameses II. Many rulers



built at

> previously-used sites and there were many important builders,  
but the

> colossal statues and monuments built by Rameses II represent  
the most

> extensive legacy and made him the \*greatest\* builder of them  
all. To

> use Senwosret I as an example of someone who built more  
extensively

> than Rameses II is not a serious comment.

"

Check out the Ramesseum Temple ("the Mansion of Millions of Years").

Notice themuch largerfallen colossal statue of Rameses II on the right.

[http://groups.yahoo.com/group/Ta\\_Seti/files/!Photos/Ramesseum.jpg](http://groups.yahoo.com/group/Ta_Seti/files/!Photos/Ramesseum.jpg)



I suggest reading up on Rameses II with the links I provided, so that you can get the correct information.  
No reasonable person can take your position seriously because it is based on the dream that "**one day**  
**if...the evidence is found, then I will beright.**"

Manu Ampim

| 8544|2003-06-14 08:08:37|IMJs@webtv.net|Re: Afuraka/Afuraitkait/Terminology |

Mickel Hendrix wrote:

<>

=====

Hey, I feel the frustration, but you gotta realize it's one thing to  
intuitively \*KNOW\* something, but we don't live in Eutopia or a place  
where there's universal knowledge of all things knowable... We  
ultimately must rely on science. And I HOPE you're not saying that  
science = Whiteness!!!!???

What about math, is that White too? Yeah, we know that MUCH of the  
credit for mathematical advancement and discovery is misplaced on the  
heads of Europeans, but regardless of whose name is on a given theorem,  
it still has to hold up to scientic testing or proofing!

Water doesn't boil at 212 degrees simply because some White man told us  
it did!.... That is a FACT that anyone can prove using a thermommeter  
[scientific instrument]... Sure the terminology & mechanical instrument  
[degree, thermometer] may be named after or based on what some European  
did, but even if we were using all African-derived terms and  
instruments, that still requires a scientific methodology to measure /  
prove it. RIGHT?

| 8545|2003-06-14 09:26:18|clyde winters|Re: Alexander led to rise of Indo-European|

Hi

Below you give an interesting account of the spread of Koines in Asia. The description of the  
spread of Greek via the conquest of Alexander explains why the Indo-Aryan languages are

related to European languages. As you know given your studies in this area outlined in an earlier post, the Greek (and Saka) speakers are the major languages which link European languages with the Indo-Aryan group. The fact that "Koine" were spoken in Indian and Central Asia by the time Sanskrit was invented, it would have been only natural for many Greek terms, after being nativized by Indo-Aryan speakers would have ended up becoming a part of Sanskrit. If the existence of an Indo-European family is basically supported by the links between Sanskrit and European languages this link is explained by the historical evidence of early contact between Greek speakers and the Indo-Aryan speakers.

As I said before, given the ancient spread of Europeans into Persia, Central Asia and India where they ruled for centuries explains the relationships existing between Indo-European languages. Since we can explain the existence of links between the Indo-European languages via the Greek and Saka conquest of Asia the Indo-European languages are basically a MYTH. The speakers of these languages probably are not descendant from some great Indo-European mother culture. In summary the history of contact between Indo-Aryan and European languages is explained by the Expansion of the Alexander into Asia.

C.A. Winters

Loring Edward wrote:

To the term "eurocentric":Whereas I continue to maintain that eurocentrism, at least in "Old" Europe, went out with the 19th century, the American view of the historical segment discussed in the article below is based on a truly eurocentric version of history. Education in the 19th century was generally weighted towards "classical studies" which tended to teach that Attica/Athens was the epicenter of civilized socio-political expansion. This perspective was coupled with a heavy dose of the bible, both AT & NT which gave Palestine the status of a fast mythical holy land. Actually the bulk of Hellenic (that means "Greek": "Hellenistic" refers to a syncretism of Hellenic with local forms) culture was in West Asia and Libya (Kyrene "the gateway to Africa"). The European land now called Hellas was on the fringe and something of a "poor boy". Hellenic culture flourished under the Achaemenid (Persian) Empire (522-330 BCE; the 'bad guys; Darios, Xerxes etc" in the eurocentric version of history) which ended with Alexander's burning of Persepolis (something like the burning Bush in Baghdad). Alexander t. G's (III of Makedonia) campaigns were a continuation of the expansionary policy of his father, Philipp II. The official language of the Achaemenid Empire was Aramaeic. Alexander's conquests brought the Greek language (a version called "Koine", a somewhat degenerate lingua franca) into a central position throughout the former domains of the Achaemenids and beyond: Baktria etc. That was the backbone of "hellenisation" as opposed to the situation under the Achaemenids. Facit: the Berkeley team is just sounding off about something that everybody knows and Andrew Stewart's comments are trivial.Ed Loring

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

How great was Alexander?

By Kathleen Maclay, Media Relations | 12 June 2003

"Our hunch is that at Dor, Hellenization - the wholesale importation of Greek material culture - begins in the 5th century B.C. and goes into high gear around about 400 B.C. So, it precedes Alexander," said Andrew Stewart, a UC Berkeley professor of art history and classics in the College of Letters & Science. He also is the project's principal investigator. "There is, as far as we can tell, no boost given to this process by Alexander's conquests," said Stewart. "So, immediately we are challenging the view that it was Alexander who principally spread Greek culture throughout the Middle East."

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| 8546|2003-06-14 09:36:32|clyde winters|Re: Interesting person: DuBois|  
Hi

DuBois is the founder of Africalogical/ Afrocentric historical studies. His great work "The Negro", published in 1915 outlined many of the major trends in Africalogical research. It was this work that inspired Diop, J.A. Rogers and Carter G. Woodson to study the ancient history of African and Black people. In DuBois' "The World and Africa", the great Harvard trained scholar outlined the rise of a Black Egypt and African civilizations in Africa, Greece and Asia. This work provides many of the paradigms that have been part of the foundation of Afrocentric history for the past 70 years.

C.A. Winters

Loring Edward wrote:

Do you know if any of his work was published? We have also run across a W. DuBois, also a Black anthropologist, who attended conference(s) on racial studies in Germany before the First World War. Can anyone give info? E.

----- Original Message -----

**From:** [cristofori whitakara](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, June 13, 2003 8:05 PM

**Subject:** Re: [Ta\_Seti] Re: Interesting person

he was a black nationalist and repatriot b4 marcus garvey.

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

Yes, I am sure that most people on this list has heard of Edward Wilymont Blyden.

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| 8547|2003-06-14 10:03:34|clyde winters|Re: No Case against Clyde Ahmed Winters and the Shang|

Hi Alberto

As usual you are wrong. Dead wrong.

In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties were blacks. These blacks were called Yueh and Qiang. The modern Chinese are descendants of the Zhou. The second Shang Dynasty (situated at Anyang) was founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or Oceanic Mongoloid type is associated with the Austronesian speakers (Kwang-chih Chang, "Prehistoric and early historic culture horizons and traditions in South China", Current Anthropology, 5 (1964) pp.359-375 :375). The Austronesian or Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.

During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the west of Yin-Shang. The Qiang people were often referred to as the Ta Qiang "many

Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral rites as sacrifice victims.

In Southeast Asia and southern China, ancient skeletal remains represented the earliest inhabitants as identical to the Oceanic type ( Kwang-chih Chang, *The archaeology of ancient China*, (New Haven,1977) p.42; G.H.R. von Koenigswald, A giant fossil hominoid from the pleistocene of Southern China, *Anthropology Pap. Am Museum of Natural History*, no.43, 1952, pp.301-309). Although Negritos were also established in north and southern China by the beginning of the Recent (Holocene) period the populations in North China and that in southern China and IndoChina had become sufficiently differentiated to be designated as Mongoloid and Negroid-Oceanic respectively, both having evolved out of a common Upper Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.

In addition to Oceanic Blacks in Southeast Asia and southern China shortly before the Christian era Africoids of the Mediterranean type entered these areas by way of India. Much of the archaeology in southern China is related to the Southeast Asian patterns, with numerous finds of chipped stone of the type found in Szechewan, Kwangsi .Yunan and in the western part of Kwangtung as far as the Pearl River delta.( Chang, 1977, p.76. ) Neolithic culture of southern China as the people were parallel to southeastern development. It seems from the evidence that in China there were several major areas where the Neolithic way of life characterized by farming for food, use of pottery and the making of stone instruments.

Finally, the Chinese classics make it clear that the Min Li, meant "Black people" not young Chinese or peasant Chinese. James Legge's, *The Chinese Classics* (London, 1865) supports this view. In reading Legge's translation of the "Shu King", we read that "In the Canon of Yao, we discover that Yu "regulated and polished the people of his domain, who all became brightly intelligent. Finally, he united and harmonized the myriad States of the empire; and lo! The black haired people were transformed" (Legge, 1865, p.17). In this passage "min li is used to describe all the people in the Empire, not just the peasants or the young people. In Book II, Chapter It was written that Kao yao "with vigorous activity sowing abroad his virtue, which has descended on the black haired people, till they cherish him in their hearts" (Legge, 1865, pp.55-58). Again the term li min was applied to the people of the empire and not just a particular group.

The term li min means "black people". The term for peasant had nothing to do with li min. The term for peasant comes from the tsung-jen character which is formed by a group of three men usually placed under a sun, signifying that they are working on the farm in the sun. In later periods many Chinese writers began to called the tsung-jen character li min, so as to associate this sign with the ancient designation of the Shang and Xia people who were "black or Oceanic/African people", not yellow people "browned by the sun".

The Xia and Shang people referred to themselves as li min because they were black people, not because sunspots were referred to as black. The Mande people of Africa clan they belong to the Siu clan. The term Si, corresponds to the name Zi, applied to the Xia founders.

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

- > seems "Negroid Origin Of Ancient Chinese" had been proposed by Clyde
- > Winters on basis of late professor of Chinese ethnicity by the name
- > of Guang-chih Chang. I had read through writings by dozens of Chinese
- > scholars and never found any corroboration of Guang-chih Chang
- > claims.
- >
- > In the following, I will attach some of the findings I had derived by
- > interpreting ancient historical writings. I will challenge Winters
- > and the like with presenting recent graphs and photos from Chinese
- > excavations that would show a Negroid skeleton. Should nobody be able
- > to present any hard evidence, then I would say this proposition have
- > no merit.
- >
- > I had also included ancient writings about Lao Tsu or Lao-zi the
- > Daoist founder, i.e., Lao-ze possessing the yellow beard and he was
- > called the Yellow Elderly. Scan a Chinese history annal and show me
- > where the text would mention that Lao-zi was black and oily.
- >
- > Excerpts:
- >
- > Chinese Ethnicity:
- >
- > Often misinterpreted would be two words in Shi Ji: 'Qian Shou'
- > and 'Li Min'. Qian Shou means dark head. 'Qian' would be used as an
- > alias for Guizhou Province in the south, and it means dark or black.
- > Li Min or Limin means the people whose face had turned darkish and
- > became brown. Both terms were used for designating the lower level
- > people. I noticed one or two claims (including Clyde Winters) on the
- > internet saying that the Chinese people being ruled were of Negroid
- > origin and that the 'Li Min' term validated this fact. This is
- > fallacious the same way as those who claimed that the rulers of
- > China, Zhou or Qin, were of Caucasoid origin and they ruled the
- > Mongoloid people. I deem both sayings as fallacious.
- >
- >
- >
- > My interpretations would be based on the following quotes and
- > citations. Shi Ji recorded that Qin's second emperor (Huhai) had once
- > rebutted Li Shi's loyalty by citing Lord Yu's hardwork on behalf of

- > Lord Shun. Huhai said that Lord Yu had spent years travelling around
- > the country for sake of flood control and that Lord Yu's face had
- > turned 'li hei', that is, the kind of brownish darkness. Also on
- > record would be Li Shi's self account by calling himself a 'qian
- > shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the
- > working people possessed hardened palms and 'li' face as a result of
- > hard work and that they should be ascribed big contributions to the
- > society. Later records in 4-5th century continued to use the
- > word 'li' or 'zheng li' (steaming or sweating li people) for
- > designating the masses.

This translation of li, as as brown darkness is ludicris, darkness is black, not brown.

- >
- >
- > The blackness, coined in 'Qian Shou' and 'Li Min', was related to the
- > skin, not the hair.
- >
- > When Qin Mugong repented over his mistake in invading Zheng
- > Principality which had led to the ambush disaster at the Battle of
- > Xiao'er, he used the characters 'huang fa fan fan' (white hair
- > turning yellowish) to describe the high age of his two counsellors,
- > Jian Shu and Baili Xi. Both old men, 80-90 years old, had objected to
- > Mugong's war against Zheng in the first place.
- >
- > The second example would be the reference to Daoist founder, Lao-zi,
- > as Huang Lao.
- >
- > Lao-zi was recorded to have grown yellow beard and he was called
- > Huang Lao or the Yellow Elderly.
- >
- > This shows that ancient Chinese did know the difference
- > between 'huang' (yellow) and black. The universal feature of 'black'
- > hair was not something that would have deserved a special coding in
- > the terms of 'Qian Shou' and 'Li Min'.
- >
- > 'Qian Shou' and 'Li Min' meant nothing other than brownish dark skin
- > as a result of sunlight exposure, not hair !!! Nordic racists would
- > have to stop their over-excitement in here.

These terms have various meanings today because of changes that have occurred in Chinese due to the constant change in nationalities ruling China over the past 2000 years. Chinese scholars have long recognized that the phonology of Chinese has changed over time. The Fukienese scholar Chen Di ( 1541-1617) recognized the

discrepancies in the rhymes of verses from different ages and observed that "It is a natural principle that the script and the sounds of [the Chinese] language differ according to time and place" (Jerry Norman, Chinese, (Cambridge university Press,1988) p.42). We also find changes between early written Chinese wenyao "written language" of Confucius time and modern written Chinese.

>  
>  
> Chinese Xia-Shang Dynasties  
> <http://www.uglychinese.org/xiashang.htm>  
>

In your post you maintain that the Xia and Shang mention of serpents, black bird etc., was meant to relate to sunspots. This is wrong. The Xia and Shang belonged to totemic groups which associated different animals with particular clans, especially the serpent/ dragon clan of the Xia and the bird clan of the Qiang-Shang (First Shang Dynasty). It is interesting to note that at the Xia site of Taosi, archaeologists have found numerous painted dragons on the pottery plates. The dragon motif at Taosi may have been the totem of the Xia people at Taosi. This would correspond to Chinese legends of the Long (Dragon) Tribe, Huan Long (Dragon Breeding) Clan and the Yu Long (Defend the Dragon) Clan. The dragon legends are associated with the Chinese sages Yan, Yao, Shun and Yu the Great. According to Chinese traditions the banner of Yu the Great, was emblazoned with a dragon.

The Xia and Shang people referred to themselves as li min because they were black people, not because sunspots were referred to as black. The Mande people of Africa claim they belong to the Siu clan. The term Si, corresponds to the name Zi, applied to the Xia founders.

In summary the archaeological and textual evidence do not support your thesis that the Xia and Shang were not Africans. The evidence indicates that the Xia and Shang referred to themselves as li min because they were black people. Moreover, skeletal remains from China make it clear that Blacks did exist in ancient China.

| 8548|2003-06-14 10:04:01|floyd dee|Medu Netcher|



Greetings,  
I am looking for "detailed" photo's or pictures of The Medu Netcher. I know very little about my history and I am interested in finding a way to make a union with the ancestors. If anyone has any information I would appreciate it.

Peace

---

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| 8549|2003-06-14 11:58:31|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
Hotep Ed,

Ed if anyone's emitting an example of a blind prejudice, it's you. Just what does accepting terms that the scientific world coins, seems like? And because I, as an Afrikan, choose not to hold Eurocentrized science as an authority on some things, it doesn't make me non-scholarly, when it comes to knowing who the aboriginal people of the Earth are. Once again, Afrikan people don't have to indulge in Eurocentric scholarship to be credible. Lastly, before Afrikan people can take part in the inter-cultural process, they have to know that they're Afrikans first, that they have to get knee deep in Afrikan culture first, the teachings of which have been emasculated by Europeanism. So, know what you're talking about, before you make such asinine statements.

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--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> This is an example of the type of blind prejudice  
> which blocks any progress in inter-cultural  
> relations.  
>  
> E.  
> ----- Original Message -----  
> From: Mickel Hendrix  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Friday, June 13, 2003 9:32 PM

> Subject: Re: [Ta\_Seti] Re:  
> Afuraka/Afuraitkait/Terminology  
>  
>  
> Hotep Ed,  
>  
> See, your post is just the type of example that  
> I'm  
> talking about, white people and some silly Negroes  
> telling Afruikan people they have to succumb to  
> the  
> academic world of Europeanism, which has been the  
> enemy of Afruikan people, no matter how much you  
> want  
> to claim things ain't how they use to be.  
>  
> Furthermore, Afruikan people don't need the  
> scientific  
> world to know, for sure, that they're the original  
> people on the planet. And we don't need to compete  
> either. That's the problem! It is European-white  
> people that need science to prove to themselves  
> that  
> Afruikan people are the original inhabitants of the  
> planet.  
>  
> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!  
>  
> --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
>> Yes, inventing esoteric terms and producing  
>> etymological fantasies weakens the cause. If  
> Ta\_Seti  
>> wants to compete in the scientific world, it  
> must  
>> use terms which that world accepts. All of that  
>> Afro... Afru.. ("esoteric") stuff just produces  
> a  
>> negative image.  
>>  
>> E.  
>> ----- Original Message -----  
>> From: osirica  
>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>> Sent: Wednesday, June 11, 2003 5:48 PM  
>> Subject: [Ta\_Seti] Re:

> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Its probably Afrocentricism's greatest  
> weakness.  
> > We do not need to  
> > make those kind of mistakes anymore.  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
> Edward"  
> > wrote:  
> > > It is a standard term in linguistics from  
> German  
> > 'Volk' people  
> > or 'popular' and -etymology. It means  
> incorrect  
> > etymologies thought  
> > up by the uneducated, often on the basis of so  
> > called 'faux amis'  
> > false friends, meaning homograph or homophone  
> > lexems which are  
> > actually unrelated or have unsuspected and/or  
> very  
> > different meanings.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: omari maulana  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Wednesday, June 11, 2003 4:33 PM  
> > > Subject: Re: [Ta\_Seti]  
> > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > What does "Volksetymologien" mean?  
> > >  
> > >  
> > > > As I said long ago, Osirica's term  
> Equatorial  
> > African is good  
> > for the  
> > > > simple reason that everyone can  
> understand it  
> > and it conveys a  
> > certain  
> > > > picture. The idea of a terminology is to

> > express things in a way  
> > that they  
> > > will be mutually understood. The term has  
> a  
> > very wide spectrum  
> > and should  
> > > be seen as the top of a hierarchy  
> (ethnien)  
> > or hierarchies  
> > > (regions, ethnien, linguistic  
> > groups (languages,  
> > dialects)). 'Esoteric' terms  
> > > are to be avoided.  
> > > >  
> > > By the way, Budge's dictionary is  
> outdated  
> > and no longer quoted.  
> > > 'Volksetymologien' such as seen below are  
> to  
> > be avoided. Their  
> > use negates  
> > > the scientific credibility of any group  
> > accepting them.  
> > > E.  
> > >  
> > >  
> > >  
> >  
>  
>

---

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| 8550|2003-06-14 12:12:04|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
Hotep IMJ,

First of all, I'm not frustrated! What I am is an Afrikan, who knows better than most of my brothas and sistars that Europeanism, veiled under science, is a method to monopolize what they call history, since we're dealing with Afrikan culture, specifically the ancient Kemites.

If you really knew anything about proving something, it doesn't necessarily need science to prove it. And you're right, we don't live in a Utopian society, because Afrikan people are still catching hell in a white supremacist cultural system, which has been anti-God from day one. So, that's irrelevant to what I was alluding to: the gaul of Caucasian people exerting their beliefs onto Afrikan people, no matter how much technology they've accumulated.

I also know that there will even be many Negroes who are going to accept everything that western science spits out, because those same Negroes are perfect examples of Afrikan people being psychologically displaced, socially nesticized by Europeanism.

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--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

> Mickel Hendrix wrote:

> <

> example that I'm

> talking about, white people and some silly Negroes

> telling Afrikan

> people they have to succumb to the academic world of

> Europeanism, which

> has been the enemy of Afrikan people, no matter how

> much you want to  
> claim things ain't how they use to be.....>>  
>  
> =====  
>  
> Hey, I feel the frustration, but you gotta realize  
> it's one thing to  
> intuitively \*KNOW\* something, but we don't live in  
> Eutopia or a place  
> where there's universal knowledge of all things  
> knowable... We  
> ultimately must rely on science. And I HOPE you're  
> not saying that  
> science = Whiteness!!!!???

>  
> What about math, is that White too? Yeah, we know  
> that MUCH of the  
> credit for mathematical advancement and discovery is  
> misplaced on the  
> heads of Europeans, but regardless of whose name is  
> on a given theorem,  
> it still has to hold up to scientific testing or  
> proofing!

>  
> Water doesn't boil at 212 degrees simply because  
> some White man told us  
> it did!.... That is a FACT that anyone can prove  
> using a thermommmeter  
> [scientific instrument]... Sure the terminology &  
> mechanical instrument  
> [degree, thermometer] may be named after or based on  
> what some European  
> did, but even if we were using all African-derived  
> terms and  
> instruments, that still requires a scientific  
> methodology to measure /  
> prove it. RIGHT?

>  
>  
>

---

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| 8551|2003-06-14 13:01:57|alberto34482@yahoo.com|Mr. Winters that is not my writings |  
I got this off a message board called Race and History. I did not  
write the following.

| 8552|2003-06-14 14:10:15|Paul Kekai Manansala|Re: Afuraka/Afuraitkait/Terminology|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix  
wrote:

> Hotep IMJ,

>

>

> I also know that there will even be many Negroes who

> are going to accept everything that western science

> spits out, because those same Negroes are perfect

> examples of Afrikan people being psychologically

> displaced, socially nesticized by Europeanism.

>

Mickel who said anything about accepting everything Western  
science "spits out?"

Cheikh Anta Diop readily used "science" to break down Eurocentric  
mythology/propaganda.

Regards,

Paul Kekai Manansala

| 8553|2003-06-14 15:12:03|Freddie Thompson|Perhaps Yurco Meant the other Vanessa  
Williams|

Look at the picture of the other actress named Vanessa Willims in the  
Photos section in the folder named "What the Ancient Egyptians looked  
like." (V. Williams) She co-stars in the 'Soul Food' series that airs  
on HBO I believe. Maybe Yurco was referring to her when he described  
the Ancient Egyptians as being phenotypically "from Vanessa Williams  
to Mariah Carrie."

[http://photos.groups.yahoo.com/group/ta\\_seti/vwp?.dir=/What+the+Egyptians+looked+like&.src=gr&.dnm=V.Williams.jpg](http://photos.groups.yahoo.com/group/ta_seti/vwp?.dir=/What+the+Egyptians+looked+like&.src=gr&.dnm=V.Williams.jpg)

What do you think?

Not a chance huh!

| 8554|2003-06-14 15:36:36|ra\_nehem|Re: No Case against Clyde Ahmed Winters and the Shang|  
Mikyia wo (Greetings) Dr. Winters,

Speaking of the Xia people. The Akan language is called Twi



(Tshi/Chwee). Some of the sub-groups of the Akan are the Asante, Fante, Akwamu, Denkyira and also the Twifo. 'fo' in the Twi language denotes plurality, as in a group. E.g. Opanyin (Elder) Mpanyinfo (group of Elders). Twifo, as a title of some Akan people, thus means 'Twi people', or 'group of Twi (speaking) people'. The Akan are related to the Mande. Does this figure into your analysis of the Xia people and their presence all over the ancient world?

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), clyde winters wrote:

- > Hi Alberto
- > As usual you are wrong. Dead wrong.
- > In the Chinese literature the Blacks were called li-min, Kunlung, Ch'iang
- > (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang Dynasties
- > were blacks. These blacks were called Yueh and Qiang. The modern Chinese are
- > descendants of the Zhou. The second Shang Dynasty ( situated at Anyang) was
- > founded by the Yin. As a result this dynasty is called Shang-Yin. The Yin or
- > Oceanic Mongoloid type is associated with the Austronesian speakers ( Kwang-chih
- > Chang, "Prehistoric and early historic culture horizons and traditions in South
- > China", Current Anthropology, 5 (1964) pp.359-375 :375). The Austronesian or
- > Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun Yi.
- >
- > During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a country to the
- > west of Yin-Shang . The Qiang people were often referred to as the Ta Qiang "many
- > Qiang", they were used as agricultural workers, and used in Yin-Shang ancestral
- > rites as sacrifice victims.
- >
- > In Southeast Asia and southern China, ancient skeletal remains represented the
- > earliest inhabitants as identical to the Oceanic type ( Kwang-chih Chang, The
- > archaeology of ancient China, (New Haven,1977) p.42; G.H.R. von Koenigswald, A

- > giant fossil hominoid from the pleistocene of Southern China, Anthropology Pap.
- > Am Museum of Natural History, no.43, 1952, pp.301-309). Although Negritos were
- > also established in north and southern China by the beginning of the Recent
- > (Holocene) period the populations in North China and that in southern China and
- > IndoChina had become sufficiently differentiated to be designated as Mongoloid
- > and Negroid-Oceanic respectively, both having evolved out of a common Upper
- > Pleistocene substratum as represented by the Tzu-yang and Liu-Chiang skulls.
- >
- > In addition to Oceanic Blacks in Southeast Asia and southern China shortly before
- > the Christian era Africoids of the Mediterranean type entered these areas by way
- > of India. Much of the archaeology in southern China is related to the Southeast
- > Asian patterns, with numerous finds of chipped stone of the type found in
- > Szechewan, Kwangsi .Yunan and in the western part of Kwangtung as far as the Pearl
- > River delta.( Chang, 1977, p.76. ) Neolithic culture of southern China as the
- > people were parallel to southeastern development. It seems from the evidence that
- > in China there were several major areas where the Neolithic way of life
- > characterized by farming for food, use of pottery and the making of stone
- > instruments.
- >
- > Finally, the Chinese classics make it clear that the Min Li, meant "Black people"
- > not young Chinese or peasant Chinese. James Legge's, The Chinese Classics
- > (London, 1865) supports this view. In reading Legge's translation of the "Shu
- > King", we read that "In the Canon of Yao, we discover that Yu "?" regulated and
- > polished the people of his domain, who all became brightly intelligent. Finally,
- > he united and harmonized the myriad States of the empire; and lo!

The black

- > haired people were transformed" (Legge, 1865, p.17). In this passage "min li is
- > used to describe all the people in the Empire, not just the peasants or the young
- > people. In Book II, Chapter It was written that Kao yao "with vigorous activity
- > sowing abroad his virtue, which has descended on the black haired people, till
- > they cherish him in their hearts" (Legge, 1865, pp.55-58). Again the term li min
- > was applied to the people of the empire and not just a particular group.
- >
- > The term li min means "black people". The term for peasant had nothing to do with
- > li min. The term for peasant comes from the tsung-jen character which is formed
- > by a group of three men usually placed under a sun, signifying that they are
- > working on the farm in the sun. In later periods many Chinese writers began to
- > called the tsung-jen character li min, so as to associate this sign with the
- > ancient designation of the Shang and Xia people who were "black or
- > Oceanic/African people", not yellow people "browned by the sun".
- >
- > The Xia and Shang people referred to themselves as li min because they were black
- > people, not because sunspots were referred to as black. The Mande people of
- > Africa clan they belong to the Siu clan. The term Si, corresponds to the name Zi,
- > applied to the Xia founders.
- >
- >
- > alberto34482@y... wrote:
- >
- >> seems "Negroid Origin Of Ancient Chinese" had been proposed by Clyde
- >> Winters on basis of late professor of Chinese ethnicity by the name
- >> of Guang-chih Chang. I had read through writings by dozens of Chinese
- >> scholars and never found any corroboration of Guang-chih Chang
- >> claims.

> >

> > In the following, I will attach some of the findings I had derived by

> > interpreting ancient historical writings. I will challenge Winters

> > and the like with presenting recent graphs and photos from Chinese

> > excavations that would show a Negroid skeleton. Should nobody be able

> > to present any hard evidence, then I would say this proposition have

> > no merit.

> >

> > I had also included ancient writings about Lao Tsu or Lao-zi the

> > Daoist founder, i.e., Lao-ze possessing the yellow beard and he was

> > called the Yellow Elderly. Scan a Chinese history annal and show me

> > where the text would mention that Lao-zi was black and oily.

> >

> > Excerpts:

> >

> > Chinese Ethnicity:

> >

> > Often misinterpreted would be two words in Shi Ji: 'Qian Shou'

> > and 'Li Min'. Qian Shou means dark head. 'Qian' would be used as an

> > alias for Guizhou Province in the south, and it means dark or black.

> > Li Min or Limin means the people whose face had turned darkish and

> > became brown. Both terms were used for designating the lower level

> > people. I noticed one or two claims (including Clyde Winters) on the

> > internet saying that the Chinese people being ruled were of Negroid

> > origin and that the 'Li Min' term validated this fact. This is

> > fallacious the same way as those who claimed that the rulers of

> > China, Zhou or Qin, were of Caucasoid origin and they ruled the

> > Mongoloid people. I deem both sayings as fallacious.

> >

> >

> >

> > My interpretations would be based on the following quotes and

> > citations. Shi Ji recorded that Qin's second emperor (Huhai) had once

> > rebutted Li Shi's loyalty by citing Lord Yu's hardwork on behalf of

> > Lord Shun. Huhai said that Lord Yu had spent years travelling

around

> > the country for sake of flood control and that Lord Yu's face had  
> > turned 'li hei', that is, the kind of brownish darkness. Also on  
> > record would be Li Shi's self account by calling himself a 'qian  
> > shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the  
> > working people possessed hardened palms and 'li' face as a result  
of

> > hard work and that they should be ascribed big contributions to  
the

> > society. Later records in 4-5th century continued to use the

> > word 'li' or 'zheng li' (steaming or sweating li people) for

> > designating the masses.

>

> This translation of li, as as brown darkness is ludicris, darkness  
is black, not

> brown.

>

> >

> >

> > The blackness, coined in 'Qian Shou' and 'Li Min', was related to  
the

> > skin, not the hair.

> >

> > When Qin Mugong repented over his mistake in invading Zheng

> > Principality which had led to the ambush disaster at the Battle of

> > Xiao'er, he used the characters 'huang fa fan fan' (white hair

> > turning yellowish) to describe the high age of his two

counsellors,

> > Jian Shu and Baili Xi. Both old men, 80-90 years old, had  
objected to

> > Mugong's war against Zheng in the first place.

> >

> > The second example would be the reference to Daoist founder, Lao-  
zi,

> > as Huang Lao.

> >

> > Lao-zi was recorded to have grown yellow beard and he was called

> > Huang Lao or the Yellow Elderly.

> >

> > This shows that ancient Chinese did know the difference

> > between 'huang' (yellow) and black. The universal feature

of 'black'

> > hair was not something that would have deserved a special coding  
in

> > the terms of 'Qian Shou' and 'Li Min'.

> >

> > 'Qian Shou' and 'Li Min' meant nothing other than brownish dark skin

> > as a result of sunlight exposure, not hair !!! Nordic racists would

> > have to stop their over-excitement in here.

>

> These terms have various meanings today because of changes that have occurred in

> Chinese due to the constant change in nationalities ruling China over the past

> 2000 years. Chinese scholars have long recognized that the phonology of Chinese

> has changed over time. The Fukienese scholar Chen Di ( 1541-1617) recognized the

> discrepancies in the rhymes of verses from different ages and observed that "It

> is a natural principle that the script and the sounds of [the Chinese] language

> differ according to time and place" (Jerry Norman, Chinese, (Cambridge university

> Press, 1988) p.42). We also find changes between early written Chinese wenyan

> "written language" of Confucius time and modern written Chinese.

>

>

>

>

> >

> >

> > Chinese Xia-Shang Dynasties

> > <http://www.uglychinese.org/xiashang.htm>

> >

>

> In your post you maintain that the Xia and Shang mention of serpents, black bird

> etc., was meant to relate to

> sunspots. This is wrong. The Xia and Shang belonged to totemic groups which

> associated different animals

> with particular clans, especially the serpent/ dragon clan of the Xia and the

> bird clan of the Qiang-Shang

> (First Shang Dynasty). It is interesting to note that at the Xia site of Taosi,

> archaeologists have found

> numerous painted dragons on the pottery plates. The dragon motif at Taosi may

> have been the totem of the  
> Xia people at Taosi. This would correspond to Chinese legends of  
the Long  
> (Dragon) Tribe, Huan Long  
> (Dragon Breeding) Clan and the Yu Long (Defend the Dragon) Clan.  
The dragon  
> legends are associated  
> with the Chinese sages Yan, Yao, Shun and Yu the Great. According  
to Chinese  
> traditions the banner of Yu  
> the Great, was emblazoned with a dragon.  
>  
> The Xia and Shang people referred to themselves as li min because  
they were black  
> people, not because  
> sunspots were referred to as black. The Mande people of Africa clan  
they belong  
> to the Siu clan. The term  
> Si, corresponds to the name Zi, applied to the Xia founders.  
>  
> In summary the archaeological and textual evidence do not support  
your thesis  
> that the Xia and Shang were  
> not Africans. The evidence indicates that the Xia and Shang  
referred to  
> themselves as li min because they  
> were black people. Moreover, skeletal remains from China make it  
clear that  
> Blacks did exist in ancient China.  
| 8555|2003-06-14 17:10:49|Tarikh M Bandele|Re: Medu Netcher|

Peace and respect,

A good source is Let The Ancestors Speak by Ankh Mi Ra.

Alafia,

SOULONE.

--

----- Original Message -----

**DATE:** Sat, 14 Jun 2003 10:03:59

**From:** floyd dee

**To:** Ta\_Seti@yahoogroups.com

**Cc:**

Greetings,  
I am looking for "detailed" photo's or pictures of The  
Medu Netcher. I know very little about my history and  
I am interested in finding a way to make a union with  
the ancestors. If anyone has any information I would  
appreciate it.

Peace

---

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---

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| 8556|2003-06-14 17:21:51|osirica|Re: Abstract:|  
I can do this until eternity.

Both groups would be the San people and the "other people" with the  
San proportions, whoever they may be.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
wrote:

> Who are both groups?

>

>>Both groups got their proportions independant of each other. Not

one

>>group got their limb size from the other.

>>

>>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>>wrote:

>>> ?



> > >

> > >

> > > Ok so it sounds like you are leaning on the parallel

(independantly

> > > developed similarities) adaptations. Its as hot here as it was

> > there,

> > > so there is no reason why not both places cause San developed

> > people

> > > to emerge over time.(?)

> > >

> > >

---

> > > The new MSN 8: smart spam protection and 2 months FREE\*

> > > <http://join.msn.com/?page=features/junkmail>

> >

>

>

---

> Add photos to your e-mail with MSN 8. Get 2 months FREE\*.

> <http://join.msn.com/?page=features/featuredemail>

| 8557|2003-06-14 17:23:20|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be f]

Well all I know is that I trace back the word's meaning a while ago to Greek & Latin. I traced back its usage to Ancient Rome and Classical Greece.

At that point, it ends for me.

Now the Egyptians may have had a name when Necho commissioned the Phoenecians to survey the continent's coastline. But I don't know what the word is.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:

> all these explanations sounds like mumbo jumbo hogwash. Nothing clear and

> precise. :-(

>

>

> > From: "osirica"

> > Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic

> > tree must be found

> > Date: Fri, 13 Jun 2003 22:20:22 -0000

>>MIME-Version: 1.0  
>>X-Originating-IP: 68.42.4.13  
>>Received: from n3.grp.scd.yahoo.com ([66.218.66.86]) by  
>>mc4-f33.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600);  
Fri, 13  
>>Jun 2003 15:21:51 -0700  
>>Received: from [66.218.67.192] by n3.grp.scd.yahoo.com with NNFMP;  
13 Jun  
>>2003 22:20:25 -0000  
>>Received: (qmail 21333 invoked from network); 13 Jun 2003  
22:20:24 -0000  
>>Received: from unknown (66.218.66.217) by m10.grp.scd.yahoo.com  
with QMQP;  
>>13 Jun 2003 22:20:24 -0000  
>>Received: from unknown (HELO n19.grp.scd.yahoo.com)  
(66.218.66.74) by  
>>mta2.grp.scd.yahoo.com with SMTP; 13 Jun 2003 22:20:24 -0000  
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NNFMP; 13 Jun  
>>2003 22:20:23 -0000  
>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>>X-eGroups-Return:  
>>sentto-2809895-8519-1055542824-nisine@hotmail.com@r...  
>>X-Sender: davidvelar@h...  
>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Message-ID:  
>>User-Agent: eGroups-EW/0.82  
>>X-Mailer: Yahoo Groups Message Poster  
>>X-Yahoo-Profile: osirica  
>>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Precedence: bulk  
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>>Return-Path:  
>>sentto-2809895-8519-1055542824-nisine@hotmail.com@r...  
>>X-OriginalArrivalTime: 13 Jun 2003 22:21:52.0727 (UTC)  
>>FILETIME=[30D3AE70:01C331FA]  
>>  
>>So the latin word "Sunny" which is pronounced "Africa" does not  
sound  
>>like a sensible source. Nor does the Greek word "Aphrik" which  
means  
>>cold. the "A" at the end of greek words that means "not". "not  
cold"  
>>I may be brainwashed here, and I apologize for my high ignorance

> >level, but I am having a hard time understanding the very difficult  
> >and complex spiritual etymology (I cant even spell the word right).  
> >  
> >Yet I am left with the feeling that either the word for which a  
> >variety of related origins can be attributed to, or that somehow  
> >everyone got it mixed up while still keeping the word's meaning.  
> >  
> >  
> ><http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>  
> >  
> >  
> >I can definitely see where words like "hero" "rain" "ray" "mirror"  
> >and a variety of other words come from Egypt, but I cannot see  
> >where "Africa" can be known as it is pronounced by so many people  
> >whose languages require me to take a part of one language, and  
> >combine it with another, and then maybe a third.  
> >  
> >I don't consider any theory more "normal" than another either. I am  
> >seriously only interested in the word's original meaning and  
intent.  
> >We are speaking English, a derivitive of German, a derivitave of  
some  
> >Indo-European language. We are also speaking with quite a bit of  
> >French and Latin, a derivitive of Mycenian Greek... also (unless I  
am  
> >misunderstanding) another Indo-European language. Their words for  
the  
> >continent or part of it seem to have been "Africa" since as far  
back  
> >as we can go.  
> >  
> >Now I would have to figure out this word actually came from  
> >Equatorial-African languages, many of which seem to be fully  
> >developed after the word "Africa" was pronounced in used in Europe.  
> >(I havent heard an appropriate grouping of people from West Africa  
> >and I dont like using the word Bantu)  
> >  
> >Remember, I am only motivated for us to have a universal  
> >understanding that is consistent. I can see a spiritual relevance  
in  
> >your post, but for the life of me, I am having a hard time not  
> >allowing diffusionism to create a relationship in my mind on this.  
> >  
> >--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
> > wrote:  
> > > Medaase Baba Ra-Nehem.....

>>> This is Kamau. I just wanted to finally THANK YOU for putting the  
>> explanation of Afuraka/Afuraitkait IN WRITING. You know I got the Cd  
>> and listen to it monthly and am promoting it for you...but for some  
>> reason, when I try to share the breakdown I butcher it. (There was a  
>> conference here in the Marcus Garvey study group and the question of  
>> an identity marker came up and the usual drival of Afrika is from  
>> africanus...euro origin came up. I stood up and did the best I could  
>> to represent the 3 other interpretations of where "Afrika" may have  
>> come from, but didn't do it as well as I know I could have. Also in  
>> the last 3 New Afrikan Magazines-the best mag dealing w/ continental  
>> info-had some letters on the same topic and no one hit the point. I  
>> had wanted to send in an article but I would have had to transcribe  
>> that part of CD 1 which would have been very tedious to say the  
>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-  
>> NEHEM.

>>>

>>> Kamau

>>> (p.s. for those wondering about "3 interpretations of  
>> where 'Africa' comes from"...we have Baba Ra's explanation, Gerald  
>> Massey in Book of Beginnings came across a term "Afriuca" which  
>> meant birthplace and Afrikadzata Deku in a video entitled Blackmen in  
>> the Image of the whiteman intimates that "Afri= The land of"(I think  
>> in Twi but don't quote me and "Ka"= spirit, so Afrika= the land of  
>> the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE AFRIC  
(K)

>> A COMES FROM..other than the "normal" euro ones.

>>>

>>>

>>> Baba Ra-Nehem wrote.....

>>> Subject: Afuraka/Afuraitkait

>>>

>>> Mikyia wo (Greetings) Osirica,

>>>

>>> I understand your rationale for using Equatorial. It can be a  
>>> functional english term designating our people.

>>>

>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

> > >

> > > The name Africa is not of european/arab origination. 'Amen' is used

> > > by christians with the false definition "so be it" attached to it.

> > Of

> > > course, Amen is The Great God, Whom along with The Great Goddess

> > > Amenet constitute the Supreme Being. The word 'hero' in english is

> > > derived from 'Heru', phonetically and conceptually. The

> > name 'Africa'

> > > also is our own designation.

> > >

> > > The term 'ka' means 'soul'. The metut/symbol is that of two arms

> > > raised in a perpindicular fashion. However, we must look at the

> > > term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol. 2;

> > > also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa' or 'Qaqa'

> > > or 'Qiqi', is phonetically, 'Ka', 'Kaka', 'Keka'. The metut/symbol

> > is

> > > that of a man with his two arms raised in a perpindicular fashion.

> > > If you look closely, the two arms are the same two arms in the

> > > metut/symbol/term "ka" (soul).

> > >

> > > 'Qa', 'Qai' or 'Qaqa' or 'Qiqi' (Ka, Kai, Kaka, Keka) is defined

> > > variously as "the land above the banks of the river". The 'high'

> > > land. The 'exalted' land. The 'raised' land. The "high ground upon

> > > which the God of Creation first stood". It is the raised-land where

> > > the eight primordial Deities converged to create the egg from which

> > > Ra/Rait would emerge.

> > >

> > > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa, Qi,

> > > Qiqi. Let's look at the Yoruba language. There are 5 sacred hills.

> > > The sacred hill/raised-land in Yoruba is called oKe. The

> > > specific 'ke' or 'oke' (hill) called 'oke ara' is defined as

> > > the "hill upon which the Orishas first descended at the creation of

> > > the world" (See Imoye, by Baba Ifa Karade).

>>>

>>> In the Twi language of the Akan people, 'Koko'(Kaka) means 'hill'

>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka' >>means 'soil'.

>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent", thus,

>>> Amaruka 'America' is the 'land of the feathered/plumed serpent

>>(Amen-

>>> Ra)

>>>

>>> When Ra moves through matter He has the title "Afu Ra". (See the >>> temple of Seti I, Shat em Duat, 3rd Hour of the night for the title

>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>>>

>>> The first raised land (Qa/Ka), raised up above the surface of the

>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is the

>>> Creatress of the world, just as Ra is the Creator. The feminine >>form

>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.

>>>

>>> Please see mamiwata.com and the various links to learn of the

>>> functions and manifestations of the Creator "Da" and His

>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is

>>> pronounced Da. Rat is Houelousou Da. Same Deities, same functions.

>>>

>>> One of the definitions according to Budge for the term "nu"

>>> is 'children'. Also, it refers to a plurality. Again, in the Twi

>>> language of the Akan, the term "nom" (phonetically "noom") is a

>>term

>>> for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'

>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom

>>> (Elders/Elderesses). The Akan plural 'nom' is derived of the

>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>>>

>>> The term 'af' [spelled with the metutu of a "reed" (A) and

>>a "horned

>>> viper" (F)] in Kamit means 'flesh' as in house or place of

>>residence.

>>> Your flesh is a house or place of residence for your spirit.

>>Another

>>> word for place of residence/house temple is spelled 'af'

or 'aft'

>>> [spelled with the metutu of the eagle (A) instead of the "reed" for

>>> letter (A), the "viper" for (F) and the determinative for an

>>enclosed

>>> space/temple/house.]

>>>

>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba the

>>> word for residence/house is 'ofi'. The word for palace (residence

>>of

>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all related)

>>>

>>> When Ra is moving through matter (e.g. 12 hours of the night), when

>>> His energy is inside of the Earth and making the Earth vibrant,

>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi the

>>> word for fertile land (land with life-giving energy moving through

>>> it, i.e. cultivatable land) is called "afuw" or "afuo". Now, just

>>as

>>> the name of the Deity in Akan culture called 'Asuo Gyebi' is often

>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa

>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the reason

>>> why the land where some Akan people settled after having "Descended

>>> from Heaven by golden chain" is called "Koko-Afuo" Koko

>>(hill/raised

>>> land) Afuo (land that is full of life; plantation; farmland).

Today

>>> this land is called Kokofu in Ghana. Koko-Afur is none other than

>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see African

>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor, for

>>a

>>> reference to Koko's farm/land).

>>>

>>> There is much more to this, as this is a brief summary. There is

>>also

> > > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
 > > (See  
 > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 into 'At'  
 > > by  
 > > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
 > > > corrupted by the greeks and others into Putah (buddha) and  
 Phutah.  
 > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka  
 and  
 > > > Afuraka have the same meaning cosmologically. (More on this  
 later,  
 > > as  
 > > > it relates to Ptah's functioning as fashioner of the World)  
 > > >  
 > > > Finally, Our descent from the original Afurakanu/Afuraitkaitnut,  
 > > the  
 > > > original people of Afuraka/Afuraitkait; our descent from those  
 who  
 > > > remained in Afuraka/Afuraitkait to receive the Spirits of the  
 > > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
 to  
 > > > receive and transmit the fullness of that Divine energy; Our  
 > > > INCARNATION and RE-INCARNATION through these families; it is  
 these  
 > > > things [in total] that define us as Afurakanu/Afuraitkaitnut. It  
 > > > matters not where we go now on Earth or are born on Earth, we  
 > > remain  
 > > > Afurakanu/Afuraitkaitnut in the physical world and the Ancestral  
 > > > realm.  
 > > >  
 > > > This is simply because our various Ancestral traditions state  
 that  
 > > a  
 > > > small group of us were forced out of the motherland. Yet, the  
 > > > majority of us who remained in/on the motherland were there when  
 > > the  
 > > > Deities entered our clans/families (ritual possession was just  
 one  
 > > > means by which They entered our families for the first time).  
 This  
 > > > altered our blood forever. We then carried this altered/Divine  
 > > blood,  
 > > > and the Deities, to every place we migrated on Earth. Our  
 > > > civilizations around the world are a testament to the Divine  
 Order



> > > (manifest by the Deities) operating within our blood, our families.

> > >

> > > Those who were outside of the motherland when the Deities entered

> > our

> > > families do not have this blood/nor spiritual disposition. They do

> > > not have the connection to the Divinities that we do. Those who

> > were

> > > initially forced out of the motherland and drawn to northern

> > eurasia

> > > BEFORE the Deities entered into the various

> > Afurakani/Afuraitkaitnit

> > > Clans are those who missed this infusion of Divine energy (they

> > were

> > > thousands of miles away) and are those who became the whites and

> > > their offspring of today.

> > >

> > > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001

> > edition)

> > > for an article about the Human Genome Project's findings. A small

> > > group of Africans living in europe about 20,000 to 25,000 years ago

> > > are said to have been those who birthed the whites and their

> > > offspring.

> > >

> > > See ([orisa1ist@yahoo.com](mailto:orisa1ist@yahoo.com) for discussions on race, august-september 2002--it includes Odu dealing with the origins of the

> > > whites and their offspring; see mamiwata.com; see the Book of the

> > Cow

> > > of Heaven/Destruction of Mankind (Ra orders the destruction of the

> > > blasphemous men and women, some of whom escaped to the mountain

> > > lands. Ultimately Ra states that, "I have slain some of them, yet

> > > there remains a remnant of worthless ones, for the extent of my

> > > destruction was not according to the expanse of my power/ability").

> > > After Ra destroys most (not all) of the blasphemous men and women,

> > He

> > > blesses those who fought for Him, calls for the creation of the

> > > Sekhet Hetep, etc.

>>>  
>>> There is much, much more to this, however we can definitely say  
>>with  
>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
children  
>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
from  
>>> the original, black, raised land (Ka). Cosmologically and  
>>culturally,  
>>> this unites all of us who are Black/African, yet it  
distinguishes  
>>us  
>>> from europeans, asians, etc. Remember, one of the criteria of  
being  
>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
incarnation  
>>> through specific blood circles. Afurakanu/Afuraitkaitnut all  
around  
>>> the world do divination for those who want to have children,  
>>> sometimes to determine what spirit is around them, is about to  
>>> incarnate, it it is a negative spirit, etc.  
>>>  
>>>  
>>> -----  
>>> Do you Yahoo!?  
>>> Free online calendar with sync to Outlook(TM).  
>>  
>>  
>>  
>  
>

---

> Protect your PC - get McAfee.com VirusScan Online  
> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
| 8558|2003-06-14 17:27:01|osirica|Re: Abstract:  
Well I thought "Ham" was the hebrew name for "Khem" both have the  
same meaning. Ammon, and Amon, and whatnot. Hamites are now being  
considered by Egyptologists these Caucasoid people who exhibit a very  
limited amount of Equatorial characteristics.

I would be more than happy to thwart the Eurocentric myth about  
Hamites and reflect their confusion back upon them by using "Hamite"  
to allegorically mean all "Black Africans", but then we have the  
Akkadians, the Hittites, and other "non African" people that are  
Biblically Hamites. Becomes very confusing when we don't have their  
connections to African Black people. Perhaps the Hittites are related  
to the Proto-Greek non-Mycenians that were Equatorial. Maybe the

Akkadians are part of the Equatorial group of people that lived in Mesopotamia.

Until then... "Hamitic" is a very thin sheet of ice for me.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:

> David i think Ham should be the name as we r all from that race of ppl, not

> africa.

>

>

>>From: "osirica"

>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Subject: [Ta\_Seti] Re: Abstract:

>>Date: Fri, 13 Jun 2003 21:31:06 -0000

>>MIME-Version: 1.0

>>X-Originating-IP: 68.42.4.13

>>Received: from n28.grp.scd.yahoo.com ([66.218.66.84]) by

>>mc7-f30.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600);

Fri, 13 Jun

>>2003 14:31:19 -0700

>>Received: from [66.218.66.98] by n28.grp.scd.yahoo.com with NNFMP;

13 Jun

>>2003 21:31:08 -0000

>>Received: (qmail 18454 invoked from network); 13 Jun 2003

21:31:06 -0000

>>Received: from unknown (66.218.66.217) by m15.grp.scd.yahoo.com with QMQP;

>>13 Jun 2003 21:31:06 -0000

>>Received: from unknown (HELO n22.grp.scd.yahoo.com) (66.218.66.78) by

>>mta2.grp.scd.yahoo.com with SMTP; 13 Jun 2003 21:31:06 -0000

>>Received: from [66.218.67.189] by n22.grp.scd.yahoo.com with NNFMP; 13 Jun

>>2003 21:31:06 -0000

>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP

>>X-eGroups-Return:

>>sentto-2809895-8512-1055539868-nisine@hotmail.com@r...

>>X-Sender: davidvelar@h...

>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>Message-ID:

>>In-Reply-To:

>>User-Agent: eGroups-EW/0.82

>>X-Mailer: Yahoo Groups Message Poster

>>X-Yahoo-Profile: osirica

>>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact

>>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Precedence: bulk  
>>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>>Return-Path:  
>>sentto-2809895-8512-1055539868-nisine@hotmail.com@r...  
>>X-OriginalArrivalTime: 13 Jun 2003 21:31:19.0345 (UTC)  
>>FILETIME=[20CA5210:01C331F3]  
>>  
>>Well maybe Adam and Eve had slanted eyes and San proportions.  
>>  
>>OR maybe Adam and Eve did not have san proportions... some of  
>>Adam/Eve's descendants moved way over here, and some others moved  
way  
>>over there. Both groups lived seperated and neither had the San  
>>proportions yet. COINCIDENTALLY the environment or something  
caused  
>>some people in the group waay over there to develop San  
proportions,  
>>and some people over here developed them too! What a  
coiencidence...  
>>because there is nothing that shows the two groups ever  
intermarried.  
>>  
>>  
>>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>> wrote:  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>  
>>> wrote:  
>>>>>Ok well does that mean the Eurasians came from the San or  
the San  
>>>>>came from the Eurasians? Does it mean that there are simply  
>>> another  
>>>>>common development factor in human evolution that is not  
>>> genetically  
>>>>>based?  
>>>>  
>>>> It seems that Eurasians came from peoples genetically similar  
to  
>>> the San.  
>>>>  
>>>>>All people with slanted eyes probably don't all come from the  
>>same  
>>>>>ancestor.  
>>>>

>>>> I agree.

>>>>

>>>>> All people with San proportions don't come from the same ancestor

>>>>> either...right?

>>>>>

>>>>> I'm not certain what you mean here?

>>>>>

>>>>

>>>> Maybe David means recent ancestor. We all come from the same

>>>> ancestors and there may even be a mtDNA Eve and a Y chromosome Adam

>>>> although they seemed to have lived thousands of years apart.

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

>>>>

>>>>

>>>>

---

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> <http://join.msn.com/?page=features/featuredemail>

| 8559|2003-06-14 17:31:08|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

I agree. This information is the kind of information I have been seeking for a while. There is no doubt that many West African people originated from East Africa. But we in general haven't been knowing who or when. Linguistically we can find the missing pieces that way. I rather do it like that than to just speculate on homonyms. I like this information.

Hopefully we can get more information about the Jenne and the Nok.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Omari Keita,

>

> Your information about the Yoruba migrations and origins is much

> appreciated. Your final point is most important. One reason is

> because alot of evidence has been found, but hidden away. We have to

> draw on our sources. The truth always emerges.

>

> Ma asomdwoee-Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

>> Alafia,

>>

> > I have just joined Ta-Seti and just trying to grab the gist of  
 > everything. I wanted to comment briefly on the connections between  
 > West African people and the ancient people of Egypt. The Yoruba,  
 many  
 > researchers have concluded based on various archeological and  
 > linguistic evidence, migrated to southwest Nigeria in successive  
 > population waves (possibly 3) from the northeast beginning circa  
 700  
 > C.E. Many believe the Yoruba, as an ethnic group, represent a  
 > conglomerate of various groups, designated by their names, i.e.  
 Oyo,  
 > Egba, Ebgado, Ondo, Ketu, Ijebu and some others. According to oral  
 > tradition, the progenitor of the Yoruba people was Oduduwa. Oduduwa  
 > is a semi-mythic figure and is claimed to be the final fashioner of  
 > mankind at the city of Ile-Ife, but Oduduwa carries historical  
 > significance. Oduduwa is known, in a historical aspect, as the  
 first  
 > king of Ile-Ife after leading his people across Africa from a  
 > starting point in Upper Egypt. One group of Yoruba, the Ijebu,  
 claimed  
 > > they as a people migrated to Yorubaland sometime around the  
 > proliferation of Islam in the East. Many record this time as  
 roughly  
 > the 13th century C.E. The Ijebu say they were located, originally,  
 on  
 > the East African coast somewhere between Egypt and Ethiopia, most  
 > probably Eritrea or the Sudanese coastline. They maintain they were  
 > the inhabitants of an ancient kingdom known as Omodaiye. I  
 know 'omo'  
 > means child and 'aiye' means earth. From Omodaiye, due to Islamic  
 > pressure, they migrated westward to Waddai in the present-day Lake  
 > Tchad area. There they stayed for awhile before eventually settling  
 > among fellow Yoruba-speaking people already inhabiting southwest  
 > Nigeria. They say most of the present-day Yoruba lived in same  
 > vicinity in ancient times, stretching from Upper Egypt southward  
 into  
 > the southwestern hill areas of Ethiopia. One interesting note about  
 > the Ijebu is not too long ago explorers found an ancient temple in  
 > Ijebuland at the town of Eredo. The temple, native people  
 > > say, is dedicated to Bilisiku Songbo (The Queen of Sheba). The  
 > layout of the monument is 100 feet high and I think 200 miles long,  
 > surrounded by a moat. People, to this day in Ijebuland, still go  
 > there to offer ebo (offerings). It was built, researchers believe,  
 > around the 12th or 13th centuries.  
 > >  
 > > We must look more deeply into things like this and expand our

> paradigm to factor in that "although no evidence has yet to be  
found,  
> that doesn't it does exist."  
>>  
>> Odabo,  
>> Omari Onu Sylla Keita  
>>  
>> Loring Edward wrote:  
>> That is very interesting. Could you list the Akan deities by name  
> and function?  
>> Oral traditions tend to be quite exact over hundreds of years (as  
> in Veda; no scribes mistakes). Are the oral traditions which you  
> mention connected with any verse/metric in which they are memorized  
> and recited?  
>>  
>> E.  
>> ----- Original Message -----  
>> From: ra\_nehem  
>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>> Sent: Thursday, June 12, 2003 7:56 PM  
>> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The  
> Linguistic tree must be found  
>>  
>>  
>> Mikyia wo Osirica,  
>>  
>> When you made the statement about the Yoruba and Egypt I was  
going  
>> suggest you read the work of Dr. Clyde Winters, but then he  
> responded  
>> to you himself.  
>>  
>> Many Yoruba claim that they migrated directly from the  
> Kamit/Keneset  
>> region and settled in the area of Ile Ife. The Ewe have oral  
>> traditions that state that they come directly from Kamit. The Ewe  
> are  
>> largely Omo Oduduwa (Children of Oduduwa) i.e., they were once  
part  
>> of the group now collectively called Yoruba. They broke away from  
> the  
>> Yoruba group around the 1300s and moved west. There are Ewe  
elders  
>> who know nothing of egyptology---aren't even literate---who  
> remember  
>> their grandparents telling them that they came from Egypt.

> >  
> > The Akan have oral traditions of migrating directly from  
> > Keneset/Nubia. We still worship many of the same Deities by the  
> same  
> > names, and They execute the same functions in Creation as stated  
in  
> > the ancient texts of Kamit and Keneset.  
> >  
> >  
> >  
> > Hetep,  
> > Ra Nehem  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > > But that's just it. I already have read Diops book. I still  
have  
> to  
> > > know how actually the Youruba got the language. Clyde I will  
read  
> > > more into it. I am thinking however, that since Youruba is 2000  
> > years  
> > > younger than Egypt that somewhere between the Egyptians and the  
> > > present day, people migrated from the East to the West (as Diop  
> > also  
> > > states). I think there is some connection to the Chad lake that  
> > > everyone is overlooking.  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:  
> > > > Hi  
> > > > In your post you talk about the spread of Egyptian language  
> into  
> > > West Africa.  
> > > > This is the wrong way to look at the relationship between  
> > > Egyptian and Black  
> > > > African languages. To understand the relationship between  
> > Egyptian  
> > > and African  
> > > > languages you must read the work of Diop and Obenga. These  
> > > researchers have  
> > > > outlined the connections between the speakers of these  
> languages.  
> > > These languages  
> > > > are genetically related. This means that the speakers of  
these  
> > > languages came



>>>> from a common ancestor. This ancestor originally lived in the  
 >>> Highland regions of  
 >>>> Saharan Africa, from here they migrated into Nubia and thence  
 >> Egypt.  
 >>>> To help understand the relationship between Black  
 African  
 >> and  
 >>> Egyptian  
 >>>> languages you might want to read the following papers:  
 >>>> C.A. Winters, The Afrocentric historical and linguistic  
 > Methods,  
 >>> The Western  
 >>>> Journal of Black Studies, vol.22, No.2 (1998) pp.73-81;Diop,  
 C  
 >> A ,  
 >>> Parente  
 >>>> genetique de l'Egyptien Pharaonique at des languages  
 >> Negro-  
 >>> Africaines,  
 >>>> Dakar:IFAN, Les Nouvelles Editions Africaines,  
 >> 1977;  
 >>> Diop, C A ,  
 >>>> Nouvelles recherches sur l'Egyptien ancien et les langues  
 > Negro-  
 >>> Africaines  
 >>>> Modernes, Paris: Presence Africaine, 1988;  
 > Obenga,Th , "Esquisse  
 >>> d'une histoire  
 >>>> culturelle de l'Afrique par la lexicologie", Presence  
 >>> Africaine, (1988)  
 >>>> pages 1-25;  
 >>>> Obenga, Th., "Le "Chamito-semitique" n'existe pas", Ankh ,  
 no1  
 >>> (1992), pages  
 >>>> 151-59.  
 >>>>  
 >>>> C.A. Winters  
 >>>>  
 >>>>  
 >>>>  
 >>>> osirica wrote:  
 >>>>  
 >>>>> I definitely agree there is a language tree. I can see  
 where  
 >>> Ancient  
 >>>>> Egyptian language spread out over the centuries and

millenia

> to

>>> West

>>>>> Africa, but like any language over the millenia, it has  
lost

>> much

>>> of

>>>>> it's distinctiveness due to strong influences of the other  
>>> languages.

>>>>> We know that English is a germanic language, and we know  
that

>>> French

>>>>> is a latin language. One came from Greek, the other came  
from

>>>>> elsewhere. Neither which I do not

>>>>> speak nor understand. The WRITTEN form of greek we can see  
the

>>>>> linguistic connection. Now, the thing about Egyptian is  
that

> it

>>> has

>>>>> to go through many layers of isolated language changes in  
>> Africa.

>>> The

>>>>> Equatorial African language family probably is the largest  
>> family

>>> on

>>>>> Earth even larger perhaps than the Melanesian family. The  
> thing

>>>>> about Europe is that Europe is small... and the whole  
mental

>>> block we

>>>>> have is that we can't understand that the imperial cohesion  
> of

>>> Rome,

>>>>> and the "Holy" Roman Empire kept linguistic continuity from  
>> Latin

>>>>> through a regional imperial control. Except for Basque and  
a

> few

>>>>> other languages, all the local languages were replaced by  
>> dialects

>>>>> that remain relatively close to the older mother tongue.

>>>>>

>>>>> The Egyptian language by the time it gets to Yourba has  
lost

> > much  
> > > of  
> > > > its cohesion because the Egyptian empire or some empire  
that  
> > > adopted  
> > > > Egyptian as the mother language did not rule over the  
region.  
> > > There  
> > > > wasn't a regional or semi-universal writing system either  
to  
> > bond  
> > > the  
> > > > regions. So all Egyptian linguistic characteristics in  
> antiquity  
> > > > drifted off far greater than in Europe.  
> > > >  
> > > > Since most of Africa wasn't obsessed with Egypt like we  
are,  
> > they  
> > > > never chose to consciously or fanatically adopt or maintain  
> > > Egyptian  
> > > > language, and over time the language just naturally  
dilluted  
> in  
> > > > between the many other languages spoken that were NOT from  
> > Egypt.  
> > > >  
> > > > I can see where some basic roots came from Egypt, when we  
can  
> > see  
> > > > those same roots being shown throughout Africa. But in  
> > isolation  
> > > i am  
> > > > having a hard time. Eventually Egyptian became as much  
(maybe  
> > not  
> > > > quite as much) of an influence on African languages as it  
has  
> on  
> > > > European languages:  
> > > >  
> > > > Take "Ra"... in  
> > > >  
Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"  
> > > >  
> > > > A very significant word, with an obvious root that goes to

>>> antiquity.  
 >>>> The meaning is the same, and it is obvious that the word was  
 >>>> not "borrowed" into the language.  
 >>>>  
 >>>> Now look at English:  
 >>>>  
 >>>> Ray, Rain, Reign, Royal - They all share a common  
 root. "Re"  
 >> sound  
 >>>> and "Ra" sound. Phonetically there is a heck of a drift,  
 but  
 >>> there is  
 >>>> an obvious root to their meanings. Go through the Latin &  
 > Greek  
 >>> and  
 >>>> Phoenician, and I bet you will see all of these words follow  
 >>> to "Ra"  
 >>>> in Egypt.  
 >>>> Ray (raia), Indo-European "Reg" ...  
 >>>>  
 >>>> I'm willing to bet that in Phoenician, or Hebrew or some  
 > directly  
 >>>> influenced Egyptian language. "Reg" is either related  
 to "Ra"  
 >>>> or "Rahkt"  
 >>>>  
 >>>> Now let's look at Yoruba. We have some words that also come  
 > from  
 >>> Egypt.  
 >>>>  
 >>>> "Ha" for house. "hor" for high etc.  
 >>>>  
 >>>> In Yoruba I can see also the similar root form of "Miri"  
 for  
 >>> water. I  
 >>>> Notice something... "Mirror" came from Latin "Mireri"  
 >>>>  
 >>>> But I cannot trace Yoruba through other languages to get to  
 >>> Egypt. I  
 >>>> know common sense that Yoruba didn't just directly get or  
 >> borrow  
 >>> from  
 >>>> Egypt. There had to be a passing down through the Sahel  
 > across  
 >>> Chad,  
 >>>> from Egypt to the West Coast.

>>>>>  
>>>>> Yet until we find those linguistic trails, this becomes  
very  
>> very  
>>>>> problematic.  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>> wrote:  
>>>>>> Mikyia wo Loring,  
>>>>>>  
>>>>>> I referenced Budge's dictionary and other works not  
because  
>> they  
>>>>> are  
>>>>>> a solid reference for deciphering the ancient language,  
but  
>> only  
>>>>>> because there are times when he reproduces the actual  
>>>>> metutu/symbols  
>>>>>> (without translation). Thus, one can view the metutu as  
>> opposed  
>>> to  
>>>>>> reading english translations of texts without any  
>>> representations  
>>>>>> of  
>>>>>> the symbols. It is also easier to see where Budge's  
>>>>>> mistakes/inconsistencies are in his translations.  
>>>>>>  
>>>>>> What I have given is not representative of a "folk"  
>> etymology.  
>>> The  
>>>>>> languages and cultures of the Akan, Yoruba, Ewe, Igbo  
(among  
>>>>>> others)  
>>>>>> are derivative languages and cultures of ancient Kamit and  
>>>>>> Keneset/Nubia. The same concepts, practices, Deities'  
Names,  
>>>>>> functions, and more can be found by looking into these  
>> languages  
>>>>>> and  
>>>>>> cultures.  
>>>>>>  
>>>>>> For example, what Diop did with the Wolof in comparison  
to  
> the  
>>>>>> language of Kamit, can also be done with Twi (Akan). The

>>> linguistic  
>>>>> connections I cited in the previous post confirm the  
> identity  
>> of  
>>>>> terms and concepts existing between our ancient and  
>> contemporary  
>>>>> cultures. For someone to say that the motherland is  
> the "Ka"  
>>> (land)  
>>>>> of "Afu Ra", is absolutely accurate,  
> literally/linguistically  
>>> and  
>>>>> cosmologically.  
>>>>>  
>>>>> With respect to "esoteric" terms, I don't use eurocentric  
>> (mis-  
>>>>> guided) standards to determine whether a concept is valid  
> or  
>>>>> invalid.  
>>>>> An example of this is the argument of what  
>>> constitutes "identity".  
>>>>> All Afurakanu/Afuraitkaitnut (African) people understand  
> that  
>>>>> identity is not only based on consanguinity but also on  
>>>>> reincarnation. Our oracular texts deal with this in a  
> very  
>>> explicit  
>>>>> manner. Only eurocentric (mis-guided) analysis would  
> suggest  
>>> that  
>>>>> identity is based solely on blood-ties with no mention of  
> the  
>>>>> origin  
>>>>> of the spirit that entered the womb; what "side of the  
> family"  
>>>>> (mother's side or father's side) it came from. Without an  
>>>>> understanding of this essential aspect of identity, the  
>> analysis  
>>>>> becomes an inferior, pseudo-analysis. We then begin to  
> try  
>>> making  
>>>>> white-arabs for example "our brothers and sisters"  
> because  
>> they  
>>>>> have  
>>>>> some ancient (or recent) "mixture of black blood". Yet,

> when  
>> we  
>>>> look  
>>>>> at the total picture (physically and spiritually) we  
>> understand  
>>>> where  
>>>>> their spirit hails from, and recognize their  
disconnection  
>> from  
>>> us.  
>>>>> Now we've moved into real analysis and not the slave-  
> analysis  
>>>>> (crass  
>>>>>> materialist, anti-spiritual analysis).  
>>>>>>  
>>>>>>  
>>>>>> Hetep,  
>>>>>> Ra Nehem  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
>>  
>>>>> wrote:  
>>>>>>> As I said long ago, Osirica's term Equatorial African  
is  
>> good  
>>> for  
>>>>>> the simple reason that everyone can understand it and it  
>>> conveys a  
>>>>>> certain picture. The idea of a terminology is to express  
>> things  
>>> in  
>>>>>> a  
>>>>>>> way that they will be mutually understood. The term has a  
>> very  
>>> wide  
>>>>>>> spectrum and should be seen as the top of a hierarchy  
>> (ethnien)  
>>> or  
>>>>>>> hierarchies (regions,ethnien, linguistic groups(languages,  
>>>>>>> dialects)). 'Esoteric' terms are to be avoided.  
>>>>>>>>  
>>>>>>>> By the way, Budge's dictionary is outdated and no longer  
>>>>>>>> quoted. 'Volksetymologien' such as seen below are to be  
>>> avoided.  
>>>>>>> Their use negates the scientific credibility of any group  
>>> accepting

>>>>> them.  
>>>>> E.  
>>>>> ----- Original Message -----  
>>>>> From: ra\_nehem  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Sent: Wednesday, June 11, 2003 12:30 AM  
>>>>> Subject: [Ta\_Seti] Afuraka/Afuraitkait  
>>>>>  
>>>>>  
>>>>> Mikyia wo (Greetings) Osirica,  
>>>>>  
>>>>> I understand your rationale for using Equatorial. It  
can  
> be  
>> a  
>>>>> functional english term designating our people.  
>>>>>  
>>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>>>>>  
>>>>> The name Africa is not of european/arab  
> origination. 'Amen'  
>> is  
>>>>> used  
>>>>> by christians with the false definition "so be it"  
> attached  
>> to  
>>>>> it. Of  
>>>>> course, Amen is The Great God, Whom along with The Great  
>>>>> Goddess  
>>>>> Amenet constitute the Supreme Being. The word 'hero' in  
>>> english  
>>>>> is  
>>>>> derived from 'Heru', phonetically and conceptually. The  
>>>>> name 'Africa'  
>>>>> also is our own designation.  
>>>>>  
>>>>> The term 'ka' means 'soul'. The metut/symbol is that of  
> two  
>>>>> arms  
>>>>> raised in a perpindicular fashion. However, we must  
look  
> at  
>>> the  
>>>>> term 'Qa' (as written in Budge's Hieroglyphic  
Dictionary,



>> Vol.  
 >>>>> 2;  
 >>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 >>>>>> or 'Qaqa'  
 >>>>>> or 'Qiqā', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 >>>>>> metut/symbol is  
 >>>>>>> that of a man with his two arms raised in a  
 perpindicualar  
 >>>>>> fashion.  
 >>>>>>> If you look closely, the two arms are the same two arms  
 > in  
 >> the  
 >>>>>>> metut/symbol/term "ka" (soul).  
 >>>>>>>  
 >>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqā' (Ka, Kai, Kaka, Keka) is  
 >>>>>>> defined  
 >>>>>>> variously as "the land above the banks of the river".  
 >>>>>> The 'high'  
 >>>>>>> land. The 'exalted' land. The 'raised' land. The "high  
 >> ground  
 >>>>>> upon  
 >>>>>>> which the God of Creation first stood". It is the  
 raised-  
 >> land  
 >>>>>> where  
 >>>>>>> the eight primordial Deities converged to create the  
 egg  
 >> from  
 >>>>>> which  
 >>>>>>> Ra/Rait would emerge.  
 >>>>>>>  
 >>>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as  
 Qa,  
 >>> Qaqa,  
 >>>>>> Qi,  
 >>>>>>> Qiqā. Let's look at the Yoruba language. There are 5  
 > sacred  
 >>>>>>> hills.  
 >>>>>>> The sacred hill/raised-land in Yoruba is called oKe. The  
 >>>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is  
 defined  
 > as  
 >>>>>>> the "hill upon which the Orishas first descended at the  
 >>>>>> creation  
 >>>>>>> of  
 >>>>>>> the world" (See Imoye, by Baba Ifa Karade).

>>>>>>  
 >>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >>>>> means 'hill'  
 >>>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 >>>>>> means 'soil'.  
 >>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
 >> serpent",  
 >>>>>> thus,  
 >>>>>> Amaruka 'America' is the 'land of the feathered/plumed  
 >> serpent  
 >>>>>> (Amen-  
 >>>>>> Ra)  
 >>>>>>>  
 >>>>>>> When Ra moves through matter He has the title "Afu Ra".  
 > (See  
 >>>>>> the  
 >>>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night  
 for  
 >> the  
 >>>>>> title  
 >>>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>>>>>  
 >>>>>>> The first raised land (Qa/Ka), raised up above the  
 > surface  
 >> of  
 >>>>>> the  
 >>>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait  
 > (Rat)  
 >> is  
 >>>>>>> the  
 >>>>>>>> Creatress of the world, just as Ra is the Creator. The  
 >>> feminine  
 >>>>>>> form  
 >>>>>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>>>>>  
 >>>>>>>> Please see mamiwata.com and the various links to learn  
 of  
 >> the  
 >>>>>>>> functions and manifestations of the Creator "Da" and His  
 >>>>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun,  
 Ra  
 > is  
 >>>>>>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 >>>>>> functions.  
 >>>>>>>>  
 >>>>>>>> One of the definitions according to Budge for the

> term "nu"  
 >>>>> is 'children'. Also, it refers to a plurality. Again,  
 in  
 > the  
 >>>> Twi  
 >>>>> language of the Akan, the term "nom"  
 > (phonetically "noom")  
 >> is  
 >>> a  
 >>>>> term  
 >>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 >> (wives); 'nua'  
 >>>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 > Nananom  
 >>>>>> (Elders/Elderesses). The Akan plural 'nom' is derived  
 of  
 > the  
 >>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>>>  
 >>>>>>> The term 'af' [spelled with the metutu of a "reed" (A)  
 and  
 >>>>>> a "horned  
 >>>>>>> viper" (F)] in Kamit means 'flesh' as in house or place  
 of  
 >>>>>> residence.  
 >>>>>>> Your flesh is a house or place of residence for your  
 > spirit.  
 >>>>>> Another  
 >>>>>>> word for place of residence/house temple is spelled 'af'  
 >>>>>> or 'aft'  
 >>>>>>> [spelled with the metutu of the eagle (A) instead of  
 >>> the "reed"  
 >>>>>>> for  
 >>>>>>> letter (A), the "viper" for (F) and the determinative  
 for  
 > an  
 >>>>>> enclosed  
 >>>>>>> space/temple/house.]  
 >>>>>>>  
 >>>>>>> In Twi, the word for home, house is 'ofi' and 'ofie'.  
 In  
 >>> Yoruba  
 >>>>>> the  
 >>>>>>> word for residence/house is 'ofi'. The word for palace  
 >>>>>> (residence  
 >>>>>>> of

>>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
>>>>>> related)  
>>>>>>  
>>>>>> When Ra is moving through matter (e.g. 12 hours of the  
>> night),  
>>>>>> when  
>>>>>> His energy is inside of the Earth and making the Earth  
>>> vibrant,  
>>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again,  
in  
>> Twi  
>>>>> the  
>>>>>> word for fertile land (land with life-giving energy  
moving  
>>>>>> through  
>>>>>> it, i.e. cultivatable land) is called "afuw" or "afuo".  
> Now,  
>>>>> just  
>>>>>> as  
>>>>>> the name of the Deity in Akan culture called 'Asuo  
Gyebi'  
> is  
>>>>>> often  
>>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
> Kyerewaa  
>>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is  
> the  
>>>>>> reason  
>>>>>> why the land where some Akan people settled after  
>>>>>> having "Descended  
>>>>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
>>>>>> (hill/raised  
>>>>>> land) Afuo (land that is full of life; plantation;  
>> farmland).  
>>>>>> Today  
>>>>>> this land is called Kokofu in Ghana. Koko-Afur is none  
> other  
>>>>> than  
>>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
>> African  
>>>>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
>>> Donkor,  
>>>>>> for a  
>>>>>> reference to Koko's farm/land).  
>>>>>>  
>>>>>> There is much more to this, as this is a brief summary.

> > There  
> > > > is  
> > > > also  
> > > > > the fact that the term Hat-Ka-Ptah is often spelled Hat-  
> > Ptah-  
> > Ka  
> > > > (See  
> > > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
> > > > into 'At'  
> > > > by  
> > > > > the greeks (note: Het-Heru becomes Hathor and Athyr).  
> Ptah  
> > was  
> > > > > corrupted by the greeks and others into Putah (buddha)  
and  
> > > > > Phutah.  
> > > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-  
> Ptah-  
> > Ka  
> > > > > and  
> > > > > Afuraka have the same meaning cosmologically. (More on  
> this  
> > > > > later, as  
> > > > > it relates to Ptah's functioning as fashioner of the  
> World)  
> > > > > >  
> > > > > > Finally, Our descent from the original  
> > > > > Afurakanu/Afuraitkaitnut,  
> > > > > the  
> > > > > > original people of Afuraka/Afuraitkait; our descent  
from  
> > those  
> > > > > who  
> > > > > > remained in Afuraka/Afuraitkait to receive the Spirits  
of  
> > the  
> > > > > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
> > > (Melanin)  
> > > > > to  
> > > > > > receive and transmit the fullness of that Divine  
energy;  
> Our  
> > > > > > INCARNATION and RE-INCARNATION through these families;  
it  
> is  
> > > > > these

>>>>>> things [in total] that define us as  
>> Afurakanu/Afuraitkaitnut.  
>>>>> It  
>>>>>> matters not where we go now on Earth or are born on  
> Earth,  
>> we  
>>>>>> remain  
>>>>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>>>>> Ancestral  
>>>>>>> realm.  
>>>>>>>  
>>>>>>> This is simply because our various Ancestral traditions  
>> state  
>>>>>> that a  
>>>>>>> small group of us were forced out of the motherland.  
Yet,  
>> the  
>>>>>>> majority of us who remained in/on the motherland were  
> there  
>>>>> when  
>>>>>> the  
>>>>>>> Deities entered our clans/families (ritual possession  
was  
>> just  
>>>>>> one  
>>>>>>> means by which They entered our families for the first  
>> time).  
>>>>>> This  
>>>>>>> altered our blood forever. We then carried this  
>> altered/Divine  
>>>>>>> blood,  
>>>>>>>> and the Deities, to every place we migrated on Earth.  
Our  
>>>>>>> civilizations around the world are a testament to the  
> Divine  
>>>>>>> Order  
>>>>>>>> (manifest by the Deities) operating within our blood,  
our  
>>>>>>> families.  
>>>>>>>>  
>>>>>>>> Those who were outside of the motherland when the  
Deities  
>>>>>> entered  
>>>>>>> our  
>>>>>>>> families do not have this blood/nor spiritual  
> disposition.

>>> They  
>>>>> do  
>>>>>> not have the connection to the Divinities that we do.  
> Those  
>>> who  
>>>>> were  
>>>>>> initially forced out of the motherland and drawn to  
> northern  
>>>>>> eurasia  
>>>>>>> BEFORE the Deities entered into the various  
>>>>>>> Afurakani/Afuraitkaitnit  
>>>>>>> Clans are those who missed this infusion of Divine  
energy  
>>> (they  
>>>>>> were  
>>>>>>> thousands of miles away) and are those who became the  
> whites  
>>>>> and  
>>>>>>> their offspring of today.  
>>>>>>>>  
>>>>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti  
> (2001  
>>>>>>> edition)  
>>>>>>>> for an article about the Human Genome Project's  
findings.  
> A  
>>>>> small  
>>>>>>> group of Africans living in europe about 20,000 to  
25,000  
>>>> years  
>>>>>>> ago  
>>>>>>>> are said to have been those who birthed the whites and  
> their  
>>>>>>>> offspring.  
>>>>>>>>  
>>>>>>>> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race,  
>>>> august-  
>>>>>>>> september 2002--it includes Odu dealing with the  
origins  
> of  
>>>> the  
>>>>>>>> whites and their offspring; see mamiwata.com; see the  
> Book  
>>>> of  
>>>>>>> the  
>>>>>>>> Cow

>>>>>> of Heaven/Destruction of Mankind (Ra orders the  
> destruction  
>> of  
>>>>>> the  
>>>>>>> blasphemous men and women, some of whom escaped to the  
>>> mountain  
>>>>>>> lands. Ultimately Ra states that, "I have slain some of  
>> them,  
>>>>>> yet  
>>>>>>> there remains a remnant of worthless ones, for the  
extent  
>> of  
>>> my  
>>>>>>> destruction was not according to the expanse of my  
>>>>>>> power/ability").  
>>>>>>> After Ra destroys most (not all) of the blasphemous men  
> and  
>>>>>>> women, He  
>>>>>>> blesses those who fought for Him, calls for the  
creation  
> of  
>>> the  
>>>>>>> Sekhet Hetep, etc.  
>>>>>>>>  
>>>>>>>> There is much, much more to this, however we can  
> definitely  
>>> say  
>>>>>>> with  
>>>>>>>> truth that we are Afurakanu/Afuraitkaitnut (created by  
and  
>>>>>>> children  
>>>>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
>> formed  
>>>>>>> from  
>>>>>>>> the original, black, raised land (Ka). Cosmologically  
and  
>>>>>>> culturally,  
>>>>>>>> this unites all of us who are Black/African, yet it  
>>>>>> distinguishes  
>>>>>>> us  
>>>>>>>> from europeans, asians, etc. Remember, one of the  
> criteria  
>> of  
>>>>>>> being  
>>>>>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>>>>>> incarnation



>>>>> through specific blood circles.  
Afurakanu/Afuraitkaitnut  
> all  
>>>>> around  
>>>>> the world do divination for those who want to have  
>> children,  
>>>>> sometimes to determine what spirit is around them, is  
> about  
>> to  
>>>>> incarnate, it is a negative spirit, etc.  
>>>>>>  
>>>>>>  
>>>>>> Ma asomdwoee-Hetep,  
>>>>>> Ra Nehem  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

>>> wrote:  
>>>>>>> If they are the same people, why say they are African-  
>>> anything?  
>>>>> I  
>>>>>>> have  
>>>>>>> been insisting on the use of Equatorial because it  
> links  
>> all  
>>>>> of  
>>>>>> us  
>>>>>>> together accurately. Just hear me out. I hope you can  
> see  
>>> the  
>>>>>>> purpose. Afuraitkainit is no different to me than  
saying  
>>>>>>> Afroasiatic,  
>>>>>>> except it implies something different as far as the  
> people  
>>>>>> looked,  
>>>>>>> and thus who within the two continents are actually  
>> related.  
>>>>>> But  
>>>>>>> the  
>>>>>>>> clarity is still being lost slightly. Equatorial  
takes  
>> that  
>>>>>>> problem  
>>>>>>>> and solves it. We keep focusing on putting the  
>> word "Africa"

>>>>> into  
>>>>> the  
>>>>>> discourse which is in some way compounding the  
> Eurocentric  
>>>>> position  
>>>>>> of confusion. Africa the word...its true meaning is  
> lost  
>> and  
>>>>> only  
>>>>>> now refers without confusion to literally people of  
>>>>>> the "continent".  
>>>>>>> But since everyone comes from the continent, it  
becomes  
>>> again  
>>>>>>> confusing. Are Europeans Afroeurasian? Are Native  
>> Americans  
>>>>>>> Afroamericos? Even then, the Eurocentricist can always  
>>>>>> say "yes,  
>>>>>>> afriowhatever, but NORTH-Afriowhateverwewant.  
>>>>>>>  
>>>>>>>> There is nothing "non Black" in Equatorial origins.  
> There  
>> is  
>>>>>> no  
>>>>>>> Eurocentric loophole.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>  
>>>>>> wrote:  
>>>>>>>> Mikyia wo (Greetings),  
>>>>>>>>  
>>>>>>>>> The essential point I was making in the previous  
post  
>> was  
>>>>>> that  
>>>>>>>>> although African and Indian elephants manifest a  
> slight  
>>>>>>> variation  
>>>>>>>>> morphologically, it does not mean that they are not  
> both  
>>>>>>>> elephants.  
>>>>>>>>> The same goes for Black people on the continent of  
>>>>>>>>> Afuraka/Afuraitkait (Africa) and India. There are  
> slight

>>>>>>>> morphological variations, yet we are the same  
people-  
> we  
>>> are  
>>>>> both  
>>>>>>>> definitely Afurakani/Afuraitkaitnit (African).  
>>>>>>>>>  
>>>>>>>>> Ma asomdwoee-Hetep,  
>>>>>>>>> Ra Nehem  
>>>>>>>>>  
>>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y...  
> wrote:  
>>>>>>>>>> "see African and Indian elephants via a search  
> engine  
>>>>>> on  
>>>>>>>>>> the web) Maybe the Indian elephants' morphological  
>>>>>>> differences  
>>>>>>>> are  
>>>>>>>>>> evidence of a group of white elephants invading  
> India  
>>> and  
>>>>>>>>>> influencing  
>>>>>>>>>>> the genetic characteristics of that population,  
thus  
>>>>>> making  
>>>>>>>> them  
>>>>>>>>>>> unrelated to the African elephants.  
>>>>>>>>>>> "  
>>>>>>>>>>>  
>>>>>>>>>>>>> The difference between the African and Indians  
>> elephant  
>>>>>> is  
>>>>>>> that  
>>>>>>>>> the  
>>>>>>>>>>>>> African elephant has never been able to be  
>> domesticated.  
>>>>>>>>> Some  
>>>>>>>>>>>>> species of Elephants in NorthEastern Africa were  
>>>>>>>>>>> domesticable  
>>>>>>>>>>>> and  
>>>>>>>>>>>>>>> used by the Carthigenians,Meroties,Kemetians,and  
>>>>>> Numidians  
>>>>>>>> in  
>>>>>>>>>>>>>>> battle.  
>>>>>>>>>>>>>>>  
>>>>>>>>>>>>>>>>> You also have species of elephants once native to

>>>>> Syria,but  
>>>>>> know  
>>>>>>>> extinct.  
>>>>>>  
>>>>>>  
>>>>>> Yahoo! Groups Sponsor  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> To unsubscribe from this group, send an email to:  
>>>>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> Your use of Yahoo! Groups  
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>>  
>>  
>> To unsubscribe from this group, send an email to:  
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>>  
>>  
>>  
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
> Service.  
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>>

> >

> > -----

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| 8560|2003-06-14 17:45:59|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Actually "Aphrik" means cold. The "A" ending means "the opposite"

"Aphrika" is a place that is not cold.

Since much of latin is derived from Greek (often out of its original context) then "Aphrika" which means "sunny" is perfectly in place.

Aphrik - which means cold. Would not have any connection to any of this that you speak of coming from the Akan or any other group even the Egyptians. Since Aphrik means cold, the relationship becomes impossible.

Now I wont say I translated this from Greek myself, but it is what I hear everywhere when I have looked up the word's greek root. From that point I cannot say "Aphrik" which means cold, has any bearing on anything in Egypt or Africa.

HOWEVER... If there is a linguistic ROOT relationship (perhaps if the word "Aphr" meant warmth, origin, first, home, etc...) In Egyptian (since Egyptian is the root) or if "Aph" meant... well I can't think of anything that can make "Cold" mean anything you speak of regarding the word's origin.

But you are taking "Afu-kaka-re" (spiritual high fertile ground) and trying to make it mean "Afr-ik-a" (Not Cold).

No group of people has the monopoly on syllable SOUNDS. Its the original meaning that is where the relevance comes from.

Secondly we are using English letters to transliterate "Greek" and "Egyptian" and phonetic west african languages. How they are written I would imagine would be even further apart than how we are loosely connecting their consonants.

NOW understand where I am coming from. Please. I don't want an entire spiritual and deep enlightening Youruba, and Kemetic experience to be the basis for explaining why a Indo-European word is not. It's scary; I hesitate because I am with every subconscious feeling thinking that I am merely revolving everything meaningful as an African oriented person... I am revolving all of this around something EUropean.

I just cant!

So I see all of what you are saying, and it is enlightening and important, yet I do not see the linguistic relationship as the BASIS for the Indo-European word, nor do I see the linguistic relationship as a good explanation for the spoken word "Africa" in any African language.

Peace... and I mean that seriously because I do respect where you are coming from.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo Osirica,

>

> Your response is understandable. Let me restate a portion of the what

> was written in a different way, so that it focuses on Kamit in one

> account and Akan culture in a different account.

>

> In Khemennu (Hermopolis) the "high ground", or "raised land", the

> hillock/land "raised up from the primordial ocean (Nnu/Nnut)" is

> called "Kaka". Often written as "Qaqa, Qiqa, Qa, or Qi". Once the

> hill was thrust up from beneath the surface of the ocean, Ra moved

> through the hill/Kaka/Qa and eventually made living things which

> eventually took on physical bodies, etc. The texts say that this

> hill/Kaka/Qa is where the primoridal Deities produced the Divine egg

> from which emerged Ra. This is why Ka (Qa) is defined in hieroglyphic

> dictionaries as the "the hill/highland upon which the God of Creation

> first stood". Ra has many titles. When moving through matter He is

> called "Afu Ra". The hill in Khemennu/Hermopolis is the first matter

> that Ra moved through. It belongs to Him. It is the Ka (Qa, Kaka) of

> Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".

>

> In Akan Koko (Kaka) means "hill". Afuo (also Afur) means "fertile

> land", "plantation" "land filled/vibrant with life". Akan people

> believe/understand that the Creative Spirit in the land makes it

> fertile. Koko Afuo, or Koko Afur, means the "fertile hill",

the "hill

> with the Creative Spirit moving through it". This particular region

> in Ghana today is called Kokofu and Kokoafuo. It is important to the

> Asante because they say that when their great Ancestress, Ankyewaa  
 > Nyame descended from the sky by a golden chain to settle in the  
 area,  
 > She eventually lead her people to establish civilization on this  
 > sacred hill/land.  
 >  
 > I.e. the people of ancient Kamit had the Ka of Afu Ra  
 (Hill/Original  
 > land of the Creator), and the Akan people of today have a Koko of  
 > Afur (Divine Hill/Original land filled with the Creative Spirit).  
 >  
 > The Kaka of Afu Ra, and the Koko Afur is one and the same. One is  
 > derivative of the other.  
 >  
 > The greek term "aphrik" you defined as meaning "not cold". If this  
 is  
 > true, then it is not a greek term. Again, look at a hieroglyphic  
 > dictionary. The term "afri" means "smoke, hot vapor". "afr" also  
 > mean "to burn, to be hot", i.e., not cold. It's as direct as "heru"  
 > and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.  
 >  
 > Hetep,  
 > Ra Nehem  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > So the latin word "Sunny" which is pronounced "Africa" does not  
 > sound  
 > > like a sensible source. Nor does the Greek word "Aphrik" which  
 > means  
 > > cold. the "A" at the end of greek words that means "not". "not  
 cold"  
 > > I may be brainwashed here, and I apologize for my high ignorance  
 > > level, but I am having a hard time understanding the very  
 difficult  
 > > and complex spiritual etymology (I cant even spell the word  
 right).  
 > >  
 > > Yet I am left with the feeling that either the word for which a  
 > > variety of related origins can be attributed to, or that somehow  
 > > everyone got it mixed up while still keeping the word's meaning.  
 > >  
 > >  
 > > <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>  
 > >  
 > >  
 > > I can definitely see where words

like "hero" "rain" "ray" "mirror"

>> and a variety of other words come from Egypt, but I cannot see  
>> where "Africa" can be known as it is pronounced by so many people  
>> whose languages require me to take a part of one language, and  
>> combine it with another, and then maybe a third.

>>

>> I don't consider any theory more "normal" than another either. I  
am

>> seriously only interested in the word's original meaning and  
> intent.

>> We are speaking English, a derivative of German, a derivative of  
> some

>> Indo-European language. We are also speaking with quite a bit of  
>> French and Latin, a derivative of Mycenaean Greek... also (unless

I

> am

>> misunderstanding) another Indo-European language. Their words for  
> the

>> continent or part of it seem to have been "Africa" since as far  
> back

>> as we can go.

>>

>> Now I would have to figure out this word actually came from  
>> Equatorial-African languages, many of which seem to be fully  
>> developed after the word "Africa" was pronounced in use in  
Europe.

>> (I haven't heard an appropriate grouping of people from West  
Africa

>> and I don't like using the word Bantu)

>>

>> Remember, I am only motivated for us to have a universal

>> understanding that is consistent. I can see a spiritual relevance  
> in

>> your post, but for the life of me, I am having a hard time not

>> allowing diffusionism to create a relationship in my mind on this.

>>

>> --- In [Ta.Seti@yahoogroups.com](mailto:Ta.Seti@yahoogroups.com), kamau makesi-tehuti

>> wrote:

>>> Medaase Baba Ra-Nehem.....

>>> This is Kamau. I just wanted to finally THANK YOU for putting  
the

>> explanation of Afuraka/Afuraitkait IN WRITING. You know I got the

> Cd

>> and listen to it monthly and am promoting it for you...but for  
some

>> reason, when I try to share the breakdown I butcher it. (There



was

> a

> > conference here in the Marcus Garvey study group and the question

> of

> > an identity marker came up and the usual drival of Afrika is from

> > africanus...euro origin came up. I stood up and did the best I

> could

> > to represent the 3 other interpretations of where "Afrika" may  
have

> > come from, but didn't do it as well as I know I could have. Also

in

> > the last 3 New Afrikan Magazines-the best mag dealing w/

> continental

> > info-had some letters on the same topic and no one hit the point.

I

> > had wanted to send in an article but I would have had to  
transcribe

> > that part of CD 1 which would have been very tedious to say the

> > least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA RA-

> > NEHEM.

> > >

> > > Kamau

> > > (p.s. for those wondering about "3 interpretations of

> > where 'Africa' comes from"...we have Baba Ra's explanation,

Gerald

> > Massey in Book of Beginnings came across a term "Afriuica" which

> > meant birthplace and Afrikadzata Deku in a video entitled

Blackmen

> in

> > the Image of the whiteman intimates that "Afri= The land of"(I

> think

> > in Twi but don't quote me and "Ka"= spirit, so Afrika= the land

of

> > the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE

AFRIC

> (K)

> > A COMES FROM..other than the "normal" euro ones.

> > >

> > >

> > > Baba Ra-Nehem wrote.....

> > > Subject: Afuraka/Afuraitkait

> > >

> > > Mikyia wo (Greetings) Osirica,

> > >

> > > I understand your rationale for using Equatorial. It can be a

> > > functional english term designating our people.

> > >  
 > > > I use the terms Afuraka/Afuraitkait (Africa) and  
 > > > Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
 > > >  
 > > > The name Africa is not of european/arab origination. 'Amen' is  
 > used  
 > > > by christians with the false definition "so be it" attached to  
 > it.  
 > > Of  
 > > > course, Amen is The Great God, Whom along with The Great  
 Goddess  
 > > > Amenet constitute the Supreme Being. The word 'hero' in english  
 > is  
 > > > derived from 'Heru', phonetically and conceptually. The  
 > > name 'Africa'  
 > > > also is our own designation.  
 > > >  
 > > > The term 'ka' means 'soul'. The metut/symbol is that of two  
 arms  
 > > > raised in a perpindicular fashion. However, we must look at the  
 > > > term 'Qa' (as written in Budge's Hieroglyphic Dictionary, Vol.  
 2;  
 > > > also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 > or 'Qaqa'  
 > > > or 'Qiq'a', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 > metut/symbol  
 > > is  
 > > > that of a man with his two arms raised in a perpindicular  
 > fashion.  
 > > > If you look closely, the two arms are the same two arms in the  
 > > > metut/symbol/term "ka" (soul).  
 > > >  
 > > > 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is  
 defined  
 > > > variously as "the land above the banks of the river".  
 The 'high'  
 > > > land. The 'exalted' land. The 'raised' land. The "high ground  
 > upon  
 > > > which the God of Creation first stood". It is the raised-land  
 > where  
 > > > the eight primordial Deities converged to create the egg from  
 > which  
 > > > Ra/Rait would emerge.  
 > > >  
 > > > Ka, Kaka, Ke, Keka phonetically are the same terms as Qa, Qaqa,  
 > Qi,

>>> Qiqa. Let's look at the Yoruba language. There are 5 sacred  
> hills.  
>>> The sacred hill/raised-land in Yoruba is called oKe. The  
>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as  
>>> the "hill upon which the Orishas first descended at the  
creation  
> of  
>>> the world" (See Imoye, by Baba Ifa Karade).  
>>>  
>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
means 'hill'  
>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
> means 'soil'.  
>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",  
> thus,  
>>> Amaruka 'America' is the 'land of the feathered/plumed serpent  
>> (Amen-  
>>> Ra)  
>>>  
>>> When Ra moves through matter He has the title "Afu Ra". (See  
the  
>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for the  
> title  
>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
>>>  
>>> The first raised land (Qa/Ka), raised up above the surface of  
the  
>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat) is  
> the  
>>> Creatress of the world, just as Ra is the Creator. The feminine  
>> form  
>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
>>>  
>>> Please see mamiwata.com and the various links to learn of the  
>>> functions and manifestations of the Creator "Da" and His  
>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
functions.  
>>>  
>>> One of the definitions according to Budge for the term "nu"  
>>> is 'children'. Also, it refers to a plurality. Again, in the  
Twi  
>>> language of the Akan, the term "nom" (phonetically "noom") is a  
>> term  
>>> for the plural, hence 'oyere' (wife) 'oyerenom' (wives); 'nua'  
>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom

>>> (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 >>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>  
 >>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >> a "horned  
 >>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >> residence.  
 >>> Your flesh is a house or place of residence for your spirit.  
 >> Another  
 >>> word for place of residence/house temple is spelled 'af'  
 or 'aft'  
 >>> [spelled with the metutu of the eagle (A) instead of the "reed"  
 > for  
 >>> letter (A), the "viper" for (F) and the determinative for an  
 >> enclosed  
 >>> space/temple/house.]  
 >>>  
 >>> In Twi, the word for home, house is 'ofi' and 'ofie'. In Yoruba  
 > the  
 >>> word for residence/house is 'ofi'. The word for palace  
 (residence  
 >> of  
 >>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 related)  
 >>>  
 >>> When Ra is moving through matter (e.g. 12 hours of the night),  
 > when  
 >>> His energy is inside of the Earth and making the Earth vibrant,  
 >>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi  
 the  
 >>> word for fertile land (land with life-giving energy moving  
 > through  
 >>> it, i.e. cultivatable land) is called "afuw" or "afuo". Now,  
 just  
 >> as  
 >>> the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 > often  
 >>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 >>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 > reason  
 >>> why the land where some Akan people settled after  
 > having "Descended  
 >>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
 >> (hill/raised  
 >>> land) Afuo (land that is full of life; plantation; farmland).  
 > Today

> > > this land is called Kokofu in Ghana. Koko-Afur is none other  
 than  
 > > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-Donkor,  
 > for  
 > > a  
 > > > reference to Koko's farm/land).  
 > > >  
 > > > There is much more to this, as this is a brief summary. There  
 is  
 > > also  
 > > > the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-Ka  
 > > (See  
 > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 into 'At'  
 > > by  
 > > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah was  
 > > > corrupted by the greeks and others into Putah (buddha) and  
 > Phutah.  
 > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-Ka  
 > and  
 > > > Afuraka have the same meaning cosmologically. (More on this  
 > later,  
 > > as  
 > > > it relates to Ptah's functioning as fashioner of the World)  
 > > >  
 > > > Finally, Our descent from the original  
 Afurakanu/Afuraitkaitnut,  
 > > the  
 > > > original people of Afuraka/Afuraitkait; our descent from those  
 > who  
 > > > remained in Afuraka/Afuraitkait to receive the Spirits of the  
 > > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut (Melanin)  
 > to  
 > > > receive and transmit the fullness of that Divine energy; Our  
 > > > INCARNATION and RE-INCARNATION through these families; it is  
 > these  
 > > > things [in total] that define us as Afurakanu/Afuraitkaitnut.  
 It  
 > > > matters not where we go now on Earth or are born on Earth, we  
 > > remain  
 > > > Afurakanu/Afuraitkaitnut in the physical world and the  
 Ancestral  
 > > > realm.  
 > > >  
 > > > This is simply because our various Ancestral traditions state

> that  
> > a  
> > > small group of us were forced out of the motherland. Yet, the  
> > > majority of us who remained in/on the motherland were there  
when  
> > the  
> > > Deities entered our clans/families (ritual possession was just  
> one  
> > > means by which They entered our families for the first time).  
> This  
> > > altered our blood forever. We then carried this altered/Divine  
> > blood,  
> > > and the Deities, to every place we migrated on Earth. Our  
> > > civilizations around the world are a testament to the Divine  
> Order  
> > > (manifest by the Deities) operating within our blood, our  
> families.  
> > >  
> > > Those who were outside of the motherland when the Deities  
entered  
> > our  
> > > families do not have this blood/nor spiritual disposition. They  
> do  
> > > not have the connection to the Divinities that we do. Those who  
> > were  
> > > initially forced out of the motherland and drawn to northern  
> > eurasia  
> > > BEFORE the Deities entered into the various  
> > Afurakani/Afuraitkaitnit  
> > > Clans are those who missed this infusion of Divine energy (they  
> > were  
> > > thousands of miles away) and are those who became the whites  
and  
> > > their offspring of today.  
> > >  
> > > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> > edition)  
> > > for an article about the Human Genome Project's findings. A  
small  
> > > group of Africans living in europe about 20,000 to 25,000 years  
> ago  
> > > are said to have been those who birthed the whites and their  
> > > offspring.  
> > >  
> > > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race, august-  
> > > september 2002--it includes Odu dealing with the origins of the

> > > whites and their offspring; see mamiwata.com; see the Book of  
the  
> > Cow  
> > > of Heaven/Destruction of Mankind (Ra orders the destruction of  
> the  
> > > blasphemous men and women, some of whom escaped to the mountain  
> > > lands. Ultimately Ra states that, "I have slain some of them,  
yet  
> > > there remains a remnant of worthless ones, for the extent of my  
> > > destruction was not according to the expanse of my  
> power/ability").  
> > > After Ra destroys most (not all) of the blasphemous men and  
> women,  
> > He  
> > > blesses those who fought for Him, calls for the creation of the  
> > > Sekhet Hetep, etc.  
> > >  
> > > There is much, much more to this, however we can definitely say  
> > with  
> > > truth that we are Afurakanu/Afuraitkaitnut (created by and  
> children  
> > > of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
> from  
> > > the original, black, raised land (Ka). Cosmologically and  
> > culturally,  
> > > this unites all of us who are Black/African, yet it  
distinguishes  
> > us  
> > > from europeans, asians, etc. Remember, one of the criteria of  
> being  
> > > Afurakani/Afuraitkaitnit as stated above is based on re-  
> incarnation  
> > > through specific blood circles. Afurakanu/Afuraitkaitnut all  
> around  
> > > the world do divination for those who want to have children,  
> > > sometimes to determine what spirit is around them, is about to  
> > > incarnate, it it is a negative spirit, etc.  
> > >  
> > >  
> > > -----  
> > > Do you Yahoo!?  
> > > Free online calendar with sync to Outlook(TM).  
| 8561|2003-06-14 17:50:06|osirica|Re: Afuraka/Afuraitkait/Terminology|  
Well what happens is that we will find ourselves doing things  
to "outdo" the Eurocentricists, instead of recognizing that what they  
are doing is not worthy of building upon or building AGAINST.

The Mormons will do an outstanding job of this kind of thing, and they call it "representationalism". Where you can make two entirely separate things that has a remotely similar aspects to be interchangeable.

I bring the Mormons up because they are going to be (and I can bet on this) in about 2-5 years the second part of the Eurocentric movement. And they will throw in so much confusion, that unfortunately many Afrocentricists may get caught up in their web of Egypto-lies.

Beware of linguistic representationalism. It is dangerously deceptive.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> This is an example of the type of blind prejudice which blocks any progress in inter-cultural relations.

>

> E.

> ----- Original Message -----

> From: Mickel Hendrix

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Friday, June 13, 2003 9:32 PM

> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

>

>

> Hotep Ed,

>

> See, your post is just the type of example that I'm

> talking about, white people and some silly Negroes

> telling Afruikan people they have to succumb to the

> academic world of Europeanism, which has been the

> enemy of Afruikan people, no matter how much you want

> to claim things ain't how they use to be.

>

> Furthermore, Afruikan people don't need the scientific

> world to know, for sure, that they're the original

> people on the planet. And we don't need to compete

> either. That's the problem! It is European-white

> people that need science to prove to themselves that

> Afruikan people are the original inhabitants of the

> planet.

>

> P.E.A.C.E. Promoting Exclusive Afruikan-Centered

> Education!

>

> --- Loring Edward wrote:



> > Yes, inventing esoteric terms and producing  
> > etymological fantasies weakens the cause. If Ta\_Seti  
> > wants to compete in the scientific world, it must  
> > use terms which that world accepts. All of that  
> > Afro... Afru.. ("esoteric") stuff just produces a  
> > negative image.  
> >  
> > E.  
> > ----- Original Message -----  
> > From: osirica  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Wednesday, June 11, 2003 5:48 PM  
> > Subject: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Its probably Afrocentricism's greatest weakness.  
> > We do not need to  
> > make those kind of mistakes anymore.  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
> > wrote:  
> > > It is a standard term in linguistics from German  
> > > 'Volk' people  
> > > or 'popular' and -etymology. It means incorrect  
> > > etymologies thought  
> > > up by the uneducated, often on the basis of so  
> > > called 'faux amis'  
> > > false friends, meaning homograph or homophone  
> > > lexemes which are  
> > > actually unrelated or have unsuspected and/or very  
> > > different meanings.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: omari maulana  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Wednesday, June 11, 2003 4:33 PM  
> > > Subject: Re: [Ta\_Seti]  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > What does "Volksetymologien" mean?  
> > >  
> > >  
> > > As I said long ago, Osirica's term Equatorial

> > African is good  
> > for the  
> > > simple reason that everyone can understand it  
> > and it conveys a  
> > certain  
> > > picture. The idea of a terminology is to  
> > express things in a way  
> > that they  
> > > will be mutually understood. The term has a  
> > very wide spectrum  
> > and should  
> > > be seen as the top of a hierarchy (ethnien)  
> > or hierarchies  
> > > (regions, ethnien, linguistic  
> > groups (languages,  
> > dialects)). 'Esoteric' terms  
> > > are to be avoided.  
> > > >  
> > > By the way, Budge's dictionary is outdated  
> > and no longer quoted.  
> > > 'Volksetymologien' such as seen below are to  
> > be avoided. Their  
> > use negates  
> > > the scientific credibility of any group  
> > accepting them.  
> > > E.

> > >  
> > >  
> >

---

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> >

> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

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>

>

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Service.

| 8562|2003-06-14 17:52:15|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree  
must be |

We need more information on this. A monument 200 miles long would be  
as long as Benin is from it's northerne border to its coast at the  
Atlantic Ocean.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> This is very interesting, but a monument 200 miles long?

>

> E.

> ----- Original Message -----

> From: Omari Keita  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Friday, June 13, 2003 7:22 PM  
> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The  
Linguistic tree must be found

>

>

> Alafia,

>

> I have just joined Ta-Seti and just trying to grab the gist of everything. I wanted to comment briefly on the connections between West African people and the ancient people of Egypt. The Yoruba, many researchers have concluded based on various archeological and linguistic evidence, migrated to southwest Nigeria in successive population waves (possibly 3) from the northeast beginning circa 700 C.E. Many believe the Yoruba, as an ethnic group, represent a conglomerate of various groups, designated by their names, i.e. Oyo, Egba, Ebgado, Ondo, Ketu, Ijebu and some others. According to oral tradition, the progenitor of the Yoruba people was Oduduwa. Oduduwa is a semi-mythic figure and is claimed to be the final fashioner of mankind at the city of Ile-Ife, but Oduduwa carries historical significance. Oduduwa is known, in a historical aspect, as the first king of Ile-Ife after leading his people across Africa from a starting point in Upper Egypt. One group of Yoruba, the Ijebu, claimed they as a people migrated to Yorubaland sometime around the proliferation of Islam in the East. Many record this time as roughly the 13th century C.E. The Ijebu say they were located, originally, on the East African coast somewhere between Egypt and Ethiopia, most probably Eritrea or the Sudanese coastline. They maintain they were the inhabitants of an ancient kingdom known as Omodaiye. I know 'omo' means child and 'aiye' means earth. From Omodaiye, due to Islamic pressure, they migrated westward to Waddai in the present-day Lake Tchad area. There they stayed for awhile before eventually settling among fellow Yoruba-speaking people already inhabiting southwest Nigeria. They say most of the present-day Yoruba lived in same vicinity in ancient times, stretching from Upper Egypt southward into the southwestern hill areas of Ethiopia. One interesting note about the Ijebu is not too long ago explorers found an ancient temple in Ijebuland at the town of Eredo. The temple, native people say, is dedicated to Bilisiku Songbo (The Queen of Sheba). The layout of the monument is 100 feet high and I think 200 miles long, surrounded by a moat. People, to this day in Ijebuland, still go there to offer ebo (offerings). It was built, researchers believe, around the 12th or 13th centuries.

>

> We must look more deeply into things like this and expand our

paradigm to factor in that "although no evidence has yet to be found, that doesn't it does exist."

>

> Odabo,

> Omari Onu Sylla Keita

>

> Loring Edward wrote:

> That is very interesting. Could you list the Akan deities by name and function?

> Oral traditions tend to be quite exact over hundreds of years (as in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

>

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, June 12, 2003 7:56 PM

> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

>

>

> Mikyia wo Osirica,

>

> When you made the statement about the Yoruba and Egypt I was going

> suggest you read the work of Dr. Clyde Winters, but then he responded

> to you himself.

>

> Many Yoruba claim that they migrated directly from the Kamit/Keneset

> region and settled in the area of Ile Ife. The Ewe have oral

> traditions that state that they come directly from Kamit. The Ewe are

> largely Omo Oduduwa (Children of Oduduwa) i.e., they were once part

> of the group now collectively called Yoruba. They broke away from the

> Yoruba group around the 1300s and moved west. There are Ewe elders

> who know nothing of egyptology---aren't even literate---who remember

> their grandparents telling them that they came from Egypt.

>

> The Akan have oral traditions of migrating directly from  
> Keneset/Nubia. We still worship many of the same Deities by  
the same  
> names, and They execute the same functions in Creation as  
stated in  
> the ancient texts of Kamit and Keneset.  
>  
>  
>  
> Hetep,  
> Ra Nehem  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
wrote:  
> > But that's just it. I already have read Diops book. I still  
have to  
> > know how actually the Youruba got the language. Clyde I  
will read  
> > more into it. I am thinking however, that since Youruba is  
2000  
> years  
> > younger than Egypt that somewhere between the Egyptians and  
the  
> > present day, people migrated from the East to the West (as  
Diop  
> also  
> > states). I think there is some connection to the Chad lake  
that  
> > everyone is overlooking.  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
wrote:  
> > > Hi  
> > > In your post you talk about the spread of Egyptian  
language into  
> > West Africa.  
> > > This is the wrong way to look at the relationship  
between  
> > Egyptian and Black  
> > > African languages. To understand the relationship  
between  
> Egyptian  
> > and African  
> > > languages you must read the work of Diop and Obenga.  
These  
> > researchers have

> > > outlined the connections between the speakers of these languages.  
 > > These languages  
 > > > are genetically related. This means that the speakers of these  
 > > languages came  
 > > > from a common ancestor. This ancestor originally lived in the  
 > > Highland regions of  
 > > > Saharan Africa, from here they migrated into Nubia and thence  
 > > Egypt.  
 > > > To help understand the relationship between Black African  
 > > and  
 > > Egyptian  
 > > > languages you might want to read the following papers:  
 > > > C.A. Winters, The Afrocentric historical and linguistic Methods,  
 > > The Western  
 > > > Journal of Black Studies, vol.22, No.2 (1998) pp.73-81; Diop, C  
 > > A ,  
 > > Parente  
 > > > genetique de l'Egyptien Pharaonique at des  
 > > languages  
 > > Negro-  
 > > Africaines,  
 > > > Dakar:IFAN, Les Nouvelles Editions  
 > > Africaines,  
 > > 1977;  
 > > Diop, C A ,  
 > > > Nouvelles recherches sur l'Egyptien ancien et les  
 > > langues Negro-  
 > > Africaines  
 > > > Modernes, Paris: Presence Africaine, 1988;  
 > > Obenga, Th , "Esquisse  
 > > d'une histoire  
 > > > culturelle de l'Afrique par la lexicologie",  
 > > Presence  
 > > Africaine, (1988)  
 > > > pages 1-25;  
 > > > Obenga, Th., "Le "Chamito-semitique" n'existe pas",  
 > > Ankh , no1  
 > > (1992), pages  
 > > > 151-59.

>>>  
>>> C.A. Winters  
>>>  
>>>  
>>>  
>>> osirica wrote:  
>>>  
>>>> I definitely agree there is a language tree. I can see  
where  
>> Ancient  
>>>> Egyptian language spread out over the centuries and  
millenia to  
>> West  
>>>> Africa, but like any language over the millenia, it has  
lost  
> much  
>> of  
>>>> it's distinctiveness due to strong influences of the  
other  
>> languages.  
>>>> We know that English is a germanic language, and we  
know that  
>> French  
>>>> is a latin language. One came from Greek, the other  
came from  
>>>> elsewhere. Neither which I do not  
>>>> speak nor understand. The WRITTEN form of greek we can  
see the  
>>>> linguistic connection. Now, the thing about Egyptian is  
that it  
>> has  
>>>> to go through many layers of isolated language changes  
in  
> Africa.  
>> The  
>>>> Equatorial African language family probably is the  
largest  
> family  
>> on  
>>>> Earth even larger perhaps than the Melanesian family.  
The thing  
>>>> about Europe is that Europe is small... and the whole  
mental  
>> block we  
>>>> have is that we can't understand that the imperial  
cohesion of



> > Rome,  
> > > and the "Holy" Roman Empire kept linguistic continuity  
from  
> Latin  
> > > through a regional imperial control. Except for Basque  
and a few  
> > > other languages, all the local languages were replaced  
by  
> dialects  
> > > that remain relatively close to the older mother tongue.  
> > > >  
> > > > The Egyptian language by the time it gets to Yourba has  
lost  
> much  
> > of  
> > > its cohesion because the Egyptian empire or some empire  
that  
> > adopted  
> > > Egyptian as the mother language did not rule over the  
region.  
> > There  
> > > wasn't a regional or semi-universal writing system  
either to  
> bond  
> > the  
> > > regions. So all Egyptian linguistic characteristics in  
antiquity  
> > > drifted off far greater than in Europe.  
> > > >  
> > > > Since most of Africa wasn't obsessed with Egypt like we  
are,  
> they  
> > > never chose to consciously or fanatically adopt or  
maintain  
> > Egyptian  
> > > language, and over time the language just naturally  
dilluted in  
> > > between the many other languages spoken that were NOT  
from  
> Egypt.  
> > > >  
> > > > I can see where some basic roots came from Egypt, when  
we can  
> see  
> > > > those same roots being shown throughout Africa. But in  
> isolation

> > i am  
> > > having a hard time. Eventually Egyptian became as much  
(maybe  
> not  
> > > quite as much) of an influence on African languages as  
it has on  
> > > European languages:  
> > >  
> > > Take "Ra"... in  
> > >  
Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"  
> > >  
> > > A very significant word, with an obvious root that goes  
to  
> > antiquity.  
> > > The meaning is the same, and it is obvious that the  
word was  
> > > not "borrowed" into the language.  
> > >  
> > > Now look at English:  
> > >  
> > > Ray, Rain, Reign, Royal - They all share a common  
root. "Re"  
> sound  
> > > and "Ra" sound. Phonetically there is a heck of a  
drift, but  
> > there is  
> > > an obvious root to their meanings. Go through the Latin  
& Greek  
> > and  
> > > Phoenician, and I bet you will see all of these words  
follow  
> > to "Ra"  
> > > in Egypt.  
> > > Ray (raia), Indo-European "Reg" ...  
> > >  
> > > I'm willing to bet that in Phoenician, or Hebrew or some  
directly  
> > > influenced Egyptian language. "Reg" is either related  
to "Ra"  
> > > or "Rahkt"  
> > >  
> > > Now lets look at Yoruba. We have some words that also  
come from  
> > Egypt.  
> > >

>>>> "Ha" for house. "hor" for high etc.  
>>>>  
>>>> In Yoruba I can see also the similar root form  
of "Miri" for  
>> water. I  
>>>> Notice something... "Mirror" came from latin "Mireri"  
>>>>  
>>>> But I cannot trace Yoruba through other languages to  
get to  
>> Egypt. I  
>>>> know common sense that Youruba didnt just directly get  
or  
> borrow  
>> from  
>>>> Egypt. There had to be a passing down through the Sahel  
across  
>> Chad,  
>>>> from Egypt to the West Coast.  
>>>>  
>>>> Yet until we find those linguistic trails, this becomes  
very  
> very  
>>>> problematic.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> wrote:  
>>>>> Mikyia wo Loring,  
>>>>>  
>>>>> I referenced Budge's dictionary and other works not  
because  
> they  
>>>> are  
>>>>> a solid reference for deciphering the ancient  
language, but  
> only  
>>>>> because there are times when he reproduces the actual  
>>>>> metutu/symbols  
>>>>> (without translation). Thus, one can view the metutu  
as  
> opposed  
>> to  
>>>>> reading english translations of texts without any  
>> representations  
>>>>> of  
>>>>> the symbols. It is also easier to see where Budge's

>>>>> mistakes/inconsistencies are in his translations.  
>>>>>  
>>>>> What I have given is not representative of a "folk"  
> etymology.  
>> The  
>>>>> languages and cultures of the Akan, Yoruba, Ewe, Igbo  
(among  
>>>>> others)  
>>>>> are derivative languages and cultures of ancient  
Kamit and  
>>>>> Keneset/Nubia. The same concepts, practices, Deities'  
Names,  
>>>>> functions, and more can be found by looking into  
these  
> languages  
>>>>> and  
>>>>> cultures.  
>>>>>  
>>>>> For example, what Diop did with the Wolof in  
comparison to the  
>>>>> language of Kamit, can also be done with Twi (Akan).  
The  
>> linguistic  
>>>>> connections I cited in the previous post confirm the  
identity  
> of  
>>>>> terms and concepts existing between our ancient and  
> contemporary  
>>>>> cultures. For someone to say that the motherland is  
the "Ka"  
>> (land)  
>>>>> of "Afu Ra", is absolutely accurate,  
literally/linguistically  
>> and  
>>>>> cosmologically.  
>>>>>  
>>>>> With respect to "esoteric" terms, I don't use  
eurocentric  
> (mis-  
>>>>> guided) standards to determine whether a concept is  
valid or  
>>>>> invalid.  
>>>>> An example of this is the argument of what  
>> constitutes "identity".  
>>>>> All Afurakanu/Afuraitkaitnut (African) people  
understand that

>>>> identity is not only based on consanguinity but also  
on  
>>>> reincarnation. Our oracular texts deal with this in a  
very  
>> explicit  
>>>> manner. Only eurocentric (mis-guided) analysis would  
suggest  
>> that  
>>>> identity is based solely on blood-ties with no  
mention of the  
>>>> origin  
>>>> of the spirit that entered the womb; what "side of  
the family"  
>>>> (mother's side or father's side) it came from.  
Without an  
>>>> understanding of this essential aspect of identity,  
the  
> analysis  
>>>> becomes an inferior, psuedo-analysis. We then begin  
to try  
>> making  
>>>> white-arabs for example "our brothers and sisters"  
because  
> they  
>>>> have  
>>>> some ancient (or recent) "mixture of black blood".  
Yet, when  
> we  
>>>> look  
>>>> at the total picture (physically and spiritually) we  
> understand  
>>>> where  
>>>> their spirit hails from, and recognize their  
disconnection  
> from  
>> us.  
>>>> Now we've moved into real analysis and not the slave-  
analysis  
>>>> (crass  
>>>> materialist, anti-spiritual analysis).  
>>>>  
>>>>  
>>>> Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

>  
>>>> wrote:  
>>>>> As I said long ago, Osirica's term Equatorial  
African is  
> good  
>> for  
>>>>> the simple reason that everyone can understand it and  
it  
>> conveys a  
>>>>> certain picture. The idea of a terminology is to  
express  
> things  
>> in  
>>>>> a  
>>>>> way that they will be mutually understood. The term  
has a  
> very  
>> wide  
>>>>> spectrum and should be seen as the top of a hierarchy  
> (ethnien)  
>> or  
>>>>> hierarchies (regions,ethnien, linguistic groups  
(languages,  
>>>>> dialects)). 'Esoteric' terms are to be avoided.  
>>>>>>  
>>>>>> By the way, Budge's dictionary is outdated and no  
longer  
>>>>>> quoted. 'Volksetymologien' such as seen below are to  
be  
> avoided.  
>>>>>> Their use negates the scientific credibility of any  
group  
>> accepting  
>>>>>> them.  
>>>>>> E.  
>>>>>> ----- Original Message -----  
>>>>>> From: ra\_nehem  
>>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>>> Sent: Wednesday, June 11, 2003 12:30 AM  
>>>>>> Subject: [Ta\_Seti] Afuraka/Afuraitkait  
>>>>>>  
>>>>>>  
>>>>>> Mikyia wo (Greetings) Osirica,  
>>>>>>  
>>>>>>> I understand your rationale for using Equatorial.  
It can be

> a  
 >>>>> functional english term designating our people.  
 >>>>>  
 >>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
 >>>>> Afurakanu/Afuraitkaitnut (Africans) for several  
 reasons.  
 >>>>>  
 >>>>> The name Africa is not of european/arab  
 origination. 'Amen'  
 > is  
 >>>>> used  
 >>>>> by christians with the false definition "so be it"  
 attached  
 > to  
 >>>>> it. Of  
 >>>>> course, Amen is The Great God, Whom along with The  
 Great  
 >>>> Goddess  
 >>>>> Amenet constitute the Supreme Being. The  
 word 'hero' in  
 >> english  
 >>>>> is  
 >>>>> derived from 'Heru', phonetically and conceptually.  
 The  
 >>>>> name 'Africa'  
 >>>>> also is our own designation.  
 >>>>>  
 >>>>> The term 'ka' means 'soul'. The metut/symbol is  
 that of two  
 >>>> arms  
 >>>>> raised in a perpindicular fashion. However, we must  
 look at  
 >> the  
 >>>>> term 'Qa' (as written in Budge's Hieroglyphic  
 Dictionary,  
 > Vol.  
 >>>> 2;  
 >>>>> also, Queen Hatsheptsut's Tekhen/Obelisk). The  
 term 'Qa'  
 >>>>> or 'Qaqa'  
 >>>>> or 'Qiqqa', is phonetically, 'Ka', 'Kaka', 'Keka'.  
 The  
 >>>>> metut/symbol is  
 >>>>> that of a man with his two arms raised in a  
 perpindicular  
 >>>>> fashion.

>>>>> If you look closely, the two arms are the same two  
 arms in  
 > the  
 >>>>> metut/symbol/term "ka" (soul).  
 >>>>>  
 >>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka,  
 Keka) is  
 >>>> defined  
 >>>>> variously as "the land above the banks of the  
 river".  
 >>>> The 'high'  
 >>>>> land. The 'exalted' land. The 'raised' land.  
 The "high  
 > ground  
 >>>>> upon  
 >>>>> which the God of Creation first stood". It is the  
 raised-  
 > land  
 >>>>> where  
 >>>>> the eight primordial Deities converged to create  
 the egg  
 > from  
 >>>>> which  
 >>>>> Ra/Rait would emerge.  
 >>>>>  
 >>>>> Ka, Kaka, Ke, Keka phonetically are the same terms  
 as Qa,  
 >> Qaqa,  
 >>>>> Qi,  
 >>>>> Qiq'a. Let's look at the Yoruba language. There are  
 5 sacred  
 >>>>> hills.  
 >>>>> The sacred hill/raised-land in Yoruba is called  
 oKe. The  
 >>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is  
 defined as  
 >>>>> the "hill upon which the Orishas first descended at  
 the  
 >>>> creation  
 >>>>> of  
 >>>>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>>>  
 >>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >>>> means 'hill'  
 >>>>> (Twi-English Dictionary, by Paul Kotey). In  
 Mayan, 'ka'



>>>>> means 'soil'.  
>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
> serpent",  
>>>>> thus,  
>>>>> Amaruka 'America' is the 'land of the  
feathered/plumed  
> serpent  
>>>>> (Amen-  
>>>>> Ra)  
>>>>>  
>>>>> When Ra moves through matter He has the title "Afu  
Ra". (See  
>>>> the  
>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the  
night for  
> the  
>>>>> title  
>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
>>>>>  
>>>>> The first raised land (Qa/Ka), raised up above the  
surface  
> of  
>>>> the  
>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course,  
Rait (Rat)  
> is  
>>>>> the  
>>>>> Creatress of the world, just as Ra is the Creator.  
The  
>> feminine  
>>>>> form  
>>>>> of the name is thus the "Kait of Afu Rait"  
Afuraitkait.  
>>>>>  
>>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to  
learn of  
> the  
>>>>> functions and manifestations of the Creator "Da"  
and His  
>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean  
Vodoun, Ra is  
>>>>> pronounced Da. Rat is Houelousou Da. Same Deities,  
same  
>>>> functions.  
>>>>>  
>>>>> One of the definitions according to Budge for the

term "nu"

>>>>> is 'children'. Also, it refers to a plurality.

Again, in the

>>>> Twi

>>>>> language of the Akan, the term "nom"  
(phonetically "noom")

> is

>> a

>>>>> term

>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'

> (wives); 'nua'

>>>>> (sibling) 'nuanom' (siblings); Nana  
(Elder/Elderess) Nananom

>>>>> (Elders/Elderesses). The Akan plural 'nom' is  
derived of the

>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>>>>>>

>>>>>> The term 'af' [spelled with the metutu of a "reed"  
(A) and

>>>>> a "horned

>>>>>> viper" (F)] in Kamit means 'flesh' as in house or  
place of

>>>>> residence.

>>>>>> Your flesh is a house or place of residence for  
your spirit.

>>>>> Another

>>>>>> word for place of residence/house temple is  
spelled 'af'

>>>> or 'aft'

>>>>>> [spelled with the metutu of the eagle (A) instead  
of

>> the "reed"

>>>>> for

>>>>>> letter (A), the "viper" for (F) and the  
determinative for an

>>>>> enclosed

>>>>>> space/temple/house.]

>>>>>>

>>>>>> In Twi, the word for home, house is 'ofi'  
and 'ofie'. In

>> Yoruba

>>>>> the

>>>>>> word for residence/house is 'ofi'. The word for  
palace

>>>> (residence

>>>>> of

>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin  
are all  
>>>> related)  
>>>>>  
>>>>> When Ra is moving through matter (e.g. 12 hours of  
the  
> night),  
>>>>> when  
>>>>> His energy is inside of the Earth and making the  
Earth  
>> vibrant,  
>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra.  
Again, in  
> Twi  
>>>> the  
>>>>> word for fertile land (land with life-giving energy  
moving  
>>>>> through  
>>>>> it, i.e. cultivatable land) is called "afuw"  
or "afuo". Now,  
>>>> just  
>>>>> as  
>>>>> the name of the Deity in Akan culture called 'Asuo  
Gyebi' is  
>>>>> often  
>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
Kyerewaa  
>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur".  
This is the  
>>>>> reason  
>>>>> why the land where some Akan people settled after  
>>>>> having "Descended  
>>>>> from Heaven by golden chain" is called "Koko-Afuo"  
Koko  
>>>>> (hill/raised  
>>>>> land) Afuo (land that is full of life; plantation;  
> farmland).  
>>>>> Today  
>>>>> this land is called Kokofu in Ghana. Koko-Afur is  
none other  
>>>> than  
>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also,  
see  
> African  
>>>>> Spirituality: On Becoming Ancestors, by Anthony  
Ephirim-

> > Donkor,  
> > > > for a  
> > > > reference to Koko's farm/land).  
> > > >  
> > > > There is much more to this, as this is a brief  
summary.  
> There  
> > > is  
> > > > also  
> > > > the fact that the term Hat-Ka-Ptah is often spelled  
Hat-  
> Ptah-  
> > Ka  
> > > > (See  
> > > > King Piye/Piankhi's victory stele). 'Het' was  
condensed  
> > > > into 'At'  
> > > > by  
> > > > the greeks (note: Het-Heru becomes Hathor and  
Athyr). Ptah  
> was  
> > > > > corrupted by the greeks and others into Putah  
(buddha) and  
> > > > > Phutah.  
> > > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka).  
Hat-Ptah-  
> Ka  
> > > > and  
> > > > > Afuraka have the same meaning cosmologically. (More  
on this  
> > > > > later, as  
> > > > > it relates to Ptah's functioning as fashioner of  
the World)  
> > > > >  
> > > > > Finally, Our descent from the original  
> > > > Afurakanu/Afuraitkaitnut,  
> > > > the  
> > > > > original people of Afuraka/Afuraitkait; our descent  
from  
> those  
> > > > > who  
> > > > > remained in Afuraka/Afuraitkait to receive the  
Spirits of  
> the  
> > > > > Goddesses and Gods; our ability through Ka-Nu/Kat-  
Nut

> > (Melanin)  
> > > > to  
> > > > > receive and transmit the fullness of that Divine  
energy; Our  
> > > > > INCARNATION and RE-INCARNATION through these  
families; it is  
> > > > > these  
> > > > > things [in total] that define us as  
> Afurakanu/Afuraitkaitnut.  
> > > > It  
> > > > > matters not where we go now on Earth or are born on  
Earth,  
> we  
> > > > > remain  
> > > > > Afurakanu/Afuraitkaitnut in the physical world and  
the  
> > > > > Ancestral  
> > > > > realm.  
> > > > >  
> > > > > This is simply because our various Ancestral  
traditions  
> state  
> > > > > that a  
> > > > > small group of us were forced out of the  
motherland. Yet,  
> the  
> > > > > majority of us who remained in/on the motherland  
were there  
> > > > when  
> > > > the  
> > > > > Deities entered our clans/families (ritual  
possession was  
> just  
> > > > > one  
> > > > > means by which They entered our families for the  
first  
> time).  
> > > > > This  
> > > > > altered our blood forever. We then carried this  
> altered/Divine  
> > > > > blood,  
> > > > > and the Deities, to every place we migrated on  
Earth. Our  
> > > > > civilizations around the world are a testament to  
the Divine  
> > > > > Order

>>>>> (manifest by the Deities) operating within our  
blood, our  
>>>>> families.  
>>>>>  
>>>>> Those who were outside of the motherland when the  
Deities  
>>>> entered  
>>>>> our  
>>>>> families do not have this blood/nor spiritual  
disposition.  
>> They  
>>>>> do  
>>>>> not have the connection to the Divinities that we  
do. Those  
>> who  
>>>>> were  
>>>>>> initially forced out of the motherland and drawn to  
northern  
>>>>> eurasia  
>>>>>> BEFORE the Deities entered into the various  
>>>>> Afurakani/Afuraitkaitnit  
>>>>>> Clans are those who missed this infusion of Divine  
energy  
>> (they  
>>>>> were  
>>>>>> thousands of miles away) and are those who became  
the whites  
>>>> and  
>>>>>> their offspring of today.  
>>>>>>  
>>>>>>> See Psychotechnology of Brainwashing, Kwabena  
Ashanti (2001  
>>>>>>> edition)  
>>>>>>> for an article about the Human Genome Project's  
findings. A  
>>>>> small  
>>>>>>> group of Africans living in europe about 20,000 to  
25,000  
>> years  
>>>>>> ago  
>>>>>>> are said to have been those who birthed the whites  
and their  
>>>>>>> offspring.  
>>>>>>>  
>>>>>>> See ([orisa1ist@yahooo9roups.com](mailto:orisa1ist@yahooo9roups.com)) for discussions on  
race,

> > august-  
> > > > > september 2002--it includes Odu dealing with the  
origins of  
> > the  
> > > > > whites and their offspring; see mamiwata.com; see  
the Book  
> of  
> > > > the  
> > > > Cow  
> > > > > of Heaven/Destruction of Mankind (Ra orders the  
destruction  
> of  
> > > > the  
> > > > > blasphemous men and women, some of whom escaped to  
the  
> > mountain  
> > > > > lands. Ultimately Ra states that, "I have slain  
some of  
> them,  
> > > > yet  
> > > > > there remains a remnant of worthless ones, for the  
extent  
> of  
> > my  
> > > > > destruction was not according to the expanse of my  
> > > > > power/ability").  
> > > > > After Ra destroys most (not all) of the blasphemous  
men and  
> > > > > women, He  
> > > > > blesses those who fought for Him, calls for the  
creation of  
> > the  
> > > > > Sekhet Hetep, etc.  
> > > > >  
> > > > > There is much, much more to this, however we can  
definitely  
> > say  
> > > > > with  
> > > > > truth that we are Afurakanu/Afuraitkaitnut (created  
by and  
> > > > > children  
> > > > > of, Afu Ra and Afu Rait. Our bodies (and melanin)  
were  
> formed  
> > > > > from  
> > > > > the original, black, raised land (Ka).

Cosmologically and

>>>> culturally,

>>>>> this unites all of us who are Black/African, yet it

>>>> distinguishes

>>>>> us

>>>>> from europeans, asians, etc. Remember, one of the  
criteria

> of

>>>>> being

>>>>> Afurakani/Afuraitkaitnit as stated above is based  
on re-

>>>>> incarnation

>>>>> through specific blood circles.

Afurakanu/Afuraitkaitnut all

>>>>> around

>>>>> the world do divination for those who want to have  
> children,

>>>>> sometimes to determine what spirit is around them,  
is about

> to

>>>>> incarnate, if it is a negative spirit, etc.

>>>>>

>>>>>

>>>>> Ma asomdwoee-Hetep,

>>>>> Ra Nehem

>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

>> wrote:

>>>>>> If they are the same people, why say they are  
Afric-

>> anything?

>>>> I

>>>>> have

>>>>>> been insisting on the use of Equatorial because  
it links

> all

>>>> of

>>>>> us

>>>>>> together accurately. Just hear me out. I hope you  
can see

>> the

>>>>>> purpose. Afuraitkainit is no different to me than  
saying

>>>>>> Afroasiatic,

>>>>>> except it implies something different as far as



the people

>>>> looked,

>>>>> and thus who within the two continents are  
actually

> related.

>>>> But

>>>>> the

>>>>>> clarity is still being lost slightly. Equatorial  
takes

> that

>>>>> problem

>>>>>> and solves it. We keep focusing on putting the  
> word "Africa"

>>>>> into

>>>>>> the

>>>>>>> discourse which is in some way compounding the  
Eurocentric

>>>>> position

>>>>>>> of confusion. Africa the word...its true meaning  
is lost

> and

>>>>> only

>>>>>>> now refers without confusion to literally people  
of

>>>>>>> the "continent".

>>>>>>> But since everyone comes from the continent, it  
becomes

>> again

>>>>>>> confusing. Are Europeans Afroeurasian? Are Native  
> Americans

>>>>>>> Afroamericas? Even then, the Eurocentricist can  
always

>>>>> say "yes,

>>>>>>> africowhatever, but NORTH-Africowhateverwewant.

>>>>>>>

>>>>>>> There is nothing "non Black" in Equatorial  
origins. There

> is

>>>>> no

>>>>>>> Eurocentric loophole.

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

>>>>> wrote:



Indians

> elephant

>>>> is

>>>>> that

>>>>>> the

>>>>>>>> African elephant has never been able to be  
> domesticated.

>>>>> Some

>>>>>>>> species of Elephants in NorthEastern Africa  
were

>>>>> domesticable

>>>>>> and

>>>>>>>> used by the

Carthigenians,Meroties,Kemetians,and

>>>> Numidians

>>>>> in

>>>>>>>> battle.

>>>>>>>>>

>>>>>>>>> You also have species of elephants once  
native to

>>>>> Syria,but

>>>>>>> know

>>>>>>>>> extinct.

>>>>>>

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>  
>  
> -----

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>  
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| 8563|2003-06-14 17:55:35|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Ah... now I understand. It's circumference is 100 miles long. Well this is very significant. See, its not a bad thing to bring in some information that is comprehensive.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "This is very interesting, but a monument 200 miles long?  
>

> E."  
>  
> Not 200 miles, but 100 miles. The monument is located in Modern day  
> Nigeria, and located just south of Lagos.  
>  
> In terms of sheer size it's the largest single monument in  
Africa -  
> larger than any of the Egyptian pyramids," he says.  
> The ditch is 160 km (100 miles) long, and in places 20 metres (70  
> feet) deep  
> <http://news.bbc.co.uk/1/hi/world/africa/607382.stm>  
| 8564|2003-06-14 18:30:10|Nisine Waite|Re: Abstract:|  
but hamites r not only black but it consist of all egypt even mixed and  
philistines, and assyrians.(hitties)

>From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Abstract:  
>Date: Sun, 15 Jun 2003 00:26:59 -0000  
>MIME-Version: 1.0  
>X-Originating-IP: 68.42.4.13  
>Received: from n37.grp.scd.yahoo.com ([66.218.66.105]) by  
>mc3-f5.law16.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Sat, 14 Jun  
>2003 17:27:02 -0700  
>Received: from [66.218.67.196] by n37.grp.scd.yahoo.com with NNFMP; 15 Jun  
>2003 00:27:01 -0000  
>Received: (qmail 47527 invoked from network); 15 Jun 2003 00:27:01 -0000  
>Received: from unknown (66.218.66.218) by m3.grp.scd.yahoo.com with QMQP;  
>15 Jun 2003 00:27:01 -0000  
>Received: from unknown (HELO n26.grp.scd.yahoo.com) (66.218.66.82) by  
>mta3.grp.scd.yahoo.com with SMTP; 15 Jun 2003 00:27:01 -0000  
>Received: from [66.218.67.175] by n26.grp.scd.yahoo.com with NNFMP; 15 Jun  
>2003 00:27:01 -0000  
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sentto-2809895-8560-1055636821-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID: <[bcgegj+log4@eGroups.com](mailto:bcgegj+log4@eGroups.com)>  
>In-Reply-To: <[Law12-F86QrSuvdpR5C00064c2c@hotmail.com](mailto:Law12-F86QrSuvdpR5C00064c2c@hotmail.com)>  
>User-Agent: eGroups-EW/0.82  
>X-Mailer: Yahoo Groups Message Poster  
>X-Yahoo-Profile: osirica  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)

>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Precedence: bulk  
>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8560-1055636821-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 15 Jun 2003 00:27:02.0647 (UTC)  
>FILETIME=[D7804870:01C332D4]  
>  
>Well I thought "Ham" was the hebrew name for "Khem" both have the  
>same meaning. Ammon, and Amon, and whatnot. Hamites are now being  
>considered by Egyptologists these Caucasoid people who exhibit a very  
>limited amount of Equatorial characteristics.  
>  
>I would be more than happy to thwart the Eurocentric myth about  
>Hamites and reflect their confusion back upon them by using "Hamite"  
>to allegorically mean all "Black Africans", but then we have the  
>Akkadians, the Hittites, and other "non African" people that are  
>Biblically Hamites. Becomes very confusing when we don't have their  
>connections to African Black people. Perhaps the Hittites are related  
>to the Proto-Greek non-Mycenians that were Equatorial. Maybe the  
>Akkadians are part of the Equatorial group of people that lived in  
>Mesopotamia.  
>  
>Until then... "Hamitic" is a very thin sheet of ice for me.  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:  
>> David i think Ham should be the name as we r all from that race of  
>ppl, not  
>> africa.  
>>  
>>  
>>>From: "osirica"  
>>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Subject: [Ta\_Seti] Re: Abstract:  
>>>Date: Fri, 13 Jun 2003 21:31:06 -0000  
>>>MIME-Version: 1.0  
>>>X-Originating-IP: 68.42.4.13  
>>>Received: from n28.grp.scd.yahoo.com ([66.218.66.84]) by  
>>>mc7-f30.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600);  
>Fri, 13 Jun  
>>>2003 14:31:19 -0700  
>>>Received: from [66.218.66.98] by n28.grp.scd.yahoo.com with NNFMP;  
>13 Jun  
>>>2003 21:31:08 -0000  
>>>Received: (qmail 18454 invoked from network); 13 Jun 2003

>21:31:06 -0000  
>>>Received: from unknown (66.218.66.217) by m15.grp.scd.yahoo.com  
>with QMQP;  
>>>13 Jun 2003 21:31:06 -0000  
>>>Received: from unknown (HELO n22.grp.scd.yahoo.com)  
>(66.218.66.78) by  
>>>mta2.grp.scd.yahoo.com with SMTP; 13 Jun 2003 21:31:06 -0000  
>>>Received: from [66.218.67.189] by n22.grp.scd.yahoo.com with  
>NNFMP; 13 Jun  
>>>2003 21:31:06 -0000  
>>>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>>>X-eGroups-Return:  
>>>sentto-2809895-8512-1055539868-nisine@hotmail.com@r...  
>>>X-Sender: davidvelar@h...  
>>>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Message-ID:  
>>>In-Reply-To:  
>>>User-Agent: eGroups-EW/0.82  
>>>X-Mailer: Yahoo Groups Message Poster  
>>>X-Yahoo-Profile: osirica  
>>>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>>>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>>>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Precedence: bulk  
>>>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>>>Return-Path:  
>>>sentto-2809895-8512-1055539868-nisine@hotmail.com@r...  
>>>X-OriginalArrivalTime: 13 Jun 2003 21:31:19.0345 (UTC)  
>>>FILETIME=[20CA5210:01C331F3]  
>>>  
>>>Well maybe Adam and Eve had slanted eyes and San proportions.  
>>>  
>>>OR maybe Adam and Eve did not have san proportions... some of  
>>>Adam/Eve's descendants moved way over here, and some others moved  
>way  
>>>over there. Both groups lived seperated and neither had the San  
>>>proportions yet. COINCIDENTALLY the environment or something  
>caused  
>>>some people in the group waay over there to develop San  
>proportions,  
>>>and some people over here developed them too! What a  
>coiencidence...  
>>>because there is nothing that shows the two groups ever  
>intermarried.  
>>>  
>>>

>>>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>>> wrote:  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>>>  
>>>>> wrote:  
>>>>>>>Ok well does that mean the Eurasians came from the San or  
>the San  
>>>>>>>came from the Eurasians? Does it mean that there are simply  
>>>>>>> another  
>>>>>>>common development factor in human evolution that is not  
>>>>>>> genetically  
>>>>>>>based?  
>>>>>>>  
>>>>>>> It seems that Eurasians came from peoples genetically similar  
>to  
>>>>>>> the San.  
>>>>>>>  
>>>>>>>>All people with slanted eyes probably don't all come from the  
>>>>same  
>>>>>>>>ancestor.  
>>>>>>>  
>>>>>>> I agree.  
>>>>>>>  
>>>>>>>>All people with San proportions don't come from the same  
>ancestor  
>>>>>>>>either...right?  
>>>>>>>  
>>>>>>> I'm not certain what you mean here?  
>>>>>>>  
>>>>>>> Maybe David means recent ancestor. We all come from the same  
>>>>>>> ancestors and there may even be a mtDNA Eve and a Y chromosome  
>Adam  
>>>>>>> although they seemed to have lived thousands of years apart.  
>>>>>>>  
>>>>>>> Regards,  
>>>>>>> Paul Kekai Manansala  
>>>>>>>  
>>>>>>>  
>>>>>>>  

---

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>



---

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| 8565|2003-06-14 18:37:16|clyde winters|Re: No Case against Clyde Ahmed Winters and the Shang|

Hi

I do not think that the Twi people , migrated to Asia along with the Dravidian speaking people.

C.A. Winters

ra\_nehem wrote:

> Mikyia wo (Greetings) Dr. Winters,

>

> Speaking of the Xia people. The Akan language is called Twi

> (Tshi/Chwee). Some of the sub-groups of the Akan are the Asante,

> Fante, Akwamu, Denkyira and also the Twifo. 'fo' in the Twi language

> denotes plurality, as in a group. E.g. Opanyin (Elder) Mpanyinfo

> (group of Elders). Twifo, as a title of some Akan people, thus

> means 'Twi people', or 'group of Twi (speaking) people'. The Akan are

> related to the Mande. Does this figure into your analysis of the Xia

> people and their presence all over the ancient world?

>

> Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>> Hi Alberto

>> As usual you are wrong. Dead wrong.

>> In the Chinese literature the Blacks were called li-min, Kunlung,

> Ch'iang

>> (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the Shang

> Dynasties

>> were blacks. These blacks were called Yueh and Qiang. The modern

> Chinese are

>> descendants of the Zhou. The second Shang Dynasty ( situated at

> Anyang) was

>> founded by the Yin. As a result this dynasty is called Shang-Yin.

> The Yin or

>> Oceanic Mongoloid type is associated with the Austronesian speakers

> ( Kwang-chih

>> Chang, "Prehistoric and early historic culture horizons and

> traditions in South

>> China", Current Anthropology, 5 (1964) pp.359-375 :375). The

> Austronesian or

>> Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and Lun

> Yi.  
 > >  
 > > During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a  
 > country to the  
 > > west of Yin-Shang . The Qiang people were often referred to as the  
 > Ta Qiang "many  
 > > Qiang", they were used as agricultural workers, and used in Yin-  
 > Shang ancestral  
 > > rites as sacrifice victims.  
 > >  
 > > In Southeast Asia and southern China, ancient skeletal remains  
 > represented the  
 > > earliest inhabitants as identical to the Oceanic type ( Kwang-chih  
 > Chang, The  
 > > archareology of ancient China, (New Haven,1977) p.42; G.H.R. von  
 > Koenigswald, A  
 > > giant fossil hominoid from the pleistocene of Southern China,  
 > Anthropology Pap.  
 > > Am Museum of Natural History, no.43, 1952, pp.301-309). Although  
 > Negritos were  
 > > also established in north and southern China by the beginning of  
 > the Recent  
 > > (Holocene) period the populations in North China and that in  
 > southern China and  
 > > IndoChina had become sufficiently differentiated to be designated  
 > as Mongoloid  
 > > and Negroid-Oceanic respectively, both having evolved out of a  
 > common Upper  
 > > Plestocene substratum as represented by the Tzu-yang and Liu-Chiang  
 > skulls.  
 > >  
 > > In addition to Oceanic Blacks in Southeast Asia and southern China  
 > shortly before  
 > > the Christian era Africoids of the Mediterranean type entered these  
 > areas by way  
 > > of India. Much of the archaeology in southern China is related to  
 > the Southeast  
 > > Asian patterns, with numerous finds of chipped stone of the type  
 > found in  
 > > Szechewan,Kwangsi .Yunan and in the western part of Kwangtung as  
 > far as the Pearl  
 > > River delta.( Chang, 1977, p.76. ) Neolithic culture of southern  
 > China as the  
 > > people were parallel to southeastern development. It seems from the  
 > evidence that  
 > > in China there were several major areas where the Neolithic way of

> life  
> > characterized by farming for food, use of pottery and the making of  
> stone  
> > instruments.  
> >  
> > Finally, the Chinese classics make it clear that the Min Li,  
> meant "Black people"  
> > not young Chinese or peasant Chinese. James Legge's, The Chinese  
> Classics  
> > (London, 1865) supports this view. In reading Legge's translation  
> of the "Shu  
> > King", we read that "In the Canon of Yao, we discover that Yu "?  
> regulated and  
> > polished the people of his domain, who all became brightly  
> intelligent. Finally,  
> > he united and harmonized the myriad States of the empire; and lo!  
> The black  
> > haired people were transformed" (Legge, 1865, p.17). In this  
> passage "min li is  
> > used to describe all the people in the Empire, not just the  
> peasants or the young  
> > people. In Book II, Chapter It was written that Kao yao "?with  
> vigorous activity  
> > sowing abroad his virtue, which has descended on the black haired  
> people, till  
> > they cherish him in their hearts" (Legge, 1865, pp.55-58). Again  
> the term li min  
> > was applied to the people of the empire and not just a particular  
> group.  
> >  
> > The term li min means "black people". The term for peasant had  
> nothing to do with  
> > li min. The term for peasant comes from the tsung-jen character  
> which is formed  
> > by a group of three men usually placed under a sun, signifying that  
> they are  
> > working on the farm in the sun. In later periods many Chinese  
> writers began to  
> > called the tsung-jen character li min, so as to associate this sign  
> with the  
> > ancient designation of the Shang and Xia people who were "black or  
> > Oceanic/African people", not yellow people "browned by the sun".  
> >  
> > The Xia and Shang people referred to themselves as li min because  
> they were black  
> > people, not because sunspots were referred to as black. The Mande

> people of  
> > Africa clan they belong to the Siu clan. The term Si, corresponds  
> to the name Zi,  
> > applied to the Xia founders.  
> >  
> >  
> > alberto34482@y... wrote:  
> >  
> > > seems "Negroid Origin Of Ancient Chinese" had been proposed by  
> Clyde  
> > > Winters on basis of late professor of Chinese ethnicity by the  
> name  
> > > of Guang-chih Chang. I had read through writings by dozens of  
> Chinese  
> > > scholars and never found any corroboration of Guang-chih Chang  
> > > claims.  
> > >  
> > > In the following, I will attach some of the findings I had  
> derived by  
> > > interpreting ancient historical writings. I will challenge Winters  
> > > and the like with presenting recent graphs and photos from Chinese  
> > > excavations that would show a Negroid skeleton. Should nobody be  
> able  
> > > to present any hard evidence, then I would say this proposition  
> have  
> > > no merit.  
> > >  
> > > I had also included ancient writings about Lao Tsu or Lao-zi the  
> > > Daoist founder, i.e., Lao-ze possessing the yellow beard and he  
> was  
> > > called the Yellow Elderly. Scan a Chinese history annal and show  
> me  
> > > where the text would mention that Lao-zi was black and oily.  
> > >  
> > > Excerpts:  
> > >  
> > > Chinese Ethnicity:  
> > >  
> > > Often misinterpreted would be two words in Shi Ji: 'Qian Shou'  
> > > and 'Li Min'. Qian Shou means dark head. 'Qian' would be used as  
> an  
> > > alias for Guizhou Province in the south, and it means dark or  
> black.  
> > > Li Min or Limin means the people whose face had turned darkish and  
> > > became brown. Both terms were used for designating the lower level  
> > > people. I noticed one or two claims (including Clyde Winters) on

> the  
>>> internet saying that the Chinese people being ruled were of  
> Negroid  
>>> origin and that the 'Li Min' term validated this fact. This is  
>>> fallacious the same way as those who claimed that the rulers of  
>>> China, Zhou or Qin, were of Caucasoid origin and they ruled the  
>>> Mongoloid people. I deem both sayings as fallacious.  
>>>  
>>>  
>>>  
>>> My interpretations would be based on the following quotes and  
>>> citations. Shi Ji recorded that Qin's second emperor (Huhai) had  
> once  
>>> rebutted Li Shi's loyalty by citing Lord Yu's hardwork on behalf  
> of  
>>> Lord Shun. Huhai said that Lord Yu had spent years travelling  
> around  
>>> the country for sake of flood control and that Lord Yu's face had  
>>> turned 'li hei', that is, the kind of brownish darkness. Also on  
>>> record would be Li Shi's self account by calling himself a 'qian  
>>> shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the  
>>> working people possessed hardened palms and 'li' face as a result  
> of  
>>> hard work and that they should be ascribed big contributions to  
> the  
>>> society. Later records in 4-5th century continued to use the  
>>> word 'li' or 'zheng li' (steaming or sweating li people) for  
>>> designating the masses.  
>>  
>> This translation of li, as as brown darkness is ludicris, darkness  
> is black, not  
>> brown.  
>>  
>>>  
>>>  
>>> The blackness, coined in 'Qian Shou' and 'Li Min', was related to  
> the  
>>> skin, not the hair.  
>>>  
>>> When Qin Mugong repented over his mistake in invading Zheng  
>>> Principality which had led to the ambush disaster at the Battle of  
>>> Xiao'er, he used the characters 'huang fa fan fan' (white hair  
>>> turning yellowish) to describe the high age of his two  
> counsellors,  
>>> Jian Shu and Baili Xi. Both old men, 80-90 years old, had  
> objected to

>>> Mugong's war against Zheng in the first place.  
>>>  
>>> The second example would be the reference to Daoist founder, Lao-  
> zi,  
>>> as Huang Lao.  
>>>  
>>> Lao-zi was recorded to have grown yellow beard and he was called  
>>> Huang Lao or the Yellow Elderly.  
>>>  
>>> This shows that ancient Chinese did know the difference  
>>> between 'huang' (yellow) and black. The universal feature  
> of 'black'  
>>> hair was not something that would have deserved a special coding  
> in  
>>> the terms of 'Qian Shou' and 'Li Min'.  
>>>  
>>> 'Qian Shou' and 'Li Min' meant nothing other than brownish dark  
> skin  
>>> as a result of sunlight exposure, not hair !!! Nordic racists  
> would  
>>> have to stop their over-excitement in here.  
>>  
>> These terms have various meanings today because of changes that  
> have occurred in  
>> Chinese due to the constant change in nationalities ruling China  
> over the past  
>> 2000 years. Chinese scholars have long recognized that the phonology  
> of Chinese  
>> has changed over time. The Fukienese scholar Chen Di ( 1541-1617)  
> recognized the  
>> discrepancies in the rhymes of verses from different ages and  
> observed that "It  
>> is a natural principle that the script and the sounds of [the  
> Chinese] language  
>> differ according to time and place" (Jerry Norman, Chinese,  
> (Cambridge university  
>> Press, 1988) p.42). We also find changes between early written  
> Chinese wenyan  
>> "written language" of Confucius time and modern written Chinese.  
>>  
>>  
>>  
>>>  
>>>  
>>> Chinese Xia-Shang Dynasties  
>>> <http://www.uglychinese.org/xiashang.htm>

> > >  
> >  
> > In your post you maintain that the Xia and Shang mention of  
> serpents, black bird  
> > etc., was meant to relate to  
> > sunspots. This is wrong. The Xia and Shang belonged to totemic  
> groups which  
> > associated different animals  
> > with particular clans, especially the serpent/ dragon clan of the  
> Xia and the  
> > bird clan of the Qiang-Shang  
> > (First Shang Dynasty). It is interesting to note that at the Xia  
> site of Taosi,  
> > archaeologist have found  
> > numerous painted dragons on the pottery plates. The dragon motif at  
> Taosi may  
> > have been the totem of the  
> > Xia people at Taosi. This would correspond to Chinese legends of  
> the Long  
> > (Dragon) Tribe, Huan Long  
> > (Dragon Breeding) Clan and the Yu Long (Defend the Dragon) Clan.  
> The dragon  
> > legends are associated  
> > with the Chinese sages Yan, Yao, Shun and Yu the Great. According  
> to Chinese  
> > traditions the banner of Yu  
> > the Great, was emblazoned with a dragon.  
> >  
> > The Xia and Shang people referred to themselves as li min because  
> they were black  
> > people, not because  
> > sunspots were referred to as black. The Mande people of Africa clan  
> they belong  
> > to the Siu clan. The term  
> > Si, corresponds to the name Zi, applied to the Xia founders.  
> >  
> > In summary the archaeological and textual evidence do not support  
> your thesis  
> > that the Xia and Shang were  
> > not Africans. The evidence indicates that the Xia and Shang  
> referred to  
> > themselves as li min because they  
> > were black people. Moreover, skeletal remains from China make it  
> clear that  
> > Blacks did exist in ancient China.  
>

>

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> [Ta-Seti-unsubscribe@yahoogroups.com](mailto:Ta-Seti-unsubscribe@yahoogroups.com)

>

>

>

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| 8566|2003-06-14 18:51:22|osirica|Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & |

Well bear in mind you were born before Diop probably did his research then if you were awoke before he came along. Secondly, the information you present about the Egyptian spiritual (if that is you) relationships to life should not be in contrast to the Biblical and Christian relationships. After all, we all know that Christianity & Judaism was developed in Egypt and not in Europe. The oldest church is Egyptian & Ethiopian and not the result of Greek or Roman influences. So that Christian perspective is validly African. Whether or not people on the West agree in many Coptic fundamentals is another issue and not for Ta-Seti.

Our religious beliefs also cannot be a relevant issue on discerning historical facts and evidences. You speak as one who wishes to promote a religious or spiritual belief system... well I got busted for even trying to debate Islam & Christianity's role in slavery by the moderator. EVEN though I avoided bringing spiritual concepts into the discussion.

Accepting Jesus is exactly as you state... It is something that many of us embrace with our dying breath. If I know my dying breath is next, it will be "Jesus Christ the Son of God, died for the Salvation of my soul" or something like that. I will.

Getting off THAT, you are asking everything to be Kemetically oriented from the calendar to latin and English to everything. You speak almost as if the Kemites were divine and near perfection. You have nothing to say about their faults or their weaknesses. That is something that I notice because as people, they were as human as you and I.

For that, there is a totally different discourse. We as African oriented people need to understand that our ancestors were just PEOPLE. They weren't all walking around enlightened like Bhuddah. We cannot IDOLIZE our ancestors, or else we will become foolish. Our recognition of their UNAIDED great accomplishments in Egypt and across Africa is the point of this Newsgroup.

You think its hopeless, that they will never admit they are wrong.



That's not the point. The point is to make it so that the Eurocentricists who lie are exposed and neutralized so we can move on to restoring historical facts and teaching them. We don't need to tell our children that our ancestors were all so superhuman, we just need to tell them that our ancestors were HUMAN. Eurocentricists have been slipping subhuman (sub-saharan africa) references in our face. They have excluded information from the standards of education that we are compelled to legally follow to be recognized anywhere outside of a small unrecognized group.

You understand that I cannot read or understand ancient languages unless I actually read them and learn them? If I am taught that languages and their words are different then they actually are, I will end up making more and more extraneous explanations that make less and less sense...

It's like this. You are insisting that the universe revolves around the Earth, and we are saying that with some work we can really map out the universe, but the Earth revolves around the Sun. and The sun revolves around our galaxy. You end up having your end results already done while we are still working, but your results are often slightly off on the orbits of the planets, so you make small additional explanations... the planets have smaller circular orbits as they orbit around us, and those smaller orbits have even smaller orbits. etc. Eventually it's endless.

AND HOPELESS.

Our frame of reference (please members clarify without hesitation) is that the Egyptians were Black looking, varied in appearance, and characteristically of Black culture and social characteristics. They did not all look as jet black as possible, and they did not all have specifically Equatorial features. BUT they all were oriented towards the south...culturally, subconsciously. Their world view was as you say it. I think we can agree on that.

Science is objective, but we can only find ways to observe and measure what we see. Our methods must be CONSISTENT, and ACCURATE and must be universally understood or they are useless. Even in Math.. You know why I hate calculus? It's because the symbols we use are in my viewpoint are so clumsy I cannot understand the process, even though I can understand Calculus visually, all of the functions.

You are teaching us calculus with impatience and at the same time with a system that is not useful. You just said "We must deal with Africa on her terms". Well that's asking us subjectively to deal with

Africa objectively. But what you are doing is really asking us to look at it from YOUR subjective point of view. Some of your information is on the mark and revealing, yet some of it may not be for many of us.

What do you want us to do... follow you blindly?

Manu and I just got done dusting someone off last week for playing that game with us. You are then again asking us to draw conclusions that seem to only agree with what you FEEL is right. Even when the information we have does not match what you say is right.

MY frustration is that we are constantly asked as Black people to follow some comfortable yummy gummy feeling that this is how "it is supposed to look" because the person who is in so many words TELLING us that is simply going on their own fears and desires.

We know the Egyptians were Black because we see what they looked like. Period. We have many ideas about what they were like because they wanted us to know.

Again I agree with you on a lot of things. There are cultural similarities that are almost universal that Eurocentric and modern European cultures simply reject and/or ignore. From Papua-N.Guinea to Africa to Native America. It's a natural human experience that is fundamentally created in Africa first. But it is HUMAN, and not just "mine mine mine" just because I'm African or my ancestors were African.

The unplugging is a lifelong process. The Egyptians had oppressed the Hebrews probably in the same manner. There is always an empire that oppresses their people and misinforms and controls information. Its a HUMAN thing, its what we do. Even right now, I can imagine someone asking us to follow them to the enlightenment of our Kemetic ancestors, and that enlightenment is only those things that this partiular someone deems "right". Few others will be allowed to contribute. No one will be allowed to question the near perfection of these ancestors who just so happened to be totally defeated by some barbarians. Hmmm...

When I said

"we wouldnt need anything" I was I thought obviously referring to the NEED to have "anything" to fight with. Not anything to educate with!

The spiritual side that you insist on... well that differs between us. The spiritual side overwhelms everything else in importance, but

at the same time, since we differ on what directions to take things spiritually ( you consider Jesus to be a distraction) we cannot possibly move in unison this way.

Maybe you think the Hebrews were some white misinformed people that came from Chaldea and had a mythological false belief that there is only one living spirit to worship and follow. I dont know. I simply can see the depth and the purpose in following Jesus Christ (whose name actually is "Anointed Salvation"). All of these other "gods" are concepts and perhaps even relationships between the physical world and the deep consciousness. never the less, they do not change what many of us to believe that one Creator created this universe and this Creator as revealed to us humans exists in three states... or dimentions...or powers.... and still remains One being.

You know... 1 to the third power... (3 dimentions) is still one. 1 to any power...(amount of dimentions) is still ONE. So I wonder if you have been distracted. I cannot say. But I know I haven't.

So you can be as angry as you can be. I have been there, I have been there often. You want to speak in another language besides English in here, that is fine. But we won't be able to understand you. I can speak French pretty well, but I cannot speak the language you insist on us speaking. I cannot speak Twi, Yoruba, and Netjer interchangeably. That would be creolizing them all, and I don't think the creole speak would be a legitimate reason to take a word "Africa" whose meaning is in yet ANOTHER unrelated language group and make the meaning AND the way its pronounced MEAN the same thing in...well thats just it.. Does any of the three use the word "Africa" to describe that land?: Yoruba, Kmt, or Twi? Even spiritually???? NO!

Diffusionism, which you seem to be ok accepting. It will work against you with the same amount of force. It will work against you at the worst time, and I HOPE that you let go of it, because as powerful and as blunt as you are, I would hope that you can channel that ability towards putting the missing pieces together. You are a linguist, I am not. I am a research gatherer and a compiler of information. How on earth can I compile this for people? You are right on the mark that we need to focus our research efforts on other areas in Africa besides Egypt and Nubia, I said the same thing about a year ago to a woman who insisted that everything on earth was Kemetic. She, like you used diffusionism and representationalism to make everything and anything mean whatever she wanted.

What on earth can anyone do with that???

But I will tell you this, I have some Ashanti family, and I will be going into this...again. I have some Wolof family (which you may or may not consider relevant)... I will discuss this with them also. Yeah I mean born and raised in Africa not some great great descendant of anything. I would think it's not really relevant, but since you put that much emphasis on it...

I can tell you this. It's obvious that "Ama-zani" in Twi which means "Powerful Women" is where the word "Amazon" comes from. Oh please correct me, because I cannot figure out if "Zana" means Power or something else. My aunt from Ghana... she hasn't spoken Twi really in 30 years.

I may not go to the super people that you go to. I often talk to the average everyday person to find out. You know because I consider our people, and our ancestors to be just regular people like you and me.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti wrote:

>

> Maa adwo, Ta-Seti family

>

> (OMARI KEITA...WAZZZUP THIS IS KAMAU FROM we must return to our

Afrikan spirituality...glad to chat w/ you again!!!!!!! )

>

> I first have to say that I love the group. I am always learning &

keeping up w/ new finds regarding us. However some things trouble me...

>

> With ALL THE EVIDENCE that is out there throwing the bible &

christianity out of the window as a viable system period and as a viable one for us Afrikans (Afurakanu), but to see "learned" people still reference it to prove scientific points...still blows me.

>

> There IS NO AFRIKAN EVE, no damn Afrikan lucy.....Afrikan Danqnesh

(excuse the spelling) was her name.

>

> Dr. Clarke has always been the best for me in REORIENTING myself in

an Afrikan centered way. We are to visually place ourselves on the continent and look at the world from that vantage point FIRST. This

has us approach history correctly, linguistics correctly, spirituality correctly, etc. From this approach we can then concretely see that, for example, COPTIC-ness comes later in our history and is a non-issue in the since that 99% of those who are dealing w/ christianity isn't using the Ethiopian bible, isn't using those images nor are using those concepts...we are using good ole james..so to try to connect it or justify it by linking it to Coptic-ness is insane. Plus the question of what the people were doing BEFORE copticism came around never gets addressed or foolishness like "pagan, satanic, w/o God" comes up. We are going into the 7th millenium people (from the kemetic calendar)...as Gerald massey said we must let go of the false gods, for the real ones to show up.NO ONE NO

> WHERE HAS BEEN ABLE TO duplicate what we did historically and/or

socially before we knew some non-issue, grand distraction named jesus "existed." Now that we embrace this monumental chimera w/ our dying breath, we have no unity, fights about identity and our indwelling Afrikan spirit is dying from aphyxiation...damn spelling...it can't breathe.

>

> Getting off of that, I see a problem w/orientation in some posts

>

> For example,

>

> Thu, 12 Jun 2003 07:08:25 +0200

> From: "Loring Edward"

> Subject: Re: Re: Afuraka/Afuraitkait/Terminology

>

> Yes, inventing esoteric terms and producing etymological fantasies

weakens the cause. If Ta\_Seti wants to compete in the scientific world, it must use terms which that world accepts. All of that Afro... Afru. ("esoteric") stuff just produces a negative image.

>

> and later.....

>

> My whole point in this discussion is that, as I just wrote

elsewhere, Ta-Seti must adopt accepted scientific methods if it is to be effective in proving its theories. You write an interesting mixture of fact and metaphysical intpretation: science and philosophy. Both of these are good and valuable, but they are fire and water and have their own separate domains and functions. Lexicography, of which terminology is a part,

> is a science with strict rules. It would be constructive if you

would define the terms in one place and use them philosophically in another.

> Then you would produce something viable.

>

> -----

>

> Who are we talking to becomes the issue.....are we trying to prove

to caucasoids (this is my own preferred term) that Afrikans have a viable culture & existence or are we trying to get our people to understand who they REALLY are beyond the caucasoid lies and re-socialize them?? If the answer is the 1st 1, then yes, we have to do everything the way they do it and by their definitions. However this will be an endless and fruitless intellectual exercise if for no other reason than the greatly described Obsessive Compulsive Presumptuous...something like that for an earlier post...I really like that. To constantly try to prove our existence to caucasoids goes down the same failed road of George G.M.James and others who felt that "if only the whole truth was out there, caucasoids would admit they lied & stole and change their act".HELLO!!!!!!THAT WILL NEVER HAPPEN!!! therefore our energies must be rooted in the 2nd option directed towards our people, which then means if done correctly, WE

> MUST COME FROM OUR FRAME OF REFERENCE, OUR WORLDVIEW AND OUR EXPERIENCES.

>

> If that looks funny to the caucasoid...so be it. If it soothes our

Ancestors who begin to applaud us that we are finally dealing w/ Afrika ON HER OWN TERMS and not comparing/justifying it to other cultures for validity, then we are doing our job correctly.

>

> We must have "accepted scientific theories and methods", but since

science (or anything, actually) is objective...all derives from a cultural makeup, our theories can come from an Afrikan oriented makeup if we only have the courage and love of Afrika enough to create it ON HER TERMS.

>

> Lastly, from the street, "if it is too deep for ya bra, if it goes

ova yo head, leave it alone"!!! Dusting off some tired  
volkwagon..volks-whatever term to dismiss detailed culturally  
specific research that may be beyond you is a horrid tactic.

>

> and then we have this....(expletive deleted)

>

> Message: 10

> Date: Wed, 11 Jun 2003 11:30:20 -0500

> From: En Sabah Nur

> Subject: Melanasi

>

> The fact that Melanasi and other types in Oceania, etc.  
> are labeled with the modern day "black" identity marker might  
> make them socio-political allies with more modern Africans and  
> descended peoples, but it does not make these Asian "blacks"  
> share any special genetic or (especially) cultural relationship  
> to Africa (in the post major out migrations of humanity in  
> pre-history sense) other than a shared history of oppression  
> (i.e., blackbirding, etc.) by Europeans in the late 19th and  
> early 20th century.

>

> The Papuans of New Guinea have been settled on the island  
> since 45 to 50 kya. They are certainly not recent migrants out of

Africa and thus would have no special/distinct genetic or cultural  
relationship with modern Africans.

>

> -----

>

> woowoooo...I want to briefly address the adamant "no cultural

relationship..." One only has to read a few ethnographic details on  
the traditions of the papuan folks, the melanasi, the so-called  
negritos of the philipines(yall know what I mean), the Koori  
(indigenous australians) and compare those w/ traditional life of  
continental Afrikans to see that CULTURAL SIMILARITIES ARE ABOUND  
THROUGHOUT!!! Respect for & being in harmony w/ Nature, Ancestral  
Veneration & communication, egalitarian oriented society, spirit  
world is the primary world of existence(whether it be called the  
dreamworld or by another name), some dances are similiar...I mean  
come on now

>

> 1 text I can think of is the Jigalong Mob (I forget the author) and

I hate the name the caucasoid gave them, but it speaks about the  
traditions of some of the primordial australians and how they are

fighting to keep their traditions alive...rejecting christianity at every turn, how their view of the Dreamworld closely resembles any read or EXPERIENCED ancestor communication...to say that these groups have no cultural relationship means someone has not read enough. period.!

>

> Lastly, Osirica stated

>

> Fri, 13 Jun 2003 21:05:04 -0000

> From: "osirica"

> Subject: Re: Afuraka/Afuraitkait/Terminology

>

>

> Academic study by the way is not a "white" institution. We don't

need scientific study to compete, but we will have to use it if we ever plan on affecting world policy. Look at Diop... had he not come around, I think most of us in here would be in the dark. It was Diop's scientific study that caused me to go to the archives of books from the 1800s and look at original sculpture and mummies and find out just who was LYING.

>

> If the Eurocentricists hadn't have lied over the past 200 years

about the history and spread those lies all around the world...well then I would say you are right. We wouldn't need a Ta-Seti Yahoo group, nor would we need to do anything.

>

> -----

-----

>

> Myself and plenty other woke up long before and w/o Diop, so I am

glad you are "unplugging" but as I stated earlier, whenever you play on someone else's field & uses someone else's rules, **THEY CAN ALWAYS CHANGE THEM TO FIT THEIR PURPOSES.** Since you used Diop, I am sure you also know how many times he had to resubmit his dissertation before the caucasoids finally accepted it. Once we have the courage to decide to define the rules based on the best of **OUR WAY**, it will still be as accurate and as "scientifically tight" as any other cultures research, but as Baba Ra states, **WE MUST ADD THE SPIRITUAL SIDE INTO OUR RESEARCH!!** We can't state it elsewhere as someone stated...that is not "our way." We have **CONCEPTUALLY** been doing things the caucasoid way for so loong, we assume that way as the only "correct" way to do things.



>

> And no, even if the caucasoids hadn't lied about everything, we

would still need forums like this but they would serve as a wider form of Afrikan socialization for those who may not be able to attend certain temple/university/farm set ups.

>

> and.....

>

> Fri, 13 Jun 2003 21:46:53 -0000

> From: "osirica"

> Subject: Re: Medaase na apem, RA-NEHEM from Kamau

>

>

> <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

>

>

> I can definitely see where words like "hero" "rain" "ray" "mirror"

> and a variety of other words come from Egypt, but I cannot see

> where "Africa" can be known as it is pronounced by so many people

whose languages require me to take a part of one language, and combine it with another, and then maybe a third.

>

> I don't consider any theory more "normal" than another either. I am

seriously only interested in the word's original meaning and intent.

We are speaking English, a derivative of German, a derivative of some Indo-European language. We are also speaking with quite a bit of French and Latin, a derivative of Mycenaean Greek... also (unless I am misunderstanding) another Indo-European language. Their words for the continent or part of it seem to have been "Africa" since as far back as we can go.

>

> Now I would have to figure out this word actually came from

> Equatorial-African languages, many of which seem to be fully

> developed after the word "Africa" was pronounced in use in Europe.

(I haven't heard an appropriate grouping of people from West Africa and I don't like using the word Bantu)

>

> Remember, I am only motivated for us to have a universal

> understanding that is consistent. I can see a spiritual relevance

in your post, but for the life of me, I am having a hard time not

> allowing diffusionism to create a relationship in my mind on this

>

> -----

-----

>

> I am mad that you sent me to that site & I wasted 2 minutes of my

life there. I am not saying that either 3 Afrikan oriented interpretations of the term Africa is THEE answer, but I am adding it into the discussion, because all of the talks on the term START W/ A EURO-DERIVED LANGUAGE BY DEFAULT. So Baba Ra's inclusion, Gerald Massey's inclusion and Afrikadzata Deku's inclusion need as much press as that darn leo africanus crap and the other euro-derived claims.

>

> and as far as the "equatorial Afrikan languages piece.....maybe I

am misreading that area, but I thought that that was the whole breakdown from Baba Ra on the Twi and Yoruba and Kamit renderings of Ka and Afu and Ra. Last I checked, from your Equatorial definition, those 3 would fit, so there are their renderings. What would be nice would be to see how the Twa and San define Ka, Ra and Afu and if they are still the same...hmmmmm.

>

> You constantly want to find a euro-rendering, O, but I doubt you

will find a Ka in an indo-european language, for example, that means spirit or soul when conceptually, that culture doesn't believe one exists since soul isn't quantifiable. It is hard to create words for something you have no concept of.

>

> If by diffusionism you mean all coming out of Afrika....hey, I'll

be a diffusionist. Myself and others use Kemet for those linguistic ties because some "know" that language. Hopefully, when we finally realize that there are cultures that TAUGHT KEMET AND GAVE KEMET most of its ideas, we will turn some of our PRIMARY research efforts or even deep readings to the Twa, the San, The Nri and other OLDER THAN KEMET and NUBIA, inner Afrikan socieites and begin to uncover those historical and spiritual treasures.

>

> We must always check our POINT OF REFERENCE in our own heads, in

our own questions to make sure it is coming from our Afrikaness and not from the Yurugu-virus that has deeply infected 100% of us

>  
> Yebehyira Bio(see you later)  
>  
>  
>  
>  
> -----  
> Do you Yahoo!?  
> SBC Yahoo! DSL - Now only \$29.95 per month!  
| 8568|2003-06-14 18:55:40|osirica|Re: Afuraka/Afuraitkait/Terminology|  
Ok can you tell me where there is a divergence between the African  
and the African-diaspora methods in scholarship and research?

After all we ARE re-SEARCHING our history.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix  
wrote:

> Hotep Ed,  
>  
> Ed if anyone's emitting an example of a blind  
> prejudice, it's you. Just what does accepting terms  
> that the scientific world coins, seems like? And  
> because I, as an Afruikan, choose not to hold  
> Eurocentrized science as an authority on some things,  
> it doesn't make me non-scholarly, when it comes to  
> knowing who the aboriginal people of the Earth are.  
> Once again, Afruikan people don't have to indulge in  
> Eurocentric scholarship to be credible. Lastly, before  
> Afruikan people can take part in the inter-cultural  
> process, they have to know that they're Afruikans  
> first, that they have to get knee deep in Afruikan  
> culture first, the teachings of which have been  
> emasculated by Europeanism. So, know what you're  
> talking about, before you make such asinine  
> statements.  
>  
> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!  
>  
> --- Loring Edward wrote:  
> > This is an example of the type of blind prejudice  
> > which blocks any progress in inter-cultural  
> > relations.  
> >  
> > E.  
> > ----- Original Message -----

> > From: Mickel Hendrix  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Friday, June 13, 2003 9:32 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > See, your post is just the type of example that  
> > I'm  
> > talking about, white people and some silly Negroes  
> > telling Afruikan people they have to succumb to  
> > the  
> > academic world of Europeanism, which has been the  
> > enemy of Afruikan people, no matter how much you  
> > want  
> > to claim things ain't how they use to be.  
> >  
> > Furthermore, Afruikan people don't need the  
> > scientific  
> > world to know, for sure, that they're the original  
> > people on the planet. And we don't need to compete  
> > either. That's the problem! It is European-white  
> > people that need science to prove to themselves  
> > that  
> > Afruikan people are the original inhabitants of the  
> > planet.  
> >  
> > P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> > Education!  
> >  
> > --- Loring Edward wrote:  
> > > Yes, inventing esoteric terms and producing  
> > > etymological fantasies weakens the cause. If  
> > > Ta\_Seti  
> > > wants to compete in the scientific world, it  
> > > must  
> > > use terms which that world accepts. All of that  
> > > Afro... Afru.. ("esoteric") stuff just produces  
> > > a  
> > > negative image.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: osirica

>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> Sent: Wednesday, June 11, 2003 5:48 PM  
>>> Subject: [Ta\_Seti] Re:  
>>> Afuraka/Afuraitkait/Terminology  
>>>  
>>>  
>>> Its probably Afrocentricism's greatest  
>> weakness.  
>>> We do not need to  
>>> make those kind of mistakes anymore.  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
>> Edward"  
>>> wrote:  
>>>> It is a standard term in linguistics from  
>> German  
>>>> 'Volk' people  
>>>> or 'popular' and -etymology. It means  
>> incorrect  
>>>> etymologies thought  
>>>> up by the uneducated, often on the basis of so  
>>>> called 'faux amis'  
>>>> false friends, meaning homograph or homophone  
>>>> lexems which are  
>>>> actually unrelated or have unsuspected and/or  
>> very  
>>>> different meanings.  
>>>>  
>>>>> E.  
>>>>> ----- Original Message -----  
>>>>> From: omari maulana  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Sent: Wednesday, June 11, 2003 4:33 PM  
>>>>> Subject: Re: [Ta\_Seti]  
>>> Afuraka/Afuraitkait/Terminology  
>>>>  
>>>>  
>>>>> What does "Volksetymologien" mean?  
>>>>>  
>>>>>  
>>>>>> As I said long ago, Osirica's term  
>> Equatorial  
>>>> African is good  
>>>> for the  
>>>>>> simple reason that everyone can  
>> understand it

>>> and it conveys a  
>>> certain  
>>>> picture. The idea of a terminology is to  
>>> express things in a way  
>>> that they  
>>>> will be mutually understood. The term has  
>> a  
>>> very wide spectrum  
>>> and should  
>>>> be seen as the top of a hierarchy  
>> (ethnien)  
>>> or hierarchies  
>>>> (regions, ethnien, linguistic  
>>> groups (languages,  
>>> dialects)). 'Esoteric' terms  
>>>> are to be avoided.  
>>>>>  
>>>>> By the way, Budge's dictionary is  
>> outdated  
>>> and no longer quoted.  
>>>> 'Volksetymologien' such as seen below are  
>> to  
>>> be avoided. Their  
>>> use negates  
>>>> the scientific credibility of any group  
>>> accepting them.  
>>>>> E.  
>>>>  
>>>>  
>>>  
>>  
>>  
>>  
>  

---

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>>>> Yahoo! Groups Sponsor  
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| 8569|2003-06-14 19:02:07|osirica|Re: Afuraka/Afuraitkait/Terminology|

Ah but a white man came up with the Farenheit scale which the 212  
gets it's relevance for boiling water.

If we are really going to recognize new African oriented scholarly  
approaches scales and methods... if we are going to rediscover  
ancient or semi-old african methods... THEY have to WORK consistently.

OF course you are right, we dont need some science to prove  
somethings we intuitively know. BUT, not everyone intuitively knows  
it. Intuition is not universally granted on the same things to  
everybody. Your experiences will steer your intuition differently  
than mine.

I intuitively know that the Egyptians were as varied in appearacne as  
African Americans and that they were as oblivious to the skin color  
divisions as we are. I intiuitively know that like Black people today  
the Egyptians were aware of the difference between a lightskinned  
Kemite and a non-kemetic person and the cultural differences were  
there. But of course it wasn't intuition alone, it was revelations.

Whatever knowledge you have, you share it, you share how you obtain  
it also. Thats why Ta-Seti will become better and what we have here  
will spread out before we are ever shut down. All I know is that for  
the Eurocentricists, its over, they are too late. What happens now is  
just building up and adding and PASSING it down to our children.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

> Mickel Hendrix wrote:

> <>

>

> =====

>

> Hey, I feel the frustration, but you gotta realize it's one thing to

> intuitively \*KNOW\* something, but we don't live in Eutopia or a  
place

> where there's universal knowledge of all things knowable... We

> ultimately must rely on science. And I HOPE you're not saying that



> science = Whiteness!!!!???

>

> What about math, is that White too? Yeah, we know that MUCH of the

> credit for mathematical advancement and discovery is misplaced on  
the

> heads of Europeans, but regardless of whose name is on a given  
theorem,

> it still has to hold up to scientific testing or proofing!

>

> Water doesn't boil at 212 degrees simply because some White man  
told us

> it did!.... That is a FACT that anyone can prove using a  
thermometer

> [scientific instrument]... Sure the terminology & mechanical  
instrument

> [degree, thermometer] may be named after or based on what some  
European

> did, but even if we were using all African-derived terms and

> instruments, that still requires a scientific methodology to  
measure /

> prove it. RIGHT?

| 8570|2003-06-14 19:05:31|Nisine Waite|Re: a whole lot to comment on.....retorts to Loring, En  
Sabr Nur & |

David, This is a great piece of work, just my thoughts exactly. well done,  
bravo!! :-)

>From: "osirica" <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: a whole lot to comment on.....retorts to Loring, En

>Sabr Nur & Osirica

>Date: Sun, 15 Jun 2003 01:51:11 -0000

>MIME-Version: 1.0

>X-Originating-IP: 68.42.4.13

>Received: from n20.grp.scd.yahoo.com ([66.218.66.76]) by

>mc10-f37.bay6.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Sat, 14

>Jun 2003 18:51:38 -0700

>Received: from [66.218.66.98] by n20.grp.scd.yahoo.com with NNFMP; 15 Jun

>2003 01:51:23 -0000

>Received: (qmail 80000 invoked from network); 15 Jun 2003 01:51:22 -0000

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>mta3.grp.scd.yahoo.com with SMTP; 15 Jun 2003 01:51:22 -0000

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>2003 01:51:12 -0000

>X-Message-Info: JGTYoYF78jEHjX36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sentto-2809895-8568-1055641882-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)  
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>Message-ID: <[bcgjef+litj@eGroups.com](mailto:bcgjef+litj@eGroups.com)>  
>In-Reply-To: <[20030614103230.4074.gmail@web20419.mail.yahoo.com](mailto:20030614103230.4074.gmail@web20419.mail.yahoo.com)>  
>User-Agent: eGroups-EW/0.82  
>X-Mailer: Yahoo Groups Message Poster  
>X-Yahoo-Profile: osirica  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
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>X-OriginalArrivalTime: 15 Jun 2003 01:51:38.0788 (UTC)  
>FILETIME=[A91DEE40:01C332E0]  
>

>Well bear in mind you were born before Diop probably did his research  
>then if you were awoke before he came along. Secondly, the  
>information you present about the Egyptian spiritual (if that is you)  
>relationships to life should not be in contrast to the Biblical and  
>Christian relationships. After all, we all know that Christianity &  
>Judaism was developed in Egypt and not in Europe. The oldest church  
>is Egyptian & Ethiopian and not the result of Greek or Roman  
>influences. So that Christian perspective is validly African.  
>Whether or not people on the West agree in many Coptic fundamentals  
>is another issue and not for Ta-Seti.  
>Our religious beliefs also cannot be a relevant issue on discerning  
>historical facts and evidences. You speak as one who wishes to  
>promote a religious or spiritual belief system... well I got busted  
>for even trying to debate Islam & Christianity's role in slavery by  
>the moderator. EVEN though I avoided bringing spiritual concepts into  
>the discussion.

>  
>Accepting Jesus is exactly as you state... It is something that many  
>of us embrace with our dying breath. If I know my dying breath is  
>next, it will be "Jesus Christ the Son of God, died for the Salvation  
>of my soul" or something like that. I will.

>  
>Getting off THAT, you are asking everything to be Kemetically  
>oriented from the calendar to latin and English to everything. You  
>speak almost as if the Kemites were divine and near perfection. You  
>have nothing to say about their faults or their weaknesses. That is

>something that I notice because as people, they were as human as you  
>and I.

>

>For that, there is a totally different discourse. We as African  
>oriented people need to understand that our ancestors were just  
>PEOPLE. They weren't all walking around enlightened like Bhuddah. We  
>cannot IDOLIZE our ancestors, or else we will become foolish. Our  
>recognition of their UNAIDED great accomplishments in Egypt and across  
>Africa is the point of this Newsgroup.

>

>You think its hopeless, that they will never admit they are wrong.  
>That's not the point. The point is to make it so that the  
>Eurocentricists who lie are exposed and neutralized so we can move on  
>to restoring historical facts and teaching them. We don't need to  
>tell our children that our ancestors were all so superhuman, we just  
>need to tell them that our ancestors were HUMAN. Eurocentricists have  
>been slipping subhuman (sub-saharan africa) references in our face.  
>They have excluded information from the standards of education that  
>we are compelled to legally follow to be recognized anywhere outside  
>of a small unrecognized group.

>

>You understand that I cannot read or understand ancient languages  
>unless I actually read them and learn them? If I am taught that  
>languages and their words are different then they actually are, I will  
>end up making more and more extraneous explanations that make less  
>and less sense...

>

>Its like this. You are insisting that the universe revolves around  
>the Earth, and we are saying that with some work we can really map  
>out the universe, but the Earth revolves around the Sun. and The sun  
>revolves around our galaxy. You end up having your end results  
>already done while we are still working, but your results are often  
>slightly off on the orbits of the planets, so you make small  
>additional explanations... the planets have smaller circular orbits  
>as they orbit around us, and those smaller orbits have even smaller  
>orbits. etc. Eventually its endless.

>

>AND HOPELESS.

>

>Our frame of reference (please members clarify without hesitation) is  
>that the Egyptians were Black looking, varied in appearance, and  
>characteristically of Black culture and social characteristics. They  
>did not all look as jet black as possible, and they did not all have  
>specifically Equatorial features. BUT they all were oriented towards  
>the south...culturally, subconsciously. Their world view was as you  
>say it. I think we can agree on that.

>

>Science is objective, but we can only find ways to observe and  
>measure what we see. Our methods must be CONSISTENT, and ACCURATE and  
>must be universally understood or they are useless. Even in Math..  
>You know why I hate calculus? Its because the symbols we use are in  
>my viewpoint are so clumsy I cannot understand the process, even  
>though I can understand Calculus visually, all of the functions.

>

>You are teaching us calculus with impatience and at the same time  
>with a system that is not useful. You just said "We must deal with  
>Africa on her terms". Well thats asking us subjectively to deal with  
>Africa objectively. But what you are doing is really asking us to  
>look at it from YOUR subjective point of view. Some of your  
>information is on the mark and revealing, yet some of it may not be  
>for many of us.

>

>What do you want us to do... follow you blindly?

>

>Manu and I just got done dusting someone off last week for playing  
>that game with us. You are then again asking us to draw conclusions  
>that seem to only agree with what you FEEL is right. Even when the  
>information we have does not match what you say is right.

>

>MY frustration is that we are constantly asked as Black people to  
>follow some comfortable yummy gummy feeling that this is how "it is  
>supposed to look" because the person who is in so many words TELLING  
>us that is simply going on their own fears and desires.

>

>We know the Egyptians were Black because we see what they looked  
>like. Period. We have many ideas about what they were like because  
>they wanted us to know.

>

>Again I agree with you on a lot of things. There are cultural  
>similarities that are almost universal that Eurocentric and modern  
>European cultures simply reject and/or ignore. From Papua-N.Guinea to  
>Africa to Native America. It's a natural human experience that is  
>fundamentally created in Africa first. But it is HUMAN, and not  
>just "mine mine mine" just because I'm African or my ancestors were  
>African.

>

>The unplugging is a lifelong process. The Egyptians had oppressed the  
>Hebrews probably in the same manner. There is always an empire that  
>oppresses their people and misinforms and controls information. Its a  
>HUMAN thing, its what we do. Even right now, I can imagine someone  
>asking us to follow them to the enlightenment of our Kemetic  
>ancestors, and that enlightenment is only those things that this

>particular someone deems "right". Few others will be allowed to  
>contribute. No one will be allowed to question the near perfection of  
>these ancestors who just so happened to be totally defeated by some  
>barbarians. Hmmm...

>

>When I said  
>"we wouldn't need anything" I was I thought obviously referring to the  
>NEED to have "anything" to fight with. Not anything to educate with!

>

>The spiritual side that you insist on... well that differs between  
>us. The spiritual side overwhelms everything else in importance, but  
>at the same time, since we differ on what directions to take things  
>spiritually ( you consider Jesus to be a distraction) we cannot  
>possibly move in unison this way.

>

>Maybe you think the Hebrews were some white misinformed people that  
>came from Chaldea and had a mythological false belief that there is  
>only one living spirit to worship and follow. I don't know. I simply  
>can see the depth and the purpose in following Jesus Christ (whose  
>name actually is "Anointed Salvation"). All of these other "gods" are  
>concepts and perhaps even relationships between the physical world  
>and the deep consciousness. never the less, they do not change what  
>many of us believe that one Creator created this universe and this  
>Creator as revealed to us humans exists in three states... or  
>dimensions...or powers.... and still remains One being.

>

>You know... 1 to the third power... (3 dimensions) is still one. 1 to  
>any power...(amount of dimensions) is still ONE. So I wonder if you  
>have been distracted. I cannot say. But I know I haven't.

>

>So you can be as angry as you can be. I have been there, I have been  
>there often. You want to speak in another language besides English in  
>here, that is fine. But we won't be able to understand you. I can  
>speak French pretty well, but I cannot speak the language you insist  
>on us speaking. I cannot speak Twi, Yoruba, and Netjer  
>interchangeably. That would be creolizing them all, and I don't think  
>the creole speak would be a legitimate reason to take a word "Africa"  
>whose meaning is in yet ANOTHER unrelated language group and make the  
>meaning AND the way its pronounced MEAN the same thing in...well  
>that's just it.. Does any of the three use the word "Africa" to  
>describe that land?: Yoruba, Kmt, or Twi? Even spiritually???? NO!

>

>Diffusionism, which you seem to be ok accepting. It will work against  
>you with the same amount of force. It will work against you at the  
>worst time, and I HOPE that you let go of it, because as powerful and  
>as blunt as you are, I would hope that you can channel that ability

>towards putting the missing pieces together. You are a linguist, I am  
>not. I am a research gatherer and a compiler of information. How on  
>earth can I compile this for people? You are right on the mark that  
>we need to focus our research efforts on other areas in Africa  
>besides Egypt and Nubia, I said the same thing about a year ago to a  
>woman who insisted that everything on earth was Kemet. She, like  
>you used diffusionism and representationalism to make everything and  
>anything mean whatever she wanted.  
>  
>What on earth can anyone do with that???

>  
>But I will tell you this, I have some Ashanti family, and I will be  
>going into this...again. I have some Wolof family (which you may or  
>may not consider relevant)... I will discuss this with them also.  
>Yeah I mean born and raised in Africa not some great great descendant  
>of anything. I would think it's not really relevant, but since you  
>put that much emphasis on it...  
>  
>I can tell you this. It's obvious that "Ama-zani" in Twi which  
>means "Powerful Women" is where the word "Amazon" comes from. Oh  
>please correct me, because I cannot figure out if "Zana" means Power  
>or something else. My aunt from Ghana... she hasn't spoken Twi really  
>in 30 years.  
>  
>I may not go to the super people that you go to. I often talk to the  
>average everyday person to find out. You know because I consider our  
>people, and our ancestors to be just regular people like you and me.  
>  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
> wrote:  
>  
>  
>> Maa adwo, Ta-Seti family  
>  
>> (OMARI KEITA...WAZZZUP THIS IS KAMAU FROM we must return to our  
>Afrikan spirituality...glad to chat w/ you again!!!!!! )  
>  
>> I first have to say that I love the group. I am always learning &  
>keeping up w/ new finds regarding us. However some things trouble  
>me...  
>  
>> With ALL THE EVIDENCE that is out there throwing the bible &  
>christianity out of the window as a viable system period and as a  
>viable one for us Afrikans (Afurakanu), but to see "learned" people  
>still reference it to prove scientific points...still blows me.  
>>

> > There IS NO AFRIKAN EVE, no damn Afrikan Lucy.....Afrikan Danqesh  
>(excuse the spelling) was her name.  
> >  
> > Dr. Clarke has always been the best for me in REORIENTING myself in  
>an Afrikan centered way. We are to visually place ourselves on the  
>continent and look at the world from that vantage point FIRST. This  
>has us approach history correctly, linguistics correctly,  
>spirituality correctly, etc. From this approach we can then  
>concretely see that, for example, COPTIC-ness comes later in our  
>history and is a non-issue in the since that 99% of those who are  
>dealing w/ christianity isn't using the Ethiopian bible, isn't using  
>those images nor are using those concepts...we are using good ole  
>james..so to try to connect it or justify it by linking it to Coptic-  
>ness is insane. PLUS the question of what the people were doing  
>BEFORE copticism came around never gets addressed or foolishness  
>like "pagan, satanic, w/o God" comes up. We are going into the 7th  
>millenium people (from the kemeti calendar)...as Gerald massey said  
>we must let go of the false gods, for the real ones to show up.NO ONE  
>NO  
> > WHERE HAS BEEN ABLE TO duplicate what we did historically and/or  
>socially before we knew some non-issue, grand distraction named  
>jesus "existed." Now that we embrace this monumental chimera w/ our  
>dying breath, we have no unity, fights about identity and our  
>indwelling Afrikan spirit is dying from aphyxiation...damn  
>spelling...it can't breathe.  
> >  
> > Getting off of that, I see a problem w/orientation in some posts  
> >  
> > For example,  
> >  
> > Thu, 12 Jun 2003 07:08:25 +0200  
> > From: "Loring Edward"  
> > Subject: Re: Re: Afuraka/Afuraitkait/Terminology  
> >  
> > Yes, inventing esoteric terms and producing etymological fantasies  
>weakens the cause. If Ta\_Seti wants to compete in the scientific  
>world, it must use terms which that world accepts. All of that  
>Afro... Afru. ("esoteric") stuff just produces a negative image.  
> >  
> > and later.....  
> >  
> > My whole point in this discussion is that, as I just wrote  
>elsewhere, Ta-Seti must adopt accepted scientific methods if it is to  
>be effective in proving its theories. You write an interesting  
>mixture of fact and metaphysical intpretation: science and  
>philosophy. Both of these are good and valuable, but they are fire

>and water and have their own separate domains and functions.

>Lexicography, of which terminology is a part,

>> is a science with strict rules. It would be constructive if you

>would define the terms in one place and use them philosophically in

>another.

>> Then you would produce something viable.

>>

>> -----

>>

>> Who are we talking to becomes the issue.....are we trying to prove

>to caucasoids (this is my own preferred term) that Afrikans have a

>viable culture & existence or are we trying to get our people to

>understand who they REALLY are beyond the caucasoid lies and re-

>socialize them?? If the answer is the 1st 1, then yes, we have to do

>everything the way they do it and by their definitions. However this

>will be an endless and fruitless intellectual exercise if for no

>other reason than the greatly described Obsessive Compulsive

>Presumptitis...something like that for an earlier post...I really

>like that. To constantly try to prove our existence to caucasoids

>goes down the same failed road of George G.M.James and others who

>felt that "if only the whole truth was out there, caucasoids would

>admit they lied & stole and change their act".HELLO!!!!!!THAT WILL

>NEVER HAPPEN!!! therefore our energies must be rooted in the 2nd

>option directed towards our people, which then means if done

>correctly, WE

>> MUST COME FROM OUR FRAME OF REFERENCE, OUR WORLDVIEW AND OUR

>EXPERIENCES.

>>

>> If that looks funny to the caucasoid...so be it. If it soothes our

>Ancestors who begin to applaud us that we are finally dealing w/

>Afrika ON HER OWN TERMS and not comparing/justifying it to other

>cultures for validity, then we are doing our job correctly.

>>

>> We must have "accepted scientific theories and methods", but since

>science (or anything, actually) is objective...all derives from a

>cultural makeup, our theories can come from an Afrikan oriented

>makeup if we only have the courage and love of Afrika enough to

>create it ON HER TERMS.

>>

>> Lastly, from the street, "if it is too deep for ya bra, if it goes

>ova yo head, leave it alone"!!! Dusting off some tired

>volkwagon..volks-whatever term to dismiss detailed culturally

>specific research that may be beyond you is a horrid tactic.

>>

>> and then we have this....(expletive deleted)

>>



> > Message: 10  
> > Date: Wed, 11 Jun 2003 11:30:20 -0500  
> > From: En Sabah Nur  
> > Subject: Melanasi  
> >  
> > The fact that Melanasi and other types in Oceania, etc.  
> > are labeled with the modern day "black" identity marker might  
> > make them socio-political allies with more modern Africans and  
> > descended peoples, but it does not make these Asian "blacks"  
> > share any special genetic or (especially) cultural relationship  
> > to Africa (in the post major out migrations of humanity in  
> > pre-history sense) other than a shared history of oppression  
> > (i.e., blackbirding, etc.) by Europeans in the late 19th and  
> > early 20th century.  
> >  
> > The Papuans of New Guinea have been settled on the island  
> > since 45 to 50 kya. They are certainly not recent migrants out of  
> Africa and thus would have no special/distinct genetic or cultural  
> relationship with modern Africans.  
> >  
> > -----  
> >  
> > woooooooo...I want to briefly address the adamant "no cultural  
> relationship..." One only has to read a few ethnographic details on  
> the traditions of the paupan folks, the melanasi, the so-called  
> negritos of the philipenes(yall know what I mean), the Koori  
> (indigenous australians) and compare those w/ traditional life of  
> continental Afrikans to see that CULTURAL SIMILARITIES ARE ABOUND  
> THROUGHOUT!!! Respect for & being in harmony w/ Nature, Ancestral  
> Veneration & communication, egalitarian oriented society, spirit  
> world is the primary world of existence(whether it be called the  
> dreamworld or by another name), some dances are similiar...I mean  
> come on now  
> >  
> > 1 text I can think of is the Jigalong Mob (I forget the author) and  
> I hate the name the caucasoid gave them, but it speaks about the  
> traditions of some of the primordial australians and how they are  
> fighting to keep their traditions alive...rejecting christianity at  
> every turn, how their view of the Dreamworld closely resembles any  
> read or EXPERIENCED ancestor communication...to say that these groups  
> have no cultural relationship means someone has not read enough.  
> period!  
> >  
> > Lastly, Osirica stated  
> >  
> > Fri, 13 Jun 2003 21:05:04 -0000

> > From: "osirica"  
> > Subject: Re: Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Academic study by the way is not a "white" institution. We don't  
> need scientific study to compete, but we will have to use it if we  
> ever plan on affecting world policy. Look at Diop... had he not come  
> around, I think most of us in here would be in the dark. It was  
> Diop's scientific study that caused me to go to the archives of books  
> from the 1800s and look at original sculpture and mummies and find  
> out just who was LYING.  
> >  
> > If the Eurocentricists hadn't have lied over the past 200 years  
> about the history and spread those lies all around the world...well  
> then I would say you are right. We wouldn't need a Ta-Seti Yahoo  
> group, nor would we need to do anything.  
> >  
> > -----  
> -----  
> >  
> > Myself and plenty other woke up long before and w/o Diop, so I am  
> glad you are "unplugging" but as I stated earlier, whenever you play  
> on someone else's field & uses someone else's rules, THEY CAN ALWAYS  
> CHANGE THEM TO FIT THEIR PURPOSES. Since you used Diop, I am sure you  
> also know how many times he had to resubmit his dissertation before  
> the caucasoids finally accepted it. Once we have the courage to  
> decide to define the rules based on the best of OUR WAY, it will still  
> be as accurate and as "scientifically tight" as any other cultures  
> research, but as Baba Ra states, WE MUST ADD THE SPIRITUAL SIDE INTO  
> OUR RESEARCH!! We can't state it elsewhere as someone stated...that  
> is not "our way." We have CONCEPTUALLY been doing things the  
> caucasoid way for so loong, we assume that way as the only "correct"  
> way to do things.  
> >  
> > And no, even if the caucasoids hadn't lied about everything, we  
> would still need forums like this but they would serve as a wider  
> form of Afrikan socialization for those who may not be able to attend  
> certain temple/university/farm set ups.  
> >  
> > and.....  
> >  
> > Fri, 13 Jun 2003 21:46:53 -0000  
> > From: "osirica"  
> > Subject: Re: Medaase na apem, RA-NEHEM from Kamau  
> >  
> >

> > <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

> >

> >

> > I can definitely see where words like "hero" "rain" "ray" "mirror"

> > and a variety of other words come from Egypt, but I cannot see

> > where "Africa" can be known as it is pronounced by so many people

> whose languages require me to take a part of one language, and

> combine it with another, and then maybe a third.

> >

> > I don't consider any theory more "normal" than another either. I am

> seriously only interested in the word's original meaning and intent.

> We are speaking English, a derivative of German, a derivative of some

> Indo-European language. We are also speaking with quite a bit of

> French and Latin, a derivative of Mycenaean Greek... also (unless I am

> misunderstanding) another Indo-European language. Their words for the

> continent or part of it seem to have been "Africa" since as far back

> as we can go.

> >

> > Now I would have to figure out this word actually came from

> > Equatorial-African languages, many of which seem to be fully

> > developed after the word "Africa" was pronounced in use in Europe.

> (I haven't heard an appropriate grouping of people from West Africa

> and I don't like using the word Bantu)

> >

> > Remember, I am only motivated for us to have a universal

> > understanding that is consistent. I can see a spiritual relevance

> in your post, but for the life of me, I am having a hard time not

> > allowing diffusionism to create a relationship in my mind on this

> >

> > -----

> -----

> >

> > I am mad that you sent me to that site & I wasted 2 minutes of my

> life there. I am not saying that either 3 African-oriented

> interpretations of the term Africa is THE answer, but I am adding it

> into the discussion, because all of the talks on the term START W/ A

> EURO-DERIVED LANGUAGE BY DEFAULT. So Baba Ra's inclusion, Gerald

> Massey's inclusion and Afrikadzata Deku's inclusion need as much

> press as that darn *leo africanus* crap and the other euro-derived

> claims.

> >

> > and as far as the "equatorial African languages piece.....maybe I

> am misreading that area, but I thought that that was the whole

> breakdown from Baba Ra on the Twi and Yoruba and Kamit renderings of

> Ka and Afu and Ra. Last I checked, from your Equatorial definition,

> those 3 would fit, so there are their renderings. What would be nice

>would be to see how the Twa and San define Ka, Ra and Afu and if they  
>are still the same...hmmmmm.  
>>  
>> You constantly want to find a euro-rendering, O, but I doubt you  
>will find a Ka in an indo-european language, for example, that means  
>spirit or soul when conceptually, that culture doesn't believe one  
>exists since soul isn't quantifiable. It is hard to create words for  
>something you have no concept of.  
>>  
>> If by diffusionism you mean all coming out of Afrika....hey, I'll  
>be a diffusionist. Myself and others use Kemet for those linguistic  
>ties because some "know" that language. Hopefully, when we finally  
>realize that there are cultures that TAUGHT KEMET AND GAVE KEMET most  
>of its ideas, we will turn some of our PRIMARY research efforts or  
>even deep readings to the Twa, the San, The Nri and other OLDER THAN  
>kEMET and NUBIA, inner Afrikan socieites and begin to uncover those  
>historical and spiritual treasures.  
>>  
>> We must always check our POINT OF REFERENCE in our own heads, in  
>our own questions to make sure it is coming from our Afrikaness and  
>not from the Yurugu-virus that has deeply infected 100% of us  
>>  
>> Yebehyira Bio(see you later)  
>>  
>>  
>>  
>>  
>>  
>> -----  
>> Do you Yahoo!?  
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>

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 8571|2003-06-14 19:08:44|osirica|Re: Afuraka/Afuraitkait/Terminology|

Would you say that we are all taking different methods to gathering  
and presenting the truth? Or at least as close to the truth as we can  
get? You better ask me to clarify and correct me if im wrong on  
something that I present. I say "you better" because its my duty and  
responsibility to present you the accurate information. Even if I am  
bringing inaccurate information (as I did to a certain Eurocentricist  
last week) I had a greater purpose and that was to show that  
beyond "fighting Eurocentricism" and "proving to Eurocentrics that we  
are whatever" I wanted the "Eurocentricist" to know... they are

irrelevant and that we can easily take control away from them and poof make them begone, by reflecting their own faulty methods against them. Do you know how many times I have done that kind of thing to that particular EUrocentricist? It is a big reason why she is unable to interfere with any lies. She only pops up to make corrections here and there...which is fine. Their interference is the result of THEM being misinformed ALSO. They are in the matrix and they dont want to leave... even after we show them that it is a fake world. Fine let them stay, but they cannot interfere by trying to convince new people here that the matrix is real.

When THEIR interference is neutralized, we can restore and collect truth information and spread it out...

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

- > Hotep IMJ,
- >
- > First of all, I'm not frustrated! What I am is an
- > Afruikan, who knows better than most of my brothas and
- > sistars that Europeanism, veiled under science, is a
- > method to monopolize what they call history, since
- > we're dealing with Afruikan culture, specifically the
- > ancient Kemites.
- >
- > If you really knew anything about proving something,
- > it doesn't necessarily need science to prove it. And
- > you're right, we don't live in a Utopian society,
- > because Afruikan people are still catching hell in a
- > white supremacist cultural system, which has been
- > anti-God from day one. So, that's irrelevant to what I
- > was alluding to: the gaul of Caucasian people exerting
- > their beliefs onto Afruikan people, no matter how much
- > technology they've accumulated.
- >
- > I also know that there will even be many Negroes who
- > are going to accept everything that western science
- > spits out, because those same Negroes are perfect
- > examples of Afruikan people being psychologically
- > displaced, socially nesticized by Europeanism.
- >
- > P.E.A.C.E. Promoting Exclusive Afruikan-Centered
- > Education!

>  
> --- IMJs@w... wrote:  
> >  
> > Mickel Hendrix wrote:  
> > <  
> > example that I'm  
> > talking about, white people and some silly Negroes  
> > telling Afruikan  
> > people they have to succumb to the academic world of  
> > Europeanism, which  
> > has been the enemy of Afruikan people, no matter how  
> > much you want to  
> > claim things ain't how they use to be.....>>  
> >  
> > =====  
> >  
> > Hey, I feel the frustration, but you gotta realize  
> > it's one thing to  
> > intuitively \*KNOW\* something, but we don't live in  
> > Eutopia or a place  
> > where there's universal knowledge of all things  
> > knowable... We  
> > ultimately must rely on science. And I HOPE you're  
> > not saying that  
> > science = Whiteness!!!!????  
> >  
> > What about math, is that White too? Yeah, we know  
> > that MUCH of the  
> > credit for mathematical advancement and discovery is  
> > misplaced on the  
> > heads of Europeans, but regardless of whose name is  
> > on a given theorem,  
> > it still has to hold up to scientic testing or  
> > proofing!  
> >  
> > Water doesn't boil at 212 degrees simply because  
> > some White man told us  
> > it did!.... That is a FACT that anyone can prove  
> > using a thermommeter  
> > [scientific instrument]... Sure the terminology &  
> > mechanical instrument  
> > [degree, thermometer] may be named after or based on  
> > what some European  
> > did, but even if we were using all African-derived  
> > terms and  
> > instruments, that still requires a scientific

> > methodology to measure /

> > prove it. RIGHT?

> >

> >

> >

>

>

>

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| 8572|2003-06-14 19:12:37|osirica|Re: Abstract:|

I know, that's my point. It's a quagmire, and unless we just accept the biblical tree by itself, we are going to have to find a better term. Confusing them in the long run isn't going to make a difference, they are already confused. The CIA world factbook considers SOME of the people in the Congo to be "Hamites".

yeah yeah, i know: "Why do you look to the European CIA..."

I don't. What I am saying is that we have to use terms that are effective and final. IF you can make Hamitic mean what its supposed to mean consistently, then fine, show us. I can't figure it out.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Nisine Waite" wrote:

> but hamites r not only black but it consist of all egypt even mixed and

> philistines, and assryians.(hitties)

>

>

| 8573|2003-06-14 20:21:26|alberto34482@yahoo.com|Re: Abstract:|  
"assryians.(hitties)"

Assyrians are semetic people who lived in Mesopotamia, and whose modern desendants still live in Iraq. Hitties are Indo-European people who livved in Tukrey.

Philistines were Eastern Medditerean people, and possibly related to Greeks who settled into what is know Palestine, which region bears their name.

| 8574|2003-06-14 20:34:36|alberto34482@yahoo.com|Re: Abstract:|

--- "I know, that's my point. It's a quagmire, and unless we just accept

the biblical tree by itself, we are going to have to find a better term. Confusing them in the long run isn't going to make a difference, they are already confuse"

The Bible should never be taken serious unless there is scientific proof of the historiography. You should always depend upon scientific observations;not biblical interpretations. The problem we face is that Americans know Biblical history,but they know very little about true history. The bible is good when reconstructing some history,but to take it as literal is another thing. We donot need the supersticious of Islam or Judaism[which we know is stolen Kemetician theology]to reconstruct our history. The REvolution theories are not bad or even racist like we have been brainwashed to think they are.

The man who founded racism was Comte Degobineu,not Charles Darwin.

"The CIA world factbook considers SOME of the people in the Congo to be "Hamites"."

You would be speaking about Northern Congo,where the Azande live. Azande in early colonial writings were both seen as superior,but barbaric because they were called cannibals. The same would apply to the Tutsi without the cannibalism.

The hausa in Western Africa are considered Hamitic by many people. My own people,Egyptians in CIA fact book is called Eastern hamites [whatever that is]

For years,scholars have tried their hardest to connect anything of vaule to a mythological race of people caled Hamites. Fulani in the 1996 encarta were seen as caucasian hamites.

The similar dilemma was seen with the Tibbu in Libya we well. I say take the Hamitie idenitfication with salt. My other sugestion is to move past superticious Biblical labels.

| 8575|2003-06-14 20:38:16|M. Washington|No Case against Clyde Ahmed Winters and the Shang|

Attachments :

[Marc's reply here \(\\*\\*\)](#)

seems "Negroid Origin Of Ancient Chinese" had been proposed by Clyde Winters on basis of late professor of Chinese ethnicity by the name of Guang-chih Chang. I had read through writings by dozens of Chinese scholars and never found any corroboration of Guang-chih Chang claims.



In the following, I will attach some of the findings I had derived by interpreting ancient historical writings. I will challenge Winters and the like with presenting recent graphs and photos from Chinese excavations that would show a Negroid skeleton. Should nobody be able to present any hard evidence, then I would say this proposition have no merit.

(\*\*) Alberto.

[1] The following book:

Zhou Xun, Gao Chunming, *5000 years of Chinese costumes*, (China Books and Periodicals, Inc., Shanghai, 1984), p. 17.

written by the *Chinese Costumes Research Group of the Shanghai School of Traditional Opera*. In post 7901 to Ta-Seti:

Tue Jun 3, 2003 9:48 am

Subject: The Untold story - Africoid statuettes in ancient China

I presented the url at my site to an Afurican or Equatorial statuette of a Negrito in China during the Shang dynasty. In addition, I compared it to links I provided to three statues of Bes, one from Alex?s site, as in my view some weeks back (and still) there were many valid comparisons. For both the Shang Dynasty Negrito and those of Egyptian statues, they all had: (1) shorter limb segments than the average person; (2) legs were slightly bowed; (3) in every case, Chinese and Egyptian, the ears greatly protruded; the eye brows were marked; As Chinese as always clothed, it is interesting that the Shang Dynasty Negrito (attached) was naked as were the Egyptian Bes?.

[2] There were more comparisons I spoke of in the post in addition to noting the movement of Africans to Asia by Chinese scientists themselves. The Chinese government funded them expecting their research to reveal in situ evolution. To their chagrin (and to their credit ? they published the results), they found that nary a single one of the 12,000 Chinese

men studied evolved in China. Everyone, to a man, migrated from Africa:

Yuehai Ke and Li Jin, et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, Issue of 11 May 2001.

[3]The Population Genetics Group at Stanford suggested that the original Chinese were of the Adaman Island Negrito type with black skin and African features ? and at a later stage the phenotype we now see became common:

In: Kumarasamy Thangaraj, Lilji Singh, Peter Underhill, Erika Hagelberg, et. al., Genetic affinities of Adaman Islanders ? a vanishing human population, Current Biology, printed online 26 Nov. 2002.

(I have my own theory that I think makes sense and looks at the bigger picture. I presented a post on it a few weeks ago).

[4] There seems to be wide acknowledgement that the Asians emerged from Africa (and showed show the phenotypic evidence ? as they are San descendents. In fact, in South Africa, they used to call the San, the ?Little Chinese.?)Even at Ta-Seti last December were posts identifying early Chinese with Negritos:

From: "Paul Kekai Manansala "

Date: Tue Dec 10, 2002 2:13 pm

Subject: Re: An Ancient Link to Africa Lives on in Bay of Bengal

--- In Ta\_Seti@yahoogroups.com, "omari maulana" >wrote:

> This is particularly interesting given recent discussions on this forum.

>

>

>>Dr. Underhill, an expert on the genetic history of the Y chromosome,

>>said the Paleolithic population of

> >Asia might well have looked as African as the  
Onge and Jarawa do

now,

> >and that people with the

> >appearance of present-day Asians might have  
emerged only later.

It is

> >also possible, he said, that their

> >resemblance to African Pygmies is a human  
adaptation to living in

> >forests that the two populations

> >developed independently.

>

Myself, I don't see any problem with the  
observation that the Asians and Chinese are from  
Africa as Chinese scientists state this unequivocally  
themselves.

What's your opinion of the attached statue from the  
Shang Dynasty?

Marc

(end)

I had also included ancient writings about Lao  
Tsu or Lao-zi the  
Daoist founder, i.e., Lao-ze possessing the  
yellow beard and he was  
called the Yellow Elderly. Scan a Chinese  
history annal and show me  
where the text would mention that Lao-zi was  
black and oily.

Excerpts:

Chinese Ethnicity:

Often misinterpreted would be two words in Shi  
Ji: 'Qian Shou'  
and 'Li Min'. Qian Shou means dark head. 'Qian'  
would be used as an  
alias for Guizhou Province in the south, and it  
means dark or black.  
Li Min or Limin means the people whose face had  
turned darkish and  
became brown. Both terms were used for  
designating the lower level  
people. I noticed one or two claims (including  
Clyde Winters) on the

internet saying that the Chinese people being ruled were of Negroid origin and that the 'Li Min' term validated this fact. This is fallacious the same way as those who claimed that the rulers of China, Zhou or Qin, were of Caucasoid origin and they ruled the Mongoloid people. I deem both sayings as fallacious.

My interpretations would be based on the following quotes and citations. Shi Ji recorded that Qin's second emperor (Huhai) had once rebutted Li Shi's loyalty by citing Lord Yu's hardwork on behalf of Lord Shun. Huhai said that Lord Yu had spent years travelling around the country for sake of flood control and that Lord Yu's face had turned 'li hei', that is, the kind of brownish darkness. Also on record would be Li Shi's self account by calling himself a 'qian shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the working people possessed hardened palms and 'li' face as a result of hard work and that they should be ascribed big contributions to the society. Later records in 4-5th century continued to use the word 'li' or 'zheng li' (steaming or sweating li people) for designating the masses.

The blackness, coined in 'Qian Shou' and 'Li Min', was related to the skin, not the hair.

When Qin Mugong repented over his mistake in invading Zheng Principality which had led to the ambush disaster at the Battle of Xiao'er, he used the characters 'huang fa fan fan' (white hair turning yellowish) to describe the high age of his two counsellors, Jian Shu and Baili Xi. Both old men, 80-90 years old, had objected to Mugong's war against Zheng in the first place.

The second example would be the reference to

Daoist founder, Lao-zi,  
as Huang Lao.

Lao-zi was recorded to have grown yellow beard  
and he was called  
Huang Lao or the Yellow Elderly.

This shows that ancient Chinese did know the  
difference  
between 'huang' (yellow) and black. The  
universal feature of 'black'  
hair was not something that would have deserved  
a special coding in  
the terms of 'Qian Shou' and 'Li Min'.

'Qian Shou' and 'Li Min' meant nothing other  
than brownish dark skin  
as a result of sunlight exposure, not hair !!!  
Nordic racists would  
have to stop their over-excitement in here.

Chinese Xia-Shang Dynasties  
<http://www.uglychinese.org/xiashang.htm>

| 8576|2003-06-14 21:05:46|Loring Edward|Re: Alexander led to rise of Indo-European|  
Panini's Sanskrit grammar 'ashtadhyayi' was written ca. 500 BCE in Taxila (to relativize things that was during the reign of Darius I. the Great = 27th Dyn. in Egypt, already quite a 'modern' world). This was the first formulation of grammatical rules for an Indogermanic language. It represents a partial breakaway from the, at that time already archaic, vedic tradition which we date back to ca. 1500 BCE and which is close to Old Persian. As you say, the Sanskrit of the 6th cent BCE incorporates elements from the prakrit dialects and the Dravidian languages. We do not have a great number of texts in Old Persian. Interestingly, the Aryan Achaemenids widely used a form of (semitic) Aramaic ("Reichsaramaeisch") as the official imperial language. Earlier Indogermanic is also represented by Avesta, the language of Zarathustra ("he whose camels are old") which, in the form of the Gathas, is badly preserved (it was passed down to us in texts written in semitic Pahlavi (Middle Persian) with the result that the, for Indogermanic very important, vocalization was lost. Zarathustra is thought to have lived in the far East of the Persian domains, perhaps in Tadjikistan or Kirgistan. A chronological milestone for Greek is provided by "Homer" which is dated to about 800 BCE and records an oral tradition dating to ca. 1200 BCE. The Saka were not literate, so it's difficult to demonstrate their influence. They served in the Persian army. In about 133-129 BCE they brought about the fall of the Greek hegemony in Transoxania. As I have said before, Indogermanic is a construction of 19th cent. German philology. Nobody ever spoke it or wrote it. It is hardly taught any more. Here in Basel, the Indogermanisches Seminar was abolished after the death of Prof. Bloch. However, the principles and rules of Indogermanic remain a valuable guide for philologists and lexicographers.  
Ed Loring

----- Original Message -----

**From:** [clyde.winters](mailto:clyde.winters)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 14, 2003 6:39 PM

**Subject:** Re: [Ta\_Seti] Alexander led to rise of Indo-European

Hi

Below you give an interesting account of the spread of Koines in Asia. The description of the spread of Greek via the conquest of Alexander explains why

the Indo-Aryan languages are related to European languages. As you know given your studies in this area outlined in an earlier post, the Greek (and Saka) speakers are the major languages which link European languages with the Indo-Aryan group. The fact that "Koiné" were spoken in Indian and Central Asia by the time Sanskrit was invented, it would have been only natural for many Greek terms, after being nativized by Indo-Aryan speakers would have ended up becoming a part of Sanskrit. If the existence of an Indo-European family is basically supported by the links between Sanskrit and European languages this link is explained by the historical evidence of early contact between Greek speakers and the Indo-Aryan speakers.

As I said before, given the ancient spread of Europeans into Persia, Central Asia and India where they ruled for centuries explains the relationships existing between Indo-European languages. Since we can explain the existence of links between the Indo-European languages via the Greek and Saka conquest of Asia the Indo-European languages are basically a MYTH. The speakers of these languages probably are not descendant from some great Indo-European mother culture. In summary the history of contact between Indo-Aryan and European languages is explained by the Expansion of the Alexander into Asia.

C.A. Winters

Loring Edward wrote:

To the term "eurocentric": Whereas I continue to maintain that eurocentrism, at least in "Old" Europe, went out with the 19th century, the American view of the historical segment discussed in the article below is based on a truly eurocentric version of history. Education in the 19th century was generally weighted towards "classical studies" which tended to teach that Attica/Athens was the epicenter of civilized socio-political expansion. This perspective was coupled with a heavy dose of the bible, both AT & NT which gave Palestine the status of a fast mythical holy land. Actually the bulk of Hellenic (that means "Greek": "Hellenistic" refers to a syncretism of Hellenic with local forms) culture was in West Asia and Libya (Kyrene "the gateway to Africa"). The European land now called Hellas was on the fringe and something of a "poor boy". Hellenic culture flourished under the Achaemenid (Persian) Empire (522-330 BCE; the 'bad guys; Darios, Xerxes etc" in the eurocentric version of history) which ended with Alexander's burning of Persepolis (something like the burning Bush in Baghdad). Alexander t. G's (III of Makedonia) campaigns were a continuation of the expansionary policy of his father, Philipp II. The official language of the Achaemenid Empire was Aramaeic. Alexander's conquests brought the Greek language (a version called "Koine", a somewhat degenerate lingua franca) into a central position throughout the former domains of the Achaemenids and beyond: Baktria etc. That was the backbone of "hellenisation" as opposed to the situation under the Achaemenids. Facit: the Berkeley team is just sounding off about something that everybody knows and Andrew Stewart's comments are trivial. Ed Loring

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

How great was Alexander?

By Kathleen Maclay, Media Relations | 12 June 2003

"Our hunch is that at Dor, Hellenization - the wholesale importation of Greek material culture - begins in the 5th century B.C. and goes into high gear around about 400 B.C. So, it precedes Alexander," said Andrew Stewart, a UC Berkeley professor of art history and classics in the College of Letters & Science. He also is the project's principal investigator.

"There is, as far as we can tell, no boost given to this process by Alexander's conquests," said Stewart. "So, immediately we are challenging the view that it was Alexander who principally spread Greek culture throughout the Middle East."

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| 8577|2003-06-14 21:12:30|osirica|Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & |

Ok if you didn't feel like reading all of Message 8566

Understand this, while we are starving the Eurocentricists, you are basically feeding them and helping them get strong(er) again.

| 8578|2003-06-14 21:20:15|alberto34482@yahoo.com|Marc,I did not write this Article |  
Some one else wrote this article. I simply posted it from another site.

| 8579|2003-06-14 21:25:45|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
Perhaps we should define "science":

Let science be a method of obtaining a result/conclusion from given facts.  
That's all.

It means that we work from such facts as we can assemble pertaining to a given question or hypothesis.  
It means that we do not attempt to project some personal or collective pre-conclusion onto those facts.  
(there is the legend of an early "egyptologist" having the wall of a temple chiseled down to fit his "law" of proportion)

As far as I can determine, the first scientists were either Chinese or Sumerian.  
E.

----- Original Message -----

**From:** [IMJs@webtv.net](mailto:IMJs@webtv.net)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 14, 2003 5:08 PM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Mickel Hendrix wrote:  
<>

=====

Hey, I feel the frustration, but you gotta realize it's one thing to intuitively \*KNOW\* something, but we don't live in Eutopia or a place where there's universal knowledge of all things knowable... We ultimately must rely on science. And I HOPE you're not saying that science = Whiteness!!!!????

What about math, is that White too? Yeah, we know that MUCH of the credit for mathematical advancement and discovery is misplaced on the heads of Europeans, but regardless of whose name is on a given theorem, it still has to hold up to scientific testing or proofing!

Water doesn't boil at 212 degrees simply because some White man told us it did!.... That is a FACT that anyone can prove using a thermomometer [scientific instrument]... Sure the terminology & mechanical instrument [degree, thermometer] may be named after or based on what some European did, but even if we were using all African-derived terms and instruments, that still requires a scientific methodology to measure / prove it. RIGHT?

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| 8580|2003-06-14 21:31:54|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
Nobody has to indulge in scholarship to be credible and nobody is trying to force you to become either scholarly or credible.  
E.

----- Original Message -----

**From:** [Mickel Hendrix](#)



**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 14, 2003 8:58 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

Ed if anyone's emitting an example of a blind prejudice, it's you. Just what does accepting terms that the scientific world coins, seems like? And because I, as an Afruikan, choose not to hold Eurocentrized science as an authority on some things, it doesn't make me non-scholarly, when it comes to knowing who the aboriginal people of the Earth are. Once again, Afruikan people don't have to indulge in Eurocentric scholarship to be credible. Lastly, before Afruikan people can take part in the inter-cultural process, they have to know that they're Afruikans first, that they have to get knee deep in Afruikan culture first, the teachings of which have been emasculated by Europeanism. So, know what you're talking about, before you make such asinine statements.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- Loring Edward wrote:

> This is an example of the type of blind prejudice  
> which blocks any progress in inter-cultural  
> relations.

>

> E.

> ----- Original Message -----

> From: Mickel Hendrix

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Friday, June 13, 2003 9:32 PM

> Subject: Re: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology

>

>

> Hotep Ed,

>

> See, your post is just the type of example that

> I'm

> talking about, white people and some silly Negroes

> telling Afruikan people they have to succumb to

> the

> academic world of Europeanism, which has been the

> enemy of Afruikan people, no matter how much you

> want

> to claim things ain't how they use to be.

>

> Furthermore, Afruikan people don't need the

> scientific

> world to know, for sure, that they're the original

> people on the planet. And we don't need to compete

> either. That's the problem! It is European-white  
> people that need science to prove to themselves  
> that  
> Afruikan people are the original inhabitants of the  
> planet.  
>  
> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!  
>  
> --- Loring Edward wrote:  
> > Yes, inventing esoteric terms and producing  
> > etymological fantasies weakens the cause. If  
> > Ta\_Seti  
> > wants to compete in the scientific world, it  
> > must  
> > use terms which that world accepts. All of that  
> > Afro... Afru.. ("esoteric") stuff just produces  
> > a  
> > negative image.  
> >  
> > E.  
> > ----- Original Message -----  
> > From: osirica  
> > To: Ta\_Seti@yahoogroups.com  
> > Sent: Wednesday, June 11, 2003 5:48 PM  
> > Subject: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Its probably Afrocentricism's greatest  
> > weakness.  
> > We do not need to  
> > make those kind of mistakes anymore.  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "Loring  
> > Edward"  
> > wrote:  
> > > It is a standard term in linguistics from  
> > German  
> > 'Volk' people  
> > or 'popular' and -etymology. It means  
> > incorrect  
> > etymologies thought  
> > up by the uneducated, often on the basis of so  
> > called 'faux amis'  
> > false friends, meaning homograph or homophone  
> > lexems which are  
> > actually unrelated or have unsuspected and/or  
> > very  
> > different meanings.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: omari maulana  
> > > To: Ta\_Seti@yahoogroups.com  
> > > Sent: Wednesday, June 11, 2003 4:33 PM  
> > > Subject: Re: [Ta\_Seti]

> > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > What does "Volksetymologien" mean?  
> > >  
> > >  
> > > > As I said long ago, Osirica's term  
> Equatorial  
> > African is good  
> > for the  
> > > simple reason that everyone can  
> understand it  
> > and it conveys a  
> > certain  
> > > picture. The idea of a terminology is to  
> > express things in a way  
> > that they  
> > > will be mutually understood. The term has  
> a  
> > very wide spectrum  
> > and should  
> > > be seen as the top of a hierarchy  
> (ethnien)  
> > or hierarchies  
> > > (regions, ethnien, linguistic  
> > groups (languages,  
> > dialects)). 'Esoteric' terms  
> > > are to be avoided.  
> > > >  
> > > > By the way, Budge's dictionary is  
> outdated  
> > and no longer quoted.  
> > > 'Volksetymologien' such as seen below are  
> to  
> > be avoided. Their  
> > use negates  
> > > the scientific credibility of any group  
> > accepting them.  
> > > > E.  
> > >  
> > >  
> >  
>  
>

---

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| 8581|2003-06-14 21:39:58|Loring Edward|Re: Interesting person: DuBois|  
Thanks, Clyde! Perhaps the anti-scholarship faction will notice that research can lead one (even Europeans) to the root of things.  
E.

----- Original Message -----

**From:** [clyde winters](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Saturday, June 14, 2003 6:49 PM  
**Subject:** Re: [Ta\_Seti] Re: Interesting person: DuBois

Hi

DuBois is the founder of Africalogical/ Afrocentric historical studies. His great work "The Negro", published in 1915 outlined many of the major trends in Africalogical research. It was this work that inspired Diop, J.A. Rogers and Carter G. Woodson to study the ancient history of African and Black people. In DuBois' "The World and Africa", the great Harvard trained scholar outlined the rise of a Black Egypt and African civilizations in Africa, Greece and Asia. This work provides many of the paradigms that have been part of the foundation of Afrocentric history for the past 70 years.

C.A. Winters

Loring Edward wrote:

Do you know if any of his work was published? We have also run across a W. DuBois, also a Black anthropologist, who attended conference(s) on racial studies in Germany before the First World War. Can anyone give info? E.

----- Original Message -----

**From:** [cristofori whitakara](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Friday, June 13, 2003 8:05 PM  
**Subject:** Re: [Ta\_Seti] Re: Interesting person  
he was a black nationalist and repatriot b4 marcus garvey.

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

Yes, I am sure that most people on this list has heard of Edward Wilymont Blyden.

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| 8582|2003-06-14 21:48:54|ra\_nehem|Re: No Case against Clyde Ahmed Winters and the Shang|  
Mikyia wo (Greetings) Dr. Winters,

When you wrote of the Mande being of the Siu clan, and 'Si' being related to 'Zi', which was applied to the 'Xia' founders, it called to mind the fact that the Akan/Twi people are closely related to the Mande. When spoken at regular conversation speed, the word Twi (Chwee) often sounds like "Tzi".

Is it possible that the Twi-speakers were part of the proto-Saharan civilization that you speak of, and eventually migrated to the Nile valley (Nubia particularly) and stopped/settled there during the time that the Sahara region began to dry up (without continuing to India/Asia)?

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi

> I do not think that the Twi people , migrated to Asia along with the Dravidian

> speaking people.

>

> C.A. Winters  
>  
> ra\_nehem wrote:  
>  
>> Mikyia wo (Greetings) Dr. Winters,  
>>  
>> Speaking of the Xia people. The Akan language is called Twi  
>> (Tshi/Chwee). Some of the sub-groups of the Akan are the Asante,  
>> Fante, Akwamu, Denkyira and also the Twifo. 'fo' in the Twi  
language  
>> denotes plurality, as in a group. E.g. Opanyin (Elder) Mpanyinfo  
>> (group of Elders). Twifo, as a title of some Akan people, thus  
>> means 'Twi people', or 'group of Twi (speaking) people'. The Akan  
are  
>> related to the Mande. Does this figure into your analysis of the  
Xia  
>> people and their presence all over the ancient world?  
>>  
>> Hetep,  
>> Ra Nehem  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
wrote:  
>>> Hi Alberto  
>>> As usual you are wrong. Dead wrong.  
>>> In the Chinese literature the Blacks were called li-min,  
Kunlung,  
>> Ch'iang  
>>> (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the  
Shang  
>> Dynasties  
>>> were blacks. These blacks were called Yueh and Qiang. The modern  
>> Chinese are  
>>> descendants of the Zhou. The second Shang Dynasty ( situated at  
>> Anyang) was  
>>> founded by the Yin. As a result this dynasty is called Shang-  
Yin.  
>> The Yin or  
>>> Oceanic Mongoloid type is associated with the Austronesian  
speakers  
>> ( Kwang-chih  
>>> Chang, "Prehistoric and early historic culture horizons and  
>> traditions in South  
>>> China", Current Anthropology, 5 (1964) pp.359-375 :375). The  
>> Austronesian or  
>>> Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and

Lun

> > Yi.

> > >

> > > During the Anyang-Shang period, the Qiang lived in Ch'iang Fang, a

> > country to the

> > > west of Yin-Shang . The Qiang people were often referred to as the

> > Ta Qiang "many

> > > Qiang", they were used as agricultural workers, and used in Yin-

> > Shang ancestral

> > > rites as sacrifice victims.

> > >

> > > In Southeast Asia and southern China, ancient skeletal remains

> > represented the

> > > earliest inhabitants as identical to the Oceanic type ( Kwang-chih

> > Chang, The

> > > archareology of ancient China, (New Haven,1977) p.42; G.H.R. von

> > Koenigswald, A

> > > giant fossil hominoid from the pleistocene of Southern China,

> > Anthropology Pap.

> > > Am Museum of Natural History, no.43, 1952, pp.301-309). Although

> > Negritos were

> > > also established in north and southern China by the beginning of > > the Recent

> > > (Holocene) period the populations in North China and that in

> > southern China and

> > > IndoChina had become sufficiently differentiated to be designated

> > as Mongoloid

> > > and Negroid-Oceanic respectively, both having evolved out of a

> > common Upper

> > > Plestocene substratum as represented by the Tzu-yang and Liu-Chiang

> > skulls.

> > >

> > > In addition to Oceanic Blacks in Southeast Asia and southern China

> > shortly before

> > > the Christian era Africoids of the Mediterranean type entered these

> > areas by way

> > > of India. Much of the archaeology in southern China is related to

> > the Southeast



> > > Asian patterns, with numerous finds of chipped stone of the type  
> > found in  
> > > Szechewan, Kwangsi .Yunan and in the western part of Kwangtung as  
> > far as the Pearl  
> > > River delta.( Chang, 1977, p.76. ) Neolithic culture of southern  
> > China as the  
> > > people were parallel to southeastern development. It seems from  
the  
> > evidence that  
> > > in China there were several major areas where the Neolithic way  
of  
> > life  
> > > characterized by farming for food, use of pottery and the  
making of  
> > stone  
> > > instruments.  
> > >  
> > > Finally, the Chinese classics make it clear that the Min Li,  
> > meant "Black people"  
> > > not young Chinese or peasant Chinese. James Legge's, The Chinese  
> > Classics  
> > > (London, 1865) supports this view. In reading Legge's  
translation  
> > of the "Shu  
> > > King", we read that "In the Canon of Yao, we discover that Yu "?"  
> > regulated and  
> > > polished the people of his domain, who all became brightly  
> > intelligent. Finally,  
> > > he united and harmonized the myriad States of the empire; and  
lo!  
> > The black  
> > > haired people were transformed" (Legge, 1865, p.17). In this  
> > passage "min li is  
> > > used to describe all the people in the Empire, not just the  
> > peasants or the young  
> > > people. In Book II, Chapter It was written that Kao yao "?"with  
> > vigorous activity  
> > > sowing abroad his virtue, which has descended on the black haired  
> > people, till  
> > > they cherish him in their hearts" (Legge, 1865, pp.55-58). Again  
> > the term li min  
> > > was applied to the people of the empire and not just a  
particular  
> > group.  
> > >  
> > > The term li min means "black people". The term for peasant had

> > nothing to do with  
> > > li min. The term for peasant comes from the tsung-jen character  
> > which is formed  
> > > by a group of three men usually placed under a sun, signifying  
that  
> > they are  
> > > working on the farm in the sun. In later periods many Chinese  
> > writers began to  
> > > called the tsung-jen character li min, so as to associate this  
sign  
> > with the  
> > > ancient designation of the Shang and Xia people who were "black  
or  
> > > Oceanic/African people", not yellow people "browned by the sun".  
> > >  
> > > The Xia and Shang people referred to themselves as li min  
because  
> > they were black  
> > > people, not because sunspots were referred to as black. The  
Mande  
> > people of  
> > > Africa clan they belong to the Siu clan. The term Si,  
corresponds  
> > to the name Zi,  
> > > applied to the Xia founders.  
> > >  
> > >  
> > > alberto34482@y... wrote:  
> > >  
> > > > seems "Negroid Origin Of Ancient Chinese" had been proposed by  
> > Clyde  
> > > > Winters on basis of late professor of Chinese ethnicity by the  
> > name  
> > > > of Guang-chih Chang. I had read through writings by dozens of  
> > Chinese  
> > > > scholars and never found any corroboration of Guang-chih Chang  
> > > > claims.  
> > > >  
> > > > In the following, I will attach some of the findings I had  
> > derived by  
> > > > interpreting ancient historical writings. I will challenge  
Winters  
> > > > and the like with presenting recent graphs and photos from  
Chinese  
> > > > excavations that would show a Negroid skeleton. Should nobody  
be

> > able  
> > > to present any hard evidence, then I would say this  
proposition  
> > have  
> > > no merit.  
> > >  
> > > I had also included ancient writings about Lao Tsu or Lao-zi  
the  
> > > Daoist founder, i.e., Lao-ze possessing the yellow beard and  
he  
> > was  
> > > called the Yellow Elderly. Scan a Chinese history annal and  
show  
> > me  
> > > where the text would mention that Lao-zi was black and oily.  
> > >  
> > > Excerpts:  
> > >  
> > > Chinese Ethnicity:  
> > >  
> > > Often misinterpreted would be two words in Shi Ji: 'Qian Shou'  
> > > and 'Li Min'. Qian Shou means dark head. 'Qian' would be used  
as  
> > an  
> > > alias for Guizhou Province in the south, and it means dark or  
> > black.  
> > > Li Min or Limin means the people whose face had turned  
darkish and  
> > > became brown. Both terms were used for designating the lower  
level  
> > > people. I noticed one or two claims (including Clyde Winters)  
on  
> > the  
> > > internet saying that the Chinese people being ruled were of  
> > Negroid  
> > > origin and that the 'Li Min' term validated this fact. This is  
> > > fallacious the same way as those who claimed that the rulers  
of  
> > > China, Zhou or Qin, were of Caucasoid origin and they ruled  
the  
> > > Mongoloid people. I deem both sayings as fallacious.  
> > >  
> > >  
> > >  
> > > My interpretations would be based on the following quotes and  
> > > citations. Shi Ji recorded that Qin's second emperor (Huhai)

had

> > once

> > > rebutted Li Shi's loyalty by citing Lord Yu's hardwork on behalf

> > of

> > > Lord Shun. Huhai said that Lord Yu had spent years travelling

> > around

> > > the country for sake of flood control and that Lord Yu's face had

> > > turned 'li hei', that is, the kind of brownish darkness. Also on

> > > record would be Li Shi's self account by calling himself a 'qian

> > > shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the

> > > working people possessed hardened palms and 'li' face as a result

> > of

> > > hard work and that they should be ascribed big contributions to

> > the

> > > society. Later records in 4-5th century continued to use the

> > > word 'li' or 'zheng li' (steaming or sweating li people) for

> > > designating the masses.

> > >

> > > This translation of li, as as brown darkness is ludicris, darkness

> > is black, not

> > > brown.

> > >

> > > >

> > > >

> > > > The blackness, coined in 'Qian Shou' and 'Li Min', was related to

> > the

> > > skin, not the hair.

> > > >

> > > > When Qin Mugong repented over his mistake in invading Zheng

> > > > Principality which had led to the ambush disaster at the Battle of

> > > > Xiao'er, he used the characters 'huang fa fan fan' (white hair

> > > > turning yellowish) to describe the high age of his two

> > counsellors,

> > > > Jian Shu and Baili Xi. Both old men, 80-90 years old, had

> > objected to

> > > > Mugong's war against Zheng in the first place.

>>>>  
>>>> The second example would be the reference to Daoist founder,  
Lao-  
>> zi,  
>>>> as Huang Lao.  
>>>>  
>>>> Lao-zi was recorded to have grown yellow beard and he was  
called  
>>>> Huang Lao or the Yellow Elderly.  
>>>>  
>>>> This shows that ancient Chinese did know the difference  
>>>> between 'huang' (yellow) and black. The universal feature  
>> of 'black'  
>>>> hair was not something that would have deserved a special  
coding  
>> in  
>>>> the terms of 'Qian Shou' and 'Li Min'.  
>>>>  
>>>> 'Qian Shou' and 'Li Min' meant nothing other than brownish  
dark  
>> skin  
>>>> as a result of sunlight exposure, not hair !!! Nordic racists  
>> would  
>>>> have to stop their over-excitement in here.  
>>>>  
>>>> These terms have various meanings today because of changes that  
>> have occurred in  
>>>> Chinese due to the constant change in nationalities ruling China  
>> over the past  
>>>> 2000 years. Chinese scholars have long recognized that the  
phonology  
>> of Chinese  
>>>> has changed over time. The Fukienese scholar Chen Di ( 1541-  
1617)  
>> recognized the  
>>>> discrepancies in the rhymes of verses from different ages and  
>> observed that "It  
>>>> is a natural principle that the script and the sounds of [the  
>> Chinese] language  
>>>> differ according to time and place" (Jerry Norman, Chinese,  
>> (Cambridge university  
>>>> Press, 1988) p.42). We also find changes between early written  
>> Chinese wenyan  
>>>> "written language" of Confucius time and modern written Chinese.  
>>>>  
>>>>

>>>  
>>>>  
>>>>  
>>>> Chinese Xia-Shang Dynasties  
>>>> <http://www.uglychinese.org/xiashang.htm>  
>>>>  
>>>  
>>> In your post you maintain that the Xia and Shang mention of  
>> serpents, black bird  
>>> etc., was meant to relate to  
>>> sunspots. This is wrong. The Xia and Shang belonged to totemic  
>> groups which  
>>> associated different animals  
>>> with particular clans, especially the serpent/ dragon clan of  
the  
>> Xia and the  
>>> bird clan of the Qiang-Shang  
>>> (First Shang Dynasty). It is interesting to note that at the Xia  
>> site of Taosi,  
>>> archaeologist have found  
>>> numerous painted dragons on the pottery plates. The dragon  
motif at  
>> Taosi may  
>>> have been the totem of the  
>>> Xia people at Taosi. This would correspond to Chinese legends of  
>> the Long  
>>> (Dragon) Tribe, Huan Long  
>>> (Dragon Breeding) Clan and the Yu Long (Defend the Dragon) Clan.  
>> The dragon  
>>> legends are associated  
>>> with the Chinese sages Yan, Yao, Shun and Yu the Great.  
According  
>> to Chinese  
>>> traditions the banner of Yu  
>>> the Great, was emblazoned with a dragon.  
>>>  
>>> The Xia and Shang people referred to themselves as li min  
because  
>> they were black  
>>> people, not because  
>>> sunspots were referred to as black. The Mande people of Africa  
clan  
>> they belong  
>>> to the Siu clan. The term  
>>> Si, corresponds to the name Zi, applied to the Xia founders.  
>>>

> > > In summary the archaeological and textual evidence do not support  
> > your thesis  
> > > that the Xia and Shang were  
> > > not Africans. The evidence indicates that the Xia and Shang  
> > referred to  
> > > themselves as li min because they  
> > > were black people. Moreover, skeletal remains from China make it  
> > clear that  
> > > Blacks did exist in ancient China.

> >

> >

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| 8583|2003-06-14 21:52:34|osirica|Re: Afuraka/Afuraitkait/Terminology|  
GUYS! Stop arguing. You are feeding the vampires. I swear it. We  
just put one of them away last week now you are ressurecting her.

Look, I can say I am probably the most controversial and contentious person in here, but my posts have a PURPOSE, even when I'm being silly. Remember when I posted that corny post about what we have accomplished. Well look, we got one of our people here saying that its hopeless. Well, its not.

Mickel, if you are not going to accept the English terms, or the Eurocentric terms and you choose to use different terms, well you need to show us some sort of CONCISE and CONSISTENT reference. Like a small dictionary or something!

We will all be like the tower of Babel trying to understand each other, with 50 different Afr-something words, each being slightly different, and that "slightly" often turns into the most confusing.

And we have to indulge in scholarship to be credible. What is credibility? Its the ability to show what you say stands up to scrutiny and questioning. Thats what scholarship is... or at least what reliable scholarship is. How can I learn from you if you are neither scholarly or credible.

You are bascally saying its ok to be dogmatic???

Before you guys rip me apart in the next post, just understand why my little annoying self has to reply.

And P.S. to the "mole"... the person who is not who they say they are... the Eurocentricist in here who is trying to be really really slick. I am on to your punk cowardly tactics. You haven't fooled me. Keep on, i dont know if you are paid to be in here and to monitor us or what, but I know you are too late if you are trying to stop our work.

The Banquet Scene from the 18th dynasty. Thats the next piece of artwork you tried to Michael Jackson. We are dealing with that next.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> Nobody has to indulge in scholarship to be credible and nobody is trying to force you to become either scholarly or credible.

> E.

> ----- Original Message -----

> From: Mickel Hendrix

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Saturday, June 14, 2003 8:58 PM

> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

>

>

> Hotep Ed,

>

> Ed if anyone's emitting an example of a blind  
> prejudice, it's you. Just what does accepting terms  
> that the scientific world coins, seems like? And  
> because I, as an Afrikan, choose not to hold  
> Eurocentrized science as an authority on some things,  
> it doesn't make me non-scholarly, when it comes to  
> knowing who the aboriginal people of the Earth are.  
> Once again, Afrikan people don't have to indulge in  
> Eurocentric scholarship to be credible. Lastly, before  
> Afrikan people can take part in the inter-cultural  
> process, they have to know that they're Afrikans  
> first, that they have to get knee deep in Afrikan  
> culture first, the teachings of which have been  
> emasculated by Europeanism. So, know what you're  
> talking about, before you make such asinine  
> statements.

>

> P.E.A.C.E. Promoting Exclusive Afrikan-Centered  
> Education!



>  
> --- Loring Edward wrote:  
> > This is an example of the type of blind prejudice  
> > which blocks any progress in inter-cultural  
> > relations.  
> >  
> > E.  
> > ----- Original Message -----  
> > From: Mickel Hendrix  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Friday, June 13, 2003 9:32 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > See, your post is just the type of example that  
> > I'm  
> > talking about, white people and some silly Negroes  
> > telling Afruikan people they have to succumb to  
> > the  
> > academic world of Europeanism, which has been the  
> > enemy of Afruikan people, no matter how much you  
> > want  
> > to claim things ain't how they use to be.  
> >  
> > Furthermore, Afruikan people don't need the  
> > scientific  
> > world to know, for sure, that they're the original  
> > people on the planet. And we don't need to compete  
> > either. That's the problem! It is European-white  
> > people that need science to prove to themselves  
> > that  
> > Afruikan people are the original inhabitants of the  
> > planet.  
> >  
> > P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> > Education!  
> >  
> > --- Loring Edward wrote:  
> > > Yes, inventing esoteric terms and producing  
> > > etymological fantasies weakens the cause. If  
> > > Ta\_Seti  
> > > wants to compete in the scientific world, it  
> > > must

>>> use terms which that world accepts. All of that  
>>> Afro... Afru.. ("esoteric") stuff just produces  
>> a  
>>> negative image.  
>>>  
>>> E.  
>>> ----- Original Message -----  
>>> From: osirica  
>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> Sent: Wednesday, June 11, 2003 5:48 PM  
>>> Subject: [Ta\_Seti] Re:  
>>> Afuraka/Afuraitkait/Terminology  
>>>  
>>>  
>>> Its probably Afrocentricism's greatest  
>> weakness.  
>>> We do not need to  
>>> make those kind of mistakes anymore.  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
>> Edward"  
>>> wrote:  
>>>> It is a standard term in linguistics from  
>> German  
>>> 'Volk' people  
>>> or 'popular' and -etymology. It means  
>> incorrect  
>>> etymologies thought  
>>> up by the uneducated, often on the basis of so  
>>> called 'faux amis'  
>>> false friends, meaning homograph or homophone  
>>> lexems which are  
>>> actually unrelated or have unsuspected and/or  
>> very  
>>> different meanings.  
>>>>  
>>>> E.  
>>>> ----- Original Message -----  
>>>> From: omari maulana  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Sent: Wednesday, June 11, 2003 4:33 PM  
>>>> Subject: Re: [Ta\_Seti]  
>>> Afuraka/Afuraitkait/Terminology  
>>>>  
>>>>  
>>>> What does "Volksetymologien" mean?

>>>>  
>>>>  
>>>>>As I said long ago, Osirica's term  
>> Equatorial  
>>> African is good  
>>> for the  
>>>>>simple reason that everyone can  
>> understand it  
>>> and it conveys a  
>>> certain  
>>>>>picture. The idea of a terminology is to  
>>> express things in a way  
>>> that they  
>>>>>will be mutually understood. The term has  
>> a  
>>> very wide spectrum  
>>> and should  
>>>>>be seen as the top of a hierarchy  
>> (ethnien)  
>>> or hierarchies  
>>>>>(regions,ethnien, linguistic  
>>> groups(languages,  
>>> dialects)). 'Esoteric' terms  
>>>>>are to be avoided.  
>>>>>  
>>>>>>By the way, Budge's dictionary is  
>> outdated  
>>> and no longer quoted.  
>>>>>'Volksetymologien' such as seen below are  
>> to  
>>> be avoided. Their  
>>> use negates  
>>>>>the scientific credibility of any group  
>>> accepting them.  
>>>>>>E.  
>>>>>  
>>>>>  
>>>  
>>  
>>  
>  

---

>>>> Protect your PC - get McAfee.com VirusScan  
>>> Online  
>>>>  
>>>  
>>  
>>

> >  
> <http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>  
> > >  
> > >  
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> > Terms of Service.  
> >  
> >  
> >  
> > \_\_\_\_\_  
> > Do you Yahoo!?  
> > Yahoo! Calendar - Free online calendar with sync  
> > to Outlook(TM).  
> > <http://calendar.yahoo.com>  
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> > Your use of Yahoo! Groups is subject to the Yahoo!  
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> >

>  
>  
>  
>  
> \_\_\_\_\_  
> Do you Yahoo!?  
> SBC Yahoo! DSL - Now only \$29.95 per month!  
> <http://sbc.yahoo.com>  
>

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>  
>  
>

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Service.

| 8584|2003-06-14 22:01:22|osirica|Re: Interesting person: DuBois|  
CLyde, there were two other books that DuBois published that were  
also Afrocentric and related to this historical analysis of Black  
people. I cannot remember the names, and I search for them and I  
cannot find them. Perhaps I am wrong there are not two other books,  
but can you name the other books that are relavent, (if they exist)?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> Thanks, Clyde! Perhaps the anti-scholarship faction will notice  
that research can lead one (even Europeans) to the root of things.

>  
> E.

> ----- Original Message -----

> From: clyde winters

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Saturday, June 14, 2003 6:49 PM

> Subject: Re: [Ta\_Seti] Re: Interesting person: DuBois  
>  
>

> Hi

> DuBois is the founder of Africalogical/ Afrocentric historical studies. His great work "The Negro", published in 1915 outlined many of the major trends in Africalogical research. It was this work that inspired Diop, J.A. Rogers and Carter G. Woodson to study the ancient history of African and Black people. In DuBois' "The World and Africa", the great Harvard trained scholar outlined the rise of a Black Egypt and African civilizations in Africa, Greece and Asia. This work provides many of the paradigms that have been part of the foundation of Afrocentric history for the past 70 years.

> C.A. Winters

>

>

> Loring Edward wrote:

>

> Do you know if any of his work was published? We have also run across a W. DuBois, also a Black anthropologist, who attended conference(s) on racial studies in Germany before the First World War. Can anyone give info? E.

> ----- Original Message -----

> From: cristofori whitakara

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Friday, June 13, 2003 8:05 PM

> Subject: Re: [Ta\_Seti] Re: Interesting person

> he was a black nationalist and repatriot b4 marcus garvey.

> alberto34482@y... wrote:

>

> Yes,I am sure that most people on this list has heard of Edward

> Wilymont Blyden.

>

>

>

>

>

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>

>

> -----

-----

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| 8585|2003-06-14 22:17:10|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia wo (Greetings) Osirica,

I appreciate your responses. It's definitely not a crime for there to be disagreement. What's important at this juncture is that there are a number of our people who have read, are reading, and will read the various posts on this and other subjects. They have been provided with references and dialogue that will aid them in their studies and help them to establish the veracity of various claims being made. I think that is part and parcel of the ultimate goal of forums such as these.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Actually "Aphrik" means cold. The "A" ending means "the opposite"

> "Aphrika" is a place that is not cold.

>

> Since much of latin is derived from Greek (often out of its original

> context) then "Aphrika" which means "sunny" is perfectly in place.

>

> Aphrik - which means cold. Would not have any connection to any of  
> this that you speak of coming from the Akan or any other group even  
> the Egyptians. Since Aphrik means cold, the relationship becomes  
> impossible.

>

> Now I wont say I translated this from Greek myself, but it is what

I

> hear everywhere when I have looked up the word's greek root. From  
> that point I cannot say "Aphrik" which means cold, has any bearing  
on

> anything in Egypt or Africa.

>

> HOWEVER... If there is a linguistic ROOT relationship (perhaps if  
the

> word "Aphr" meant warmth, origin, first, home, etc...) In Egyptian

> (since Egyptian is the root) or if "Aph" meant... well I can't  
think

> of anything that can make "Cold" mean anything you speak of  
regarding

> the word's origin.

>

> But you are taking "Afu-kaka-re" (spiritual high fertile ground)  
and

> trying to make it mean "Afr-ik-a" (Not Cold).

>

> No group of people has the monopoly on syllable SOUNDS. Its the

> original meaning that is where the relevance comes from.

>

> Secondly we are using English letters to transliterate "Greek"

> and "Egyptian" and phonetic west african languages. How they are

> written I would imagine would be even further apart than how we are

> loosely connecting their consonants.

>

> NOW understand where I am coming from. Please. I don't want an  
entire

> spiritual and deep enlightening Youruba, and Kemetic experience to  
be

> the basis for explaining why a Indo-European word is not. It's  
scary;

> I hesitate because I am with every subconscious feeling thinking  
that

> I am merely revolving everything meaningful as an African oriented

> person... I am revolving all of this around something EUROpean.

>

> I just cant!

>

> So I see all of what you are saying, and it is enlightening and

> important, yet I do not see the linguistic relationship as the

BASIS

> for the Indo-European word, nor do I see the linguistic  
relationship

> as a good explanation for the spoken word "Africa" in any African



> language.

>

>

> Peace... and I mean that seriously because I do respect where you are

> coming from.

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>> Mikyia wo Osirica,

>>

>> Your response is understandable. Let me restate a portion of the

> what

>> was written in a different way, so that it focuses on Kamit in one

>> account and Akan culture in a different account.

>>

>> In Khemennu (Hermopolis) the "high ground", or "raised land", the

>> hillock/land "raised up from the primordial ocean (Nnu/Nnut)" is

>> called "Kaka". Often written as "Qaqa, Qiqa, Qa, or Qi". Once the

>> hill was thrust up from beneath the surface of the ocean, Ra moved

>> through the hill/Kaka/Qa and eventually made living things which

>> eventually took on physical bodies, etc. The texts say that this

>> hill/Kaka/Qa is where the primordial Deities produced the Divine

> egg

>> from which emerged Ra. This is why Ka (Qa) is defined in

> hieroglyphic

>> dictionaries as the "the hill/highland upon which the God of

> Creation

>> first stood". Ra has many titles. When moving through matter He is

>> called "Afu Ra". The hill in Khemennu/Hermopolis is the first

> matter

>> that Ra moved through. It belongs to Him. It is the Ka (Qa, Kaka)

> of

>> Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".

>>

>> In Akan Koko (Kaka) means "hill". Afuo (also Afur) means "fertile

>> land", "plantation" "land filled/vibrant with life". Akan people

>> believe/understand that the Creative Spirit in the land makes it

>> fertile. Koko Afuo, or Koko Afur, means the "fertile hill",

> the "hill

>> with the Creative Spirit moving through it". This particular

> region

>> in Ghana today is called Kokofu and Kokoafuo. It is important to

> the

> > Asante because they say that when their great Ancestress, Ankyewaa

> > Nyame descended from the sky by a golden chain to settle in the area,

> > She eventually lead her people to establish civilization on this sacred hill/land.

> >

> > I.e. the people of ancient Kamit had the Ka of Afu Ra (Hill/Original land of the Creator), and the Akan people of today have a Koko of Afur (Divine Hill/Original land filled with the Creative Spirit).

> >

> > The Kaka of Afu Ra, and the Koko Afur is one and the same. One is derivative of the other.

> >

> > The greek term "aphrik" you defined as meaning "not cold". If this is

> > true, then it is not a greek term. Again, look at a hieroglyphic dictionary. The term "afri" means "smoke, hot vapor". "afr" also mean "to burn, to be hot", i.e., not cold. It's as direct as "heru"

> > and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.

> >

> > Hetep,

> > Ra Nehem

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > > So the latin word "Sunny" which is pronounced "Africa" does not sound

> > > like a sensible source. Nor does the Greek word "Aphrik" which means

> > > cold. the "A" at the end of greek words that means "not". "not cold"

> > > I may be brainwashed here, and I apologize for my high ignorance

> > > level, but I am having a hard time understanding the very difficult

> > > and complex spiritual etymology (I cant even spell the word right).

> > >

> > > Yet I am left with the feeling that either the word for which a variety of related origins can be attributed to, or that somehow

> > > everyone got it mixed up while still keeping the word's meaning.

>>>  
>>>  
>>> <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>  
>>>  
>>>  
>>> I can definitely see where words  
> like "hero" "rain" "ray" "mirror"  
>>> and a variety of other words come from Egypt, but I cannot see  
>>> where "Africa" can be known as it is pronounced by so many  
people  
>>> whose languages require me to take a part of one language, and  
>>> combine it with another, and then maybe a third.  
>>>  
>>> I don't consider any theory more "normal" than another either.  
I  
> am  
>>> seriously only interested in the word's original meaning and  
>> intent.  
>>> We are speaking English, a derivative of German, a derivative  
of  
>> some  
>>> Indo-European language. We are also speaking with quite a bit  
of  
>>> French and Latin, a derivative of Mycenaean Greek... also  
(unless  
> I  
>> am  
>>> misunderstanding) another Indo-European language. Their words  
for  
>> the  
>>> continent or part of it seem to have been "Africa" since as far  
>> back  
>>> as we can go.  
>>>  
>>> Now I would have to figure out this word actually came from  
>>> Equatorial-African languages, many of which seem to be fully  
>>> developed after the word "Africa" was pronounced in use in  
> Europe.  
>>> (I haven't heard an appropriate grouping of people from West  
> Africa  
>>> and I don't like using the word Bantu)  
>>>  
>>> Remember, I am only motivated for us to have a universal  
>>> understanding that is consistent. I can see a spiritual  
relevance  
>> in

>>> your post, but for the life of me, I am having a hard time not  
>>> allowing diffusionism to create a relationship in my mind on  
this.  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
>>> wrote:  
>>>> Medaase Baba Ra-Nehem.....  
>>>> This is Kamau. I just wanted to finally THANK YOU for putting  
> the  
>>> explanation of Afuraka/Afuraitkait IN WRITING. You know I got  
the  
>> Cd  
>>> and listen to it monthly and am promoting it for you...but for  
> some  
>>> reason, when I try to share the breakdown I butcher it. (There  
> was  
>> a  
>>> conference here in the Marcus Garvey study group and the  
question  
>> of  
>>> an identity marker came up and the usual drival of Afrika is  
from  
>>> africanus...euro origin came up. I stood up and did the best I  
>> could  
>>> to represent the 3 other interpretations of where "Afrika" may  
> have  
>>> come from, but didn't do it as well as I know I could have.  
Also  
> in  
>>> the last 3 New Afrikan Magazines-the best mag dealing w/  
>> continental  
>>> info-had some letters on the same topic and no one hit the  
point.  
> I  
>>> had wanted to send in an article but I would have had to  
> transcribe  
>>> that part of CD 1 which would have been very tedious to say the  
>>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA  
RA-  
>>> NEHEM.  
>>>>  
>>>> Kamau  
>>>> (p.s. for those wondering about "3 interpretations of  
>>> where 'Africa' comes from"...we have Baba Ra's explanation,  
> Gerald  
>>> Massey in Book of Beginnings came across a term "Afriiica"

which

>>> meant birthplace and Afrikadzata Deku in a video entitled

> Blackmen

>> in

>>> the Image of the whiteman intimates that "Afri= The land of"(I

>> think

>>> in Twi but don't quote me and "Ka"= spirit, so Afrika= the land

> of

>>> the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE

> AFRIC

>> (K)

>>> A COMES FROM..other than the "normal" euro ones.

>>>>

>>>>

>>>> Baba Ra-Nehem wrote.....

>>>> Subject: Afuraka/Afuraitkait

>>>>

>>>> Mikyia wo (Greetings) Osirica,

>>>>

>>>> I understand your rationale for using Equatorial. It can be a

>>>> functional english term designating our people.

>>>>

>>>> I use the terms Afuraka/Afuraitkait (Africa) and

>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>>>>

>>>> The name Africa is not of european/arab origination. 'Amen'

is

>> used

>>>> by christians with the false definition "so be it" attached

to

>> it.

>>> Of

>>>> course, Amen is The Great God, Whom along with The Great

> Goddess

>>>> Amenet constitute the Supreme Being. The word 'hero' in

english

>> is

>>>> derived from 'Heru', phonetically and conceptually. The

>>> name 'Africa'

>>>> also is our own designation.

>>>>

>>>> The term 'ka' means 'soul'. The metut/symbol is that of two

> arms

>>>> raised in a perpindicular fashion. However, we must look at

the

>>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary,

Vol.

> 2;

>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'

>> or 'Qaqa'

>>> or 'Qiqi', is phonetically, 'Ka', 'Kaka', 'Keka'. The

>> metut/symbol

>>> is

>>> that of a man with his two arms raised in a perpendicular

>> fashion.

>>> If you look closely, the two arms are the same two arms in  
the

>>> metut/symbol/term "ka" (soul).

>>>>

>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqi' (Ka, Kai, Kaka, Keka) is

> defined

>>> variously as "the land above the banks of the river".

> The 'high'

>>> land. The 'exalted' land. The 'raised' land. The "high ground

>> upon

>>> which the God of Creation first stood". It is the raised-land

>> where

>>> the eight primordial Deities converged to create the egg from

>> which

>>> Ra/Rait would emerge.

>>>>

>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
Qaqa,

>> Qi,

>>> Qiqi. Let's look at the Yoruba language. There are 5 sacred

>> hills.

>>> The sacred hill/raised-land in Yoruba is called oKe. The

>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined as

>>> the "hill upon which the Orishas first descended at the

> creation

>> of

>>> the world" (See Imoye, by Baba Ifa Karade).

>>>>

>>>> In the Twi language of the Akan people, 'Koko'(Kaka)

> means 'hill'

>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

>>> means 'soil'.

>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed serpent",

>> thus,

>>> Amaruka 'America' is the 'land of the feathered/plumed  
serpent

>>> (Amen-

>>>> Ra)  
 >>>>  
 >>>> When Ra moves through matter He has the title "Afu Ra". (See  
 > the  
 >>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for the  
 >> title  
 >>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>>  
 >>>> The first raised land (Qa/Ka), raised up above the surface of  
 > the  
 >>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat)  
 is  
 >> the  
 >>>> Creatress of the world, just as Ra is the Creator. The  
 feminine  
 >>> form  
 >>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>  
 >>>> Please see mamiwata.com and the various links to learn of the  
 >>>> functions and manifestations of the Creator "Da" and His  
 >>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra is  
 >>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 > functions.  
 >>>>  
 >>>> One of the definitions according to Budge for the term "nu"  
 >>>> is 'children'. Also, it refers to a plurality. Again, in the  
 > Twi  
 >>>> language of the Akan, the term "nom" (phonetically "noom") is  
 a  
 >>> term  
 >>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 (wives); 'nua'  
 >>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess) Nananom  
 >>>> (Elders/Elderesses). The Akan plural 'nom' is derived of the  
 >>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>  
 >>>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >>>> a "horned  
 >>>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >>>> residence.  
 >>>> Your flesh is a house or place of residence for your spirit.  
 >>> Another  
 >>>> word for place of residence/house temple is spelled 'af'  
 > or 'aft'  
 >>>> [spelled with the metutu of the eagle (A) instead of  
 the "reed"

> > for  
 > > > letter (A), the "viper" for (F) and the determinative for an  
 > > > enclosed  
 > > > space/temple/house.]  
 > > >  
 > > > In Twi, the word for home, house is 'ofi' and 'ofie'. In  
 Yoruba  
 > > the  
 > > > word for residence/house is 'ofi'. The word for palace  
 > (residence  
 > > of  
 > > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 > related)  
 > > >  
 > > > When Ra is moving through matter (e.g. 12 hours of the  
 night),  
 > > when  
 > > > His energy is inside of the Earth and making the Earth  
 vibrant,  
 > > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in Twi  
 > the  
 > > > word for fertile land (land with life-giving energy moving  
 > > through  
 > > > it, i.e. cultivatable land) is called "afuw" or "afuo". Now,  
 > just  
 > > as  
 > > > the name of the Deity in Akan culture called 'Asuo Gyebi' is  
 > > often  
 > > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana Kyerewaa  
 > > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 > > reason  
 > > > why the land where some Akan people settled after  
 > > having "Descended  
 > > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > > (hill/raised  
 > > > land) Afuo (land that is full of life; plantation; farmland).  
 > > Today  
 > > > this land is called Kokofu in Ghana. Koko-Afur is none other  
 > than  
 > > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see African  
 > > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 Donkor,  
 > > for  
 > > > a  
 > > > reference to Koko's farm/land).  
 > > >



>>>> There is much more to this, as this is a brief summary. There  
> is  
>>> also  
>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-Ptah-  
Ka  
>>> (See  
>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
> into 'At'  
>>> by  
>>>> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
was  
>>>> corrupted by the greeks and others into Putah (buddha) and  
>> Phutah.  
>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-  
Ka  
>> and  
>>>> Afuraka have the same meaning cosmologically. (More on this  
>> later,  
>>> as  
>>>> it relates to Ptah's functioning as fashioner of the World)  
>>>>  
>>>> Finally, Our descent from the original  
> Afurakanu/Afuraitkaitnut,  
>>> the  
>>>> original people of Afuraka/Afuraitkait; our descent from  
those  
>> who  
>>>> remained in Afuraka/Afuraitkait to receive the Spirits of the  
>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
(Melanin)  
>> to  
>>>> receive and transmit the fullness of that Divine energy; Our  
>>>> INCARNATION and RE-INCARNATION through these families; it is  
>> these  
>>>> things [in total] that define us as Afurakanu/Afuraitkaitnut.  
> It  
>>>> matters not where we go now on Earth or are born on Earth, we  
>>> remain  
>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
> Ancestral  
>>>> realm.  
>>>>  
>>>> This is simply because our various Ancestral traditions state  
>> that  
>>> a  
>>>> small group of us were forced out of the motherland. Yet, the

> > > majority of us who remained in/on the motherland were there  
> when  
> > the  
> > > Deities entered our clans/families (ritual possession was  
just  
> > one  
> > > means by which They entered our families for the first time).  
> > This  
> > > altered our blood forever. We then carried this  
altered/Divine  
> > blood,  
> > > and the Deities, to every place we migrated on Earth. Our  
> > > civilizations around the world are a testament to the Divine  
> > Order  
> > > (manifest by the Deities) operating within our blood, our  
> > families.  
> > >  
> > > Those who were outside of the motherland when the Deities  
> entered  
> > our  
> > > families do not have this blood/nor spiritual disposition.  
They  
> > do  
> > > not have the connection to the Divinities that we do. Those  
who  
> > were  
> > > initially forced out of the motherland and drawn to northern  
> > eurasia  
> > > BEFORE the Deities entered into the various  
> > Afurakani/Afuraitkaitnit  
> > > Clans are those who missed this infusion of Divine energy  
(they  
> > were  
> > > thousands of miles away) and are those who became the whites  
> and  
> > > their offspring of today.  
> > >  
> > > See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
> > edition)  
> > > for an article about the Human Genome Project's findings. A  
> small  
> > > group of Africans living in europe about 20,000 to 25,000  
years  
> > ago  
> > > are said to have been those who birthed the whites and their  
> > > offspring.

>>>>  
>>>> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race,  
august-  
>>>> september 2002--it includes Odu dealing with the origins of  
the  
>>>> whites and their offspring; see mamiwata.com; see the Book of  
> the  
>>> Cow  
>>>> of Heaven/Destruction of Mankind (Ra orders the destruction  
of  
>> the  
>>>> blasphemous men and women, some of whom escaped to the  
mountain  
>>>> lands. Ultimately Ra states that, "I have slain some of them,  
> yet  
>>>> there remains a remnant of worthless ones, for the extent of  
my  
>>>> destruction was not according to the expanse of my  
>> power/ability").  
>>>> After Ra destroys most (not all) of the blasphemous men and  
>> women,  
>>> He  
>>>> blesses those who fought for Him, calls for the creation of  
the  
>>>> Sekhet Hetep, etc.  
>>>>  
>>>> There is much, much more to this, however we can definitely  
say  
>>> with  
>>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
>> children  
>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were formed  
>> from  
>>>> the original, black, raised land (Ka). Cosmologically and  
>>> culturally,  
>>>> this unites all of us who are Black/African, yet it  
> distinguishes  
>>> us  
>>>> from europeans, asians, etc. Remember, one of the criteria of  
>> being  
>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>> incarnation  
>>>> through specific blood circles. Afurakanu/Afuraitkaitnut all  
>> around  
>>>> the world do divination for those who want to have children,  
>>>> sometimes to determine what spirit is around them, is about

to

>>> incarnate, it it is a negative spirit, etc.

>>>

>>>

>>> -----

>>> Do you Yahoo!?

>>> Free online calendar with sync to Outlook(TM).

| 8586|2003-06-14 22:22:54|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Perhaps Ra-nehem,

But I personally cannot find the references for which you speak of. I can see where "Afu" means hill "ka" means soul, and re- means well ra!

Yet still and beyond a shadow of a doubt. They are pulled from three languages and simply it doesn't work.

Right now I am on high alert, every time a certain eurocentricist is blown away by the truth, it seems somehow we here in Ta-Seti get into a very strange diffusionistic and/or anti-scholarly thread.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Osirica,

>

> I appreciate your responses. It's definitely not a crime for there to

> be disagreement. What's important at this juncture is that there are

> a number of our people who have read, are reading, and will read the

> various posts on this and other subjects. They have been provided

> with references and dialogue that will aid them in their studies and

> help them to establish the veracity of various claims being made. I

> think that is part and parcel of the ultimate goal of forums such as

> these.

>

> Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> Actually "Aphrik" means cold. The "A" ending means "the opposite"

>> "Aphrika" is a place that is not cold.

>>

>> Since much of latin is derived from Greek (often out of its

> original

> > context) then "Aphrika" which means "sunny" is perfectly in place.

> >

> > Aphrik - which means cold. Would not have any connection to any of

> > this that you speak of coming from the Akan or any other group even

> > the Egyptians. Since Aphrik means cold, the relationship becomes

> > impossible.

> >

> > Now I wont say I translated this from Greek myself, but it is what

> I

> > hear everywhere when I have looked up the word's greek root. From

> > that point I cannot say "Aphrik" which means cold, has any bearing

> on

> > anything in Egypt or Africa.

> >

> > HOWEVER... If there is a linguistic ROOT relationship (perhaps if

> the

> > word "Aphr" meant warmth, origin, first, home, etc...) In Egyptian

> > (since Egyptian is the root) or if "Aph" meant... well I can't

> think

> > of anything that can make "Cold" mean anything you speak of

> regarding

> > the word's origin.

> >

> > But you are taking "Afu-kaka-re" (spiritual high fertile ground)

> and

> > trying to make it mean "Afr-ik-a" (Not Cold).

> >

> > No group of people has the monopoly on syllable SOUNDS. Its the

> > original meaning that is where the relevance comes from.

> >

> > Secondly we are using English letters to transliterate "Greek"

> > and "Egyptian" and phonetic west african languages. How they are

> > written I would imagine would be even further apart than how we are

> > loosely connecting their consonants.

> >

> > NOw understand where I am coming from. Please. I don't want an

> entire

> > spiritual and deep enlightening Youruba, and Kemetic experience to

> be  
> > the basis for explaining why a Indo-European word is not. It's  
> scary;  
> > I hesitate because I am with every subconscious feeling thinking  
> that  
> > I am merely revolving everything meaningful as an African  
oriented  
> > person... I am revolving all of this around something EEuropean.  
> >  
> > I just cant!  
> >  
> > So I see all of what you are saying, and it is enlightening and  
> > important, yet I do not see the linguistic relationship as the  
> BASIS  
> > for the Indo-European word, nor do I see the linguistic  
> relationship  
> > as a good explanation for the spoken word "Africa" in any African  
> > language.  
> >  
> >  
> > Peace... and I mean that seriously because I do respect where you  
> are  
> > coming from.  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
> > > Mikyia wo Osirica,  
> > >  
> > > Your response is understandable. Let me restate a portion of  
the  
> > what  
> > > was written in a different way, so that it focuses on Kamit in  
> one  
> > > account and Akan culture in a different account.  
> > >  
> > > In Khemennu (Hermopolis) the "high ground", or "raised land",  
> the  
> > > hillock/land "raised up from the primordial ocean (Nnu/Nnut)"  
is  
> > > called "Kaka". Often written as "Qaqa, Qiqa, Qa, or Qi". Once  
the  
> > > hill was thrust up from beneath the surface of the ocean, Ra  
> moved  
> > > through the hill/Kaka/Qa and eventually made living things  
which  
> > > eventually took on physical bodies, etc. The texts say that  
this  
> > > hill/Kaka/Qa is where the primoridal Deities produced the

Divine

> > egg

> > > from which emerged Ra. This is why Ka (Qa) is defined in

> > hieroglyphic

> > > dictionaries as the "the hill/highland upon which the God of

> > Creation

> > > first stood". Ra has many titles. When moving through matter

He

> is

> > > called "Afu Ra". The hill in Khemennu/Hermopolis is the first

> > matter

> > > that Ra moved through. It belongs to Him. It is the Ka (Qa, Kaka)

> > of

> > > Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".

> > >

> > > In Akan Koko (Kaka) means "hill". Afuo (also Afur)

means "fertile

> > > land", "plantation" "land filled/vibrant with life". Akan

people

> > > believe/understand that the Creative Spirit in the land makes it

> > > fertile. Koko Afuo, or Koko Afur, means the "fertile hill",

> > the "hill

> > > with the Creative Spirit moving through it". This particular

> region

> > > in Ghana today is called Kokofu and Kokoafuo. It is important to

> > the

> > > Asante because they say that when their great Ancestress,

> Ankyewaa

> > > Nyame descended from the sky by a golden chain to settle in the

> > area,

> > > She eventually lead her people to establish civilization on

this

> > > sacred hill/land.

> > >

> > > I.e. the people of ancient Kamit had the Ka of Afu Ra

> > (Hill/Original

> > > land of the Creator), and the Akan people of today have a Koko

of

> > > Afur (Divine Hill/Original land filled with the Creative Spirit).

> > >

> > > The Kaka of Afu Ra, and the Koko Afur is one and the same. One is

>>> derivative of the other.

>>>

>>> The greek term "aphrik" you defined as meaning "not cold". If

> this

>> is

>>> true, then it is not a greek term. Again, look at a hieroglyphic

>>> dictionary. The term "afri" means "smoke, hot vapor". "afr" also

>>> mean "to burn, to be hot", i.e., not cold. It's as direct

> as "heru"

>>> and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.

>>>

>>> Hetep,

>>> Ra Nehem

>>>

>>> --- In [Ta.Seti@yahoo.com](mailto:Ta.Seti@yahoo.com), "osirica" wrote:

>>>> So the latin word "Sunny" which is pronounced "Africa" does not

>>> sound

>>>> like a sensible source. Nor does the Greek word "Aphrik" which

>>> means

>>>> cold. the "A" at the end of greek words that means "not". "not

>> cold"

>>>> I may be brainwashed here, and I apologize for my high

> ignorance

>>>> level, but I am having a hard time understanding the very

>> difficult

>>>> and complex spiritual etymology (I cant even spell the word

>> right).

>>>>

>>>> Yet I am left with the feeling that either the word for which

a

>>>> variety of related origins can be attributed to, or that

> somehow

>>>> everyone got it mixed up while still keeping the word's

> meaning.

>>>>

>>>>

>>>> <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>

>>>>

>>>>

>>>> I can definitely see where words



> > like "hero" "rain" "ray" "mirror"  
> > > > and a variety of other words come from Egypt, but I cannot see  
> > > > where "Africa" can be known as it is pronounced by so many  
> people  
> > > > whose languages require me to take a part of one language, and  
> > > > combine it with another, and then maybe a third.  
> > > >  
> > > > I don't consider any theory more "normal" than another either.  
> I  
> > am  
> > > > seriously only interested in the word's original meaning and  
> > > intent.  
> > > > We are speaking English, a derivative of German, a derivative  
> of  
> > > some  
> > > > Indo-European language. We are also speaking with quite a bit  
> of  
> > > > French and Latin, a derivative of Mycenaean Greek... also  
> (unless  
> > I  
> > > am  
> > > > misunderstanding) another Indo-European language. Their words  
> for  
> > > the  
> > > > continent or part of it seem to have been "Africa" since as far  
> > > back  
> > > > as we can go.  
> > > >  
> > > > Now I would have to figure out this word actually came from  
> > > > Equatorial-African languages, many of which seem to be fully  
> > > > developed after the word "Africa" was pronounced in use in  
> > Europe.  
> > > > (I haven't heard an appropriate grouping of people from West  
> > Africa  
> > > > and I don't like using the word Bantu)  
> > > >  
> > > > Remember, I am only motivated for us to have a universal  
> > > > understanding that is consistent. I can see a spiritual  
> relevance  
> > > in  
> > > > your post, but for the life of me, I am having a hard time  
not

>>>> allowing diffusionism to create a relationship in my mind on  
> this.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
>>>> wrote:  
>>>>> Medaase Baba Ra-Nehem.....  
>>>>> This is Kamau. I just wanted to finally THANK YOU for  
putting  
>> the  
>>>> explanation of Afuraka/Afuraitkait IN WRITING. You know I got  
> the  
>>> Cd  
>>>> and listen to it monthly and am promoting it for you...but  
for  
>> some  
>>>> reason, when I try to share the breakdown I butcher it.  
(There  
>> was  
>>> a  
>>>> conference here in the Marcus Garvey study group and the  
> question  
>>> of  
>>>> an identity marker came up and the usual drival of Afrika is  
> from  
>>>> africanus...euro origin came up. I stood up and did the best  
I  
>>> could  
>>>> to represent the 3 other interpretations of where "Afrika"  
may  
>> have  
>>>> come from, but didn't do it as well as I know I could have.  
> Also  
>> in  
>>>> the last 3 New Afrikan Magazines-the best mag dealing w/  
>>> continental  
>>>> info-had some letters on the same topic and no one hit the  
> point.  
>> I  
>>>> had wanted to send in an article but I would have had to  
>> transcribe  
>>>> that part of CD 1 which would have been very tedious to say  
the  
>>>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA  
> RA-  
>>>> NEHEM.  
>>>>>

>>>>> Kamau  
>>>>> (p.s. for those wondering about "3 interpretations of  
>>>> where 'Africa' comes from" ...we have Baba Ra's explanation,  
>> Gerald  
>>>> Massey in Book of Beginnings came across a term "Afriiica"  
> which  
>>>> meant birthplace and Afrikadzata Deku in a video entitled  
>> Blackmen  
>>> in  
>>>> the Image of the whiteman intimates that "Afri= The land  
of"(I  
>>> think  
>>>> in Twi but don't quote me and "Ka"= spirit, so Afrika= the  
land  
>> of  
>>>> the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE  
>> AFRIC  
>>> (K)  
>>>> A COMES FROM..other than the "normal" euro ones.  
>>>>>  
>>>>>  
>>>>> Baba Ra-Nehem wrote.....  
>>>>> Subject: Afuraka/Afuraitkait  
>>>>>  
>>>>> Mikyia wo (Greetings) Osirica,  
>>>>>  
>>>>> I understand your rationale for using Equatorial. It can be  
a  
>>>>> functional english term designating our people.  
>>>>>  
>>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>>>>>  
>>>>> The name Africa is not of european/arab origination. 'Amen'  
> is  
>>> used  
>>>>> by christians with the false definition "so be it" attached  
> to  
>>> it.  
>>>> Of  
>>>>> course, Amen is The Great God, Whom along with The Great  
>> Goddess  
>>>>> Amenet constitute the Supreme Being. The word 'hero' in  
> english  
>>> is  
>>>>> derived from 'Heru', phonetically and conceptually. The

>>>> name 'Africa'  
 >>>>> also is our own designation.  
 >>>>>  
 >>>>> The term 'ka' means 'soul'. The metut/symbol is that of two  
 >> arms  
 >>>>> raised in a perpindicular fashion. However, we must look at  
 >> the  
 >>>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary,  
 >> Vol.  
 >>> 2;  
 >>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
 >>> or 'Qaqa'  
 >>>>> or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
 >>> metut/symbol  
 >>>>> is  
 >>>>> that of a man with his two arms raised in a perpindicular  
 >>> fashion.  
 >>>>> If you look closely, the two arms are the same two arms in  
 >> the  
 >>>>> metut/symbol/term "ka" (soul).  
 >>>>>  
 >>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqq' (Ka, Kai, Kaka, Keka) is  
 >> defined  
 >>>>> variously as "the land above the banks of the river".  
 >> The 'high'  
 >>>>> land. The 'exalted' land. The 'raised' land. The "high  
 ground  
 >>> upon  
 >>>>> which the God of Creation first stood". It is the raised-  
 land  
 >>> where  
 >>>>> the eight primordial Deities converged to create the egg  
 from  
 >>> which  
 >>>>> Ra/Rait would emerge.  
 >>>>>  
 >>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
 >> Qaqa,  
 >>> Qi,  
 >>>>> Qiqq. Let's look at the Yoruba language. There are 5 sacred  
 >>> hills.  
 >>>>> The sacred hill/raised-land in Yoruba is called oKe. The  
 >>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined  
 as  
 >>>>> the "hill upon which the Orishas first descended at the  
 >> creation

>>> of  
>>>> the world" (See Imoye, by Baba Ifa Karade).  
>>>>  
>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
>> means 'hill'  
>>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
>>>> means 'soil'.  
>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
serpent",  
>>> thus,  
>>>>> Amaruka 'America' is the 'land of the feathered/plumed  
> serpent  
>>>> (Amen-  
>>>>> Ra)  
>>>>  
>>>>> When Ra moves through matter He has the title "Afu Ra".  
(See  
>> the  
>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for  
the  
>>> title  
>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
>>>>  
>>>>> The first raised land (Qa/Ka), raised up above the surface  
of  
>> the  
>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat)  
> is  
>>> the  
>>>>> Creatress of the world, just as Ra is the Creator. The  
> feminine  
>>>> form  
>>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
>>>>  
>>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to learn of  
the  
>>>>> functions and manifestations of the Creator "Da" and His  
>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra  
is  
>>>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
>> functions.  
>>>>  
>>>>> One of the definitions according to Budge for the term "nu"  
>>>>> is 'children'. Also, it refers to a plurality. Again, in  
the  
>> Twi

>>>> language of the Akan, the term "nom" (phonetically "noom")  
 is  
 > a  
 >>>> term  
 >>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 > (wives); 'nua'  
 >>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 Nananom  
 >>>> (Elders/Elderesses). The Akan plural 'nom' is derived of  
 the  
 >>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>  
 >>>>> The term 'af' [spelled with the metutu of a "reed" (A) and  
 >>>>> a "horned  
 >>>>> viper" (F)] in Kamit means 'flesh' as in house or place of  
 >>>>> residence.  
 >>>>> Your flesh is a house or place of residence for your  
 spirit.  
 >>>> Another  
 >>>>> word for place of residence/house temple is spelled 'af'  
 >> or 'aft'  
 >>>>> [spelled with the metutu of the eagle (A) instead of  
 > the "reed"  
 >>> for  
 >>>>> letter (A), the "viper" for (F) and the determinative for  
 an  
 >>>> enclosed  
 >>>>> space/temple/house.]  
 >>>>>  
 >>>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In  
 > Yoruba  
 >>> the  
 >>>>> word for residence/house is 'ofi'. The word for palace  
 >> (residence  
 >>>> of  
 >>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 >> related)  
 >>>>>  
 >>>>> When Ra is moving through matter (e.g. 12 hours of the  
 > night),  
 >>> when  
 >>>>> His energy is inside of the Earth and making the Earth  
 > vibrant,  
 >>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in  
 Twi  
 >> the

>>>> word for fertile land (land with life-giving energy moving  
 >>> through  
 >>>> it, i.e. cultivatable land) is called "afuw" or "afuo".  
 Now,  
 >> just  
 >>> as  
 >>>> the name of the Deity in Akan culture called 'Asuo Gyebi'  
 is  
 >>> often  
 >>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
 Kyerewaa  
 >>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the  
 >>> reason  
 >>>> why the land where some Akan people settled after  
 >>> having "Descended  
 >>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
 >>>> (hill/raised  
 >>>> land) Afuo (land that is full of life; plantation;  
 farmland).  
 >>> Today  
 >>>> this land is called Kokofu in Ghana. Koko-Afur is none  
 other  
 >> than  
 >>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
 African  
 >>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 > Donkor,  
 >>> for  
 >>>> a  
 >>>> reference to Koko's farm/land).  
 >>>>>  
 >>>>> There is much more to this, as this is a brief summary.  
 There  
 >> is  
 >>>> also  
 >>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 Ptah-  
 > Ka  
 >>>> (See  
 >>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
 >> into 'At'  
 >>>> by  
 >>>>> the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
 > was  
 >>>>> corrupted by the greeks and others into Putah (buddha) and  
 >>> Phutah.

>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-  
> Ka  
>>> and  
>>>> Afuraka have the same meaning cosmologically. (More on this  
>>> later,  
>>>> as  
>>>> it relates to Ptah's functioning as fashioner of the World)  
>>>>  
>>>> Finally, Our descent from the original  
>> Afurakanu/Afuraitkaitnut,  
>>>> the  
>>>> original people of Afuraka/Afuraitkait; our descent from  
> those  
>>> who  
>>>> remained in Afuraka/Afuraitkait to receive the Spirits of  
the  
>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
> (Melanin)  
>>> to  
>>>> receive and transmit the fullness of that Divine energy;  
Our  
>>>> INCARNATION and RE-INCARNATION through these families; it  
is  
>>> these  
>>>> things [in total] that define us as  
Afurakanu/Afuraitkaitnut.  
>> It  
>>>> matters not where we go now on Earth or are born on Earth,  
we  
>>>> remain  
>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>> Ancestral  
>>>> realm.  
>>>>  
>>>> This is simply because our various Ancestral traditions  
state  
>>> that  
>>>> a  
>>>> small group of us were forced out of the motherland. Yet,  
the  
>>>> majority of us who remained in/on the motherland were there  
>> when  
>>>> the  
>>>> Deities entered our clans/families (ritual possession was  
> just  
>>> one



>>>> means by which They entered our families for the first time).

>>> This

>>>> altered our blood forever. We then carried this

> altered/Divine

>>>> blood,

>>>>> and the Deities, to every place we migrated on Earth. Our

>>>>> civilizations around the world are a testament to the Divine

>>> Order

>>>>> (manifest by the Deities) operating within our blood, our

>>> families.

>>>>>

>>>>> Those who were outside of the motherland when the Deities

>> entered

>>>> our

>>>>> families do not have this blood/nor spiritual disposition.

> They

>>> do

>>>>> not have the connection to the Divinities that we do. Those

> who

>>>> were

>>>>> initially forced out of the motherland and drawn to northern

>>>> eurasia

>>>>> BEFORE the Deities entered into the various

>>>> Afurakani/Afuraitkaitnit

>>>>> Clans are those who missed this infusion of Divine energy

> (they

>>>> were

>>>>> thousands of miles away) and are those who became the whites

>> and

>>>>> their offspring of today.

>>>>>

>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001

>>>>> edition)

>>>>> for an article about the Human Genome Project's findings. A

>> small

>>>>> group of Africans living in europe about 20,000 to 25,000

> years

>>> ago

>>>>> are said to have been those who birthed the whites and their

>>>>> offspring.

>>>>>

>>>> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race,  
> august-  
>>>> september 2002--it includes Odu dealing with the origins of  
> the  
>>>> whites and their offspring; see mamiwata.com; see the Book  
of  
>> the  
>>>> Cow  
>>>> of Heaven/Destruction of Mankind (Ra orders the destruction  
> of  
>>> the  
>>>> blasphemous men and women, some of whom escaped to the  
> mountain  
>>>> lands. Ultimately Ra states that, "I have slain some of  
them,  
>> yet  
>>>> there remains a remnant of worthless ones, for the extent  
of  
> my  
>>>> destruction was not according to the expanse of my  
>>> power/ability").  
>>>> After Ra destroys most (not all) of the blasphemous men and  
>>> women,  
>>>> He  
>>>> blesses those who fought for Him, calls for the creation of  
> the  
>>>> Sekhet Hetep, etc.  
>>>>  
>>>> There is much, much more to this, however we can definitely  
> say  
>>>> with  
>>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
>>> children  
>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
formed  
>>> from  
>>>> the original, black, raised land (Ka). Cosmologically and  
>>>> culturally,  
>>>> this unites all of us who are Black/African, yet it  
>> distinguishes  
>>>> us  
>>>> from europeans, asians, etc. Remember, one of the criteria  
of  
>>> being  
>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>> incarnation

>>>> through specific blood circles. Afurakanu/Afuraitkaitnut  
all

>>> around

>>>> the world do divination for those who want to have  
children,

>>>> sometimes to determine what spirit is around them, is about  
> to

>>>> incarnate, it it is a negative spirit, etc.

>>>>

>>>>

>>>> -----

>>>> Do you Yahoo!?

>>>> Free online calendar with sync to Outlook(TM).

| 8587|2003-06-14 22:38:56|clyde winters|Re: Alexander led to rise of Indo-European|

Hi

This is correct, due to the loss of the early texts, we find that during the Maurya and Shunga periods of the 3rd and 2nd centuries AD a resurgence of Sanskrit by writers such as King Rudradaman's famous Sanskrit rock inscription. This suggest that during the Gupta Age, many terms from the Yavana ( or Greek) Koines were absorbed into Sanskrit during this so called dark age of Vedic literature. Moreover given the Saka rule of the area between Saurashtra in Gujarat and Malwa provided these European people ample opportunity to influence the Prakrits in this area, as the Greeks had done earlier in Central Asia and India.

C.A. Winters

Loring Edward wrote:

Panini's Sanskrit grammar 'ashtadhyayi' was written ca. 500 BCE in Taxila (to relativize things that was during the reign of Darius I. the Great = 27th Dyn. in Egypt, already quite a 'modern' world). This was the first formulation of grammatical rules for an Indogermanic language. It represents a partial breakaway from the, at that time already archaic, vedic tradition which we date back to ca. 1500 BCE and which is close to Old Persian. As you say, the Sanskrit of the 6th cent BCE incorporates elements from the prakrit dialects and the Dravidian languages. We do not have a great number of texts in Old Persian. Interestingly, the Aryan Achaemenids widely used a form of (semitic) Aramaic ("Reichsaramaeisch") as the official imperial language. Earlier Indogermanic is also represented by Avesta, the language of Zarathustra ("he whose camels are old") which, in the form of the Gathas, is badly preserved (it was passed down to us in texts written in semitic Pahlavi (Middle Persian) with the result that the, for Indogermanic very important, vocalization was lost. Zarathustra is thought to have lived in the far East of the Persian domains, perhaps in Tadjikistan or Kirgistan. A chronological milestone for Greek is provided by "Homer" which is dated to about 800 BCE and records an oral tradition dating to ca. 1200 BCE. The Saka were not literate, so its difficult to demonstrate their influence. They served in the Persian army. In about 133-129 BCE they brought about the fall of the Greek hegemony in Transoxania. As I have said before, Indogermanic is a construction of 19th cent. German philology. Nobody ever spoke it or wrote it. It is hardly taught any more. Here in Basel, the Indogermanisches Seminar was abolished after the death of

Prof. Bloch. However, the principles and rules of Indogermanic remain a valuable guide for philologists and lexicographers. Ed Loring

----- Original Message -----

**From:** [clyde winters](mailto:clyde.winters)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 14, 2003 6:39 PM

**Subject:** Re: [Ta\_Seti] Alexander led to rise of Indo-European

Hi

Below you give an interesting account of the spread of Koines in Asia. The description of the spread of Greek via the conquest of Alexander explains why the Indo-Aryan languages are related to European languages. As you know given your studies in this area outlined in an earlier post, the Greek (and Saka) speakers are the major languages which link European languages with the Indo-Aryan group. The fact that "Koines" were spoken in Indian and Central Asia by the time Sanskrit was invented, it would have been only natural for many Greek terms, after being nativized by Indo-Aryan speakers would have ended up becoming a part of Sanskrit. If the existence of an Indo-European family is basically supported by the links between Sanskrit and European languages this link is explained by the historical evidence of early contact between Greek speakers and the Indo-Aryan speakers.

As I said before, given the ancient spread of Europeans into Persia, Central Asia and India where they ruled for centuries explains the relationships existing between Indo-European languages. Since we can explain the existence of links between the Indo-European languages via the Greek and Saka conquest of Asia the Indo-European languages are basically a MYTH. The speakers of these languages probably are not descendant from some great Indo-European mother culture. In summary the history of contact between Indo-Aryan and European languages is explained by the Expansion of the Alexander into Asia.

C.A. Winters

Loring Edward wrote:

To the term "eurocentric": Whereas I continue to maintain that eurocentrism, at least in "Old" Europe, went out with the 19th century, the American view of the historical segment discussed in the article below is based on a truly eurocentric version of history. Education in the 19th century was generally weighted towards "classical studies" which tended to teach that Attica/Athens was the epicenter of civilized socio-political expansion. This perspective was coupled with a heavy dose of the bible, both AT & NT which gave Palestine the status of a fast mythical holy land. Actually the bulk of Hellenic (that means "Greek": "Hellenistic" refers to a syncretism of Hellenic with local forms) culture was in

West Asia and Libya (Kyrene "the gateway to Africa"). The European land now called Hellas was on the fringe and something of a "poor boy". Hellenic culture flourished under the Achaemenid (Persian) Empire (522-330 BCE; the 'bad guys; Darios, Xerxes etc" in the eurocentric version of history) which ended with Alexander's burning of Persepolis (something like the burning Bush in Baghdad). Alexander t. G's (III of Makedonia) campaigns were a continuation of the expansionary policy of his father, Philipp II. The official language of the Achaemenid Empire was Aramaeic. Alexander's conquests brought the Greek language (a version called "Koine", a somewhat degenerate lingua franca) into a central position throughout the former domains of the Achaemenids and beyond: Baktria etc. That was the backbone of "hellenisation" as opposed to the situation under the Achaemenids. Facit: the Berkeley team is just sounding off about something that everybody knows and Andrew Stewart's comments are trivial. Ed Loring

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

How great was Alexander?  
By Kathleen Maclay, Media Relations  
| 12 June 2003  
"Our hunch is that at Dor,  
Hellenization - the wholesale  
importation  
of Greek material culture - begins  
in the 5th century B.C. and goes  
into high gear around about 400  
B.C. So, it precedes Alexander,"  
said  
Andrew Stewart, a UC Berkeley  
professor of art history and  
classics  
in the College of Letters &  
Science. He also is the project's  
principal investigator.  
"There is, as far as we can tell,  
no boost given to this process by  
Alexander's conquests," said  
Stewart. "So, immediately we are  
challenging the view that it was  
Alexander who principally spread  
Greek culture throughout the Middle  
East."

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| 8588|2003-06-14 22:41:16|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

I'll tell you this though. Maybe "Aphrik" does not mean cold in Greek and im being misinformed. If that is the case then there is more observation into your theory, but still. You are pulling words from 3 languages. Even though none of the three words can be found to be connected in any ONE of the languages.

I have some Twi and Yoruba speaking friends, I'm going to them to get some info on this. I don't know what is going on, but trust me, the point of the whole discussion was to find out if any African group of people have a word for the continent.

What you are saying is not only do they have a word, but its the SAME word as the one WE use. And Not only is the word the same, its from a totally different language line.

Yet I wonder then,

what is the word in any african language for "Land" and "homeland" ...  
what is the word in ancient Yoruba and Twi for "Europe" and "Asia" ...  
what are the words in Yoruba and Twi for India and the Mediterraneans Sea?

Are their original words for these parts also almost the same as the words we also use now?

What is the word in Twi and Yoruba for "Cold" and "warm"?

No I don't know at all, but I will find out. Lets see where this goes. Maybe I will discover something I must have missed.

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Osirica,

>

> I appreciate your responses. It's definitely not a crime for there

to

> be disagreement. What's important at this juncture is that there

are

> a number of our people who have read, are reading, and will read

the

> various posts on this and other subjects. They have been provided

> with references and dialogue that will aid them in their studies

and

> help them to establish the veracity of various claims being made. I

> think that is part and parcel of the ultimate goal of forums such

as

> these.

>

> Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> Actually "Aphrik" means cold. The "A" ending means "the opposite"

>> "Aphrika" is a place that is not cold.

>>

>> Since much of latin is derived from Greek (often out of its

> original

>> context) then "Aphrika" which means "sunny" is perfectly in

place.

>>

>> Aphrik - which means cold. Would not have any connection to any

of

>> this that you speak of coming from the Akan or any other group

even

>> the Egyptians. Since Aphrik means cold, the relationship becomes

>> impossible.

>>

>> Now I wont say I translated this from Greek myself, but it is

what

> I

>> hear everywhere when I have looked up the word's greek root. From

>> that point I cannot say "Aphrik" which means cold, has any

bearing

> on  
>> anything in Egypt or Africa.  
>>  
>> HOWEVER... If there is a linguistic ROOT relationship (perhaps if  
> the  
>> word "Aphr" meant warmth, origin, first, home, etc...) In

Egyptian

>> (since Egyptian is the root) or if "Aph" meant... well I can't  
> think  
>> of anything that can make "Cold" mean anything you speak of  
> regarding  
>> the word's origin.  
>>  
>> But you are taking "Afu-kaka-re" (spiritual high fertile ground)  
> and  
>> trying to make it mean "Afr-ik-a" (Not Cold).  
>>  
>> No group of people has the monopoly on syllable SOUNDS. Its the  
>> original meaning that is where the relevance comes from.  
>>  
>> Secondly we are using English letters to transliterate "Greek"  
>> and "Egyptian" and phonetic west african languages. How they are  
>> written I would imagine would be even further apart than how we

are

>> loosely connecting their consonants.  
>>  
>> NOW understand where I am coming from. Please. I don't want an  
> entire  
>> spiritual and deep enlightening Youruba, and Kemetic experience

to

> be  
>> the basis for explaining why a Indo-European word is not. It's  
> scary;  
>> I hesitate because I am with every subconscious feeling thinking  
> that  
>> I am merely revolving everything meaningful as an African

oriented

>> person... I am revolving all of this around something EUropean.  
>>  
>> I just cant!  
>>  
>> So I see all of what you are saying, and it is enlightening and



> > important, yet I do not see the linguistic relationship as the  
> BASIS  
> > for the Indo-European word, nor do I see the linguistic  
> relationship  
> > as a good explanation for the spoken word "Africa" in any African  
> > language.  
> >  
> >  
> > Peace... and I mean that seriously because I do respect where you  
> are  
> > coming from.  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
> > > Mikyia wo Osirica,  
> > >  
> > > Your response is understandable. Let me restate a portion of

the

> > what  
> > > was written in a different way, so that it focuses on Kamit in  
> one  
> > > account and Akan culture in a different account.  
> > >  
> > > In Khemennu (Hermopolis) the "high ground", or "raised land",  
> the  
> > > hillock/land "raised up from the primordial ocean (Nnu/Nnut)"

is

> > > called "Kaka". Often written as "Qaqa, Qiqa, Qa, or Qi". Once

the

> > > hill was thrust up from beneath the surface of the ocean, Ra  
> moved  
> > > through the hill/Kaka/Qa and eventually made living things

which

> > > eventually took on physical bodies, etc. The texts say that

this

> > > hill/Kaka/Qa is where the primoridal Deities produced the

Divine

> > egg  
> > > from which emerged Ra. This is why Ka (Qa) is defined in  
> > hieroglyphic  
> > > dictionaries as the "the hill/highland upon which the God of  
> > Creation

> > > first stood". Ra has many titles. When moving through matter

He

> is

> > > called "Afu Ra". The hill in Khemennu/Hermopolis is the first

> > matter

> > > that Ra moved through. It belongs to Him. It is the Ka (Qa,

Kaka)

> > of

> > > Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".

> > >

> > > In Akan Koko (Kaka) means "hill". Afuo (also Afur)

means "fertile

> > > land", "plantation" "land filled/vibrant with life". Akan

people

> > > believe/understand that the Creative Spirit in the land makes

it

> > > fertile. Koko Afuo, or Koko Afur, means the "fertile hill",

> > the "hill

> > > with the Creative Spirit moving through it". This particular

> region

> > > in Ghana today is called Kokofu and Kokoafuo. It is important

to

> > the

> > > Asante because they say that when their great Ancestress,

> Ankyewaa

> > > Nyame descended from the sky by a golden chain to settle in the

> > area,

> > > She eventually lead her people to establish civilization on

this

> > > sacred hill/land.

> > >

> > > I.e. the people of ancient Kamit had the Ka of Afu Ra

> > (Hill/Original

> > > land of the Creator), and the Akan people of today have a Koko

of

> > > Afur (Divine Hill/Original land filled with the Creative

Spirit).

> > >

> > > The Kaka of Afu Ra, and the Koko Afur is one and the same. One

is

> > > derivative of the other.

> > >

> > > The greek term "aphrik" you defined as meaning "not cold". If

> this

> > is

> > > true, then it is not a greek term. Again, look at a

hieroglyphic

> > > dictionary. The term "afri" means "smoke, hot vapor". "afr"

also

> > > mean "to burn, to be hot", i.e., not cold. It's as direct

> as "heru"

> > > and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.

> > >

> > > Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

wrote:

> > > > So the latin word "Sunny" which is pronounced "Africa" does

not

> > > sound

> > > > like a sensible source. Nor does the Greek word "Aphrik"

which

> > > means

> > > > cold. the "A" at the end of greek words that

means "not". "not

> > cold"

> > > > I may be brainwashed here, and I apologize for my high

> ignorance

> > > > level, but I am having a hard time understanding the very

> > difficult

> > > > and complex spiritual etymology (I cant even spell the word

> > right).

> > > >

> > > > Yet I am left with the feeling that either the word for which

a

>>> variety of related origins can be attributed to, or that  
> somehow  
>>> everyone got it mixed up while still keeping the word's  
> meaning.  
>>>  
>>>  
>>> <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>  
>>>  
>>>  
>>> I can definitely see where words  
> like "hero" "rain" "ray" "mirror"  
>>> and a variety of other words come from Egypt, but I cannot

see

>>> where "Africa" can be known as it is pronounced by so many  
> people  
>>> whose languages require me to take a part of one language,

and

>>> combine it with another, and then maybe a third.  
>>>  
>>> I don't consider any theory more "normal" than another

either.

> I  
>> am  
>>> seriously only interested in the word's original meaning and  
>>> intent.  
>>> We are speaking English, a derivative of German, a derivative  
> of  
>>> some  
>>> Indo-European language. We are also speaking with quite a bit  
> of  
>>> French and Latin, a derivative of Mycenaean Greek... also  
> (unless  
>> I  
>>> am  
>>> misunderstanding) another Indo-European language. Their words  
> for  
>>> the  
>>> continent or part of it seem to have been "Africa" since as

far

>>> back  
>>> as we can go.

>>>>  
>>>> Now I would have to figure out this word actually came from  
>>>> Equatorial-African languages, many of which seem to be fully  
>>>> developed after the word "Africa" was pronounced in used in  
>> Europe.  
>>>> (I havent heard an appropriate grouping of people from West  
>> Africa  
>>>> and I dont like using the word Bantu)  
>>>>  
>>>> Remember, I am only motivated for us to have a universal  
>>>> understanding that is consistent. I can see a spiritual  
> relevance  
>>> in  
>>>> your post, but for the life of me, I am having a hard time

not  
>>>> allowing diffusionism to create a relationship in my mind on  
> this.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
>>>> wrote:  
>>>>> Medaase Baba Ra-Nehem.....  
>>>>> This is Kamau. I just wanted to finally THANK YOU for

putting  
>> the  
>>>> explanation of Afuraka/Afuraitkait IN WRITING. You know I got  
> the  
>>> Cd  
>>>> and listen to it monthly and am promoting it for you...but

for  
>> some  
>>>> reason, when I try to share the breakdown I butcher it.

(There  
>> was  
>>>> a  
>>>> conference here in the Marcus Garvey study group and the  
> question  
>>> of  
>>>> an identity marker came up and the usual drival of Afrika is  
> from  
>>>> africanus...euro origin came up. I stood up and did the best

I

>>> could  
>>>> to represent the 3 other interpretations of where "Afrika"

may  
>> have  
>>>> come from, but didn't do it as well as I know I could have.  
> Also  
>> in  
>>>> the last 3 New Afrikan Magazines-the best mag dealing w/  
>>> continental  
>>>> info-had some letters on the same topic and no one hit the  
> point.  
>> I  
>>>> had wanted to send in an article but I would have had to  
>> transcribe  
>>>> that part of CD 1 which would have been very tedious to say

the  
>>>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM, BABA  
> RA-  
>>>> NEHEM.  
>>>>>  
>>>>> Kamau  
>>>>> (p.s. for those wondering about "3 interpretations of  
>>>> where 'Africa' comes from"...we have Baba Ra's explanation,  
>> Gerald  
>>>> Massey in Book of Beginnings came across a term "Afriiica"  
> which  
>>>> meant birthplace and Afrikadzata Deku in a video entitled  
>> Blackmen  
>>> in  
>>>> the Image of the whiteman intimates that "Afri= The land

of"(I  
>>> think  
>>>> in Twi but don't quote me and "Ka"= spirit, so Afrika= the

land  
>> of  
>>>> the spirits) But yes there are OTHER INTERPRETATIONS OF WHERE  
>> AFRIC  
>>> (K)  
>>>> A COMES FROM..other than the "normal" euro ones.  
>>>>>  
>>>>>  
>>>>> Baba Ra-Nehem wrote.....

>>>> Subject: Afuraka/Afuraitkait  
>>>>  
>>>> Mikyia wo (Greetings) Osirica,  
>>>>  
>>>> I understand your rationale for using Equatorial. It can be

a  
>>>> functional english term designating our people.  
>>>>  
>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.  
>>>>  
>>>> The name Africa is not of european/arab origination. 'Amen'  
> is  
>>> used  
>>>> by christians with the false definition "so be it" attached  
> to  
>>> it.  
>>>> Of  
>>>> course, Amen is The Great God, Whom along with The Great  
>> Goddess  
>>>> Amenet constitute the Supreme Being. The word 'hero' in  
> english  
>>> is  
>>>> derived from 'Heru', phonetically and conceptually. The  
>>>> name 'Africa'  
>>>> also is our own designation.  
>>>>  
>>>> The term 'ka' means 'soul'. The metut/symbol is that of two  
>> arms  
>>>> raised in a perpindicular fashion. However, we must look at  
> the  
>>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary,  
> Vol.  
>> 2;  
>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
>>> or 'Qaqa'  
>>>> or 'Qiqq', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
>>> metut/symbol  
>>>> is  
>>>> that of a man with his two arms raised in a perpindicular  
>>> fashion.  
>>>> If you look closely, the two arms are the same two arms in  
> the  
>>>> metut/symbol/term "ka" (soul).  
>>>>

>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is  
>> defined

>>>> variously as "the land above the banks of the river".

>> The 'high'

>>>> land. The 'exalted' land. The 'raised' land. The "high

ground

>>> upon

>>>> which the God of Creation first stood". It is the raised-

land

>>> where

>>>> the eight primordial Deities converged to create the egg

from

>>> which

>>>> Ra/Rait would emerge.

>>>>>

>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,

> Qaqa,

>>> Qi,

>>>>> Qiq'a. Let's look at the Yoruba language. There are 5 sacred

>>> hills.

>>>>> The sacred hill/raised-land in Yoruba is called oKe. The

>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined

as

>>>>> the "hill upon which the Orishas first descended at the

>> creation

>>> of

>>>>> the world" (See Imoye, by Baba Ifa Karade).

>>>>>

>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)

>> means 'hill'

>>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'

>>>> means 'soil'.

>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed

serpent",

>>> thus,

>>>>> Amaruka 'America' is the 'land of the feathered/plumed

> serpent

>>>> (Amen-

>>>>> Ra)

>>>>>



>>>>> When Ra moves through matter He has the title "Afu Ra".

(See

>> the

>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for

the

>>> title

>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>>>>>

>>>>> The first raised land (Qa/Ka), raised up above the surface

of

>> the

>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait (Rat)

> is

>>> the

>>>>> Creatress of the world, just as Ra is the Creator. The

> feminine

>>>> form

>>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.

>>>>>

>>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to learn of

the

>>>>> functions and manifestations of the Creator "Da" and His

>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra

is

>>>>> pronounced Da. Rat is Houelousou Da. Same Deities, same

>> functions.

>>>>>

>>>>> One of the definitions according to Budge for the term "nu"

>>>>> is 'children'. Also, it refers to a plurality. Again, in

the

>> Twi

>>>>> language of the Akan, the term "nom" (phonetically "noom")

is

> a

>>>> term

>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'

> (wives); 'nua'

>>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)

Nananom

>>>> (Elders/Elderesses). The Akan plural 'nom' is derived of

the

>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>>>>

>>>> The term 'af' [spelled with the metutu of a "reed" (A) and

>>>> a "horned

>>>> viper" (F)] in Kamit means 'flesh' as in house or place of

>>>> residence.

>>>> Your flesh is a house or place of residence for your

spirit.

>>>> Another

>>>> word for place of residence/house temple is spelled 'af'

>> or 'aft'

>>>> [spelled with the metutu of the eagle (A) instead of

> the "reed"

>>> for

>>>> letter (A), the "viper" for (F) and the determinative for

an

>>>> enclosed

>>>> space/temple/house.]

>>>>

>>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In

> Yoruba

>>> the

>>>> word for residence/house is 'ofi'. The word for palace

>> (residence

>>>> of

>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all

>> related)

>>>>

>>>> When Ra is moving through matter (e.g. 12 hours of the

> night),

>>> when

>>>> His energy is inside of the Earth and making the Earth

> vibrant,

>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in

Twi

>> the

>>>> word for fertile land (land with life-giving energy moving

>>> through

>>>> it, i.e. cultivatable land) is called "afuw" or "afuo".

Now,

>> just

>>> as

>>>> the name of the Deity in Akan culture called 'Asuo Gyebi'

is

>>> often

>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana

Kyerewaa

>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is the

>>> reason

>>>> why the land where some Akan people settled after

>>> having "Descended

>>>> from Heaven by golden chain" is called "Koko-Afuo" Koko

>>>> (hill/raised

>>>> land) Afuo (land that is full of life; plantation;

farmland).

>>> Today

>>>> this land is called Kokofu in Ghana. Koko-Afur is none

other

>> than

>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see

African

>>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-

> Donkor,

>>> for

>>>> a

>>>> reference to Koko's farm/land).

>>>>>

>>>>> There is much more to this, as this is a brief summary.

There

>> is

>>>> also

>>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-

Ptah-

> Ka

>>>> (See

>>>>> King Piye/Piankhi's victory stele). 'Het' was condensed

> > into 'At'  
> > > by  
> > > > the greeks (note: Het-Heru becomes Hathor and Athyr). Ptah  
> was  
> > > > corrupted by the greeks and others into Putah (buddha) and  
> > > Phutah.  
> > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-Ptah-  
> Ka  
> > and  
> > > > Afuraka have the same meaning cosmologically. (More on this  
> > > later,  
> > > as  
> > > > it relates to Ptah's functioning as fashioner of the World)  
> > > >  
> > > > Finally, Our descent from the original  
> > Afurakanu/Afuraitkaitnut,  
> > > > the  
> > > > original people of Afuraka/Afuraitkait; our descent from  
> those  
> > > who  
> > > > remained in Afuraka/Afuraitkait to receive the Spirits of

the  
> > > > > Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
> (Melanin)  
> > > to  
> > > > > receive and transmit the fullness of that Divine energy;

Our  
> > > > > INCARNATION and RE-INCARNATION through these families; it

is  
> > > these  
> > > > > things [in total] that define us as

Afurakanu/Afuraitkaitnut.  
> > It  
> > > > > matters not where we go now on Earth or are born on Earth,

we  
> > > > remain  
> > > > > Afurakanu/Afuraitkaitnut in the physical world and the  
> > Ancestral  
> > > > > realm.  
> > > > >

>>>> This is simply because our various Ancestral traditions

state

>>> that

>>>> a

>>>>> small group of us were forced out of the motherland. Yet,

the

>>>>> majority of us who remained in/on the motherland were there

>> when

>>>> the

>>>>> Deities entered our clans/families (ritual possession was

> just

>>> one

>>>>> means by which They entered our families for the first

time).

>>> This

>>>>> altered our blood forever. We then carried this

> altered/Divine

>>>> blood,

>>>>> and the Deities, to every place we migrated on Earth. Our

>>>>> civilizations around the world are a testament to the

Divine

>>> Order

>>>>> (manifest by the Deities) operating within our blood, our

>>> families.

>>>>>

>>>>> Those who were outside of the motherland when the Deities

>> entered

>>>> our

>>>>> families do not have this blood/nor spiritual disposition.

> They

>>> do

>>>>> not have the connection to the Divinities that we do. Those

> who

>>>> were

>>>>> initially forced out of the motherland and drawn to

northern

>>>> eurasia

>>>>> BEFORE the Deities entered into the various

>>>> Afurakani/Afuraitkaitnit

>>>>> Clans are those who missed this infusion of Divine energy

> (they

>>>> were  
>>>>> thousands of miles away) and are those who became the

whites

>> and

>>>>> their offspring of today.

>>>>>

>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti (2001  
>>>>> edition)

>>>>> for an article about the Human Genome Project's findings. A

>> small

>>>>> group of Africans living in europe about 20,000 to 25,000

> years

>>> ago

>>>>> are said to have been those who birthed the whites and

their

>>>>> offspring.

>>>>>

>>>>> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race,

> august-

>>>>> september 2002--it includes Odu dealing with the origins of

> the

>>>>> whites and their offspring; see mamiwata.com; see the Book

of

>> the

>>>>> Cow

>>>>> of Heaven/Destruction of Mankind (Ra orders the destruction

> of

>>> the

>>>>> blasphemous men and women, some of whom escaped to the

> mountain

>>>>> lands. Ultimately Ra states that, "I have slain some of

them,

>> yet

>>>>> there remains a remnant of worthless ones, for the extent

of

> my

>>>>> destruction was not according to the expanse of my

>>> power/ability").

>>>>> After Ra destroys most (not all) of the blasphemous men and

>>> women,

>>>>> He

>>>> blesses those who fought for Him, calls for the creation of  
> the  
>>>> Sekhet Hetep, etc.  
>>>>  
>>>> There is much, much more to this, however we can definitely  
> say  
>>>> with  
>>>> truth that we are Afurakanu/Afuraitkaitnut (created by and  
>>> children  
>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were

formed  
>>> from  
>>>> the original, black, raised land (Ka). Cosmologically and  
>>>> culturally,  
>>>> this unites all of us who are Black/African, yet it  
>> distinguishes  
>>>> us  
>>>> from europeans, asians, etc. Remember, one of the criteria

of  
>>> being  
>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>> incarnation  
>>>> through specific blood circles. Afurakanu/Afuraitkaitnut

all  
>>> around  
>>>> the world do divination for those who want to have

children,  
>>>> sometimes to determine what spirit is around them, is about  
> to  
>>>> incarnate, if it is a negative spirit, etc.

>>>>  
>>>>  
>>>> -----  
>>>> Do you Yahoo!?

>>>> Free online calendar with sync to Outlook(TM).

| 8589|2003-06-14 22:46:06|clyde winters|Re: No Case against Clyde Ahmed Winters and the Shang|

Hi

Yes the Twi were part of this civilization, but it appears that they lived nearer to Nubia than the Mande and Dravidians. It appears that all of these people were part of the C-Group culture of Nubia, but most Mande speaking people lived in the Fezzan and Libya. As a result they entered West Africa from the

North. The Akan and Yoruba, probably came from the East due to there long association with the Egyptians as pointed out by Diop.

C.A. Winters

ra\_nehem wrote:

> Mikyia wo (Greetings) Dr. Winters,  
>  
> When you wrote of the Mande being of the Siu clan, and 'Si' being  
> related to 'Zi', which was applied to the 'Xia' founders, it called  
> to mind the fact that the Akan/Twi people are closely related to the  
> Mande. When spoken at regular conversation speed, the word Twi  
> (Chwee) often sounds like "Tzi".  
>  
> Is it possible that the Twi-speakers were part of the proto-Saharan  
> civilization that you speak of, and eventually migrated to the Nile  
> valley (Nubia particularly) and stopped/settled there during the time  
> that the Sahara region began to dry up (without continuing to  
> India/Asia)?  
>  
> Hetep,  
> Ra Nehem  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:  
> > Hi  
> > I do not think that the Twi people , migrated to Asia along with  
> the Dravidian  
> > speaking people.  
> >  
> > C.A. Winters  
> >  
> > ra\_nehem wrote:  
> >  
> > > Mikyia wo (Greetings) Dr. Winters,  
> > >  
> > > Speaking of the Xia people. The Akan language is called Twi  
> > > (Tshi/Chwee). Some of the sub-groups of the Akan are the Asante,  
> > > Fante, Akwamu, Denkyira and also the Twifo. 'fo' in the Twi  
> > > language  
> > > denotes plurality, as in a group. E.g. Opanyin (Elder) Mpanyinfo  
> > > (group of Elders). Twifo, as a title of some Akan people, thus  
> > > means 'Twi people', or 'group of Twi (speaking) people'. The Akan  
> > > are  
> > > related to the Mande. Does this figure into your analysis of the  
> > Xia  
> > > people and their presence all over the ancient world?



>>>  
 >>> Hetep,  
 >>> Ra Nehem  
 >>>  
 >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
 > wrote:  
 >>>> Hi Alberto  
 >>>> As usual you are wrong. Dead wrong.  
 >>>> In the Chinese literature the Blacks were called li-min,  
 > Kunlung,  
 >>> Ch'iang  
 >>>> (Qiang), Yi and Yueh. The founders of the Xia Dynasty and the  
 > Shang  
 >>> Dynasties  
 >>>> were blacks. These blacks were called Yueh and Qiang. The modern  
 >>> Chinese are  
 >>>> descendants of the Zhou. The second Shang Dynasty ( situated at  
 >>> Anyang) was  
 >>>> founded by the Yin. As a result this dynasty is called Shang-  
 > Yin.  
 >>> The Yin or  
 >>>> Oceanic Mongoloid type is associated with the Austronesian  
 > speakers  
 >>> ( Kwang-chih  
 >>>> Chang, "Prehistoric and early historic culture horizons and  
 >>> traditions in South  
 >>>> China", Current Anthropology, 5 (1964) pp.359-375 :375). The  
 >>> Austronesian or  
 >>>> Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi and  
 > Lun  
 >>> Yi.  
 >>>>  
 >>>> During the Anyang-Shang period, the Qiang lived in Ch'iang  
 > Fang, a  
 >>> country to the  
 >>>> west of Yin-Shang . The Qiang people were often referred to as  
 > the  
 >>> Ta Qiang "many  
 >>>> Qiang", they were used as agricultural workers, and used in Yin-  
 >>> Shang ancestral  
 >>>> rites as sacrifice victims.  
 >>>>  
 >>>> In Southeast Asia and southern China, ancient skeletal remains  
 >>> represented the  
 >>>> earliest inhabitants as identical to the Oceanic type ( Kwang-  
 > chih

>>> Chang, The  
>>>> archaeology of ancient China, (New Haven,1977) p.42; G.H.R. von  
>>> Koenigswald, A  
>>>> giant fossil hominoid from the pleistocene of Southern China,  
>>> Anthropology Pap.  
>>>> Am Museum of Natural History, no.43, 1952, pp.301-309). Although  
>>> Negritos were  
>>>> also established in north and southern China by the beginning of  
>>> the Recent  
>>>> (Holocene) period the populations in North China and that in  
>>> southern China and  
>>>> IndoChina had become sufficiently differentiated to be  
> designated  
>>> as Mongoloid  
>>>> and Negroid-Oceanic respectively, both having evolved out of a  
>>> common Upper  
>>>> Pleistocene substratum as represented by the Tzu-yang and Liu-  
> Chiang  
>>> skulls.  
>>>>  
>>>> In addition to Oceanic Blacks in Southeast Asia and southern  
> China  
>>> shortly before  
>>>> the Christian era Africoids of the Mediterranean type entered  
> these  
>>> areas by way  
>>>> of India. Much of the archaeology in southern China is related  
> to  
>>> the Southeast  
>>>> Asian patterns, with numerous finds of chipped stone of the type  
>>> found in  
>>>> Szechewan,Kwangsi .Yunan and in the western part of Kwangtung as  
>>> far as the Pearl  
>>>> River delta.( Chang, 1977, p.76. ) Neolithic culture of southern  
>>> China as the  
>>>> people were parallel to southeastern development. It seems from  
> the  
>>> evidence that  
>>>> in China there were several major areas where the Neolithic way  
> of  
>>> life  
>>>> characterized by farming for food, use of pottery and the  
> making of  
>>> stone  
>>>> instruments.  
>>>>

>>>> Finally, the Chinese classics make it clear that the Min Li,  
 >>> meant "Black people"  
 >>>> not young Chinese or peasant Chinese. James Legge's, The Chinese  
 >>> Classics  
 >>>> (London, 1865) supports this view. In reading Legge's  
 > translation  
 >>> of the "Shu  
 >>>> King", we read that "In the Canon of Yao, we discover that Yu "  
 >>> regulated and  
 >>>> polished the people of his domain, who all became brightly  
 >>> intelligent. Finally,  
 >>>> he united and harmonized the myriad States of the empire; and  
 > lo!  
 >>> The black  
 >>>> haired people were transformed" (Legge, 1865, p.17). In this  
 >>> passage "min li is  
 >>>> used to describe all the people in the Empire, not just the  
 >>> peasants or the young  
 >>>> people. In Book II, Chapter It was written that Kao yao "?"with  
 >>> vigorous activity  
 >>>> sowing abroad his virtue, which has descended on the black haired  
 >>> people, till  
 >>>> they cherish him in their hearts" (Legge, 1865, pp.55-58). Again  
 >>> the term li min  
 >>>> was applied to the people of the empire and not just a  
 > particular  
 >>> group.  
 >>>>  
 >>>> The term li min means "black people". The term for peasant had  
 >>> nothing to do with  
 >>>> li min. The term for peasant comes from the tsung-jen character  
 >>> which is formed  
 >>>> by a group of three men usually placed under a sun, signifying  
 > that  
 >>> they are  
 >>>> working on the farm in the sun. In later periods many Chinese  
 >>> writers began to  
 >>>> called the tsung-jen character li min, so as to associate this  
 > sign  
 >>> with the  
 >>>> ancient designation of the Shang and Xia people who were "black  
 > or  
 >>>> Oceanic/African people", not yellow people "browned by the sun".  
 >>>>  
 >>>> The Xia and Shang people referred to themselves as li min  
 > because

>>> they were black  
>>>> people, not because sunspots were referred to as black. The  
> Mande  
>>> people of  
>>>> Africa clan they belong to the Siu clan. The term Si,  
> corresponds  
>>> to the name Zi,  
>>>> applied to the Xia founders.  
>>>>  
>>>>  
>>>> alberto34482@y... wrote:  
>>>>  
>>>>> seems "Negroid Origin Of Ancient Chinese" had been proposed by  
>>> Clyde  
>>>>> Winters on basis of late professor of Chinese ethnicity by the  
>>> name  
>>>>> of Guang-chih Chang. I had read through writings by dozens of  
>>> Chinese  
>>>>> scholars and never found any corroboration of Guang-chih Chang  
>>>>> claims.  
>>>>>  
>>>>> In the following, I will attach some of the findings I had  
>>> derived by  
>>>>> interpreting ancient historical writings. I will challenge  
> Winters  
>>>>> and the like with presenting recent graphs and photos from  
> Chinese  
>>>>> excavations that would show a Negroid skeleton. Should nobody  
> be  
>>> able  
>>>>> to present any hard evidence, then I would say this  
> proposition  
>>> have  
>>>>> no merit.  
>>>>>  
>>>>> I had also included ancient writings about Lao Tsu or Lao-zi  
> the  
>>>>> Daoist founder, i.e., Lao-ze possessing the yellow beard and  
> he  
>>> was  
>>>>> called the Yellow Elderly. Scan a Chinese history annal and  
> show  
>>> me  
>>>>> where the text would mention that Lao-zi was black and oily.  
>>>>>  
>>>>> Excerpts:

>>>>>  
>>>>> Chinese Ethnicity:  
>>>>>  
>>>>> Often misinterpreted would be two words in Shi Ji: 'Qian Shou'  
>>>>> and 'Li Min'. Qian Shou means dark head. 'Qian' would be used  
> as  
>>> an  
>>>>> alias for Guizhou Province in the south, and it means dark or  
>>> black.  
>>>>> Li Min or Limin means the people whose face had turned  
> darkish and  
>>>>> became brown. Both terms were used for designating the lower  
> level  
>>>>> people. I noticed one or two claims (including Clyde Winters)  
> on  
>>> the  
>>>>> internet saying that the Chinese people being ruled were of  
>>> Negroid  
>>>>> origin and that the 'Li Min' term validated this fact. This is  
>>>>> fallacious the same way as those who claimed that the rulers  
> of  
>>>>> China, Zhou or Qin, were of Caucasoid origin and they ruled  
> the  
>>>>> Mongoloid people. I deem both sayings as fallacious.  
>>>>>  
>>>>>  
>>>>>  
>>>>> My interpretations would be based on the following quotes and  
>>>>> citations. Shi Ji recorded that Qin's second emperor (Huhai)  
> had  
>>> once  
>>>>> rebutted Li Shi's loyalty by citing Lord Yu's hardwork on  
> behalf  
>>> of  
>>>>> Lord Shun. Huhai said that Lord Yu had spent years travelling  
>>> around  
>>>>> the country for sake of flood control and that Lord Yu's face  
> had  
>>>>> turned 'li hei', that is, the kind of brownish darkness. Also  
> on  
>>>>> record would be Li Shi's self account by calling himself  
> a 'qian  
>>>>> shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that  
> the  
>>>>> working people possessed hardened palms and 'li' face as a  
> result

>>> of  
>>>> hard work and that they should be ascribed big contributions  
> to  
>>> the  
>>>> society. Later records in 4-5th century continued to use the  
>>>> word 'li' or 'zheng li' (steaming or sweating li people) for  
>>>> designating the masses.  
>>>>  
>>>> This translation of li, as as brown darkness is ludicris,  
> darkness  
>>> is black, not  
>>>> brown.  
>>>>  
>>>>>  
>>>>>  
>>>>> The blackness, coined in 'Qian Shou' and 'Li Min', was  
> related to  
>>> the  
>>>>> skin, not the hair.  
>>>>>  
>>>>> When Qin Mugong repented over his mistake in invading Zheng  
>>>>> Principality which had led to the ambush disaster at the  
> Battle of  
>>>>> Xiao'er, he used the characters 'huang fa fan fan' (white hair  
>>>>> turning yellowish) to describe the high age of his two  
>>> counsellors,  
>>>>> Jian Shu and Baili Xi. Both old men, 80-90 years old, had  
>>> objected to  
>>>>> Mugong's war against Zheng in the first place.  
>>>>>  
>>>>> The second example would be the reference to Daoist founder,  
> Lao-  
>>> zi,  
>>>>> as Huang Lao.  
>>>>>  
>>>>> Lao-zi was recorded to have grown yellow beard and he was  
> called  
>>>>> Huang Lao or the Yellow Elderly.  
>>>>>  
>>>>> This shows that ancient Chinese did know the difference  
>>>>> between 'huang' (yellow) and black. The universal feature  
>>> of 'black'  
>>>>> hair was not something that would have deserved a special  
> coding  
>>> in  
>>>>> the terms of 'Qian Shou' and 'Li Min'.

>>>>  
 >>>> 'Qian Shou' and 'Li Min' meant nothing other than brownish  
 > dark  
 >>> skin  
 >>>> as a result of sunlight exposure, not hair !!! Nordic racists  
 >>> would  
 >>>> have to stop their over-excitement in here.  
 >>>>  
 >>>> These terms have various meanings today because of changes that  
 >>> have occurred in  
 >>>> Chinese due to the constant change in nationalities ruling China  
 >>> over the past  
 >>>> 2000 years. Chinese scholars have long recognized that the  
 > phonology  
 >>> of Chinese  
 >>>> has changed over time. The Fukienese scholar Chen Di ( 1541-  
 > 1617)  
 >>> recognized the  
 >>>> discrepancies in the rhymes of verses from different ages and  
 >>> observed that "It  
 >>>> is a natural principle that the script and the sounds of [the  
 >>> Chinese] language  
 >>>> differ according to time and place" (Jerry Norman, Chinese,  
 >>> (Cambridge university  
 >>>> Press, 1988) p.42). We also find changes between early written  
 >>> Chinese wenyuan  
 >>>> "written language" of Confucius time and modern written Chinese.  
 >>>>  
 >>>>  
 >>>>  
 >>>>>  
 >>>>>  
 >>>>> Chinese Xia-Shang Dynasties  
 >>>>> <http://www.uglychinese.org/xiashang.htm>  
 >>>>>  
 >>>>>  
 >>>>> In your post you maintain that the Xia and Shang mention of  
 >>> serpents, black bird  
 >>>> etc., was meant to relate to  
 >>>> sunspots. This is wrong. The Xia and Shang belonged to totemic  
 >>> groups which  
 >>>> associated different animals  
 >>>> with particular clans, especially the serpent/ dragon clan of  
 > the  
 >>> Xia and the  
 >>>> bird clan of the Qiang-Shang

>>>> (First Shang Dynasty). It is interesting to note that at the Xia  
>>> site of Taosi,  
>>>> archaeologist have found  
>>>> numerous painted dragons on the pottery plates. The dragon  
> motif at  
>>> Taosi may  
>>>> have been the totem of the  
>>>> Xia people at Taosi. This would correspond to Chinese legends of  
>>> the Long  
>>>> (Dragon) Tribe, Huan Long  
>>>> (Dragon Breeding) Clan and the Yu Long (Defend the Dragon) Clan.  
>>> The dragon  
>>>> legends are associated  
>>>> with the Chinese sages Yan, Yao, Shun and Yu the Great.  
> According  
>>> to Chinese  
>>>> traditions the banner of Yu  
>>>> the Great, was emblazoned with a dragon.  
>>>>  
>>>> The Xia and Shang people referred to themselves as li min  
> because  
>>> they were black  
>>>> people, not because  
>>>> sunspots were referred to as black. The Mande people of Africa  
> clan  
>>> they belong  
>>>> to the Siu clan. The term  
>>>> Si, corresponds to the name Zi, applied to the Xia founders.  
>>>>  
>>>> In summary the archaeological and textual evidence do not  
> support  
>>> your thesis  
>>>> that the Xia and Shang were  
>>>> not Africans. The evidence indicates that the Xia and Shang  
>>> referred to  
>>>> themselves as li min because they  
>>>> were black people. Moreover, skeletal remains from China make it  
>>> clear that  
>>>> Blacks did exist in ancient China.  
>>>  
>>>  
>>> To unsubscribe from this group, send an email to:  
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>>>  
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| 8590|2003-06-14 22:48:14|Loring Edward|Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & |

First of all, I do not know of any "eurocentrists" in Egyptology (and I know a large number of European Egyptologists quite well) The same goes for anthropology and ethnology. If you want to play by your own rules and cause other players to reject you, that's your problem. All this railing on against "eurocentrists" is only starving those who indulge in it.

E.

----- Original Message -----

**From:** [osirica](mailto:osirica)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, June 15, 2003 6:12 AM

**Subject:** [Ta\_Seti] Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & Osirica

Ok if you didn't feel like reading all of Message 8566

Understand this, while we are starving the Eurocentricists, you are basically feeding them and helping them get strong(er) again.

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[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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| 8591|2003-06-14 22:54:23|Yafeu ibn Taom|Afrika word derivation and alternative names for the continent|

I won't waste anyone's time with the myriad plausible explanations of the word but get direct to its origin.

The word Afrika that we use to describe the continent south of the Mediterranean is derived from the name of an Amazigh (Berber) tribe in the region called Tunisia today.

This tribe was the Aourigh. A land and its people often share the same or a similar name, hence we have:

Aourigha => Afrika or Afarik => Afrika.

I learned this in the Senegalese magazine Afrique Histoire, the Vol. 1, No.2 1982 edition from an article entitled Where Does the Word AFRICA Come From?. It was written by an historian from Burkina Faso named Joseph Ki-Zerbo. It also appears in the introduction to:

UNESCO, Ki-Zerbo, J. (Editor)  
General History of Africa Volume 1  
Methodology and African Prehistory  
Heineman Educational Books, Ibadan, 1981

Here is a link to his short biography and a photo.

<http://www.rightlivelivelihood.se/recipe/ki-zerbo.htm>

For more on his life in the struggle download this pdf:

<http://www.ibe.unesco.org/International/Publications/Thinkers/ThinkersPdf/kizerboe.PDF>

(you may have to cut and paste the whole address into your location window if the link won't click right)

Dictionaries and lexicons can show foreign word origins. Afrika did not originate as a Latin word with the Romans. Lewis and Short, in their A Latin Dictionary, note that the Romans received the name Afrika from the Carthaginians who used it to designate their country.

Doc Ben, in his The Black Man's North and East Africa, has shown that the Canaanitic colonizers were not the majority population of Carthage. Although the Puni formed a social class they were not necessarily of Canaanitic bloodlines in any sense of "racial purity".

By the 5th century BCE, Carthage's form of government was that of the surrounding Amazigh (Berber) people. But even when the Canaani (Phoenicians) first arrived the name they chose for the country reflected the fact that it was the land of the Aourigha/Afarika.

The term AFRU-IKA was used by the AE's to describe the landmass beyond their southern borders. I feel it's a valid, authentic

and more appropriate word for the whole continent since it was used by AE's to describe a vast region rather than a particular locale. AMAMI (land of the ancestors [does it mean progenitors or deceased]) is another name AE's applied to the landmass up river from them.

- Yafeu -

| 8592|2003-06-14 22:58:28|willie bennett|screensavers|  
Harammbee!

Anybody know where I can download a good pix of hor em aket or other OK pix as a screen saver?

wb

---

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| 8593|2003-06-14 23:16:19|alberto34482@yahoo.com|Afers were described as black |  
The Afers in the Latin Play Moretium were described as having  
tightly curled hair with "fuscus" skin.

| 8594|2003-06-14 23:23:28|alberto34482@yahoo.com|Re: a whole lot to comment on.....retorts  
to Loring, En Sabr Nur & |

"First of all, I do not know of any "eurocentrists" in egyptology  
(and I know a large number of European egyptologists quite well) The  
same goes for anthropology and ethnology. If you want to play by your  
own rules and cause other players to reject you, that's your problem.  
All this railing on against "eurocentrists" is only starving those  
who indulge in it."

Egyptology has a notorious history of racism, and even hints of white  
supremacy. The past academics in the field from Petrie to W.B. Emery  
all though that Kemetian civilization did not originate in Africa, but  
came from some mythical dyanstic race. The field of Egyptology has  
even ignored the advances that Early Egyptian Egyptology played in  
revelaing their own history.

Untill the Egyptology community, come to grips like their racist  
past can we move on to the future. I can understand certain people  
showing distrust, because even today Egyptologist like Joann Fletcher  
speaks out of both sides of her mouth claiming to find curly red  
haired people in Upper Egypt where none exist even to this day there.

The only Egyptologist I haver seen come to grips wiht the past is  
Frank Joseph Yurco, but he even sometimes reeks of established bias  
which still seem to persist in Egyptology. I can tell you I am an

Egyptan, and just because you have a degree does not make you a guardian to some secret knowledge in Egyptology. You want to talk about Ancient Egypt, my people the Baladi, Fellahin, and sa3edi still live, while you only observe it from a distance.  
| 8595|2003-06-14 23:28:35|alberto34482@yahoo.com|Re: screensavers|  
Here is a web site with a hieroglyphic screen saver.

<http://www.eyelid.co.uk/numbers.htm>  
| 8596|2003-06-15 00:41:07|willie bennett|Re: screensavers|  
Thanks Alberto!

>From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: screensavers  
>Date: Sun, 15 Jun 2003 06:28:30 -0000  
>  
> Here is a web site with a hieroglyphic screen saver.  
>  
>  
>  
>  
><http://www.eyelid.co.uk/numbers.htm>  
>  
>  
>

---

Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
<http://join.msn.com/?page=features/featuredemail>  
| 8597|2003-06-15 10:20:46|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
Hotep Osirica,

Brotha, you are missing the point. I didn't say that there shouldn't be any credibility. Of course there should be. So, why make that statement? Tell me, why do you use the term Equatorial? Ed is trying to dictate to us what we should have to do in order to be scientific or scholarly. And we can't let him do that. Does the European-white scholars allow Afruikan people to dictate to them what is scholarly, and how they should go about it? Notice how he says he doesn't know any Eurocentric scholars in the field of Egyptology. He's the one playing the game: the denial game. In

other words, he's trying to play dumb, just like Greenberg. He's knows exactly what I mean, when I use the term Eurocentric, because the Caucasian Egyptologists sure in the hell aren't Afro-centered.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- osirica <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)> wrote:

> GUYS! Stop arguing. You are feeding the vampires. I  
> swear it. We  
> just put one of them away last week now you are  
> ressurecting her.  
>  
> Look, I can say I am probably the most controversial  
> and contentious  
> person in here, but my posts have a PURPOSE, even  
> when I'm being  
> silly. Remember when I posted that corny post about  
> what we have  
> accomplished. Well look, we got one of our people  
> here saying that  
> its hopeless. Well, its not.  
>  
> Mickel, if you are not going to accept the English  
> terms, or the  
> Eurocentric terms and you choose to use different  
> terms, well you  
> need to show us some sort of CONCISE and CONSISTENT  
> reference. Like a  
> small dictionary or something!  
>  
> We will all be like the tower of Babel trying to  
> understand each  
> other, with 50 different Afr-something words, each  
> being slightly  
> different, and that "slightly" often turns into the  
> most confusing.  
>  
> And we have to indulge in scholarship to be  
> credible. What is  
> credibility? Its the ability to show what you say  
> stands up to  
> scrutiny and questioning. Thats what scholarship  
> is... or at least  
> what reliable scholarship is. How can I learn from

> you if you are  
> neither scholarly or credible.  
>  
> You are bascally saying its ok to be dogmatic???  
>  
> Before you guys rip me apart in the next post, just  
> understand why my  
> little annoying self has to reply.  
>  
> And P.S. to the "mole"... the person who is not who  
> they say they  
> are... the Eurocentricist in here who is trying to  
> be really really  
> slick. I am on to your punk cowardly tactics. You  
> haven't fooled me.  
> Keep on, i dont know if you are paid to be in here  
> and to monitor us  
> or what, but I know you are too late if you are  
> trying to stop our  
> work.  
>  
> The Banquet Scene from the 18th dynasty. Thats the  
> next piece of  
> artwork you tried to Michael Jackson. We are dealing  
> with that next.  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
> wrote:  
> > Nobody has to indulge in scholarship to be  
> > credible and nobody is  
> > trying to force you to become either scholarly or  
> > credible.  
> > E.  
> > ----- Original Message -----  
> > From: Mickel Hendrix  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Saturday, June 14, 2003 8:58 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > Ed if anyone's emitting an example of a blind

> > prejudice, it's you. Just what does accepting  
> terms  
> > that the scientific world coins, seems like? And  
> > because I, as an Afrikan, choose not to hold  
> > Eurocentrized science as an authority on some  
> things,  
> > it doesn't make me non-scholarly, when it comes  
> to  
> > knowing who the aboriginal people of the Earth  
> are.  
> > Once again, Afrikan people don't have to  
> indulge in  
> > Eurocentric scholarship to be credible. Lastly,  
> before  
> > Afrikan people can take part in the  
> inter-cultural  
> > process, they have to know that they're  
> Afrikans  
> > first, that they have to get knee deep in  
> Afrikan  
> > culture first, the teachings of which have been  
> > emasculated by Europeanism. So, know what you're  
> > talking about, before you make such asinine  
> > statements.  
> >  
> > P.E.A.C.E. Promoting Exclusive Afrikan-Centered  
> > Education!  
> >  
> > --- Loring Edward wrote:  
> > > This is an example of the type of blind  
> > > prejudice  
> > > which blocks any progress in inter-cultural  
> > > relations.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: Mickel Hendrix  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Friday, June 13, 2003 9:32 PM  
> > > Subject: Re: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > Hotep Ed,  
> > >  
> > > See, your post is just the type of example

> that  
>>> I'm  
>>> talking about, white people and some silly  
> Negroes  
>>> telling Afruikan people they have to succumb  
> to  
>>> the  
>>> academic world of Europeanism, which has  
> been the  
>>> enemy of Afruikan people, no matter how much  
> you  
>>> want  
>>> to claim things ain't how they use to be.  
>>>  
>>> Furthermore, Afruikan people don't need the  
>>> scientific  
>>> world to know, for sure, that they're the  
> original  
>>> people on the planet. And we don't need to  
> compete  
>>> either. That's the problem! It is  
> European-white  
>>> people that need science to prove to  
> themselves  
>>> that  
>>> Afruikan people are the original inhabitants  
> of the  
>>> planet.  
>>>  
>>> P.E.A.C.E. Promoting Exclusive  
> Afruikan-Centered  
>>> Education!  
>>>  
>>> --- Loring Edward wrote:  
>>>> Yes, inventing esoteric terms and  
> producing  
>>>> etymological fantasies weakens the cause.  
> If  
>>> Ta\_Seti  
>>>> wants to compete in the scientific world,  
> it  
>>> must  
>>>> use terms which that world accepts. All of  
> that  
>>>> Afro... Afru.. ("esoteric") stuff just  
> produces



>>> a  
>>>> negative image.  
>>>>  
>>>> E.  
>>>> ----- Original Message -----  
>>>> From: osirica  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Sent: Wednesday, June 11, 2003 5:48 PM  
>>>> Subject: [Ta\_Seti] Re:  
>>>> Afuraka/Afuraitkait/Terminology  
>>>>  
>>>>  
>>>> Its probably Afrocentricism's greatest  
>>> weakness.  
>>>> We do not need to  
>>>> make those kind of mistakes anymore.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
>>> Edward"  
>>>> wrote:  
>>>>> It is a standard term in linguistics  
> from  
>>> German  
>>>> 'Volk' people  
>>>> or 'popular' and -etymology. It means  
>>> incorrect  
>

=== message truncated ===

---

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| 8598|2003-06-15 10:27:02|Djehuti Sundaka|Re: Afrika word derivation and alternative names  
for the continent|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>  
> I won't waste anyone's time with the myriad plausible  
> explanations of the word but get direct to its origin.  
> The word Afrika that we use to describe the continent  
> south of the Mediterranean is derived from the name  
> of an Amazigh (Berber) tribe in the region called  
> Tunisia today.  
>

- > This tribe was the Aourigh. A land and its people
- > often share the same or a similar name, hence we
- > have:
- > Aourigha => Afrika or Afarik => Afrika.
- >
- > I learned this in the Senegalese magazine Afrique Histoire,
- > the Vol. 1, No.2 1982 edition from an article entitled
- > Where Does the Word AFRICA Come From?. It was written by an
- > historian from Burkina Faso named Joseph Ki-Zerbo. It also
- > appears in the introduction to:
- >
- > UNESCO, Ki-Zerbo, J. (Editor)
- > General History of Africa Volume 1
- > Methodology and African Prehistory
- > Heineman Educational Books, Ibadan, 1981

[http://groups.yahoo.com/group/Ta\\_Seti/message/1978](http://groups.yahoo.com/group/Ta_Seti/message/1978)

[http://kalamumagazine.com/short\\_facts.htm](http://kalamumagazine.com/short_facts.htm)

What is the origin of the word "Africa?"

According to the United Nations Educational, Scientific, and Cultural Organization?better known as UNESCO?during the time of the Roman empire, the term became accepted as a replacement for the word "Libya" which meant the land of the Lebu or Lubins in Genesis.

Geographically, Libya meant only the north coast of the continent and at first, so did Africa. By the end of the first century A.D., Africa came to mean the entire continent. The etymology, the origin of the term Africa is not so precisely agreed upon and, according to UNESCO, its origin is credited to one of seven theories:

The Afarak, also known as the Aourigha, were a Berber people who lived south of Carthage. The terms Afarik or Africa were used to denote the land of the Afarak.

Some believe that the word comes from from the Latin adjective aprica which means sunny or the Greek aprike, which means free from cold.

The Phoenician root faraqua, which suggests a separation or in other words, diaspora. The same root is found in some African languages, like Bambara.

In Sanskrit and Hindu, the root Apra or Africa denotes that which, in

geographical terms comes "after," or in other words the west. From the geographical position of India, the Asian country from which the Hindus originated, Africa is the western continent.

Another school of thought states that the word Africa comes from two Phoenician terms, one of which means an ear of corn, which was a symbol of fertility in that region, and the other Pharikia, which means land of the fruit.

A historical tradition states that a Yeminites chief named Africus invaded north Africa in the second millennium before our era and founded a town called Afrikyah. Some say it is more likely that the Arabic term Ifriqiya is the Arabic translation of the word "Africa."

Another theory states that Afer was a grandson of Abraham and a companion of Hercules.

- >
- > Here is a link to his short biography and a photo.
- > <http://www.rightlivelihhood.se/recipe/ki-zerbo.htm>
- > For more on his life in the struggle download this pdf:
- >

<http://www.ibe.unesco.org/International/Publications/Thinkers/ThinkersPdf/kizerboe.PDF>

- >
- >
- > (you may have to cut and paste the whole address into
- > your location window if the link won't click right)
- >
- > Dictionaries and lexicons can show foreign word origins.
- > Afrika did not originate as a Latin word with the Romans.
- > Lewis and Short, in their A Latin Dictionary, note that
- > the Romans received the name Afrika from the Carthaginians
- > who used it to designate their country.

What exactly does the dictionary state in reference to this? I ask this because the writers of a Latin dictionary should know that "ica" is a Latin suffix derived from the Greek "ikos". Thus we have names such as "Attica", "Utica", and "Africa". Knowing how "Utica" had been referred to before the Romans could be revealing as it also had been a Kana'aniy colony even older than Qart Hadasht.

>  
 > Doc Ben, in his The Black Man's North and East Africa,  
 > has shown that the Canaanitic colonizers were not the  
 > majority population of Carthage. Although the Puni formed  
 > a social class they were not necessarily of Canaanitic  
 > bloodlines in any sense of "racial purity".  
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 > By the 5th century BCE, Carthage's form of government was  
 > that of the surrounding Amazigh (Berber) people. But even  
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 > The term AFRU-IKA was used by the AE's to describe the landmass  
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 > and more appropriate word for the whole continent since it was  
 > used by AE's to describe a vast region rather than a particular  
 > locale. AMAMI (land of the ancestors [does it mean progenitors  
 > or deceased]) is another name AE's applied to the landmass  
 > up river from them.  
 >

In what inscriptions is the use of the term "Afru-ika" to be found?

On a related issue, does anyone know the geographical extent of the term "Nahas"?

Djehuti Sundaka

> - Yafeu -  
 | 8599|2003-06-15 10:31:59|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
 Hotep Ed,

No! You're trying to coerce us into being scholarly from a western-dominated point of view, because the so-called field of Egyptology is monopolized by white men, who project themselves onto the masses as authorities. And you're pretending that there isn't a problem with the way they conduct business, that they're not like their forefathers.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> Nobody has to indulge in scholarship to be credible  
> and nobody is trying to force you to become either  
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> E.  
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>  
> Hotep Ed,  
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> because I, as an Afruikan, choose not to hold  
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> knowing who the aboriginal people of the Earth  
> are.  
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> Afruikan people can take part in the  
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> process, they have to know that they're Afruikans  
> first, that they have to get knee deep in Afruikan  
> culture first, the teachings of which have been  
> emasculated by Europeanism. So, know what you're  
> talking about, before you make such asinine  
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> --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > This is an example of the type of blind  
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> > which blocks any progress in inter-cultural

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> > Hotep Ed,  
> >  
> > See, your post is just the type of example  
> > that  
> > I'm  
> > talking about, white people and some silly  
> > Negroes  
> > telling Afrikan people they have to succumb  
> > to  
> > the  
> > academic world of Europeanism, which has been  
> > the  
> > enemy of Afrikan people, no matter how much  
> > you  
> > want  
> > to claim things ain't how they use to be.  
> >  
> > Furthermore, Afrikan people don't need the  
> > scientific  
> > world to know, for sure, that they're the  
> > original  
> > people on the planet. And we don't need to  
> > compete  
> > either. That's the problem! It is  
> > European-white  
> > people that need science to prove to  
> > themselves  
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> > Afrikan people are the original inhabitants of  
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> > Education!

> >  
> > --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > > Yes, inventing esoteric terms and producing  
> > > etymological fantasies weakens the cause. If  
> > Ta\_Seti  
> > > wants to compete in the scientific world, it  
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> > > negative image.  
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> > > E.  
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> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Wednesday, June 11, 2003 5:48 PM  
> > > Subject: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > Its probably Afrocentricism's greatest  
> > weakness.  
> > > We do not need to  
> > > make those kind of mistakes anymore.  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
> > Edward"  
> > > wrote:  
> > > > It is a standard term in linguistics  
> > from  
> > German  
> > > 'Volk' people  
> > > or 'popular' and -etymology. It means  
> > incorrect  
> > > etymologies thought  
> > > up by the uneducated, often on the basis  
> > of so  
> > > called 'faux amis'  
> > > false friends, meaning homograph or  
> > homophone  
> > > lexems which are  
> > > actually unrelated or have unsuspected  
> > and/or

> > very  
 > > > different meanings.  
 > > > >  
 > > > > E.  
 > > > > ----- Original Message -----  
 > > > > From: omari maulana  
 > > > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
 > > > > Sent: Wednesday, June 11, 2003 4:33 PM  
 > > > > Subject: Re: [Ta\_Seti]  
 > > > Afuraka/Afuraitkait/Terminology  
 > > > >  
 > > > >  
 > > > > What does "Volksetymologien" mean?  
 > > > >  
 > > > >  
 > > > > > As I said long ago, Osirica's term  
 > > Equatorial  
 > > > African is good  
 > > > for the  
 > > > > simple reason that everyone can  
 > > understand it  
 > > > and it conveys a  
 > > > certain  
 > > > > picture. The idea of a terminology is  
 > > to  
 > > > express things in a way  
 > > > that they  
 > > > > will be mutually understood. The term  
 > > has  
 > > > a  
 > > > > very wide spectrum  
 > > > > and should  
 > > > > > be seen as the top of a hierarchy  
 > > (ethnien)  
 > > > or hierarchies  
 > > > > (regions, ethnien, linguistic  
 > > > groups (languages,  
 > > > dialects)). 'Esoteric' terms  
 > > > > are to be avoided.  
 > > > > >  
 > > > > > By the way, Budge's dictionary is  
 > > > outdated  
 > > > and no longer quoted.  
 > > > > 'Volksetymologien' such as seen below  
 > > are  
 > > > to



>>> be avoided. Their  
>>> use negates  
>>>>the scientific credibility of any  
> group  
>>> accepting them.  
>>>>>E.  
>>>>  
>>>>  
>>>  
>>  
>>  
>>  
>  
>

---

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| 8600|2003-06-15 10:44:26|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
Hotep Ed,

Okay, if science, as you say, is a method used to garner facts, then all one has to do is look at the depictions of the ancient Kemites in their own art works to conclude that they were black. Yet, some white woman Egyptologist wants to project onto us a scientific examination on hair samples from a mummy or two give the impression that it was otherwise. That's an example of western science gone mad or being implemented to coerce. Lastly, it is funny how you and other western-minded scholars would use the term Africa, when you all see fit, but when a black person comes along and alludes to its original etymology not being European, responses such as yours rear their

heads, something to the effect about mumbo jumbo. I encountered the same thing in another group before they kicked me off the list. Brotha Marc Washington was a witness to it. He can tell you.

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--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

- > Perhaps we should define "science":
- > Let science be a method of obtaining a
- > result/conclusion from given facts.
- > That's all.
- > It means that we work from such facts as we can
- > assemble pertaining to a given question or
- > hypothesis.
- > It means that we do not attempt to project some
- > personal or collective pre-conclusion onto those
- > facts.
- > (there is the legend of an early "egyptologist"
- > having the wall of a temple chiseled down to fit his
- >
- > "law" of proportion)
- > As far as I can determine, the first scientists were
- > either Chinese or Sumerian.
- >
- > E.
- > ----- Original Message -----
- > From: [IMJs@webtv.net](mailto:IMJs@webtv.net)
- > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)
- > Sent: Saturday, June 14, 2003 5:08 PM
- > Subject: [Ta\_Seti] Re:
- > Afuraka/Afuraitkait/Terminology
- >
- >
- >
- > Mickel Hendrix wrote:
- > <
- > of example that I'm
- > talking about, white people and some silly Negroes
- > telling Afruikan
- > people they have to succumb to the academic world
- > of Europeanism, which
- > has been the enemy of Afruikan people, no matter
- > how much you want to
- > claim things ain't how they use to be.....>>

>  
> =====  
>  
> Hey, I feel the frustration, but you gotta realize  
> it's one thing to  
> intuitively \*KNOW\* something, but we don't live in  
> Eutopia or a place  
> where there's universal knowledge of all things  
> knowable... We  
> ultimately must rely on science. And I HOPE you're  
> not saying that  
> science = Whiteness!!!!????  
>  
> What about math, is that White too? Yeah, we know  
> that MUCH of the  
> credit for mathematical advancement and discovery  
> is misplaced on the  
> heads of Europeans, but regardless of whose name  
> is on a given theorem,  
> it still has to hold up to scientific testing or  
> proofing!  
>  
> Water doesn't boil at 212 degrees simply because  
> some White man told us  
> it did!.... That is a FACT that anyone can prove  
> using a thermommmeter  
> [scientific instrument]... Sure the terminology &  
> mechanical instrument  
> [degree, thermometer] may be named after or based  
> on what some European  
> did, but even if we were using all African-derived  
> terms and  
> instruments, that still requires a scientific  
> methodology to measure /  
> prove it. RIGHT?  
>  
>  
>  
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| 8601|2003-06-15 12:52:35|clyde winters|Re: Afuraka/Afuraitkait/Terminology|

Hi

There is nothing wrong in using Western methods of research to explain and illuminate Africalogical stuides. These methods were all used by Diop and DuBois to make us aware of the truth. The method is not the problem, its the interpretation of the facts that lead to bias in writing about Black and African people. If you are interested in the origin and scientific basis for the Afrocentric Social Sciences check out my site on this topic.:

<http://www.geocities.com/Athens/Academy/8919/structure.htm>

After reading this page, please let me know if you still have an adversion to Western research methods. You must remember, the fact that African history and literature has always been maintained by an oral tradition, is one of the main reasons we know so little about "authentic" African civilization. From Egyptian times up to today history was oral.

It was the European who invented history writing. It was through writing history that Europeans legitimized the status quo.

You must always remember history is not neutral. It is written from the perspective of the historian, who when writing history interprets it from the perspective of his social class and culture. It is no secret that history was usually written from the perspective of the upper class. It was this group who has used history to favor its present position.

The most striking thing about the history of Western intellectualism is that African people began the writing of history to make mankind aware of the true history of mankind and the first civilizations. It was the African in America who first took the European methods of study beginning with the Bible to Hieroglyphics and study of Latin and Greek to make it clear that the founders of civilization in Egypt and Mesopotamia were Blacks. These scholar also pointed the way to confirming the role of Blacks in founding civilization in Asia and the Americas.

Futhermore, through the researches of African Americans we discover that if not for the fall of the African Spanish empire of Grenada (1492) , and the fall of the ancient civilization of Mali, there might never have been a great Atlantic Slave Trade, and rise of the African American.

The African America can be proud because we are the only people in the history of the world to rise up from slavery and assume the material wealth of our former masters. We have taken what ever we were given to spread the truth about our heritage and the heritage of other people throughout the WORLD. Keep up the struggle. But don't condemn the methods of western research until you master them, and then take the new knowledge and turn it into a Afrocentric missile, full of Afrocentric truths, that will explode the myths of the Eurocentrists.

C.A. Winters

Mickel Hendrix wrote:

> Hotep Ed,  
>  
> No! You're trying to coerce us into being scholarly  
> from a western-dominated point of view, because the  
> so-called field of Egyptology is monopolized by white  
> men, who project themselves onto the masses as  
> authorities. And you're pretending that there isn't a  
> problem with the way they conduct business, that  
> they're not like their forefathers.  
>  
> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!  
>  
> --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
>> Nobody has to indulge in scholarship to be credible  
>> and nobody is trying to force you to become either  
>> scholarly or credible.  
>> E.  
>> ----- Original Message -----  
>> From: Mickel Hendrix  
>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>> Sent: Saturday, June 14, 2003 8:58 PM  
>> Subject: Re: [Ta\_Seti] Re:  
>> Afuraka/Afuraitkait/Terminology  
>>  
>>  
>> Hotep Ed,  
>>  
>> Ed if anyone's emitting an example of a blind  
>> prejudice, it's you. Just what does accepting  
>> terms  
>> that the scientific world coins, seems like? And  
>> because I, as an Afruikan, choose not to hold  
>> Eurocentrized science as an authority on some

> > things,  
> > it doesn't make me non-scholarly, when it comes to  
> > knowing who the aboriginal people of the Earth  
> > are.  
> > Once again, Afruikan people don't have to indulge  
> > in  
> > Eurocentric scholarship to be credible. Lastly,  
> > before  
> > Afruikan people can take part in the  
> > inter-cultural  
> > process, they have to know that they're Afruikans  
> > first, that they have to get knee deep in Afruikan  
> > culture first, the teachings of which have been  
> > emasculated by Europeanism. So, know what you're  
> > talking about, before you make such asinine  
> > statements.  
> >  
> > P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> > Education!  
> >  
> > --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > > This is an example of the type of blind  
> > > prejudice  
> > > which blocks any progress in inter-cultural  
> > > relations.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: Mickel Hendrix  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Friday, June 13, 2003 9:32 PM  
> > > Subject: Re: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > Hotep Ed,  
> > >  
> > > See, your post is just the type of example  
> > > that  
> > > I'm  
> > > talking about, white people and some silly  
> > > Negroes  
> > > telling Afruikan people they have to succumb  
> > > to  
> > > the  
> > > academic world of Europeanism, which has been

> > the  
> > > enemy of Afruikan people, no matter how much  
> > you  
> > > want  
> > > to claim things ain't how they use to be.  
> > >  
> > > Furthermore, Afruikan people don't need the  
> > > scientific  
> > > world to know, for sure, that they're the  
> > original  
> > > people on the planet. And we don't need to  
> > compete  
> > > either. That's the problem! It is  
> > European-white  
> > > people that need science to prove to  
> > themselves  
> > > that  
> > > Afruikan people are the original inhabitants of  
> > the  
> > > planet.  
> > >  
> > > P.E.A.C.E. Promoting Exclusive  
> > Afruikan-Centered  
> > > Education!  
> > >  
> > > --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > > > Yes, inventing esoteric terms and producing  
> > > > etymological fantasies weakens the cause. If  
> > > > Ta\_Seti  
> > > > wants to compete in the scientific world, it  
> > > > must  
> > > > use terms which that world accepts. All of  
> > that  
> > > > Afro... Afru.. ("esoteric") stuff just  
> > produces  
> > > a  
> > > > negative image.  
> > > >  
> > > > E.  
> > > > ----- Original Message -----  
> > > > From: osirica  
> > > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > > Sent: Wednesday, June 11, 2003 5:48 PM  
> > > > Subject: [Ta\_Seti] Re:  
> > > > Afuraka/Afuraitkait/Terminology  
> > > >

>>>>  
>>>> Its probably Afrocentricism's greatest  
>>>> weakness.  
>>>> We do not need to  
>>>> make those kind of mistakes anymore.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
>>>> Edward"  
>>>> wrote:  
>>>>> It is a standard term in linguistics  
>>>> from  
>>>> German  
>>>>> 'Volk' people  
>>>>> or 'popular' and -etymology. It means  
>>>> incorrect  
>>>>> etymologies thought  
>>>>> up by the uneducated, often on the basis  
>>>> of so  
>>>>> called 'faux amis'  
>>>>> false friends, meaning homograph or  
>>>> homophone  
>>>>> lexems which are  
>>>>> actually unrelated or have unsuspected  
>>>> and/or  
>>>> very  
>>>>> different meanings.  
>>>>>  
>>>>> E.  
>>>>> ----- Original Message -----  
>>>>> From: omari maulana  
>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>>> Sent: Wednesday, June 11, 2003 4:33 PM  
>>>>> Subject: Re: [Ta\_Seti]  
>>>>> Afuraka/Afuraitkait/Terminology  
>>>>>  
>>>>>  
>>>>> What does "Volksetymologien" mean?  
>>>>>  
>>>>>  
>>>>>> As I said long ago, Osirica's term  
>>>> Equatorial  
>>>>> African is good  
>>>> for the  
>>>>>> simple reason that everyone can  
>>>> understand it  
>>>>> and it conveys a



>>>> certain  
>>>>> picture. The idea of a terminology is  
>> to  
>>>> express things in a way  
>>>> that they  
>>>>> will be mutually understood. The term  
>> has  
>>> a  
>>>> very wide spectrum  
>>>> and should  
>>>>> be seen as the top of a hierarchy  
>>> (ethnien)  
>>>> or hierarchies  
>>>>> (regions, ethnien, linguistic  
>>>> groups (languages,  
>>>> dialects)). 'Esoteric' terms  
>>>>> are to be avoided.  
>>>>>>  
>>>>>> By the way, Budge's dictionary is  
>>> outdated  
>>>> and no longer quoted.  
>>>>>> 'Volksetymologien' such as seen below  
>> are  
>>> to  
>>>> be avoided. Their  
>>>> use negates  
>>>>> the scientific credibility of any  
>> group  
>>>> accepting them.  
>>>>>> E.  
>>>>>>  
>>>>>>  
>>>>>  
>>>>  
>>>  
>>>  
>>  
>>  
>  

---

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>  
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>  
>  
>  
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
| 8602|2003-06-15 13:42:14|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree  
must be |  
Mikyia wo Osirica,

When I mentioned the region of Ghana today called Kokofu (a condensed form of Koko-Afuo), here you have in the Twi language the terms all connected which refer to a land/region where civilization began. I noted that 'Asuo' in Twi is often pronounced 'Asur' and 'Afuo' is also pronounced 'Afur'. Koko Afur (Kokofu) is a reversal of Afur-Koko. (Afurko/Afurka). A quick reference for the name Koko-afuo/Kokofu as a region in Ghana today, as well as how it figures in the cosmology of the Asante is "Forests of Gold" by Ivor Wilks.

Yes, "ka" means "soul" in Kamit. We say "kra" in Akan. Same word, same meaning. However, "Ka" also means "raised land/exalted land/high land/land above the banks of the river/the high land upon which the God of Creation first stood". I mentioned this in my very first post on the subject. You can find all of these definitions in Vol. 2 of Budge's Hieroglyphic dictionary. You must look under the section headed by the letter "Q" for the land definition. Budge uses the english letter "Q" to represent the metut/hieroglyphic symbol with the "k" sound. So, instead of the word for land being spelled "Ka, Kaka, or Kika" by Budge, he spells it "Qa, Qaqa, or Qiqa".

The God of Creation mentioned in the definition is Ra, Who also has the title Afu Ra (Afra). You can find Ra being called Afu Ra in the "Shat em Duat" (Book of What is in the Underworld), in the 'Third Hour of the Night' section as represented in Seti I's tomb.

Thus, the Ka (Qa) of Afu Ra, is the Land/High land/Hill of Afu Ra. It is the land upon which the God of Creation (Afu Ra) first stood. Here, all of the terms in the same language are connected---and cosmologically sound.

The only reason I mentioned Twi and Yoruba, was to show that the same word, sound and definition exists in the same form in the language of Kamit, in Akan and in Yoruba. I mentioned for example that the hill (oKe) in Yoruba that they define as the hill which the Deities first descended upon at the Creation of the world is called "oKe aRa". I.e., the Hill/raised land (oKe) of Ra (ara). It is because we are all related.

I don't want to belabor the points, but please check out my original post on the subject, but most importantly the references where the actual metutu(hieroglyphic symbols) exist so you can see the connection between Ka and Afu Ra (Land and Creator) in the same language. Also, please study the cosmology of Khemmenu (Hermopolis).

Finally, there are other good posts on the subject by some of the other members. Exploring their references will bring more clarity on the subject matter. Of course, in the end you must decide for yourself what is most sensible to you. Again, I'm not averse to the term Equatorial as an english term descriptive of our people. I'm just giving some of the reasons why I use Afuraka/Afuraitkait. I haven't given all of the reasons. I really haven't touched on the fact that, ritually, Afu Ra Ka, has mantric value. I.e., whenever we call on Ra whether through the title Ra or Afu Ra, it is an invocation of the Deity, for those who are connected. Whenever we say Ka, it is a ritual invocation that stimulates our individual "ka" (soul) as well as our physical bodies. I.e., every time we use the name Afuraka, we set in motion processes that align our Ka/soul with our Ba/spirit (the center of resonance in our spiritual makeup wherein Ra's energy resides). It's a term that some of us must use. It (ritually) ties us directly into our nature as children of Ra and Rait.

All of that would be lost on anyone who is not involved in Afurakani/Afuraitkaitnit (African) Ancestral Religion. It deals with Deity communication--the communication of the Deities to us about the proper means by which to address Them. Being that this is the case, I tried to focus moreso on the genetic-relationship of the languages (a sample of languages) of Kamit, Akan and Yoruba. Of course, many other equatorial languages are related as well.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- > I'll tell you this though. Maybe "Aphrik" does not mean cold in Greek
- > and im being misinformed. If that is the case then there is more
- > observation into your theory, but still. You are pulling words from
- 3
- > languages. Even though none of the three words can be found to be
- > connected in any ONE of the languages.
- >
- > I have some Twi and Yoruba speaking friends, I'm going to them to
- get
- > some info on this. I don't know what is going on, but trust me, the
- > point of the whole discussion was to find out if any African group
- of
- > people have a word for the continent.
- >
- > What you are saying is not only do they have a word, but its the
- SAME
- > word as the one WE use. And Not only is the word the same, its from
- a
- > totally different language line.
- >
- > Yet I wonder then,
- >
- > what is the word in any african language for "Land"
- and "homeland"...
- > what is the word in ancient Yoruba and Twi for "Europe"
- and "Asia"...
- > what are the words in Yoruba and Twi for India and the
- Mediterraneans
- > Sea?
- >
- > Are their original words for these parts also almost the same as
- the
- > words we also use now?
- >
- > What is the word in Twi and Yoruba for "Cold" and "warm"?
- >
- > No I don't know at all, but I will find out. Lets see where this
- > goes. Maybe I will discover something I must have missed.
- >
- >
- > -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:
- >> Mikyia wo (Greetings) Osirica,
- >>
- >> I appreciate your responses. It's definitely not a crime for

there

> to

>> be disagreement. What's important at this juncture is that there

> are

>> a number of our people who have read, are reading, and will read

> the

>> various posts on this and other subjects. They have been provided

>> with references and dialogue that will aid them in their studies

> and

>> help them to establish the veracity of various claims being made.

I

>> think that is part and parcel of the ultimate goal of forums such

> as

>> these.

>>

>> Hetep,

>> Ra Nehem

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>>> Actually "Aphrik" means cold. The "A" ending means "the opposite"

>>> "Aphrika" is a place that is not cold.

>>>

>>> Since much of latin is derived from Greek (often out of its

>> original

>>> context) then "Aphrika" which means "sunny" is perfectly in

> place.

>>>

>>> Aphrik - which means cold. Would not have any connection to any

> of

>>> this that you speak of coming from the Akan or any other group

> even

>>> the Egyptians. Since Aphrik means cold, the relationship

becomes

>>> impossible.

>>>

>>> Now I wont say I translated this from Greek myself, but it is

> what

>> I

>>> hear everywhere when I have looked up the word's greek root.

From

>>> that point I cannot say "Aphrik" which means cold, has any

> bearing

>> on

>>> anything in Egypt or Africa.

>>>

> > > HOWEVER... If there is a linguistic ROOT relationship (perhaps if  
> > the  
> > > word "Aphr" meant warmth, origin, first, home, etc...) In  
> Egyptian  
> > > (since Egyptian is the root) or if "Aph" meant... well I can't  
> > think  
> > > of anything that can make "Cold" mean anything you speak of  
> > regarding  
> > > the word's origin.  
> > >  
> > > But you are taking "Afu-kaka-re" (spiritual high fertile ground)  
> > and  
> > > trying to make it mean "Afr-ik-a" (Not Cold).  
> > >  
> > > No group of people has the monopoly on syllable SOUNDS. Its the  
> > > original meaning that is where the relevance comes from.  
> > >  
> > > Secondly we are using English letters to transliterate "Greek"  
> > > and "Egyptian" and phonetic west african languages. How they are  
> > > written I would imagine would be even further apart than how we  
> are  
> > > loosely connecting their consonants.  
> > >  
> > > NOW understand where I am coming from. Please. I don't want an  
> > entire  
> > > spiritual and deep enlightening Youruba, and Kemetic experience  
> to  
> > be  
> > > the basis for explaining why a Indo-European word is not. It's  
> > scary;  
> > > I hesitate because I am with every subconscious feeling  
thinking  
> > that  
> > > I am merely revolving everything meaningful as an African  
> oriented  
> > > person... I am revolving all of this around something EUROpean.  
> > >  
> > > I just cant!  
> > >  
> > > So I see all of what you are saying, and it is enlightening and  
> > > important, yet I do not see the linguistic relationship as the  
> > BASIS  
> > > for the Indo-European word, nor do I see the linguistic

> > relationship  
> > > as a good explanation for the spoken word "Africa" in any African  
> > > language.  
> > >  
> > >  
> > > Peace... and I mean that seriously because I do respect where you  
> > are  
> > > coming from.  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
> > > > Mikyia wo Osirica,  
> > > >  
> > > > Your response is understandable. Let me restate a portion of  
> the  
> > > what  
> > > > was written in a different way, so that it focuses on Kamit in  
> > one  
> > > > account and Akan culture in a different account.  
> > > >  
> > > > In Khemennu (Hermopolis) the "high ground", or "raised land",  
> > the  
> > > > hillock/land "raised up from the primordial ocean (Nnu/Nnut)"  
> is  
> > > > called "Kaka". Often written as "Qaqa, Qiqq, Qa, or Qi". Once  
> the  
> > > > hill was thrust up from beneath the surface of the ocean, Ra  
> > moved  
> > > > through the hill/Kaka/Qa and eventually made living things  
> which  
> > > > eventually took on physical bodies, etc. The texts say that  
> this  
> > > > hill/Kaka/Qa is where the primordial Deities produced the  
> Divine  
> > > egg  
> > > > from which emerged Ra. This is why Ka (Qa) is defined in  
> > > hieroglyphic  
> > > > dictionaries as the "the hill/highland upon which the God of  
> > > Creation  
> > > > first stood". Ra has many titles. When moving through matter  
> He  
> > is  
> > > > called "Afu Ra". The hill in Khemennu/Hermopolis is the first

>>> matter  
>>>> that Ra moved through. It belongs to Him. It is the Ka (Qa,  
> Kaka)  
>>> of  
>>>> Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".  
>>>>  
>>>> In Akan Koko (Kaka) means "hill". Afuo (also Afur)  
> means "fertile  
>>>> land", "plantation" "land filled/vibrant with life". Akan  
> people  
>>>> believe/understand that the Creative Spirit in the land makes  
> it  
>>>> fertile. Koko Afuo, or Koko Afur, means the "fertile hill",  
>>> the "hill  
>>>> with the Creative Spirit moving through it". This particular  
>> region  
>>>> in Ghana today is called Kokofu and Kokoafuo. It is important  
> to  
>>> the  
>>>> Asante because they say that when their great Ancestress,  
>> Ankyewaa  
>>>> Nyame descended from the sky by a golden chain to settle in  
the  
>>> area,  
>>>> She eventually lead her people to establish civilization on  
> this  
>>>> sacred hill/land.  
>>>>  
>>>> I.e. the people of ancient Kamit had the Ka of Afu Ra  
>>> (Hill/Original  
>>>> land of the Creator), and the Akan people of today have a  
Koko  
> of  
>>>> Afur (Divine Hill/Original land filled with the Creative  
> Spirit).  
>>>>  
>>>> The Kaka of Afu Ra, and the Koko Afur is one and the same.  
One  
> is  
>>>> derivative of the other.  
>>>>  
>>>> The greek term "aphrik" you defined as meaning "not cold". If  
>> this  
>>> is  
>>>> true, then it is not a greek term. Again, look at a  
> hieroglyphic



>>>> dictionary. The term "afri" means "smoke, hot vapor". "afr"  
> also  
>>>> mean "to burn, to be hot", i.e., not cold. It's as direct  
>> as "heru"  
>>>> and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.  
>>>>  
>>>> Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>> So the latin word "Sunny" which is pronounced "Africa" does  
> not  
>>>>> sound  
>>>>> like a sensible source. Nor does the Greek word "Aphrik"  
> which  
>>>>> means  
>>>>> cold. the "A" at the end of greek words that  
> means "not". "not  
>>> cold"  
>>>>> I may be brainwashed here, and I apologize for my high  
> ignorance  
>>>>> level, but I am having a hard time understanding the very  
>>> difficult  
>>>>> and complex spiritual etymology (I cant even spell the word  
>>> right).  
>>>>>  
>>>>> Yet I am left with the feeling that either the word for  
which  
> a  
>>>>> variety of related origins can be attributed to, or that  
>> somehow  
>>>>> everyone got it mixed up while still keeping the word's  
>> meaning.  
>>>>>  
>>>>>  
>>>>> <http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057>  
>>>>>  
>>>>>  
>>>>>> I can definitely see where words  
>>> like "hero" "rain" "ray" "mirror"  
>>>>>> and a variety of other words come from Egypt, but I cannot  
> see  
>>>>>> where "Africa" can be known as it is pronounced by so many  
>> people  
>>>>>> whose languages require me to take a part of one language,

> and  
>>>>> combine it with another, and then maybe a third.  
>>>>>  
>>>>> I don't consider any theory more "normal" than another  
> either.  
>> I  
>>> am  
>>>>> seriously only interested in the word's original meaning  
and  
>>>>> intent.  
>>>>> We are speaking English, a derivative of German, a  
derivative  
>> of  
>>>>> some  
>>>>> Indo-European language. We are also speaking with quite a  
bit  
>> of  
>>>>> French and Latin, a derivative of Mycenaean Greek... also  
>> (unless  
>>>>> I  
>>>>> am  
>>>>> misunderstanding) another Indo-European language. Their  
words  
>> for  
>>>>> the  
>>>>> continent or part of it seem to have been "Africa" since as  
> far  
>>>>> back  
>>>>> as we can go.  
>>>>>  
>>>>> Now I would have to figure out this word actually came from  
>>>>> Equatorial-African languages, many of which seem to be  
fully  
>>>>> developed after the word "Africa" was pronounced in use in  
>>> Europe.  
>>>>> (I haven't heard an appropriate grouping of people from West  
>>> Africa  
>>>>> and I don't like using the word Bantu)  
>>>>>  
>>>>> Remember, I am only motivated for us to have a universal  
>>>>> understanding that is consistent. I can see a spiritual  
>> relevance  
>>>>> in  
>>>>> your post, but for the life of me, I am having a hard time  
> not  
>>>>> allowing diffusionism to create a relationship in my mind

on

>> this.

>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti

>>>>> wrote:

>>>>> Medaase Baba Ra-Nehem.....

>>>>> This is Kamau. I just wanted to finally THANK YOU for

> putting

>>> the

>>>>> explanation of Afuraka/Afuraitkait IN WRITING. You know I  
got

>> the

>>>> Cd

>>>>> and listen to it monthly and am promoting it for you...but

> for

>>> some

>>>>> reason, when I try to share the breakdown I butcher it.

> (There

>>> was

>>>>> a

>>>>> conference here in the Marcus Garvey study group and the

>> question

>>>>> of

>>>>> an identity marker came up and the usual drival of Afrika  
is

>> from

>>>>> africanus...euro origin came up. I stood up and did the  
best

> I

>>>>> could

>>>>> to represent the 3 other interpretations of where "Afrika"

> may

>>> have

>>>>> come from, but didn't do it as well as I know I could have.

>> Also

>>> in

>>>>> the last 3 New Afrikan Magazines-the best mag dealing w/

>>>>> continental

>>>>> info-had some letters on the same topic and no one hit the

>> point.

>>>> I

>>>>> had wanted to send in an article but I would have had to

>>> transcribe

>>>>> that part of CD 1 which would have been very tedious to say

> the

>>>>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM,

BABA

>> RA-

>>>>> NEHEM.

>>>>>>

>>>>>> Kamau

>>>>>> (p.s. for those wondering about "3 interpretations of

>>>>> where 'Africa' comes from"...we have Baba Ra's explanation,

>>> Gerald

>>>>> Massey in Book of Beginnings came across a term "Afriiica"

>> which

>>>>> meant birthplace and Afrikadzata Deku in a video entitled

>>> Blackmen

>>>> in

>>>>> the Image of the whiteman intimates that "Afri= The land

> of"(I

>>>> think

>>>>> in Twi but don't quote me and "Ka"= spirit, so Afrika= the

> land

>>> of

>>>>> the spirits) But yes there are OTHER INTERPRETATIONS OF  
WHERE

>>> AFRIC

>>>> (K)

>>>>> A COMES FROM..other than the "normal" euro ones.

>>>>>>

>>>>>>

>>>>>> Baba Ra-Nehem wrote.....

>>>>>> Subject: Afuraka/Afuraitkait

>>>>>>

>>>>>> Mikyia wo (Greetings) Osirica,

>>>>>>

>>>>>> I understand your rationale for using Equatorial. It can  
be

> a

>>>>>> functional english term designating our people.

>>>>>>

>>>>>> I use the terms Afuraka/Afuraitkait (Africa) and

>>>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>>>>>>

>>>>>> The name Africa is not of european/arab  
origination. 'Amen'

>> is

>>>> used

>>>>>> by christians with the false definition "so be it"  
attached

>> to

>>>> it.  
>>>>> Of  
>>>>> course, Amen is The Great God, Whom along with The Great  
>>> Goddess  
>>>>> Amenet constitute the Supreme Being. The word 'hero' in  
>> english  
>>>>> is  
>>>>>> derived from 'Heru', phonetically and conceptually. The  
>>>>> name 'Africa'  
>>>>>> also is our own designation.  
>>>>>>  
>>>>>> The term 'ka' means 'soul'. The metut/symbol is that of  
two  
>>> arms  
>>>>>> raised in a perpindicular fashion. However, we must look  
at  
>> the  
>>>>>> term 'Qa' (as written in Budge's Hieroglyphic Dictionary,  
>> Vol.  
>>> 2;  
>>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The term 'Qa'  
>>>> or 'Qaqa'  
>>>>>> or 'Qiq'a', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
>>>> metut/symbol  
>>>>>> is  
>>>>>> that of a man with his two arms raised in a  
perpindicualar  
>>>> fashion.  
>>>>>> If you look closely, the two arms are the same two arms  
in  
>> the  
>>>>>> metut/symbol/term "ka" (soul).  
>>>>>>>  
>>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiq'a' (Ka, Kai, Kaka, Keka) is  
>>> defined  
>>>>>> variously as "the land above the banks of the river".  
>>>> The 'high'  
>>>>>>> land. The 'exalted' land. The 'raised' land. The "high  
> ground  
>>>> upon  
>>>>>>> which the God of Creation first stood". It is the raised-  
> land  
>>>> where  
>>>>>>> the eight primordial Deities converged to create the egg  
> from  
>>>> which

>>>>> Ra/Rait would emerge.  
>>>>>  
>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as Qa,  
>> Qaqa,  
>>>> Qi,  
>>>>> Qiqa. Let's look at the Yoruba language. There are 5  
sacred  
>>>> hills.  
>>>>> The sacred hill/raised-land in Yoruba is called oKe. The  
>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is defined  
> as  
>>>>> the "hill upon which the Orishas first descended at the  
>>> creation  
>>>> of  
>>>>> the world" (See Imoye, by Baba Ifa Karade).  
>>>>>>  
>>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
>>> means 'hill'  
>>>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
>>>>>> means 'soil'.  
>>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
> serpent",  
>>>>> thus,  
>>>>>> Amaruka 'America' is the 'land of the feathered/plumed  
>> serpent  
>>>>>> (Amen-  
>>>>>>> Ra)  
>>>>>>>  
>>>>>>> When Ra moves through matter He has the title "Afu Ra".  
> (See  
>>> the  
>>>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night for  
> the  
>>>> title  
>>>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
>>>>>>>  
>>>>>>> The first raised land (Qa/Ka), raised up above the  
surface  
> of  
>>> the  
>>>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait  
(Rat)  
>> is  
>>>> the  
>>>>>>> Creatress of the world, just as Ra is the Creator. The  
>> feminine

>>>>> form  
 >>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>>  
 >>>>> Please see mamiwata.com and the various links to learn of  
 > the  
 >>>>> functions and manifestations of the Creator "Da" and His  
 >>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun, Ra  
 > is  
 >>>>> pronounced Da. Ra is Houelousou Da. Same Deities, same  
 >>> functions.  
 >>>>>  
 >>>>> One of the definitions according to Budge for the  
 term "nu"  
 >>>>> is 'children'. Also, it refers to a plurality. Again, in  
 > the  
 >>> Twi  
 >>>>> language of the Akan, the term "nom"  
 (phonetically "noom")  
 > is  
 >> a  
 >>>>> term  
 >>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 >> (wives); 'nua'  
 >>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 > Nananom  
 >>>>> (Elders/Elderesses). The Akan plural 'nom' is derived of  
 > the  
 >>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>  
 >>>>> The term 'af' [spelled with the metutu of a "reed" (A)  
 and  
 >>>>> a "horned  
 >>>>> viper" (F)] in Kamit means 'flesh' as in house or place  
 of  
 >>>>> residence.  
 >>>>> Your flesh is a house or place of residence for your  
 > spirit.  
 >>>>> Another  
 >>>>> word for place of residence/house temple is spelled 'af'  
 >>> or 'aft'  
 >>>>> [spelled with the metutu of the eagle (A) instead of  
 >> the "reed"  
 >>>>> for  
 >>>>> letter (A), the "viper" for (F) and the determinative for  
 > an  
 >>>>> enclosed

>>>>> space/temple/house.]  
 >>>>>  
 >>>>> In Twi, the word for home, house is 'ofi' and 'ofie'. In  
 >> Yoruba  
 >>> the  
 >>>>> word for residence/house is 'ofi'. The word for palace  
 >>> (residence  
 >>>>> of  
 >>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are all  
 >>> related)  
 >>>>>  
 >>>>> When Ra is moving through matter (e.g. 12 hours of the  
 >> night),  
 >>>> when  
 >>>>> His energy is inside of the Earth and making the Earth  
 >> vibrant,  
 >>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again, in  
 > Twi  
 >>> the  
 >>>>>> word for fertile land (land with life-giving energy  
 moving  
 >>>>> through  
 >>>>>> it, i.e. cultivatable land) is called "afuw" or "afuo".  
 > Now,  
 >>> just  
 >>>>> as  
 >>>>>> the name of the Deity in Akan culture called 'Asuo Gyebi'  
 > is  
 >>>> often  
 >>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
 > Kyerewaa  
 >>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is  
 the  
 >>>> reason  
 >>>>>> why the land where some Akan people settled after  
 >>>> having "Descended  
 >>>>>> from Heaven by golden chain" is called "Koko-Afuo" Koko  
 >>>>>> (hill/raised  
 >>>>>> land) Afuo (land that is full of life; plantation;  
 > farmland).  
 >>>> Today  
 >>>>>> this land is called Kokofu in Ghana. Koko-Afur is none  
 > other  
 >>>> than  
 >>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
 > African



>>>>> Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 >> Donkor,  
 >>>> for  
 >>>>> a  
 >>>>> reference to Koko's farm/land).  
 >>>>>  
 >>>>> There is much more to this, as this is a brief summary.  
 > There  
 >> is  
 >>>>> also  
 >>>>> the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 > Ptah-  
 >> Ka  
 >>>>> (See  
 >>>>> King Piye/Piankhi's victory stele). 'Het' was condensed  
 >>> into 'At'  
 >>>>> by  
 >>>>> the greeks (note: Het-Heru becomes Hathor and Athyr).  
 Ptah  
 >> was  
 >>>>> corrupted by the greeks and others into Putah (buddha)  
 and  
 >>>> Phutah.  
 >>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-  
 Ptah-  
 >> Ka  
 >>>> and  
 >>>>> Afuraka have the same meaning cosmologically. (More on  
 this  
 >>>> later,  
 >>>>> as  
 >>>>> it relates to Ptah's functioning as fashioner of the  
 World)  
 >>>>>  
 >>>>> Finally, Our descent from the original  
 >>> Afurakanu/Afuraitkaitnut,  
 >>>>> the  
 >>>>> original people of Afuraka/Afuraitkait; our descent from  
 >> those  
 >>>> who  
 >>>>> remained in Afuraka/Afuraitkait to receive the Spirits of  
 > the  
 >>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
 >> (Melanin)  
 >>>> to  
 >>>>> receive and transmit the fullness of that Divine energy;

> Our  
>>>>> INCARNATION and RE-INCARNATION through these families; it  
> is  
>>>> these  
>>>>> things [in total] that define us as  
> Afurakanu/Afuraitkaitnut.  
>>> It  
>>>>> matters not where we go now on Earth or are born on  
Earth,  
> we  
>>>>> remain  
>>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>>> Ancestral  
>>>>> realm.  
>>>>>  
>>>>> This is simply because our various Ancestral traditions  
> state  
>>>> that  
>>>>> a  
>>>>> small group of us were forced out of the motherland. Yet,  
> the  
>>>>> majority of us who remained in/on the motherland were  
there  
>>> when  
>>>>> the  
>>>>> Deities entered our clans/families (ritual possession was  
>> just  
>>>> one  
>>>>> means by which They entered our families for the first  
> time).  
>>>> This  
>>>>> altered our blood forever. We then carried this  
>> altered/Divine  
>>>>> blood,  
>>>>> and the Deities, to every place we migrated on Earth. Our  
>>>>> civilizations around the world are a testament to the  
> Divine  
>>>> Order  
>>>>> (manifest by the Deities) operating within our blood, our  
>>>> families.  
>>>>>  
>>>>> Those who were outside of the motherland when the Deities  
>>> entered  
>>>>> our  
>>>>> families do not have this blood/nor spiritual  
disposition.

> > They  
> > > > do  
> > > > > not have the connection to the Divinities that we do.  
Those  
> > who  
> > > > were  
> > > > > initially forced out of the motherland and drawn to  
> northern  
> > > > eurasia  
> > > > > BEFORE the Deities entered into the various  
> > > > Afurakani/Afuraitkaitnit  
> > > > > Clans are those who missed this infusion of Divine energy  
> > (they  
> > > > > were  
> > > > > thousands of miles away) and are those who became the  
> whites  
> > > and  
> > > > > their offspring of today.  
> > > > >  
> > > > > See Psychotechnology of Brainwashing, Kwabena Ashanti  
(2001  
> > > > > edition)  
> > > > > for an article about the Human Genome Project's findings.  
A  
> > > small  
> > > > > group of Africans living in europe about 20,000 to 25,000  
> > years  
> > > ago  
> > > > > are said to have been those who birthed the whites and  
> their  
> > > > > offspring.  
> > > > >  
> > > > > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on race,  
> > august-  
> > > > > september 2002--it includes Odu dealing with the origins  
of  
> > the  
> > > > > whites and their offspring; see mamiwata.com; see the  
Book  
> of  
> > the  
> > > > Cow  
> > > > > of Heaven/Destruction of Mankind (Ra orders the  
destruction  
> > of  
> > > > the

>>>>> blasphemous men and women, some of whom escaped to the  
>> mountain  
>>>>> lands. Ultimately Ra states that, "I have slain some of  
> them,  
>>> yet  
>>>>> there remains a remnant of worthless ones, for the extent  
> of  
>> my  
>>>>> destruction was not according to the expanse of my  
>>>> power/ability").  
>>>>> After Ra destroys most (not all) of the blasphemous men  
and  
>>>> women,  
>>>>> He  
>>>>> blesses those who fought for Him, calls for the creation  
of  
>> the  
>>>>> Sekhet Hetep, etc.  
>>>>>  
>>>>> There is much, much more to this, however we can  
definitely  
>> say  
>>>>> with  
>>>>> truth that we are Afurakanu/Afuraitkaitnut (created by  
and  
>>>> children  
>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
> formed  
>>>> from  
>>>>> the original, black, raised land (Ka). Cosmologically and  
>>>>> culturally,  
>>>>> this unites all of us who are Black/African, yet it  
>>> distinguishes  
>>>>> us  
>>>>> from europeans, asians, etc. Remember, one of the  
criteria  
> of  
>>>> being  
>>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
>>>>> incarnation  
>>>>> through specific blood circles. Afurakanu/Afuraitkaitnut  
> all  
>>>> around  
>>>>> the world do divination for those who want to have  
> children,  
>>>>> sometimes to determine what spirit is around them, is

about

> > to

> > > > > incarnate, it it is a negative spirit, etc.

> > > > >

> > > > >

> > > > > -----

> > > > > Do you Yahoo!?

> > > > > Free online calendar with sync to Outlook(TM).

| 8603|2003-06-15 13:53:49|ra\_nehem|Re: No Case against Clyde Ahmed Winters and the Shang|  
Mikyia wo Dr. Winters,

That makes sense. Thanks for the clarification.

Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi

> Yes the Twi were part of this civilization, but it appears that  
they lived

> nearer to Nubia than the Mande and Dravidians. It appears that all  
of these

> people were part of the C-Group culture of Nubia, but most Mande  
speaking people

> lived in the Fezzan and Libya. As a result they entered West Africa  
from the

> North. The Akan and Yoruba, probably came from the East due to  
there long

> association with the Egyptians as pointed out by Diop.

>

> C.A. Winters

>

> ra\_nehem wrote:

>

> > Mikyia wo (Greetings) Dr. Winters,

> >

> > When you wrote of the Mande being of the Siu clan, and 'Si' being

> > related to 'Zi', which was applied to the 'Xia' founders, it  
called

> > to mind the fact that the Akan/Twi people are closely related to  
the

> > Mande. When spoken at regular conversation speed, the word Twi

> > (Chwee) often sounds like "Tzi".

> >

> > Is it possible that the Twi-speakers were part of the proto-  
Saharan

> > civilization that you speak of, and eventually migrated to the Nile

> > valley (Nubia particularly) and stopped/settled there during the time

> > that the Sahara region began to dry up (without continuing to > > India/Asia)?

> >

> > Hetep,

> > Ra Nehem

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> > > Hi

> > > I do not think that the Twi people , migrated to Asia along with > > the Dravidian

> > > speaking people.

> > >

> > > C.A. Winters

> > >

> > > ra\_nehem wrote:

> > >

> > > > Mikyia wo (Greetings) Dr. Winters,

> > > >

> > > > Speaking of the Xia people. The Akan language is called Twi > > > > (Tshi/Chwee). Some of the sub-groups of the Akan are the Asante,

> > > > Fante, Akwamu, Denkyira and also the Twifo. 'fo' in the Twi > > language

> > > > denotes plurality, as in a group. E.g. Opanyin (Elder) Mpanyinfo

> > > > (group of Elders). Twifo, as a title of some Akan people, thus > > > > means 'Twi people', or 'group of Twi (speaking) people'. The Akan

> > are

> > > related to the Mande. Does this figure into your analysis of the

> > Xia

> > > people and their presence all over the ancient world?

> > >

> > > Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters > > wrote:

> > > > Hi Alberto

> > > > As usual you are wrong. Dead wrong.

>>>>> In the Chinese literature the Blacks were called li-min,  
 >> Kunlung,  
 >>>> Ch'iang  
 >>>>> (Qiang), Yi and Yueh. The founders of the Xia Dynasty and  
 the  
 >> Shang  
 >>>> Dynasties  
 >>>>> were blacks. These blacks were called Yueh and Qiang. The  
 modern  
 >>>> Chinese are  
 >>>>> descendants of the Zhou. The second Shang Dynasty (  
 situated at  
 >>>> Anyang) was  
 >>>>> founded by the Yin. As a result this dynasty is called  
 Shang-  
 >> Yin.  
 >>>> The Yin or  
 >>>>> Oceanic Mongoloid type is associated with the Austronesian  
 >> speakers  
 >>>> ( Kwang-chih  
 >>>>> Chang, "Prehistoric and early historic culture horizons and  
 >>>> traditions in South  
 >>>>> China", Current Anthropology, 5 (1964) pp.359-375 :375). The  
 >>>> Austronesian or  
 >>>>> Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi  
 and  
 >> Lun  
 >>>> Yi.  
 >>>>>  
 >>>>> During the Anyang-Shang period, the Qiang lived in Ch'iang  
 >> Fang, a  
 >>>> country to the  
 >>>>> west of Yin-Shang . The Qiang people were often referred to  
 as  
 >> the  
 >>>> Ta Qiang "many  
 >>>>> Qiang", they were used as agricultural workers, and used in  
 Yin-  
 >>>> Shang ancestral  
 >>>>> rites as sacrifice victims.  
 >>>>>  
 >>>>> In Southeast Asia and southern China, ancient skeletal  
 remains  
 >>>> represented the  
 >>>>> earliest inhabitants as identical to the Oceanic type (  
 Kwang-

> > chih  
 > > > Chang, The  
 > > > > archaeology of ancient China, (New Haven, 1977) p.42;  
 G.H.R. von  
 > > > Koenigswald, A  
 > > > > giant fossil hominoid from the pleistocene of Southern  
 China,  
 > > > Anthropology Pap.  
 > > > > Am Museum of Natural History, no.43, 1952, pp.301-309).  
 Although  
 > > > Negritos were  
 > > > > also established in north and southern China by the  
 beginning of  
 > > > the Recent  
 > > > > (Holocene) period the populations in North China and that in  
 > > > southern China and  
 > > > > IndoChina had become sufficiently differentiated to be  
 > > designated  
 > > > as Mongoloid  
 > > > > and Negroid-Oceanic respectively, both having evolved out  
 of a  
 > > > common Upper  
 > > > > Pleistocene substratum as represented by the Tzu-yang and  
 Liu-  
 > > Chiang  
 > > > skulls.  
 > > > >  
 > > > > In addition to Oceanic Blacks in Southeast Asia and southern  
 > > China  
 > > > > shortly before  
 > > > > the Christian era Africoids of the Mediterranean type  
 entered  
 > > these  
 > > > areas by way  
 > > > > of India. Much of the archaeology in southern China is  
 related  
 > > to  
 > > > the Southeast  
 > > > > Asian patterns, with numerous finds of chipped stone of the  
 type  
 > > > found in  
 > > > > Szechewan, Kwangsi .Yunan and in the western part of  
 Kwangtung as  
 > > > far as the Pearl  
 > > > > River delta.( Chang, 1977, p.76. ) Neolithic culture of  
 southern



>>>> China as the  
>>>>> people were parallel to southeastern development. It seems  
from  
>> the  
>>>> evidence that  
>>>>> in China there were several major areas where the Neolithic  
way  
>> of  
>>>> life  
>>>>> characterized by farming for food, use of pottery and the  
>> making of  
>>>> stone  
>>>>> instruments.  
>>>>>  
>>>>> Finally, the Chinese classics make it clear that the Min Li,  
>>>> meant "Black people"  
>>>>> not young Chinese or peasant Chinese. James Legge's, The  
Chinese  
>>>> Classics  
>>>>> (London, 1865) supports this view. In reading Legge's  
>> translation  
>>>> of the "Shu  
>>>>> King", we read that "In the Canon of Yao, we discover that  
Yu "  
>>>> regulated and  
>>>>> polished the people of his domain, who all became brightly  
>>>> intelligent. Finally,  
>>>>> he united and harmonized the myriad States of the empire;  
and  
>> lo!  
>>>> The black  
>>>>> haired people were transformed" (Legge, 1865, p.17). In this  
>>>> passage "min li is  
>>>>> used to describe all the people in the Empire, not just the  
>>>> peasants or the young  
>>>>> people. In Book II, Chapter It was written that Kao yao "  
with  
>>>> vigorous activity  
>>>>> sowing abroad his virtue, which has descended on the black  
haired  
>>>> people, till  
>>>>> they cherish him in their hearts" (Legge, 1865, pp.55-58).  
Again  
>>>> the term li min  
>>>>> was applied to the people of the empire and not just a  
>> particular

>>>> group.  
>>>>  
>>>>> The term li min means "black people". The term for peasant had  
>>>> nothing to do with  
>>>>> li min. The term for peasant comes from the tsung-jen character  
>>>> which is formed  
>>>>> by a group of three men usually placed under a sun, signifying  
>> that  
>>>> they are  
>>>>> working on the farm in the sun. In later periods many Chinese  
>>>> writers began to  
>>>>> called the tsung-jen character li min, so as to associate this  
>> sign  
>>>> with the  
>>>>> ancient designation of the Shang and Xia people who were "black  
>> or  
>>>>> Oceanic/African people", not yellow people "browned by the sun".  
>>>>>  
>>>>>> The Xia and Shang people referred to themselves as li min  
>> because  
>>>> they were black  
>>>>> people, not because sunspots were referred to as black. The  
>> Mande  
>>>>> people of  
>>>>>> Africa clan they belong to the Siu clan. The term Si,  
>> corresponds  
>>>> to the name Zi,  
>>>>> applied to the Xia founders.  
>>>>>  
>>>>>  
>>>>>> alberto34482@y... wrote:  
>>>>>  
>>>>>>> seems "Negroid Origin Of Ancient Chinese" had been proposed by  
>>>>> Clyde  
>>>>>>> Winters on basis of late professor of Chinese ethnicity by the  
>>>>> name  
>>>>>>> of Guang-chih Chang. I had read through writings by

dozens of

>>>> Chinese

>>>>> scholars and never found any corroboration of Guang-chih Chang

>>>>> claims.

>>>>>

>>>>> In the following, I will attach some of the findings I had

>>>> derived by

>>>>> interpreting ancient historical writings. I will challenge

>> Winters

>>>>> and the like with presenting recent graphs and photos from

>> Chinese

>>>>> excavations that would show a Negroid skeleton. Should nobody

>> be

>>>> able

>>>>> to present any hard evidence, then I would say this

>> proposition

>>>> have

>>>>> no merit.

>>>>>

>>>>> I had also included ancient writings about Lao Tsu or Lao-zi

>> the

>>>>> Daoist founder, i.e., Lao-ze possessing the yellow beard and

>> he

>>>> was

>>>>> called the Yellow Elderly. Scan a Chinese history annal and

>> show

>>>> me

>>>>> where the text would mention that Lao-zi was black and oily.

>>>>>

>>>>> Excerpts:

>>>>>

>>>>> Chinese Ethnicity:

>>>>>

>>>>> Often misinterpreted would be two words in Shi Ji: 'Qian Shou'

>>>>> and 'Li Min'. Qian Shou means dark head. 'Qian' would be used

>> as

>>>> an

>>>>> alias for Guizhou Province in the south, and it means

dark or

>>>> black.

>>>>> Li Min or Limin means the people whose face had turned

>> darkish and

>>>>> became brown. Both terms were used for designating the lower

>> level

>>>>> people. I noticed one or two claims (including Clyde Winters)

>> on

>>>> the

>>>>> internet saying that the Chinese people being ruled were of

>>>> Negroid

>>>>> origin and that the 'Li Min' term validated this fact.

This is

>>>>> fallacious the same way as those who claimed that the rulers

>> of

>>>>> China, Zhou or Qin, were of Caucasoid origin and they ruled

>> the

>>>>> Mongoloid people. I deem both sayings as fallacious.

>>>>>>

>>>>>>

>>>>>>

>>>>>> My interpretations would be based on the following quotes and

>>>>>> citations. Shi Ji recorded that Qin's second emperor (Huhai)

>> had

>>>> once

>>>>>> rebutted Li Shi's loyalty by citing Lord Yu's hardwork on >> behalf

>>>> of

>>>>>> Lord Shun. Huhai said that Lord Yu had spent years travelling

>>>> around

>>>>>> the country for sake of flood control and that Lord Yu's face

>> had

>>>>>> turned 'li hei', that is, the kind of brownish darkness.

Also

>> on

>>>>>> record would be Li Shi's self account by calling himself

>> a 'qian

>>>>> shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said  
that  
>> the  
>>>>> working people possessed hardened palms and 'li' face as a  
>> result  
>>>> of  
>>>>> hard work and that they should be ascribed big  
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>> to  
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>>>>> society. Later records in 4-5th century continued to use  
the  
>>>>>> word 'li' or 'zheng li' (steaming or sweating li people)  
for  
>>>>>> designating the masses.  
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>>>>> This translation of li, as as brown darkness is ludicris,  
>> darkness  
>>>> is black, not  
>>>>> brown.  
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>>>>>> The blackness, coined in 'Qian Shou' and 'Li Min', was  
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>>>> the  
>>>>>> skin, not the hair.  
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>>>>>> When Qin Mugong repented over his mistake in invading  
Zheng  
>>>>>> Principality which had led to the ambush disaster at the  
>> Battle of  
>>>>>> Xiao'er, he used the characters 'huang fa fan fan' (white  
hair  
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>>>> counsellors,  
>>>>>> Jian Shu and Baili Xi. Both old men, 80-90 years old, had  
>>>> objected to  
>>>>>> Mugong's war against Zheng in the first place.  
>>>>>>  
>>>>>> The second example would be the reference to Daoist  
founder,  
>> Lao-  
>>>> zi,  
>>>>>> as Huang Lao.  
>>>>>>>

>>>>> Lao-zi was recorded to have grown yellow beard and he was  
>> called  
>>>>> Huang Lao or the Yellow Elderly.  
>>>>>  
>>>>> This shows that ancient Chinese did know the difference  
>>>>> between 'huang' (yellow) and black. The universal feature  
>>>>> of 'black'  
>>>>> hair was not something that would have deserved a special  
>> coding  
>>>> in  
>>>>> the terms of 'Qian Shou' and 'Li Min'.  
>>>>>  
>>>>> 'Qian Shou' and 'Li Min' meant nothing other than brownish  
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>>>>> These terms have various meanings today because of changes  
that  
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>>>> observed that "It  
>>>>> is a natural principle that the script and the sounds of  
[the  
>>>> Chinese] language  
>>>>> differ according to time and place" (Jerry Norman, Chinese,  
>>>> (Cambridge university  
>>>>> Press,1988) p.42). We also find changes between early  
written  
>>>> Chinese wenyan  
>>>>> "written language" of Confucius time and modern written  
Chinese.  
>>>>>

>>>>>  
>>>>>  
>>>>>>  
>>>>>>  
>>>>>> Chinese Xia-Shang Dynasties  
>>>>>> <http://www.uglychinese.org/xiashang.htm>  
>>>>>>  
>>>>>  
>>>>> In your post you maintain that the Xia and Shang mention of  
>>>>> serpents, black bird  
>>>>> etc., was meant to relate to  
>>>>> sunspots. This is wrong. The Xia and Shang belonged to  
totemic  
>>>> groups which  
>>>>> associated different animals  
>>>>> with particular clans, especially the serpent/ dragon clan  
of  
>> the  
>>>> Xia and the  
>>>>> bird clan of the Qiang-Shang  
>>>>> (First Shang Dynasty). It is interesting to note that at  
the Xia  
>>>> site of Taosi,  
>>>>> archaeologist have found  
>>>>> numerous painted dragons on the pottery plates. The dragon  
>> motif at  
>>>> Taosi may  
>>>>> have been the totem of the  
>>>>> Xia people at Taosi. This would correspond to Chinese  
legends of  
>>>> the Long  
>>>>> (Dragon) Tribe, Huan Long  
>>>>> (Dragon Breeding) Clan and the Yu Long (Defend the Dragon)  
Clan.  
>>>> The dragon  
>>>>> legends are associated  
>>>>> with the Chinese sages Yan, Yao, Shun and Yu the Great.  
>> According  
>>>> to Chinese  
>>>>> traditions the banner of Yu  
>>>>> the Great, was emblazoned with a dragon.  
>>>>>  
>>>>> The Xia and Shang people referred to themselves as li min  
>> because  
>>>> they were black  
>>>>> people, not because

>>>> sunspots were referred to as black. The Mande people of Africa  
>> clan  
>>>> they belong  
>>>> to the Siu clan. The term  
>>>> Si, corresponds to the name Zi, applied to the Xia founders.  
>>>>  
>>>> In summary the archaeological and textual evidence do not  
>> support  
>>>> your thesis  
>>>> that the Xia and Shang were  
>>>> not Africans. The evidence indicates that the Xia and Shang  
>>>> referred to  
>>>> themselves as li min because they  
>>>> were black people. Moreover, skeletal remains from China  
make it  
>>>> clear that  
>>>> Blacks did exist in ancient China.

>>>>  
>>>>  
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>>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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| 8604|2003-06-15 17:01:47|osirica|Re: No Case against Clyde Ahmed Winters and the Shang|  
Do we have any information regarding their migrations west? Were  
these migrations during the pre-dynastic period or earlier, or the  
late period and later?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi  
> Yes the Twi were part of this civilization, but it appears that  
they lived  
> nearer to Nubia than the Mande and Dravidians. It appears that all  
of these



> people were part of the C-Group culture of Nubia, but most Mande speaking people

> lived in the Fezzan and Libya. As a result they entered West Africa from the

> North. The Akan and Yoruba, probably came from the East due to there long

> association with the Egyptians as pointed out by Diop.

>

> C.A. Winters

>

> ra\_nehem wrote:

>

>> Mikyia wo (Greetings) Dr. Winters,

>>

>> When you wrote of the Mande being of the Siu clan, and 'Si' being

>> related to 'Zi', which was applied to the 'Xia' founders, it called

>> to mind the fact that the Akan/Twi people are closely related to the

>> Mande. When spoken at regular conversation speed, the word Twi

>> (Chwee) often sounds like "Tzi".

>>

>> Is it possible that the Twi-speakers were part of the proto-Saharan

>> civilization that you speak of, and eventually migrated to the Nile

>> valley (Nubia particularly) and stopped/settled there during the time

>> that the Sahara region began to dry up (without continuing to

>> India/Asia)?

>>

>> Hetep,

>> Ra Nehem

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>>> Hi

>>> I do not think that the Twi people , migrated to Asia along with

>> the Dravidian

>>> speaking people.

>>>

>>> C.A. Winters

>>>

>>> ra\_nehem wrote:

>>>

>>>> Mikyia wo (Greetings) Dr. Winters,

>>>>

>>>> Speaking of the Xia people. The Akan language is called Twi  
>>>> (Tshi/Chwee). Some of the sub-groups of the Akan are the  
Asante,

>>>> Fante, Akwamu, Denkyira and also the Twifo. 'fo' in the Twi  
>> language

>>>> denotes plurality, as in a group. E.g. Opanyin (Elder)

Mpanyinfo

>>>> (group of Elders). Twifo, as a title of some Akan people, thus

>>>> means 'Twi people', or 'group of Twi (speaking) people'. The  
Akan

>> are

>>>> related to the Mande. Does this figure into your analysis of  
the

>> Xia

>>>> people and their presence all over the ancient world?

>>>>

>>>> Hetep,

>>>> Ra Nehem

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

>> wrote:

>>>>> Hi Alberto

>>>>> As usual you are wrong. Dead wrong.

>>>>> In the Chinese literature the Blacks were called li-min,

>> Kunlung,

>>>>> Ch'iang

>>>>> (Qiang), Yi and Yueh. The founders of the Xia Dynasty and  
the

>> Shang

>>>>> Dynasties

>>>>> were blacks. These blacks were called Yueh and Qiang. The  
modern

>>>>> Chinese are

>>>>> descendants of the Zhou. The second Shang Dynasty (  
situated at

>>>>> Anyang) was

>>>>> founded by the Yin. As a result this dynasty is called

Shang-

>> Yin.

>>>>> The Yin or

>>>>> Oceanic Mongoloid type is associated with the Austronesian  
>> speakers

>>>>> ( Kwang-chih

>>>>> Chang, "Prehistoric and early historic culture horizons and

>>>>> traditions in South

>>>>> China", Current Anthropology, 5 (1964) pp.359-375 :375). The  
>>>>> Austronesian or  
>>>>> Oceanic Mongoloid type were called Yin, Feng, Yen, Zhiu Yi  
and  
>> Lun  
>>>>> Yi.  
>>>>>  
>>>>> During the Anyang-Shang period, the Qiang lived in Ch'iang  
>> Fang, a  
>>>>> country to the  
>>>>> west of Yin-Shang . The Qiang people were often referred to  
as  
>> the  
>>>>> Ta Qiang "many  
>>>>> Qiang", they were used as agricultural workers, and used in  
Yin-  
>>>>> Shang ancestral  
>>>>> rites as sacrifice victims.  
>>>>>  
>>>>> In Southeast Asia and southern China, ancient skeletal  
remains  
>>>>> represented the  
>>>>> earliest inhabitants as identical to the Oceanic type (  
Kwang-  
>> chih  
>>>>> Chang, The  
>>>>> archareology of ancient China, (New Haven,1977) p.42;  
G.H.R. von  
>>>>> Koenigswald, A  
>>>>> giant fossil hominoid from the pleistocene of Southern  
China,  
>>>>> Anthropology Pap.  
>>>>> Am Museum of Natural History, no.43, 1952, pp.301-309).  
Although  
>>>>> Negritos were  
>>>>> also established in north and southern China by the  
beginning of  
>>>>> the Recent  
>>>>> (Holocene) period the populations in North China and that in  
>>>>> southern China and  
>>>>> IndoChina had become sufficiently differentiated to be  
>> designated  
>>>>> as Mongoloid  
>>>>> and Negroid-Oceanic respectively, both having evolved out  
of a  
>>>>> common Upper

>>>> Pleistocene substratum as represented by the Tzu-yang and  
Liu-  
>> Chiang  
>>>> skulls.  
>>>>  
>>>> In addition to Oceanic Blacks in Southeast Asia and southern  
>> China  
>>>> shortly before  
>>>> the Christian era Africoids of the Mediterranean type  
entered  
>> these  
>>>> areas by way  
>>>> of India. Much of the archaeology in southern China is  
related  
>> to  
>>>> the Southeast  
>>>> Asian patterns, with numerous finds of chipped stone of the  
type  
>>>> found in  
>>>> Szechewan, Kwangsi .Yunan and in the western part of  
Kwangtung as  
>>>> far as the Pearl  
>>>> River delta.( Chang, 1977, p.76. ) Neolithic culture of  
southern  
>>>> China as the  
>>>> people were parallel to southeastern development. It seems  
from  
>> the  
>>>> evidence that  
>>>> in China there were several major areas where the Neolithic  
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>>>>>> interpreting ancient historical writings. I will challenge  
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> > > > > Excerpts:

> > > > >

> > > > > Chinese Ethnicity:

> > > > >

> > > > > Often misinterpreted would be two words in Shi Ji: 'Qian  
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>> According  
>>>> to Chinese  
>>>>> traditions the banner of Yu  
>>>>> the Great, was emblazoned with a dragon.  
>>>>>  
>>>>> The Xia and Shang people referred to themselves as li min  
>> because  
>>>> they were black  
>>>>> people, not because  
>>>>> sunspots were referred to as black. The Mande people of  
Africa  
>> clan  
>>>> they belong  
>>>>> to the Siu clan. The term  
>>>>> Si, corresponds to the name Zi, applied to the Xia founders.  
>>>>>  
>>>>> In summary the archaeological and textual evidence do not  
>> support  
>>>> your thesis  
>>>>> that the Xia and Shang were  
>>>>> not Africans. The evidence indicates that the Xia and Shang  
>>>>> referred to  
>>>>> themselves as li min because they  
>>>>> were black people. Moreover, skeletal remains from China  
make it  
>>>> clear that  
>>>>> Blacks did exist in ancient China.  
>>>>>  
>>>>>  
>>>>> To unsubscribe from this group, send an email to:  
>>>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>>>>

>>>>

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>>

>>

>>

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| 8605|2003-06-15 17:02:34|Djehuti Sundaka|In Search of the First Language|

In Search of the First Language

<http://www.pbs.org/wgbh/nova/transcripts/2120glang.html>

| 8606|2003-06-15 17:05:21|osirica|Re: a whole lot to comment on.....retorts to Loring, En Sabr

Nur & |

Then who are all of these people in Egyptology who seem to be affecting the nature of presenting Egyptian history in such a pale skinned light? If they are not Eurocentricists, then what, Negrophobiaists?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> First of all, I do not know of any "eurocentrists" in egyptology (and I know a large number of European egyptologists quite well) The same goes for anthropology and ethnology. If you want to play by your own rules and cause other players to reject you, that's your problem. All this railing on against "eurocentrists" is only starving those who indulge in it.

>

> E.

> ----- Original Message -----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Sunday, June 15, 2003 6:12 AM

> Subject: [Ta\_Seti] Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & Osirica

>

>

> Ok if you didn't feel like reading all of Message 8566

>

> Understand this, while we are starving the Eurocentricists, you are

> basically feeding them and helping them get strong(er) again.

>

>

>

>

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>

>

>

> To unsubscribe from this group, send an email to:

> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>

>

>

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| 8607|2003-06-15 17:08:22|osirica|Re: Afrika word derivation and alternative names for the continent|

Ok NOW we are talking. This explains why "Africa" cannot be found prior to Latin & Greek. I agree just about every group of people and land name are shared (Until the 15th Century where Europeans named every other land after some European king or conquerer). Thank you Yafeu.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>

> I won't waste anyone's time with the myriad plausible

> explanations of the word but get direct to its origin.

> The word Afrika that we use to describe the continent

> south of the Mediterranean is derived from the name

> of an Amazigh (Berber) tribe in the region called

> Tunisia today.

>

> This tribe was the Aourigh. A land and its people

> often share the same or a similar name, hence we

> have:

> Aourigha => Afrika or Afarik => Afrika.

>

> I learned this in the Senegalese magazine Afrique Histoire,

> the Vol. 1, No.2 1982 edition from an article entitled

> Where Does the Word AFRICA Come From?. It was written by an

> historian from Burkina Faso named Joseph Ki-Zerbo. It also

> appears in the introduction to:

>

> UNESCO, Ki-Zerbo, J. (Editor)

> General History of Africa Volume 1

- > Methodology and African Prehistory
- > Heineman Educational Books, Ibadan, 1981
- >
- > Here is a link to his short biography and a photo.
- > <http://www.rightlivelihood.se/recipe/ki-zerbo.htm>
- > For more on his life in the struggle download this pdf:
- >
- > <http://www.ibe.unesco.org/International/Publications/Thinkers/ThinkersPdf/kizerboe.PDF>
- >
- >
- > (you may have to cut and paste the whole address into
- > your location window if the link won't click right)
- >
- > Dictionaries and lexicons can show foreign word origins.
- > Afrika did not originate as a Latin word with the Romans.
- > Lewis and Short, in their A Latin Dictionary, note that
- > the Romans received the name Afrika from the Carthaginians
- > who used it to designate their country.
- >
- > Doc Ben, in his The Black Man's North and East Africa,
- > has shown that the Canaanitic colonizers were not the
- > majority population of Carthage. Although the Puni formed
- > a social class they were not necessarily of Canaanitic
- > bloodlines in any sense of "racial purity".
- >
- > By the 5th century BCE, Carthage's form of government was
- > that of the surrounding Amazigh (Berber) people. But even
- > when the Canaani (Phoenicians) first arrived the name they
- > chose for the country reflected the fact that it was the
- > land of the Aourigha/Afarika.
- >
- >
- > The term AFRU-IKA was used by the AE's to describe the landmass
- > beyond their southern borders. I feel it's a valid, authentic
- > and more appropriate word for the whole continent since it was
- > used by AE's to describe a vast region rather than a particular
- > locale. AMAMI (land of the ancestors [does it mean progenitors
- > or deceased]) is another name AE's applied to the landmass
- > up river from them.

> - Yafeu -

| 8608|2003-06-15 17:11:50|osirica|Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & |

I agree with you Alberto. On all points here.

Yet I was about to mention Flinders, then I realized he said that he didn't KNOW any. Which didn't mean there aren't any. Maybe he is just saying the people he knows aren't the ones that are affecting the public image of Egyptian history, and maybe he is implying that all the Eurocentric ones are dead.

In any event, I think you made the point. There is still an Eurocentric push to make Egyptian heritage point to as far north as physically possible.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > "First of all, I do not know of any "eurocentrists" in egyptology
- > (and I know a large number of European egyptologists quite well)
- The
- > same goes for anthropology and ethnology. If you want to play by your
- > own rules and cause other players to reject you, that's your problem.
- > All this railing on against "eurocentrists" is only starving those
- > who indulge in it."
- >
- > Egyptology has a notorious history of racism, and even hints of white
- > supremacy. The past academics in the field from Petrie to W.B. Emery
- > all though that Kemetian civilization did not originate in Africa, but
- > came from some mythical dynastic race. The field of Egyptology has
- > even ignored the advances that Early Egyptian Egyptology played in
- > revealing their own history.
- >
- > Until the Egyptology community comes to grips like their racist
- > past can we move on to the future. I can understand certain people
- > showing distrust, because even today Egyptologist like Joann Fletcher
- > speaks out of both sides of her mouth claiming to find curly red
- > haired people in Upper Egypt where none exist even to this day there.
- >
- > The only Egyptologist I have seen come to grips with the past is
- > Frank Joseph Yurco, but he even sometimes reeks of established bias
- > which still seem to persist in Egyptology. I can tell you I am an
- > Egyptian, and just because you have a degree does not make you a
- > guardian to some secret knowledge in Egyptology. You want to talk
- > about Ancient Egypt, my people the Baladi, Fellahin, and sa3edi still
- > live, while you only observe it from a distance.

| 8609|2003-06-15 17:22:01|osirica|Re: Afuraka/Afuraitkait/Terminology|  
Look I'm trying to undersand you as best I can. I won't lie. I saw  
all of this confusion coming.

I use Equatorial because.

1. We are speaking English across this group and I chose an English word.
2. We need a word that is without any confusing "origin"... like Caucasoid (Caucas Mts. or Indo-European) Negroid (Dark skin or specific features, or African heritage), Hamitic (Biblical descendant of Ham or Semitic people with a tan)... African (the Arabs or not?)...
3. I wanted to use a word that clicks easily in everyone's mind... or at least in most people. Everyone should know where the Equator is and we can derive that the "people of the Equator regions" are invariably the people who are most likely to be considered Black, and the most likely to retain their Blackness over history proportional to amount of time of their remaining in the region.
4. It would explain the people who retained their features yet are not in the Equatorial region, it can speak of people who migrated relatively recently (in comparison to Indo-Europeans) into more northerly areas. Since people remember #3 with little explanation, it helps reinforce #4.
5. It allows us to easily determine which of the three regions people derived their heritage from. Eq. African, Austrailian, and Eq. Indian.

How about we dont dictate, but we create new techniques whose methods speak for themselves. I have been "dictating" that we use Equatorial only to TRY IT OUT.

Trust me I SAW that. I saw him playing that very game. You think I missed it??? I already commented on it.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

- > Hotep Osirica,
- >
- > Brotha, you are missing the point. I didn't say that
- > there shouldn't be any credibility. Of course there
- > should be. So, why make that statement? Tell me, why
- > do you use the term Equatorial? Ed is trying to
- > dictate to us what we should have to do in order to be
- > scientific or scholarly. And we can't let him do that.
- > Does the European-white scholars allow Afruikan people
- > to dictate to them what is scholarly, and how they
- > should go about it? Notice how he says he doesn't know



> any Eurocentric scholars in the field of Egyptology.  
> He's the one playing the game: the denial game. In  
> other words, he's trying to play dumb, just like  
> Greenberg. He's knows exactly what I mean, when I use  
> the term Eurocentric, because the Caucasian  
> Egyptologists sure in the hell aren't Afro-centered.  
>  
> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!  
>  
> --- osirica wrote:  
>> GUYS! Stop arguing. You are feeding the vampires. I  
>> swear it. We  
>> just put one of them away last week now you are  
>> ressurecting her.  
>>  
>> Look, I can say I am probably the most controversial  
>> and contentious  
>> person in here, but my posts have a PURPOSE, even  
>> when I'm being  
>> silly. Remember when I posted that corny post about  
>> what we have  
>> accomplished. Well look, we got one of our people  
>> here saying that  
>> its hopeless. Well, its not.  
>>  
>> Mickel, if you are not going to accept the English  
>> terms, or the  
>> Eurocentric terms and you choose to use different  
>> terms, well you  
>> need to show us some sort of CONCISE and CONSISTENT  
>> reference. Like a  
>> small dictionary or something!  
>>  
>> We will all be like the tower of Babel trying to  
>> understand each  
>> other, with 50 different Afr-something words, each  
>> being slightly  
>> different, and that "slightly" often turns into the  
>> most confusing.  
>>  
>> And we have to indulge in scholarship to be  
>> credible. What is  
>> credibility? Its the ability to show what you say  
>> stands up to  
>> scrutiny and questioning. Thats what scholarship

> > is... or at least  
> > what reliable scholarship is. How can I learn from  
> > you if you are  
> > neither scholarly or credible.  
> >  
> > You are bascally saying its ok to be dogmatic???  
> >  
> > Before you guys rip me apart in the next post, just  
> > understand why my  
> > little annoying self has to reply.  
> >  
> > And P.S. to the "mole"... the person who is not who  
> > they say they  
> > are... the Eurocentricist in here who is trying to  
> > be really really  
> > slick. I am on to your punk cowardly tactics. You  
> > haven't fooled me.  
> > Keep on, i dont know if you are paid to be in here  
> > and to monitor us  
> > or what, but I know you are too late if you are  
> > trying to stop our  
> > work.  
> >  
> > The Banquet Scene from the 18th dynasty. Thats the  
> > next piece of  
> > artwork you tried to Michael Jackson. We are dealing  
> > with that next.  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"  
> > wrote:  
> > > Nobody has to indulge in scholarship to be  
> > > credible and nobody is  
> > > trying to force you to become either scholarly or  
> > > credible.  
> > > E.  
> > > ----- Original Message -----  
> > > From: Mickel Hendrix  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Saturday, June 14, 2003 8:58 PM  
> > > Subject: Re: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > Hotep Ed,

>>>  
>>> Ed if anyone's emitting an example of a blind  
>>> prejudice, it's you. Just what does accepting  
>> terms  
>>> that the scientific world coins, seems like? And  
>>> because I, as an Afruikan, choose not to hold  
>>> Eurocentrized science as an authority on some  
>> things,  
>>> it doesn't make me non-scholarly, when it comes  
>> to  
>>> knowing who the aboriginal people of the Earth  
>> are.  
>>> Once again, Afruikan people don't have to  
>> indulge in  
>>> Eurocentric scholarship to be credible. Lastly,  
>> before  
>>> Afruikan people can take part in the  
>> inter-cultural  
>>> process, they have to know that they're  
>> Afruikans  
>>> first, that they have to get knee deep in  
>> Afruikan  
>>> culture first, the teachings of which have been  
>>> emasculated by Europeanism. So, know what you're  
>>> talking about, before you make such asinine  
>>> statements.  
>>>  
>>> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
>>> Education!  
>>>  
>>> --- Loring Edward wrote:  
>>>> This is an example of the type of blind  
>> prejudice  
>>>> which blocks any progress in inter-cultural  
>>>> relations.  
>>>>  
>>>> E.  
>>>> ----- Original Message -----  
>>>> From: Mickel Hendrix  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Sent: Friday, June 13, 2003 9:32 PM  
>>>> Subject: Re: [Ta\_Seti] Re:  
>>>> Afuraka/Afuraitkait/Terminology  
>>>>  
>>>>  
>>>> Hotep Ed,

>>>>  
>>>> See, your post is just the type of example  
>> that  
>>>> I'm  
>>>> talking about, white people and some silly  
>> Negroes  
>>>> telling Afruikan people they have to succumb  
>> to  
>>>> the  
>>>> academic world of Europeanism, which has  
>> been the  
>>>> enemy of Afruikan people, no matter how much  
>> you  
>>>> want  
>>>> to claim things ain't how they use to be.  
>>>>  
>>>> Furthermore, Afruikan people don't need the  
>>>> scientific  
>>>> world to know, for sure, that they're the  
>> original  
>>>> people on the planet. And we don't need to  
>> compete  
>>>> either. That's the problem! It is  
>> European-white  
>>>> people that need science to prove to  
>> themselves  
>>>> that  
>>>> Afruikan people are the original inhabitants  
>> of the  
>>>> planet.  
>>>>  
>>>> P.E.A.C.E. Promoting Exclusive  
>> Afruikan-Centered  
>>>> Education!  
>>>>  
>>>> --- Loring Edward wrote:  
>>>>> Yes, inventing esoteric terms and  
>> producing  
>>>>> etymological fantasies weakens the cause.  
>> If  
>>>>> Ta\_Seti  
>>>>> wants to compete in the scientific world,  
>> it  
>>>>> must  
>>>>> use terms which that world accepts. All of  
>> that

>>>> Afro... Afru.. ("esoteric") stuff just  
>> produces  
>>>> a  
>>>> negative image.  
>>>>  
>>>> E.  
>>>> ----- Original Message -----  
>>>> From: osirica  
>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>> Sent: Wednesday, June 11, 2003 5:48 PM  
>>>> Subject: [Ta\_Seti] Re:  
>>>> Afuraka/Afuraitkait/Terminology  
>>>>  
>>>>  
>>>> Its probably Afrocentricism's greatest  
>>>> weakness.  
>>>> We do not need to  
>>>> make those kind of mistakes anymore.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring  
>>>> Edward"  
>>>> wrote:  
>>>>> It is a standard term in linguistics  
>> from  
>>>> German  
>>>> 'Volk' people  
>>>> or 'popular' and -etymology. It means  
>>>> incorrect  
>>  
> === message truncated ===  
>  
>  
>  
> Do you Yahoo!?  
> SBC Yahoo! DSL - Now only \$29.95 per month!  
> <http://sbc.yahoo.com>  
| 8610|2003-06-15 17:23:49|osirica|Re: Afrika word derivation and alternative names for the  
continent|  
Djehuti, I think the first explains the others. That berber tribe was  
there before the Latin/Greeks started using the word. Just  
like "Libya" they got the word from a name of "a group of people".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:  
>>

> > I won't waste anyone's time with the myriad plausible  
 > > explanations of the word but get direct to its origin.  
 > > The word Afrika that we use to describe the continent  
 > > south of the Mediterranean is derived from the name  
 > > of an Amazigh (Berber) tribe in the region called  
 > > Tunisia today.  
 > >  
 > > This tribe was the Aourigh. A land and its people  
 > > often share the same or a similar name, hence we  
 > > have:  
 > > Aourigha => Afrika or Afarik => Afrika.  
 > >  
 > > I learned this in the Senegalese magazine Afrique Histoire,  
 > > the Vol. 1, No.2 1982 edition from an article entitled  
 > > Where Does the Word AFRICA Come From?. It was written by an  
 > > historian from Burkina Faso named Joseph Ki-Zerbo. It also  
 > > appears in the introduction to:  
 > >  
 > > UNESCO, Ki-Zerbo, J. (Editor)  
 > > General History of Africa Volume 1  
 > > Methodology and African Prehistory  
 > > Heineman Educational Books, Ibadan, 1981  
 >  
 > [http://groups.yahoo.com/group/Ta\\_Seti/message/1978](http://groups.yahoo.com/group/Ta_Seti/message/1978)  
 >  
 > [http://kalamumagazine.com/short\\_facts.htm](http://kalamumagazine.com/short_facts.htm)  
 > What is the origin of the word "Africa?"  
 >  
 >  
 > According to the United Nations Educational, Scientific, and

#### Cultural

> Organization?better known as UNESCO?during the time of the Roman  
 > empire, the term became accepted as a replacement for the

word "Libya"

> which meant the land of the Lebu or Lubins in Genesis.

>

> Geographically, Libya meant only the north coast of the continent

and

> at first, so did Africa. By the end of the first century A.D.,

Africa

- > came to mean the entire continent. The etymology, the origin of the
- > term Africa is not so precisely agreed upon and, according to

UNESCO,

- > its origin is credited to one of seven theories:
- >
- > The Afarak, also known as the Aourigha, were a Berber people who

lived

- > south of Carthage. The terms Afarik or Africa were used to denote

the

- > land of the Afarak.
- >
- > Some believe that the word comes from from the Latin adjective

aprica

- > which means sunny or the Greek aprike, which means free from cold.
- >
- > The Phoenician root faraqu, which suggests a separation or in

other

- > words, diaspora. The same root is found in some African languages,
- > like Bambara.
- >
- > In Sanskrit and Hindu, the root Apra or Africa denotes that which,

in

- > geographical terms comes "after," or in other words the west. From

the

- > geographical position of India, the Asian country from which the
- > Hindus originated, Africa is the western continent.
- >
- > Another school of thought states that the word Africa comes from

two

- > Phoenician terms, one of which means an ear of corn, which was a
- > symbol of fertility in that region, and the other Pharikia, which
- > means land of the fruit.
- >
- > A historical tradition states that a Yeminites chief named Africus
- > invaded north Africa in the second millennium before our era and
- > founded a town called Afrikyah. Some say it is more likely that the
- > Arabic term Ifriqiya is the Arabic translation of the word "Africa."
- >

> Another theory states that Afer was a grandson of Abraham and a  
> companion of Hercules.

>

>

>

>>

>> Here is a link to his short biography and a photo.

>> <http://www.rightlivelivelihood.se/recipe/ki-zerbo.htm>

>> For more on his life in the struggle download this pdf:

>>

>

<http://www.ibe.unesco.org/International/Publications/Thinkers/Thinkers>

> Pdf/kizerboe.PDF

>>

>>

>> (you may have to cut and paste the whole address into

>> your location window if the link won't click right)

>>

>> Dictionaries and lexicons can show foreign word origins.

>> Afrika did not originate as a Latin word with the Romans.

>> Lewis and Short, in their A Latin Dictionary, note that

>> the Romans received the name Afrika from the Carthaginians

>> who used it to designate their country.

>

> What exactly does the dictionary state in reference to this? I ask

> this because the writers of a Latin dictionary should know

that "ica"

> is a Latin suffix derived from the Greek "ikos". Thus we have

names

> such as "Attica", "Utica", and "Africa". Knowing how "Utica" had

been

> referred to before the Romans could be revealing as it also had

been a

> Kana'ani colony even older than Qart Hadasht.

>

>>

>> Doc Ben, in his The Black Man's North and East Africa,

>> has shown that the Canaanitic colonizers were not the

>> majority population of Carthage. Although the Puni formed

>> a social class they were not necessarily of Canaanitic

>> bloodlines in any sense of "racial purity".



> >

> > By the 5th century BCE, Carthage's form of government was  
> > that of the surrounding Amazigh (Berber) people. But even  
> > when the Canaani (Phonecians) first arrived the name they  
> > chose for the country reflected the fact that it was the  
> > land of the Aourigha/Afarika.

> >

> >

> > The term AFRU-IKA was used by the AE's to describe the landmass  
> > beyond their southern borders. I feel it's a valid, authentic  
> > and more appropriate word for the whole continent since it was  
> > used by AE's to describe a vast region rather than a particular  
> > locale. AMAMI (land of the ancestors [does it mean progenitors  
> > or deceased]) is another name AE's applied to the landmass  
> > up river from them.

> >

>

> In what inscriptions is the use of the term "Afru-ika" to be found?

>

> On a related issue, does anyone know the geographical extent of the  
> term "Nahas"?

>

> Djehuti Sundaka

>

>

> > - Yafeu -

| 8611|2003-06-15 17:39:24|osirica|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

I personally have considered that "Africa" came from the Afar people in Ethiopia. The "-ica" ending seems to be just a common European suffix. Jama"ica"...Amer"ica"...Afr"ica"... Especially since "Ras T'Afari" is the name of a group of people in Jamaica. But I never found anything concrete that got past my OWN theories...so I reserved judgement on that one. That means I didn't try to push this compelling idea on to this group because I wanted to see if you all had found more information on it first. Unfortunately no one has brought anything up, so I am left with having to chuck this idea. None of the other words besides Africa (when you take the -ica ending out) denotes a root of any origin. No one named "Amer/Ameri" is known in the naming of America. No one named "Jama" named Jamaica. You see, I tried to find a common or a sensible explanation.

But now you tell me that there are all of these broken unrelated spiritually interesting syllables that if you put them together, explain where the name of the continent comes from. Even the last syllable, which seems nothing more than an European suffix "-ca",

that goes at the end of many countries like a rubber stamp. SO what I am asking (again)...

So tell me this, have the Yoruba, Twi, and other African related people been using all three of these parts to speak of the continent they live on?

In 1700 would the ancestors of the modern Yoruba been saying "Afo-ra-qa" when they were speaking of the land that exists from Egypt to the Atlantic Ocean? That's what I'm saying. Do you really think that that's where we got the word from in European languages? Throughout all of this, there is a problem where these word explanations seem to be just way too explanatory.

What it comes down to is if those word pieces when they came together and were spoken as one idea, did that idea convey the message from speaker to listener that they are living on a particular continent or landmass. Or at the very least that the continuous landmass they reside on is their homeland.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo Osirica,

>

> When I mentioned the region of Ghana today called Kokofu (a condensed

> form of Koko-Afuo), here you have in the Twi language the terms all

> connected which refer to a land/region where civilization began. I

> noted that 'Asuo' in Twi is often pronounced 'Asur' and 'Afuo' is

> also pronounced 'Afur'. Koko Afur (Kokofu) is a reversal of Afur-Koko.

> (Afurko/Afurka). A quick reference for the name Koko-afuo/Kokofu as a

> region in Ghana today, as well as how it figures in the cosmology of

> the Asante is "Forests of Gold" by Ivor Wilks.

>

> Yes, "ka" means "soul" in Kamit. We say "kra" in Akan. Same word,

> same meaning. However, "Ka" also means "raised land/exalted land/high

> land/land above the banks of the river/the high land upon which the

> God of Creation first stood". I mentioned this in my very first

post

> on the subject. You can find all of these definitions in Vol. 2 of

> Budge's Hieroglyphic dictionary. You must look under the section  
> headed by the letter "Q" for the land definition. Budge uses the  
> english letter "Q" to represent the metut/hieroglyphic symbol with  
> the "k" sound. So, instead of the word for land being spelled "Ka,  
> Kaka, or Kika" by Budge, he spells it "Qa, Qaqa, or Qika".  
>  
> The God of Creation mentioned in the definition is Ra, Who also has  
> the title Afu Ra (Afra). You can find Ra being called Afu Ra in  
> the "Shat em Duat" (Book of What is in the Underworld), in  
the 'Third  
> Hour of the Night' section as represented in Seti I's tomb.  
>  
> Thus, the Ka (Qa) of Afu Ra, is the Land/High land/Hill of Afu Ra.  
It  
> is the land upon which the God of Creation (Afu Ra) first stood.  
> Here, all of the terms in the same language are connected---and  
> cosmologically sound.  
>  
> The only reason I mentioned Twi and Yoruba, was to show that the  
same  
> word, sound and definition exists in the same form in the language  
of  
> Kamit, in Akan and in Yoruba. I mentioned for example that the hill  
> (oKe) in Yoruba that they define as the hill which the Deities  
first  
> descended upon at the Creation of the world is called "oKe aRa".  
> I.e., the Hill/raised land (oKe) of Ra (ara). It is because we are  
> all related.  
>  
> I don't want to belabor the points, but please check out my  
original  
> post on the subject, but most importantly the references where the  
> actual metutu(hieroglyphic symbols) exist so you can see the  
> connection between Ka and Afu Ra (Land and Creator) in the same  
> language. Also, please study the cosmology of Khemmenu (Hermopolis).  
>  
> Finally, there are other good posts on the subject by some of the  
> other members. Exploring their references will bring more clarity  
on  
> the subject matter. Of course, in the end you must decide for  
> yourself what is most sensible to you. Again, I'm not averse to the  
> term Equatorial as an english term descriptive of our people. I'm  
> just giving some of the reasons why I use Afuraka/Afuraitkait. I  
> haven't given all of the reasons. I really haven't touched on the  
> fact that, ritually, Afu Ra Ka, has mantric value. I.e., whenever  
we

> call on Ra whether through the title Ra or Afu Ra, it is an  
 > invocation of the Deity, for those who are connected. Whenever we  
 say  
 > Ka, it is a ritual invocation that stimulates our individual "ka"  
 > (soul) as well as our physical bodies. I.e., every time we use the  
 > name Afuraka, we set in motion processes that align our Ka/soul  
 with  
 > our Ba/spirit (the center of resonance in our spiritual makeup  
 > wherein Ra's energy resides). It's a term that some of us must use.  
 > It (ritually) ties us directly into our nature as children of Ra  
 and  
 > Rait.  
 >  
 > All of that would be lost on anyone who is not involved in  
 > Afurakani/Afuraitkaitnit (African) Ancestral Religion. It deals  
 with  
 > Deity communication--the communication of the Deities to us about  
 the  
 > proper means by which to address Them. Being that this is the case,  
 I  
 > tried to focus moreso on the genetic-relationship of the languages  
 (a  
 > sample of languages) of Kamit, Akan and Yoruba. Of course, many  
 other  
 > equatorial languages are related as well.  
 >  
 > Hetep,  
 > Ra Nehem  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > I'll tell you this though. Maybe "Aphrik" does not mean cold in  
 > Greek  
 > > and im being misinformed. If that is the case then there is more  
 > > observation into your theory, but still. You are pulling words  
 from  
 > 3  
 > > languages. Even though none of the three words can be found to be  
 > > connected in any ONE of the languages.  
 > >  
 > > I have some Twi and Yoruba speaking friends, I'm going to them to  
 > get  
 > > some info on this. I don't know what is going on, but trust me,  
 the  
 > > point of the whole discussion was to find out if any African

group

> of

>> people have a word for the continent.

>>

>> What you are saying is not only do they have a word, but its the

> SAME

>> word as the one WE use. And Not only is the word the same, its from

> a

>> totally different language line.

>>

>> Yet I wonder then,

>>

>> what is the word in any african language for "Land"

> and "homeland"...

>> what is the word in ancient Yoruba and Twi for "Europe"

> and "Asia"...

>> what are the words in Yoruba and Twi for India and the

> Mediterraneans

>> Sea?

>>

>> Are their original words for these parts also almost the same as

> the

>> words we also use now?

>>

>> What is the word in Twi and Yoruba for "Cold" and "warm"?

>>

>> No I don't know at all, but I will find out. Lets see where this

>> goes. Maybe I will discover something I must have missed.

>>

>>

>> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>>> Mikyia wo (Greetings) Osirica,

>>>

>>> I appreciate your responses. It's definitely not a crime for

> there

>> to

>>> be disagreement. What's important at this juncture is that there

>> are

>>> a number of our people who have read, are reading, and will read

>> the

>>> various posts on this and other subjects. They have been provided

>>> with references and dialogue that will aid them in their

studies

> > and

> > > help them to establish the veracity of various claims being made.

> I

> > > think that is part and parcel of the ultimate goal of forums such

> > as

> > > these.

> > >

> > > Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

wrote:

> > > > Actually "Aphrik" means cold. The "A" ending means "the opposite"

> > > > "Aphrika" is a place that is not cold.

> > > >

> > > > Since much of latin is derived from Greek (often out of its original

> > > > context) then "Aphrika" which means "sunny" is perfectly in place.

> > > >

> > > > Aphrik - which means cold. Would not have any connection to any

> > of

> > > > this that you speak of coming from the Akan or any other group

> > even

> > > > the Egyptians. Since Aphrik means cold, the relationship becomes

> > > > impossible.

> > > >

> > > > Now I wont say I translated this from Greek myself, but it is what

> > > I

> > > > hear everywhere when I have looked up the word's greek root.

> From

> > > > that point I cannot say "Aphrik" which means cold, has any bearing

> > > on

> > > > anything in Egypt or Africa.

> > > >

> > > > HOWEVER... If there is a linguistic ROOT relationship (perhaps

> if  
>>> the  
>>>> word "Aphr" meant warmth, origin, first, home, etc...) In  
>> Egyptian  
>>>> (since Egyptian is the root) or if "Aph" meant... well I  
can't  
>>> think  
>>>> of anything that can make "Cold" mean anything you speak of  
>>> regarding  
>>>> the word's origin.  
>>>>  
>>>> But you are taking "Afu-kaka-re" (spiritual high fertile  
> ground)  
>>> and  
>>>> trying to make it mean "Afr-ik-a" (Not Cold).  
>>>>  
>>>> No group of people has the monopoly on syllable SOUNDS. Its  
the  
>>>> original meaning that is where the relevance comes from.  
>>>>  
>>>> Secondly we are using English letters to  
transliterate "Greek"  
>>>> and "Egyptian" and phonetic west african languages. How they  
> are  
>>>> written I would imagine would be even further apart than how  
we  
>> are  
>>>> loosely connecting their consonants.  
>>>>  
>>>> NOw understand where I am coming from. Please. I don't want  
an  
>>> entire  
>>>> spiritual and deep enlightening Youruba, and Kemetic  
experience  
>> to  
>>> be  
>>>> the basis for explaining why a Indo-European word is not.  
It's  
>>> scary;  
>>>> I hesitate because I am with every subconscious feeling  
> thinking  
>>> that  
>>>> I am merely revolving everything meaningful as an African  
>> oriented  
>>>> person... I am revolving all of this around something  
EUropean.

>>>>  
 >>>> I just cant!  
 >>>>  
 >>>> So I see all of what you are saying, and it is enlightening  
 and  
 >>>> important, yet I do not see the linguistic relationship as  
 the  
 >>> BASIS  
 >>>> for the Indo-European word, nor do I see the linguistic  
 >>> relationship  
 >>>> as a good explanation for the spoken word "Africa" in any  
 > African  
 >>>> language.  
 >>>>  
 >>>>  
 >>>> Peace... and I mean that seriously because I do respect where  
 > you  
 >>> are  
 >>>> coming from.  
 >>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
 > wrote:  
 >>>>> Mikyia wo Osirica,  
 >>>>>  
 >>>>> Your response is understandable. Let me restate a portion  
 of  
 >> the  
 >>>> what  
 >>>>> was written in a different way, so that it focuses on Kamit  
 > in  
 >>> one  
 >>>>> account and Akan culture in a different account.  
 >>>>>  
 >>>>> In Khemennu (Hermopolis) the "high ground", or "raised  
 > land",  
 >>> the  
 >>>>> hillock/land "raised up from the primordial ocean  
 (Nnu/Nnut)"  
 >> is  
 >>>>> called "Kaka". Often written as "Qaqa, Qiqa, Qa, or Qi".  
 Once  
 >> the  
 >>>>> hill was thrust up from beneath the surface of the ocean,  
 Ra  
 >>> moved  
 >>>>> through the hill/Kaka/Qa and eventually made living things  
 >> which



>>>> eventually took on physical bodies, etc. The texts say that  
>> this  
>>>> hill/Kaka/Qa is where the primordial Deities produced the  
>> Divine  
>>>> egg  
>>>> from which emerged Ra. This is why Ka (Qa) is defined in  
>>>> hieroglyphic  
>>>> dictionaries as the "the hill/highland upon which the God  
of  
>>>> Creation  
>>>> first stood". Ra has many titles. When moving through  
matter  
>> He  
>>> is  
>>>> called "Afu Ra". The hill in Khemennu/Hermopolis is the  
first  
>>>> matter  
>>>> that Ra moved through. It belongs to Him. It is the Ka (Qa,  
>> Kaka)  
>>>> of  
>>>> Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".  
>>>>>  
>>>>> In Akan Koko (Kaka) means "hill". Afuo (also Afur)  
>> means "fertile  
>>>>> land", "plantation" "land filled/vibrant with life". Akan  
>> people  
>>>>> believe/understand that the Creative Spirit in the land  
makes  
>> it  
>>>>> fertile. Koko Afuo, or Koko Afur, means the "fertile hill",  
>>>>> the "hill  
>>>>> with the Creative Spirit moving through it". This  
particular  
>>> region  
>>>>> in Ghana today is called Kokofu and Kokoafuo. It is  
important  
>> to  
>>>>> the  
>>>>> Asante because they say that when their great Ancestress,  
>>> Ankyewaa  
>>>>> Nyame descended from the sky by a golden chain to settle in  
> the  
>>>>> area,  
>>>>> She eventually lead her people to establish civilization on  
>> this  
>>>>> sacred hill/land.

>>>>  
 >>>>> I.e. the people of ancient Kamit had the Ka of Afu Ra  
 >>>> (Hill/Original  
 >>>>> land of the Creator), and the Akan people of today have a  
 > Koko  
 >> of  
 >>>>> Afur (Divine Hill/Original land filled with the Creative  
 >> Spirit).  
 >>>>>  
 >>>>>> The Kaka of Afu Ra, and the Koko Afur is one and the same.  
 > One  
 >> is  
 >>>>> derivative of the other.  
 >>>>>  
 >>>>>> The greek term "aphrik" you defined as meaning "not cold".  
 If  
 >>> this  
 >>>> is  
 >>>>> true, then it is not a greek term. Again, look at a  
 >> hieroglyphic  
 >>>>> dictionary. The term "afri" means "smoke, hot vapor". "afr"  
 >> also  
 >>>>> mean "to burn, to be hot", i.e., not cold. It's as direct  
 >>> as "heru"  
 >>>>> and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.  
 >>>>>  
 >>>>>> Hetep,  
 >>>>>> Ra Nehem  
 >>>>>  
 >>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 >> wrote:  
 >>>>>>> So the latin word "Sunny" which is pronounced "Africa"  
 does  
 >> not  
 >>>>> sound  
 >>>>>> like a sensible source. Nor does the Greek word "Aphrik"  
 >> which  
 >>>>>> means  
 >>>>>>> cold. the "A" at the end of greek words that  
 >> means "not". "not  
 >>>>> cold"  
 >>>>>>> I may be brainwashed here, and I apologize for my high  
 >>> ignorance  
 >>>>>>> level, but I am having a hard time understanding the very  
 >>>>> difficult  
 >>>>>>> and complex spiritual etymology (I cant even spell the

word

>>>> right).

>>>>>

>>>>> Yet I am left with the feeling that either the word for

> which

>> a

>>>>> variety of related origins can be attributed to, or that

>>> somehow

>>>>> everyone got it mixed up while still keeping the word's

>>> meaning.

>>>>>

>>>>>

>>>>> [http://www.theglobalist.com/DBWeb/StoryId.aspx?](http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057)

StoryId=3057

>>>>>

>>>>>

>>>>> I can definitely see where words

>>>> like "hero" "rain" "ray" "mirror"

>>>>> and a variety of other words come from Egypt, but I

cannot

>> see

>>>>> where "Africa" can be known as it is pronounced by so

many

>>> people

>>>>> whose languages require me to take a part of one

language,

>> and

>>>>> combine it with another, and then maybe a third.

>>>>>

>>>>> I don't consider any theory more "normal" than another

>> either.

>>> I

>>>> am

>>>>> seriously only interested in the word's original meaning

> and

>>>>> intent.

>>>>> We are speaking English, a derivative of German, a

> derivative

>>> of

>>>>> some

>>>>> Indo-European language. We are also speaking with quite a

> bit

>>> of

>>>>> French and Latin, a derivative of Mycenaean Greek... also

>>> (unless

>>>> I

>>>>> am  
>>>>> misunderstanding) another Indo-European language. Their  
> words  
>>> for  
>>>>> the  
>>>>> continent or part of it seem to have been "Africa" since  
as  
>> far  
>>>>> back  
>>>>> as we can go.  
>>>>>  
>>>>> Now I would have to figure out this word actually came  
from  
>>>>> Equatorial-African languages, many of which seem to be  
> fully  
>>>>> developed after the word "Africa" was pronounced in used  
in  
>>>> Europe.  
>>>>> (I havent heard an appropriate grouping of people from  
West  
>>>> Africa  
>>>>> and I dont like using the word Bantu)  
>>>>>  
>>>>> Remember, I am only motivated for us to have a universal  
>>>>> understanding that is consistent. I can see a spiritual  
>>> relevance  
>>>>> in  
>>>>> your post, but for the life of me, I am having a hard  
time  
>> not  
>>>>> allowing diffusionism to create a relationship in my mind  
> on  
>>> this.  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
>>>>> wrote:  
>>>>>> Medaase Baba Ra-Nehem.....  
>>>>>> This is Kamau. I just wanted to finally THANK YOU for  
>> putting  
>>>> the  
>>>>> explanation of Afuraka/Afuraitkait IN WRITING. You know I  
> got  
>>> the  
>>>>> Cd  
>>>>>> and listen to it monthly and am promoting it for  
you...but

> > for  
> > > some  
> > > > reason, when I try to share the breakdown I butcher it.  
> > (There  
> > > was  
> > > > a  
> > > > > conference here in the Marcus Garvey study group and the  
> > > question  
> > > > of  
> > > > > an identity marker came up and the usual drival of Afrika  
> is  
> > > from  
> > > > > africanus...euro origin came up. I stood up and did the  
> best  
> > I  
> > > > could  
> > > > > to represent the 3 other interpretations of  
where "Afrika"  
> > may  
> > > have  
> > > > > come from, but didn't do it as well as I know I could  
have.  
> > > Also  
> > > > in  
> > > > > the last 3 New Afrikan Magazines-the best mag dealing w/  
> > > > continental  
> > > > > info-had some letters on the same topic and no one hit  
the  
> > > point.  
> > > > I  
> > > > > had wanted to send in an article but I would have had to  
> > > > transcribe  
> > > > > that part of CD 1 which would have been very tedious to  
say  
> > the  
> > > > > least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA APEM,  
> BABA  
> > > RA-  
> > > > > NEHEM.  
> > > > > >  
> > > > > > Kamau  
> > > > > > (p.s. for those wondering about "3 interpretations of  
> > > > > > where 'Africa' comes from"...we have Baba Ra's  
explanation,  
> > > > Gerald  
> > > > > Massey in Book of Beginnings came across a

term "Afriiica"

>>> which

>>>>> meant birthplace and Afrikadzata Deku in a video entitled

>>>> Blackmen

>>>>> in

>>>>> the Image of the whiteman intimates that "Afri= The land

>> of"(I

>>>>> think

>>>>> in Twi but don't quote me and "Ka"= spirit, so Afrika=  
the

>> land

>>>> of

>>>>> the spirits) But yes there are OTHER INTERPRETATIONS OF

> WHERE

>>>> AFRIC

>>>>> (K)

>>>>> A COMES FROM..other than the "normal" euro ones.

>>>>>>

>>>>>>

>>>>>> Baba Ra-Nehem wrote.....

>>>>>> Subject: Afuraka/Afuraitkait

>>>>>>

>>>>>> Mikyia wo (Greetings) Osirica,

>>>>>>

>>>>>> I understand your rationale for using Equatorial. It

can

> be

>> a

>>>>>> functional english term designating our people.

>>>>>>

>>>>>> I use the terms Afuraka/Afuraitkait (Africa) and

>>>>>> Afurakanu/Afuraitkaitnut (Africans) for several reasons.

>>>>>>

>>>>>> The name Africa is not of european/arab

> origination. 'Amen'

>>> is

>>>>> used

>>>>>> by christians with the false definition "so be it"

> attached

>>> to

>>>>> it.

>>>>>> Of

>>>>>>> course, Amen is The Great God, Whom along with The  
Great

>>>> Goddess

>>>>>>> Amenet constitute the Supreme Being. The word 'hero' in

>>> english  
>>>> is  
>>>>> derived from 'Heru', phonetically and conceptually. The  
>>>>> name 'Africa'  
>>>>> also is our own designation.  
>>>>>  
>>>>> The term 'ka' means 'soul'. The metut/symbol is that of  
> two  
>>> arms  
>>>>> raised in a perpindicular fashion. However, we must  
look  
> at  
>>> the  
>>>>> term 'Qa' (as written in Budge's Hieroglyphic  
Dictionary,  
>>> Vol.  
>>>> 2;  
>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The  
term 'Qa'  
>>>>> or 'Qaqa'  
>>>>>> or 'Qiqi', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
>>>>> metut/symbol  
>>>>> is  
>>>>>> that of a man with his two arms raised in a  
> perpindicular  
>>>>> fashion.  
>>>>>> If you look closely, the two arms are the same two arms  
> in  
>>> the  
>>>>>> metut/symbol/term "ka" (soul).  
>>>>>>>  
>>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqi' (Ka, Kai, Kaka, Keka)  
is  
>>>> defined  
>>>>>> variously as "the land above the banks of the river".  
>>>> The 'high'  
>>>>>>> land. The 'exalted' land. The 'raised' land. The "high  
> ground  
>>>>> upon  
>>>>>>> which the God of Creation first stood". It is the  
raised-  
>> land  
>>>>> where  
>>>>>>> the eight primordial Deities converged to create the  
egg  
>> from

>>>>> which  
 >>>>>> Ra/Rait would emerge.  
 >>>>>>>  
 >>>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as  
 Qa,  
 >>> Qaqa,  
 >>>>> Qi,  
 >>>>>>> Qiqu. Let's look at the Yoruba language. There are 5  
 > sacred  
 >>>>> hills.  
 >>>>>>> The sacred hill/raised-land in Yoruba is called oKe.  
 The  
 >>>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is  
 defined  
 >> as  
 >>>>>>> the "hill upon which the Orishas first descended at the  
 >>>> creation  
 >>>>> of  
 >>>>>>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>>>>>  
 >>>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >>>> means 'hill'  
 >>>>>>> (Twi-English Dictionary, by Paul Kotey). In Mayan, 'ka'  
 >>>>>>> means 'soil'.  
 >>>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
 >> serpent",  
 >>>>> thus,  
 >>>>>>> Amaru-ka 'America' is the 'land of the feathered/plumed  
 >>> serpent  
 >>>>>>> (Amen-  
 >>>>>>> Ra)  
 >>>>>>>  
 >>>>>>> When Ra moves through matter He has the title "Afu Ra".  
 >> (See  
 >>>> the  
 >>>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night  
 for  
 >> the  
 >>>>>>> title  
 >>>>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
 >>>>>>>>  
 >>>>>>>> The first raised land (Qa/Ka), raised up above the  
 >> surface  
 >>> of  
 >>>> the  
 >>>>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait



> (Rat)  
 >>> is  
 >>>> the  
 >>>>> Creatress of the world, just as Ra is the Creator. The  
 >>> feminine  
 >>>>> form  
 >>>>>> of the name is thus the "Kait of Afu Rait" Afuraitkait.  
 >>>>>>  
 >>>>>> Please see mamiwata.com and the various links to learn  
 of  
 >> the  
 >>>>>> functions and manifestations of the Creator "Da" and  
 His  
 >>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean Vodoun,  
 Ra  
 >> is  
 >>>>>> pronounced Da. Rat is Houelousou Da. Same Deities, same  
 >>>> functions.  
 >>>>>>  
 >>>>>> One of the definitions according to Budge for the  
 > term "nu"  
 >>>>>> is 'children'. Also, it refers to a plurality. Again,  
 in  
 >> the  
 >>>> Twi  
 >>>>>> language of the Akan, the term "nom"  
 > (phonetically "noom")  
 >> is  
 >>>> a  
 >>>>>> term  
 >>>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 >>> (wives); 'nua'  
 >>>>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 >> Nananom  
 >>>>>>> (Elders/Elderesses). The Akan plural 'nom' is derived  
 of  
 >> the  
 >>>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>>>  
 >>>>>>> The term 'af' [spelled with the metutu of a "reed" (A)  
 > and  
 >>>>>>> a "horned  
 >>>>>>> viper" (F)] in Kamit means 'flesh' as in house or place  
 > of  
 >>>>>>> residence.  
 >>>>>>> Your flesh is a house or place of residence for your

> > spirit.  
 > > > > > Another  
 > > > > > word for place of residence/house temple is  
 spelled 'af'  
 > > > or 'aft'  
 > > > > > [spelled with the metutu of the eagle (A) instead of  
 > > the "reed"  
 > > > > for  
 > > > > > letter (A), the "viper" for (F) and the determinative  
 for  
 > > an  
 > > > > > enclosed  
 > > > > > space/temple/house.]  
 > > > > >  
 > > > > > In Twi, the word for home, house is 'ofi' and 'ofie'.  
 In  
 > > > Yoruba  
 > > > > the  
 > > > > > word for residence/house is 'ofi'. The word for palace  
 > > > (residence  
 > > > > of  
 > > > > > the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are  
 all  
 > > > > related)  
 > > > > >  
 > > > > > When Ra is moving through matter (e.g. 12 hours of the  
 > > night),  
 > > > > when  
 > > > > > His energy is inside of the Earth and making the Earth  
 > > vibrant,  
 > > > > > Earth/matter becomes the 'flesh of Ra'. Afu Ra. Again,  
 in  
 > > Twi  
 > > > the  
 > > > > > word for fertile land (land with life-giving energy  
 > moving  
 > > > > through  
 > > > > > it, i.e. cultivatable land) is called "afuw" or "afuo".  
 > > Now,  
 > > > just  
 > > > > as  
 > > > > > the name of the Deity in Akan culture called 'Asuo  
 Gyebi'  
 > > is  
 > > > > often  
 > > > > > pronounced 'Asur Gyebi' (See Akan Protocol, by Nana

> > Kyerewaa  
 > > > > > Opokuwaa). So is "Afuo" also pronounced "Afur". This is  
 > the  
 > > > > reason  
 > > > > > why the land where some Akan people settled after  
 > > > > having "Descended  
 > > > > > from Heaven by golden chain" is called "Koko-Afuo" Koko  
 > > > > > (hill/raised  
 > > > > > land) Afuo (land that is full of life; plantation;  
 > > farmland).  
 > > > > Today  
 > > > > > this land is called Kokofu in Ghana. Koko-Afur is none  
 > > other  
 > > > > than  
 > > > > > Afur-Koko. (See "Forests of Gold" by Wilks; also, see  
 > > African  
 > > > > > Spirituality: On Becoming Ancestors, by Anthony Ephirim-  
 > > Donkor,  
 > > > > for  
 > > > > > a  
 > > > > > reference to Koko's farm/land).  
 > > > > >  
 > > > > > There is much more to this, as this is a brief summary.  
 > > There  
 > > > > is  
 > > > > > also  
 > > > > > the fact that the term Hat-Ka-Ptah is often spelled Hat-  
 > > Ptah-  
 > > Ka  
 > > > > > (See  
 > > > > > King Piye/Piankhi's victory stele). 'Het' was condensed  
 > > > > into 'At'  
 > > > > > by  
 > > > > > the greeks (note: Het-Heru becomes Hathor and Athyr).  
 > Ptah  
 > > > was  
 > > > > > corrupted by the greeks and others into Putah (buddha)  
 > and  
 > > > > > Phutah.  
 > > > > > Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka). Hat-  
 > Ptah-  
 > > Ka  
 > > > > and  
 > > > > > Afuraka have the same meaning cosmologically. (More on  
 > this  
 > > > > later,

>>>>> as  
>>>>> it relates to Ptah's functioning as fashioner of the  
> World)  
>>>>>  
>>>>> Finally, Our descent from the original  
>>> Afurakanu/Afuraitkaitnut,  
>>>>> the  
>>>>> original people of Afuraka/Afuraitkait; our descent  
from  
>>> those  
>>>> who  
>>>>> remained in Afuraka/Afuraitkait to receive the Spirits  
of  
>> the  
>>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
>>> (Melanin)  
>>>>> to  
>>>>> receive and transmit the fullness of that Divine  
energy;  
>> Our  
>>>>> INCARNATION and RE-INCARNATION through these families;  
it  
>> is  
>>>>> these  
>>>>> things [in total] that define us as  
>> Afurakanu/Afuraitkaitnut.  
>>>> It  
>>>>> matters not where we go now on Earth or are born on  
> Earth,  
>> we  
>>>>> remain  
>>>>> Afurakanu/Afuraitkaitnut in the physical world and the  
>>>> Ancestral  
>>>>> realm.  
>>>>>  
>>>>> This is simply because our various Ancestral traditions  
>> state  
>>>>> that  
>>>>> a  
>>>>> small group of us were forced out of the motherland.  
Yet,  
>> the  
>>>>> majority of us who remained in/on the motherland were  
> there  
>>>> when  
>>>>> the

>>>>>> Deities entered our clans/families (ritual possession  
was  
>>> just  
>>>>> one  
>>>>>> means by which They entered our families for the first  
>> time).  
>>>>> This  
>>>>>> altered our blood forever. We then carried this  
>>> altered/Divine  
>>>>>> blood,  
>>>>>>> and the Deities, to every place we migrated on Earth.  
Our  
>>>>>>> civilizations around the world are a testament to the  
>> Divine  
>>>>> Order  
>>>>>>> (manifest by the Deities) operating within our blood,  
our  
>>>>> families.  
>>>>>>>  
>>>>>>> Those who were outside of the motherland when the  
Deities  
>>>> entered  
>>>>>> our  
>>>>>>> families do not have this blood/nor spiritual  
> disposition.  
>>> They  
>>>>> do  
>>>>>>> not have the connection to the Divinities that we do.  
> Those  
>>> who  
>>>>>>> were  
>>>>>>>> initially forced out of the motherland and drawn to  
>> northern  
>>>>>>> eurasia  
>>>>>>>> BEFORE the Deities entered into the various  
>>>>>>> Afurakani/Afuraitkaitnit  
>>>>>>>> Clans are those who missed this infusion of Divine  
energy  
>>> (they  
>>>>>>> were  
>>>>>>>> thousands of miles away) and are those who became the  
>> whites  
>>>> and  
>>>>>>>> their offspring of today.  
>>>>>>>>  
>>>>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti

> (2001  
>>>>> edition)  
>>>>> for an article about the Human Genome Project's  
findings.  
> A  
>>>> small  
>>>>> group of Africans living in europe about 20,000 to  
25,000  
>>> years  
>>>>> ago  
>>>>>> are said to have been those who birthed the whites and  
>> their  
>>>>>> offspring.  
>>>>>>  
>>>>>> See ([orisa1ist@yahoooogroups.com](mailto:orisa1ist@yahoooogroups.com) for discussions on race,  
>>> august-  
>>>>>>> september 2002--it includes Odu dealing with the  
origins  
> of  
>>> the  
>>>>>>> whites and their offspring; see mamiwata.com; see the  
> Book  
>> of  
>>>> the  
>>>>>>> Cow  
>>>>>>> of Heaven/Destruction of Mankind (Ra orders the  
> destruction  
>>> of  
>>>>> the  
>>>>>>> blasphemous men and women, some of whom escaped to the  
>>> mountain  
>>>>>>> lands. Ultimately Ra states that, "I have slain some of  
>> them,  
>>>> yet  
>>>>>>> there remains a remnant of worthless ones, for the  
extent  
>> of  
>>> my  
>>>>>>> destruction was not according to the expanse of my  
>>>>>> power/ability").  
>>>>>>> After Ra destroys most (not all) of the blasphemous men  
> and  
>>>>>>> women,  
>>>>>>> He  
>>>>>>> blesses those who fought for Him, calls for the  
creation

> of  
 >>> the  
 >>>>>> Sekhet Hetep, etc.  
 >>>>>>  
 >>>>>> There is much, much more to this, however we can  
 > definitely  
 >>> say  
 >>>>> with  
 >>>>>> truth that we are Afurakanu/Afuraitkaitnut (created by  
 > and  
 >>>>> children  
 >>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin) were  
 >> formed  
 >>>>> from  
 >>>>>> the original, black, raised land (Ka). Cosmologically  
 and  
 >>>>>> culturally,  
 >>>>>>> this unites all of us who are Black/African, yet it  
 >>>> distinguishes  
 >>>>>> us  
 >>>>>>> from europeans, asians, etc. Remember, one of the  
 > criteria  
 >> of  
 >>>>> being  
 >>>>>>> Afurakani/Afuraitkaitnit as stated above is based on re-  
 >>>>>> incarnation  
 >>>>>>> through specific blood circles.  
 Afurakanu/Afuraitkaitnut  
 >> all  
 >>>>> around  
 >>>>>>> the world do divination for those who want to have  
 >> children,  
 >>>>>>> sometimes to determine what spirit is around them, is  
 > about  
 >>> to  
 >>>>>>> incarnate, if it is a negative spirit, etc.  
 >>>>>>>  
 >>>>>>>  
 >>>>>>> -----  
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 | 8612|2003-06-15 17:49:56|osirica|West African origins from Egypt and Nubia|  
 Can someone give us some additional references to where the Yoruba,  
 Twi, and any other West African group came from in the East?

I have read Diop regarding that, but I am hoping we can get some more

information on it. All of the information I have received regarding the origins (except Diop) keep pointing to lake Chad. But I common sense asked "before that where", and I don't get any answer.

It seems that there are probably a continuous or periodic waves of migrations from East to West, and they have been going on since pre-history. All I am hoping to find is about a half dozen to a dozen pretty lock solid migrations and their record (whether it be oral, archaeological, written, or forensic).

| 8613|2003-06-15 18:20:08|osirica|Re: Afuraka/Afuraitkait/Terminology|  
CAAn I ask something?

Why does it matter when it comes down to it. I personally would USE Africa if it wasn't always replied with the "Northern Africans" or "Southern Africans" trick. You guys go ahead and just use whatever you want, but when you are all fighting each other about what means what and who invented it, and you never agree on anything before someone gets kicked off or contention ensues... remember me.

I choose words that cannot be manipulated nor can they be confounded with Eurocentric tricks. Who on earth Eurocentricist has the foolish mind to try to make Equatorial mean "White" or "Not really Black"?

Equatorial - People whose historical origins (since the Neolithic Age) are at or close to the Equator. members of Equatorial groups have usually the darkest skin of the human race, yet members of these groups vary in skin tone. Their features often resemble and show a connection to people who are from Equatorial Africa, or Australia. Although some of the groups may mix with non-equatorial groups....they are not a branch or a part of the Indo-European, Celtic, Semetic, or Mongoloid groups. (people whose historical Neolithic origins are not of the Equator).

When it comes down to the nitty gritty, yeah you are right. Africans are Black, we shouldn't even have to bother with "Equatorial"... Yeah it does sound so politically correct. But you WANT to go into a situation where you spend 90% of your time explaining what you mean to some pseudo-egyptologist eurocentricist in a discussion, or finding yourself discussing with some brainwashed parent that you mean "Equatorial Africans" when they keep talking about how "White africans are the ones in the North, thats what the Egyptians were. And the Berbers, etc."

Me...uh-uh. If I end up facing a large group of students, or people or whomever, I'm gonna cut through the BS tactics WHILE I cut to the chase. Thats the only reason I use "Equatorial"... not to replace



Africa, but to explain with one word, one simple easily understood definition...in every moment where someone wants to get sneaky.

SO yall go ahead, hold on to the lovely word "Africa" with its pretty 3 syllables (or 4 depending on your viewpoint)... try to make it mean more than the land mass, force it if you have to. IMHO its just a stupid European word, why do we have to make an entire spiritual and metaphysical origin of an European word....

I honestly think that any people of West Africa who had or have their own word for that continent, it would be totally different than "Africa". Playing chicken and egg with European words to me is still playing their game which we resent... but just saying "We made the game up first".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Ed,

>

> Okay, if science, as you say, is a method used to  
> garner facts, then all one has to do is look at the  
> depictions of the ancient Kemites in their own art  
> works to conclude that they were black. Yet, some  
> white woman Egyptologist wants to project onto us a  
> scientific examination on hair samples from a mummy or  
> two give the impression that it was otherwise. That's  
> an example of western science gone made or being  
> implemented to coerce. Lastly, it is funny how you and  
> other western-minded scholars would use the term  
> Africa, when you all see fit, but when a black person  
> comes along and alludes to its original etymology not  
> being European, responses such as yours rear their  
> heads, something to the effect about mumbo jumbo. I  
> encountered the same thing in another group before  
> they kicked me off the list. Brotha Marc Washington  
> was a witness to it. He can tell you.

>

> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!

>

> --- Loring Edward wrote:

>> Perhaps we should define "science":

>> Let science be a method of obtaining a

>> result/conclusion from given facts.

>> That's all.

> > It means that we work from such facts as we can  
> > assemble pertaining to a given question or  
> > hypothesis.  
> > It means that we do not attempt to project some  
> > personal or collective pre-conclusion onto those  
> > facts.  
> > (there is the legend of an early "egyptologist"  
> > having the wall of a temple chiseled down to fit his  
> >  
> > "law" of proportion)  
> > As far as I can determine, the first scientists were  
> > either Chinese or Sumerian.  
> >  
> > E.  
> > ----- Original Message -----  
> > From: IMJs@w...  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Saturday, June 14, 2003 5:08 PM  
> > Subject: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> >  
> > Mickel Hendrix wrote:  
> > <  
> > of example that I'm  
> > talking about, white people and some silly Negroes  
> > telling Afruikan  
> > people they have to succumb to the academic world  
> > of Europeanism, which  
> > has been the enemy of Afruikan people, no matter  
> > how much you want to  
> > claim things ain't how they use to be.....>>  
> >  
> > =====  
> >  
> > Hey, I feel the frustration, but you gotta realize  
> > it's one thing to  
> > intuitively \*KNOW\* something, but we don't live in  
> > Eutopia or a place  
> > where there's universal knowledge of all things  
> > knowable... We  
> > ultimately must rely on science. And I HOPE you're  
> > not saying that  
> > science = Whiteness!!!!????  
> >

> > What about math, is that White too? Yeah, we know  
> > that MUCH of the  
> > credit for mathematical advancement and discovery  
> > is misplaced on the  
> > heads of Europeans, but regardless of whose name  
> > is on a given theorem,  
> > it still has to hold up to scientific testing or  
> > proofing!

> >  
> > Water doesn't boil at 212 degrees simply because  
> > some White man told us  
> > it did!.... That is a FACT that anyone can prove  
> > using a thermomometer  
> > [scientific instrument]... Sure the terminology &  
> > mechanical instrument  
> > [degree, thermometer] may be named after or based  
> > on what some European  
> > did, but even if we were using all African-derived  
> > terms and  
> > instruments, that still requires a scientific  
> > methodology to measure /  
> > prove it. RIGHT?

> >  
> >  
> >

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| 8614|2003-06-15 19:54:20|osirica|Problems in African History discussed|

[http://husky1.stmarys.ca/~wmills/course316/3Africa\\_Egypt.html](http://husky1.stmarys.ca/~wmills/course316/3Africa_Egypt.html)

Collins, Problems in African History, pp. 7-55.

- this relationship (and indeed other relationships with cultures outside Africa) has been a matter of intense interest and speculation. The interest has been strongly influenced by contemporary concerns and preoccupations.
- in the late 19th C, archeology and Egyptology were making spectacular finds and progress; in Europe especially, Egypt was preeminent over other origins of civilisations? Babylon, China, India and certainly before the Aztec and Inca civilisations. As a result, ancient Egypt held a position of enormous prestige in popular conceptions and being able to claim some link has seemed to convey a halo effect.

Two aspects to deal with:

the debate between 'diffusionists' on the one hand and evolution or endogenous development proponents on the other.

- diffusionists believe that discoveries and innovations (here we are talking about political, religious & social ideas, practices and institutions) are rare, unique events which then spread out as others borrow and copy them; thus, most innovations arrive as a result of borrowing.
- evolutionists argue that many developments evolve along a natural progression? similar situations and problems give rise to similar but independent solutions; thus, innovations and discoveries may be made a number of times and similar political or religious institutions do not necessarily involve or indicate borrowing.
- thus, whenever one finds some similarity, this debate flares up; e.g., male circumcision (widespread in Africa)? was it borrowed from the Jews? or 'divine kingship' in Africa? was it borrowed directly or indirectly from ancient Egypt?

racism and categorising people on the basis of pedigrees and inheritance.

- racism has been rampant in western societies in the last 150 years or so and has provided an endemic underlying current to much of the above debate between the diffusionists and the evolutionists. This has tended to make the debate very heated and acerbic; it is far from academic!

- racism has been especially prevalent among diffusionists with the idea that one group or 'race' is superior and responsible for most innovations, inventions, etc.; other groups and 'races' are borrowers. To be a borrower is to be less and probably inferior.

- Egypt, with its growing prestige, was seen as the foundation of western civilisation. Moreover, in the growing racism of 19th C Europe, this inheritance was seen as biological and not just intellectual. Or turning it around in the way that racists did, such outstanding achievements as occurred in ancient Egypt could only have been realised by superior people so they must have been whites or at least the same racial stock as the ancestors of Europeans!

### Egypt and Nubia and Kush

- that there were connections and interrelationships over very long periods is indisputable.

- also, after the conquest of Egypt during the Hellenic period and beyond into the Roman, Egyptian culture persisted for hundreds of years, albeit in diminished and diminishing scale, in the upper Nile, especially at Meroe

- what is not known with certainty is the extent of cultural transmission beyond this area to the rest of Africa.

- as whites began to go to Africa and tried to learn about African society and culture, there was a strong tendency to understand elements in African culture in terms of customs and institutions they knew about elsewhere

- e.g., missionaries found male circumcision and legal concepts which resembled for them elements of ancient Hebrew laws and customs as recorded in the Old Testament.

- lots of questions about how these Jewish or Semitic elements

managed to get from the Middle East in ancient times to central and southern Africa in the 19th C. (Some speculated that the story of the Queen of Sheba's visit to Solomon was an indication of how Semitic customs were transmitted to Africa, where they spread, presumably because they were superior).

- a couple of elements were of intense interest to anthropologists (both professional and amateur as many whites living in Africa quickly came to regard themselves as authorities):

Divine Kingship, including in some cases the killing of a dying king;  
the sacred Ram.

- both elements were pronounced in ancient Egypt; people began to find examples in various parts of Africa, and often, attributed them to borrowing & cultural diffusion.

- but this attribution frequently, even usually, had a distinct racist aspect?racists argued that Africans showed no ability to create or invent anything; therefore, anything that was found was almost certainly due to outside persons or influences.

- probably the most egregious example of this followed the discovery of the Great Zimbabwe ruins; many fanciful explanations and speculations were advanced. Great Zimbabwe was unique in sub-Saharan Africa in being built of stone; it was also unique for being built on the basis of circles rather than squares or rectangles. When some worked out gold mines were found nearby, some writers claimed that these were the lost gold mines of King Solomon implying that there had been an intrusion of outsiders who had built Great Zimbabwe. This preoccupation found its way into Rider Haggard's novels, especially King Solomon's Mines, which in turn have inspired several well known movies.

### Hamitic Myth

- a theory was concocted to try to explain how all these borrowings and influences came to Africa.

- Sir Harry Johnson claimed to see a physical resemblance between the

ruling castes of several interlacustrine kingdoms and ancient Egyptians; this implied that the large, impressive African states in the area were made possible by the infusion of light-skinned people (the Hamites), originally from Egypt.

- however, it was the anthropologist, C. G. Seligman, who made the definitive theory?i.e., a group of Hamites ('tall white strangers') who had in very early times been migrating from the Middle East into Egypt, where they founded Egyptian civilisation, but others who made their way across Ethiopia and the horn of Africa into the interlacustrine area.

- the Hamites seemed to have superior ideas and institutions in their blood; however, as they went farther and farther, they intermarried and intermixed so that their genetic inheritance was diluted.

- therefore, the cultural and political development of any African people depended upon the amount of 'Hamitic blood in their veins'.

[Other versions put the coming of the Hamites a bit later, closer to the beginning of the Christian Era]

- while rejecting the racist assumptions of the 'Hamite' explanation, it is important to note that it was an attempt to explain some aspects of early African history and prehistory. There is some basis in fact. For example, there have certainly been migrations across the Red Sea and undeniably the migrants brought many elements of culture, both social, political and religious as well as material culture with them.

- also, there were certainly migrations of cattle-keeping peoples from the upper Nile region of Sudan (called Nilotes by anthropologists) into east Africa and into the interlacustrine area. This seems to have been 800-900 years ago, the stories of which were preserved in oral traditions.

- some of these migrants conquered and dominated the agrarian people living there and created a number of kingdoms. This seems very similar to the way the Normans invaded England and set up a Norman dominated kingdom. In England over 200 years or so, there was an amalgamation and where assimilation took place of the conquerors [this is very common when conquerors start to intermarry with local women; it's the women who rear the kids. The notion of mother-tongue is often very literal!] This happened in some of the interlacustrine

kingdoms; by modern times in Buganda, there is complete integration, partly perhaps because agriculture was more important than cattle-keeping. However, in other kingdoms, the separation has remained very distinct?Nkole, Burundi and Rwanda. That seems to have the basis for the differences between the Hutu and Tutsi that have produced such horrific actions there.

- please note that underlying the 'Hamite' hypothesis is an unexplained mystery: Who are the Nilotes? Where did they come from? [Collins, Problems in African History, pp. 115-66.]

- this problem goes back to a time before some of them migrated down into the interlacustrine area.

- sometimes, scholars have tried to use language as a source of clues to early mysteries. The Nilotic language group has been categorised by some linguists as a sub-group of the West African language group. This last has been recognised as being derived from a very old prehistoric language in the same way that most European languages were derived from an ancient Indo-European language. The West African language group itself shows great variation and large differences indicating long development and perhaps outside influences.

- this categorisation of the Nilotic languages as a sub-group of the West African group has been disputed by other linguists. What is clear is that the Nilotic languages are distinct from the Bantu languages that completely dominate to the south in most of east Africa and all of central and southern Africa. The uncertainty is probably an indication that the Nilotes are a mixture of peoples.

- another point should also be noted. The 'Hamite' thesis had a presumption that the cattle-keepers were 'superior' (at least militarily and probably politically as well); the large impressive state structures of several interlacustrine kingdoms were considered proof of that. Thus the scale of the state was often used as a measuring stick of development?larger = higher and superior.

- such a correlation and inference is at least superficial and simplistic. Is it even true? Do cattle-keeping warrior conquerors really produce 'higher' civilisations?

- this does not seem to be true. Ghengis Khan and his Mongols



certainly conquered China, but in the end, it was they who were assimilated and civilised.

- thus, some scholars have criticised the undue admiration with gushing descriptions of cattle-keeping warriors, such as the Maasai, the Tutsi, etc. that many white commentators have lavished on them. In many ways it is the stolid, settled farmers who are more admirable and it is agricultural surpluses that they produce which makes for more complex societies and more sophisticated culture. Thus, while 'cowboys' may be more colourful, it is probably the 'sodbusters' who contribute most to economic, social and political development.

- while the racist aspects of the 'Hamite' thesis were not always adopted, other scholars still insisted that many (perhaps most) African ideas were borrowed; it was the ideas which spread, not the 'tall, white strangers'. Thus, there has been a cultural version of the 'Hamite' thesis.

- much of this argument still revolves around 'divine kingship' as one of the most prominent ideas.

- others have argued that divine kingship evolved independently in Africa: incidents of the institution are not necessarily contiguous and many African peoples do not have it.

- even more importantly, 'divine kingship' or similar institutions have been found rather widely among agrarian peoples in the western hemisphere and Polynesia, even in Japan where derivation from Egypt seems highly improbable!

[However, there are those who argue that civilisations in the western hemisphere could have been derived from Egypt. The Norwegian, Hyderdal, used a reed boat like those made by the ancient Egyptians and sailed from the Mediterranean to the West Indies to demonstrate that such a voyage might explain the development of civilisations in Mexico.]

## African responses

J. Olumide Lucas?he argued that Yoruba religion unmistakably shows derivation from Egypt and that the only way to explain this would be

a migration from Egypt to south western Nigeria. Other west African peoples also show similarities to Egyptian religion and these, he contended, must also be a result of this kind of migration.

Eva Meyerowitz?she made much the same claim for the Akan of Ghana; she focused upon divine kingship and Akan stories about their earliest ancestors being 'white people' from the north. In her view, both Egyptians and the Akan were descendent of 'Libyans' who migrated across from Asia to populate Egypt, north Africa and down into west Africa; she also uses Akan religion to show similarities to Cathaginian/ Phoenician and Egyptian gods.

- most scholars have not accepted these theories. Similar religious practices do not necessarily indicate borrowing or contact as sun cults, pyramids and other religious institutions in Egypt have also been found in America and Polynesia among agricultural peoples. Scholars, such as Lucas and Meyerowitz, have been too eager to give their people a distinguished pedigree by linking them to the very prestigious Egyptian civilisation.

Cheikh Anta Diop?he reversed the Hamite Myth by arguing that Egypt was an African negro civilisation; in fact, he claimed that European Egyptologists had carried out a vast expropriation and distortion of the record to conceal this fact and to claim instead that 'whites' had been responsible for Egyptian civilisation.

- Diop's contentions have been and continue to be hotly and emotionally debated. It has not been regarded as 'academic' by a great many people.

- Egypt was a crossroads between Africa, Asia Minor and (by water) to Europe; trade and other interactions were endemic from the earliest times. Egypt was invaded and conquered more than once. This suggests that Egypt was probably a melting pot of peoples and this is supported by Egyptian records and statuary which do indicate distinctions of skin colour or other physical features. In fact, some scholars have argued that it was this mixing that gave such creativity and resilience to Egyptian civilisation over such long periods. In any case, it would seem to be unjustified for racists of any colour to claim some sort of racial purity or dominance in Egypt.

- moreover, this question of diffusion vs independent invention is too frequently overlaid with unwarranted conclusions and

implications.

- borrowing was interpreted as evidence or indication of inferiority of the borrower and superiority of those from whom borrowed; consequently, ludicrous conclusions are drawn, but ones which make sense only in a racist context.

- does the fact that Albert Einstein had a light skin make me any smarter than I am?

- does it make any difference to us today whether the majority of ancient Egyptians had light skins or dark skins?

- the debate over diffusion vs independent evolution has been overlaid with these inappropriate inferences; racists (especially among white settlers in Africa) tried to use these inferences of supposed inferiority of Africans to justify their actions and their claims to power and dominance in spite of being minorities. How many racists who charged that Africans invented nothing had invented anything themselves? Even their racism is borrowed! Almost all culture is inherited or 'borrowed' from preceding generations anyway. Even most inventors do not 'invent' most things from scratch; their 'inventions' are usually merely the last link in a long chain of innovations.

- some Africans have argued against diffusion, even when it might be a likely explanation, because they regarded it as derogatory.

- however, people borrow not because they are inferior or those who already have a custom or institution are superior. They borrow because they have needs and they think that the borrowed custom may be useful.

- invention and borrowing are rooted in the same situation: people have needs and are trying to solve problems. When they see something they think useful, they may borrow it; otherwise, they may invent something. Even if they borrow something, they usually adapt it to fit their own needs and situation; few cultural innovations are borrowed without some (even extensive) modification. Adaptation or use in a different context probably amounts to as much or more 'creativity' as does an 'invention' which is merely the last modification in a long line of gradual improvements.

- besides, the vast majority of us are borrowers (even inventors); very few invent anything so it is ludicrous for me to try to pump

myself by claiming that some ancestor invented something. It is even more ludicrous when it is impossible to see any connection with an inventor centuries ago whose only possible connection may be a similarly pigmented skin!

What do the arguments signify?

- as already indicated, the prestige of Egypt is very great. The response of Diop (and his African defenders) is understandable and white racists have no grounds to complain of 'black racism'. Neither form of racism is appropriate or likely to enlighten us very far.

- unlike earlier generations of scholars who tended when noting similarities to jump to the conclusion that this was evidence of borrowing and diffusion, more recent scholars are also prepared to accept the possibility that there could be independent invention. But independent invention should not be adopted as an explanation (as it has by some Africans) for emotional reasons. That involves accepting the same criteria for measuring worth and self-worth as racists use? as proof of superiority or inferiority. Ideas, institutions etc are solutions and are much more important for what they reveal about humans and their society.

- diffusion is undoubtedly a major explanation for the spread of ideas; when people see a better solution, they will adopt it even when religious leaders rail against it! On the other hand, independent invention is much more common than some scholars have suggested. Thus, we should be open for both possibilities.

- also, the racist contentions about lack of inventiveness of Africans is surely contradicted by the wealth and variety of African political and social organisation.

N.B. In African history it is essential to become sensitive to and aware of the degree to which racism and racist assumptions influenced perceptions and evaluations. We must keep this in mind while using sources. We can't simply throw out such sources even when contaminated seriously by racism because there are not replacements.

- instead, we have to interpret them with filters to filter out and discount the racism. Also, we must try to purge our own attitudes by eliminating unconscious biases and presumptions

| 8615|2003-06-15 19:54:45|osirica|Information to help solve those "Problems" and map out the history.|

<http://www-sul.stanford.edu/depts/ssrg/africa/history/hisking.html>

| 8616|2003-06-15 21:33:40|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, June 15, 2003 7:20 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Ed is trying to dictate to us what we should have to do in order to be

scientific or scholarly.

....?dictate? ...anyeducator of any race will tell you the same thing

It's up to each individual to decide whether to participate in life according to generally accepted rules of conduct, or to be a chaot and an outsider.

He's knows exactly what I mean, when I use the term Eurocentric, because the Caucasian

Egyptologists sure in the hell aren't Afro-centered.

.....not being afrocentric does not imply being eurocentric (or any other kind of "centric")

E.

| 8617|2003-06-15 22:11:45|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, June 15, 2003 7:31 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

No! You're trying to coerce us into being scholarly from a western-dominated point of view, because the so-called field of Egyptology is monopolized by white men, who project themselves onto the masses as authorities. And you're pretending that there isn't a problem with the way they conduct business, that they're not like their forefathers.

.....No! I am only suggesting how you could apply your energy,your efforts and the serious scholarship of some Ta\_Seti membersin an effective manner. Do you want to keep on "preaching to the choir", or do you want others to listen to you, too? If you want to become effective, you should get on a wave-length that everyone can tune in to.

By the way; nobody is suggesting that everyone become a scientist. Artists, philosophers, poets and political theoreticians are just as valid and some of you are talented in those directions.

E.

| 8618|2003-06-15 22:16:36|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, June 15, 2003 7:44 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

Okay, if science, as you say, is a method used to garner facts, then all one has to do is look at the depictions of the ancient Kemites in their own art works to conclude that they were black.

....Well, they are generally depicted as reddish brown (I see mostly brown. because I am slightly red-green 'color-blind' (Daltonism)) to black with a yellowish tinge for women. I fully agree with you that it is wrong to depict them with European pigmentation.

E.

| 8619|2003-06-15 22:22:59|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

Yes! you have something to be proud of and it is a continuing causal process. However, if you want to beat the other side at its own game, you must play in the same ball-park with the same rules.

E.

----- Original Message -----

**From:** [clayde winters](mailto:clayde.winters)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, June 15, 2003 10:06 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

The African America can be proud because we are the only people in the history of the world to rise up from slavery and assume the material wealth of our former masters. We have taken what ever we were given to spread the truth about our heritage and the heritage of other people throughout the WORLD. Keep up the struggle. But don't condemn the methods of western research until you master them, and then take the new knowledge and turn it into a Afrocentric missile, full of Afrocentric truths, that will explode the myths of the Eurocentrists.

C.A. Winters

Mickel Hendrix wrote:

> Hotep Ed,

>

> No! You're trying to coerce us into being scholarly  
> from a western-dominated point of view, because the  
> so-called field of Egyptology is monopolized by white  
> men, who project themselves onto the masses as  
> authorities. And you're pretending that there isn't a  
> problem with the way they conduct business, that  
> they're not like their forefathers.

>

> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!

>  
> --- Loring Edward wrote:  
> > Nobody has to indulge in scholarship to be credible  
> > and nobody is trying to force you to become either  
> > scholarly or credible.  
> > E.  
> > ----- Original Message -----  
> > From: Mickel Hendrix  
> > To: Ta\_Seti@yahoogroups.com  
> > Sent: Saturday, June 14, 2003 8:58 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > Ed if anyone's emitting an example of a blind  
> > prejudice, it's you. Just what does accepting  
> > terms  
> > that the scientific world coins, seems like? And  
> > because I, as an Afruikan, choose not to hold  
> > Eurocentrized science as an authority on some  
> > things,  
> > it doesn't make me non-scholarly, when it comes to  
> > knowing who the aboriginal people of the Earth  
> > are.  
> > Once again, Afruikan people don't have to indulge  
> > in  
> > Eurocentric scholarship to be credible. Lastly,  
> > before  
> > Afruikan people can take part in the  
> > inter-cultural  
> > process, they have to know that they're Afruikans  
> > first, that they have to get knee deep in Afruikan  
> > culture first, the teachings of which have been  
> > emasculated by Europeanism. So, know what you're  
> > talking about, before you make such asinine  
> > statements.  
> >  
> > P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> > Education!  
> >  
> > --- Loring Edward wrote:  
> > > This is an example of the type of blind  
> > > prejudice  
> > > which blocks any progress in inter-cultural  
> > > relations.  
> > >  
> > > E.  
> > > ----- Original Message -----  
> > > From: Mickel Hendrix  
> > > To: Ta\_Seti@yahoogroups.com  
> > > Sent: Friday, June 13, 2003 9:32 PM  
> > > Subject: Re: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >

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> > > Hotep Ed,
> > >
> > > See, your post is just the type of example
> > that
> > > I'm
> > > talking about, white people and some silly
> > Negroes
> > > telling Afruikan people they have to succumb
> > to
> > > the
> > > academic world of Europeanism, which has been
> > the
> > > enemy of Afruikan people, no matter how much
> > you
> > > want
> > > to claim things ain't how they use to be.
> > >
> > > Furthermore, Afruikan people don't need the
> > > scientific
> > > world to know, for sure, that they're the
> > original
> > > people on the planet. And we don't need to
> > compete
> > > either. That's the problem! It is
> > European-white
> > > people that need science to prove to
> > themselves
> > > that
> > > Afruikan people are the original inhabitants of
> > the
> > > planet.
> > >
> > > P.E.A.C.E. Promoting Exclusive
> > Afruikan-Centered
> > > Education!
> > >
> > > --- Loring Edward wrote:
> > > > Yes, inventing esoteric terms and producing
> > > > etymological fantasies weakens the cause. If
> > > > Ta_Seti
> > > > wants to compete in the scientific world, it
> > > > must
> > > > use terms which that world accepts. All of
> > that
> > > > Afro... Afru.. ("esoteric") stuff just
> > produces
> > > a
> > > > negative image.
> > > >
> > > > E.
> > > > ----- Original Message -----
> > > > From: osirica
> > > > To: Ta_Seti@yahoogroups.com
> > > > Sent: Wednesday, June 11, 2003 5:48 PM
> > > > Subject: [Ta_Seti] Re:
> > > > Afuraka/Afuraitkait/Terminology
> > > >

```



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> > > >
> > > > Its probably Afrocentricism's greatest
> > > > weakness.
> > > > We do not need to
> > > > make those kind of mistakes anymore.
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "Loring
> > > > Edward"
> > > > wrote:
> > > > It is a standard term in linguistics
> > > > from
> > > > German
> > > > 'Volk' people
> > > > or 'popular' and -etymology. It means
> > > > incorrect
> > > > etymologies thought
> > > > up by the uneducated, often on the basis
> > > > of so
> > > > called 'faux amis'
> > > > false friends, meaning homograph or
> > > > homophone
> > > > lexems which are
> > > > actually unrelated or have unsuspected
> > > > and/or
> > > > very
> > > > different meanings.
> > > > >
> > > > > E.
> > > > > ----- Original Message -----
> > > > > From: omari maulana
> > > > > To: Ta_Seti@yahoogroups.com
> > > > > Sent: Wednesday, June 11, 2003 4:33 PM
> > > > > Subject: Re: [Ta_Seti]
> > > > > Afuraka/Afuraitkait/Terminology
> > > > >
> > > > >
> > > > > What does "Volksetymologien" mean?
> > > > >
> > > > >
> > > > > >As I said long ago, Osirica's term
> > > > > Equatorial
> > > > > African is good
> > > > > for the
> > > > > >simple reason that everyone can
> > > > > understand it
> > > > > and it conveys a
> > > > > certain
> > > > > >picture. The idea of a terminology is
> > > > > to
> > > > > express things in a way
> > > > > that they
> > > > > >will be mutually understood. The term
> > > > > has
> > > > > a
> > > > > very wide spectrum
> > > > > and should
> > > > > >be seen as the top of a hierarchy

```



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| 8620|2003-06-15 22:29:20|Loring Edward|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

----- Original Message -----

**From:** [osirica](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 16, 2003 2:39 AM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be found

...Especially since "Ras T'Afari" is the name of a group of people in Jamaica.

Ras Tefari was the Negus Haile Selasse, son of Ras Makonnen (Rais of Harrar and later Menelik II)

| 8621|2003-06-15 22:38:31|alberto34482@yahoo.com|Re: Afuraka/Afuraitkait/Terminology|  
"Well, they are generally depicted as reddish brown (I see mostly brown. because I am slightly red-green 'color-blind' (Daltonism)) to black with a yellowish tinge for women. I fully agree with you that it is wrong to depict them with European pigmentation."

The Yellowish painted women in Kemetian tomb scenes is strictly symbolic. In other scences we see that Tut ankamun wife is painted as reddish brown as he is. Egyptologist have made silly explanations for this like Women stayed indoors;thus their skin was yellowish,while males went out in the Sun.

We see an example where a woman in working in the field with another male Egyptian,and is depicted as chalk white. You can see the following in Working in the field as depicted in the Book of the Dead of Heruben circa 1069-945 B.C.E

| 8622|2003-06-15 22:41:30|alberto34482@yahoo.com|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |  
"Ras Tefari was the Negus Haile Selasse, son of Ras Makonnen (Rais of Harrar and later Menelik II) "

Rast Te -Fari is a general title given to Abyssinian royalty.

| 8623|2003-06-16 00:42:32|Manu Ampim|Afuraka/Afuraitkait/Terminology|  
Greetings,

This is a healthy discussion that will eventually help all of the listmembers elevate our knowledge and methodology to a higher level. I have had many experiences with these issues, and I will give my views and suggestions on terminology and methodology in an upcoming post. In the meantime, I might have missed some of the posts but these are threestatements that I agree with, and their importance should be understood:

**Clyde Winters wrote:**

"There is nothing wrong in using Western methods of research to explain and illuminate Africological stuides. These methods were all used by Diop and DuBois to make us aware of the truth. The method is not the problem, its the interpretation of the facts that lead to bias in writing about Black and African people....

Keep up the struggle. But don't condemn the methods of western research until you master them, and then take the new knowledge and turn it into a Afrocentric missile,full of Afrocentric truths, that will explode the myths of the Eurocentrists."

=====

**Ed Loring wrote:**

"I am only suggesting how you could apply your energy, your efforts and the serious scholarship of some Ta\_Seti members in an effective manner. Do you want to keep on "preaching to the choir", or do you want others to listen to you, too? If you want to become effective, you should get on a wave-length that everyone can tune in to."

=====

**David VeLar wrote:**

>"...if you are not going to accept the English  
> terms, or

theEurocentric terms and you choose to use different

> terms, well

youneed to show us some sort of CONCISE and  
>CONSISTENTreference. Like a small dictionary or  
something!

>

> We will all be like the tower of Babel trying  
to

> understand eachother, with 50 different Afr-something words,  
each

> being slightlydifferent, and that "slightly" often turns into  
the

> most confusing."

Mickel, I also agree that there is a serious problem with how most Egyptologists operate.

Advancing the work,

Manu Ampim

| 8624|2003-06-16 01:04:47|M. Washington|Re: No Case against Clyde Ahmed Winters and the Shang|

Attachments :

-----Original Message-----

**From:** M. Washington [mailto:best@mail.datanet.hu]

**Sent:** Saturday, June 14, 2003 7:55 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** No Case against Clyde Ahmed Winters and the Shang

[Marc's reply here \(\\*\\*\)](#)

-----Original Message-----

**From:** alberto34482@yahoo.com

[mailto:alberto34482@yahoo.com]

**Sent:** Saturday, June 14, 2003 3:37 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Case against Clyde Ahmed Winters and the Shang

seems "Negroid Origin Of Ancient Chinese" had been proposed by Clyde Winters on basis of late professor of Chinese ethnicity by the name of Guang-chih Chang. I had read through writings by dozens of Chinese scholars and never found any corroboration of Guang-chih Chang claims.

In the following, I will attach some of the findings I had derived by interpreting ancient historical writings. I will challenge Winters and the like with presenting recent graphs and photos from Chinese excavations that would show a Negroid skeleton. Should nobody be able to present any hard evidence, then I would say this proposition have no merit.

[Marc's reply here \(\\*\\*\)](#)

---

seems "Negroid Origin Of Ancient Chinese" had been proposed by Clyde Winters on basis of late professor of Chinese ethnicity by the name of Guang-chih Chang. I had read through writings by dozens of Chinese scholars and never found any corroboration of Guang-chih Chang claims.

In the following, I will attach some of the findings I had derived by interpreting ancient historical writings. I will challenge Winters and the like with presenting recent graphs and photos from Chinese excavations that would show a Negroid skeleton. Should nobody be able to present any hard evidence, then I would say this proposition have no merit.

[\(\\*\\*\) Alberto.](#)

[\[1\] The following book:](#)

[Zhou Xun, Gao Chunming, 5000 years of Chinese costumes, \(China Books and Periodicals, Inc., Shanghai, 1984\), p. 17.](#)

[written by the Chinese Costumes Research Group of the Shanghai School of Traditional Opera. In post 7901 to Ta-Seti:](#)

Tue Jun 3, 2003 9:48 am

Subject: The Untold story - Africoid statuettes in ancient China

I presented the url at my site to an African or Equatorial statuette of a Negrito in China during the Shang dynasty. In addition, I compared it to links I provided to three statues of Bes, one from Alex's site, as in my view some weeks back (and still) there were many valid comparisons. For both the Shang Dynasty Negrito and those of Egyptian statues, they all had: (1) shorter limb segments than the average person; (2) legs were slightly bowed; (3) in every case, Chinese and Egyptian, the ears greatly protruded; the eye brows were marked; As Chinese as always clothed, it is interesting that the Shang Dynasty Negrito (attached) was naked as were the Egyptian Bes?.

[2] There were more comparisons I spoke of in the post in addition to noting the movement of Africans to Asia by Chinese scientists themselves. The Chinese government funded them expecting their research to reveal in situ evolution. To their chagrin (and to their credit ? they published the results), they found that nary a single one of the 12,000 Chinese men studied evolved in China. Everyone, to a man, migrated from Africa:

Yuehai Ke and Li Jin, et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, Issue of 11 May 2001.

[3]The Population Genetics Group at Stanford suggested that the original Chinese were of the Adaman Island Negrito type with black skin and African features ? and at a later stage the phenotype we now see became common:

In: Kumarasamy Thangaraj, Lilji Singh, Peter Underhill, Erika Hagelberg, et. al., Genetic affinities of Adaman Islanders ? a vanishing human population, Current Biology, printed online 26 Nov. 2002.

(I have my own theory that I think makes sense and looks at the bigger picture. I presented a post on it a few weeks ago).

[4] There seems to be wide acknowledgement that the Asians emerged from Africa (and showed show the phenotypic evidence ? as they are San descendents. In fact, in South Africa, they used to call the San, the ?Little Chinese.?)Even at Ta-Seti last December were posts identifying early Chinese with Negritos:

From: "Paul Kekai Manansala "

Date: Tue Dec 10, 2002 2:13 pm

Subject: Re: An Ancient Link to Africa Lives on in Bay of Bengal

--- In Ta\_Seti@yahoogroups.com, "omari maulana" >wrote:

> This is particularly interesting given recent discussions on this forum.

>

>

> >Dr. Underhill, an expert on the genetic history of the Y

chromosome,

> >said the Paleolithic population of

> >Asia might well have looked as African as the Onge and Jarawa do

now,

> >and that people with the

> >appearance of present-day Asians might have emerged only later.

It is

> >also possible, he said, that their

> >resemblance to African Pygmies is a human adaptation to living in

> >forests that the two populations

> >developed independently.

>

Myself, I don?t see any problem with the observation that the Asians and Chinese are from Africa as Chinese scientists state this unequivocally themselves. I have another statue that Appears to be

a San and is found at the Furgh Art Gallery at  
Harvard University.  
What's your opinion of the attached statue from the  
Shang Dynasty?  
Marc

(end)

I had also included ancient writings about Lao  
Tsu or Lao-zi the  
Daoist founder, i.e., Lao-ze possessing the  
yellow beard and he was  
called the Yellow Elderly. Scan a Chinese  
history annal and show me  
where the text would mention that Lao-zi was  
black and oily.

Excerpts:

Chinese Ethnicity:

Often misinterpreted would be two words in Shi  
Ji: 'Qian Shou'  
and 'Li Min'. Qian Shou means dark head. 'Qian'  
would be used as an  
alias for Guizhou Province in the south, and it  
means dark or black.  
Li Min or Limin means the people whose face had  
turned darkish and  
became brown. Both terms were used for  
designating the lower level  
people. I noticed one or two claims (including  
Clyde Winters) on the  
internet saying that the Chinese people being  
ruled were of Negroid  
origin and that the 'Li Min' term validated  
this fact. This is  
fallacious the same way as those who claimed  
that the rulers of  
China, Zhou or Qin, were of Caucasoid origin  
and they ruled the  
Mongoloid people. I deem both sayings as  
fallacious.

My interpretations would be based on the  
following quotes and  
citations. Shi Ji recorded that Qin's second  
emperor (Huhai) had once  
rebutted Li Shi's loyalty by citing Lord Yu's  
hardwork on behalf of



Lord Shun. Huhai said that Lord Yu had spent years travelling around the country for sake of flood control and that Lord Yu's face had turned 'li hei', that is, the kind of brownish darkness. Also on record would be Li Shi's self account by calling himself a 'qian shou' or 'qianshou', i.e., a civilian. Haan Fei Zi said that the working people possessed hardened palms and 'li' face as a result of hard work and that they should be ascribed big contributions to the society. Later records in 4-5th century continued to use the word 'li' or 'zheng li' (steaming or sweating li people) for designating the masses.

The blackness, coined in 'Qian Shou' and 'Li Min', was related to the skin, not the hair.

When Qin Mugong repented over his mistake in invading Zheng Principality which had led to the ambush disaster at the Battle of Xiaao'er, he used the characters 'huang fa fan fan' (white hair turning yellowish) to describe the high age of his two counsellors, Jian Shu and Baili Xi. Both old men, 80-90 years old, had objected to Mugong's war against Zheng in the first place.

The second example would be the reference to Daoist founder, Lao-zi, as Huang Lao.

Lao-zi was recorded to have grown yellow beard and he was called Huang Lao or the Yellow Elderly.

This shows that ancient Chinese did know the difference between 'huang' (yellow) and black. The universal feature of 'black' hair was not something that would have deserved a special coding in the terms of 'Qian Shou' and 'Li Min'.

'Qian Shou' and 'Li Min' meant nothing other than brownish dark skin as a result of sunlight exposure, not hair !!! Nordic racists would have to stop their over-excitement in here.

Chinese Xia-Shang Dynasties  
<http://www.uglychinese.org/xiashang.htm>

| 8625|2003-06-16 05:46:47|sanu\_tepa|Re: West African origins from Egypt and Nubia|  
For more detailed info on migrations from Kemet to West Afrika,  
read "Exiled Egyptians: The Heart of Africa" by Moustafa Gadalla of  
the Tehuti Research Foundation. Gadalla is a native born Egyptian  
researcher who (quite unlike Zawi Hawass) has declared academic  
egyptology to be the enemy of a true understanding of ancient Egyptian  
history and culture. He treats Afrikans and Afrikan culture with a  
great deal of respect in his book. His work seems to be virtually  
unknown with Africentric circles, but he is a valuable resource.  
His website can be found at <http://www.egypt-tehuti.org/>.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Can someone give us some additional references to where the Yoruba,  
> Twi, and any other West African group came from in the East?

>

> I have read Diop regarding that, but I am hoping we can get some  
more

> information on it. All of the information I have received regarding  
> the origins (except Diop) keep pointing to lake Chad. But I common  
> sense asked "before that where", and I don't get any answer.

>

> It seems that there are probably a continious or periodic waves of  
> migrations from East to West, and they have been going on since pre-  
> history. All I am hoping to find is about a half dozen to a dozen  
> pretty lock solid migrations and their record (whether it be oral,  
> archaeological, written, or forensic).

| 8626|2003-06-16 06:45:01|sanu\_tepa|Re: West African origins from Egypt and Nubia|  
The correct url for the Tehuti Research Foundation is:

<http://www.egypt-tehuti.org/>

Apparently the text editor included the period at the end of the url  
as part of the url when it was actually meant to end the sentence.

| 8627|2003-06-16 07:49:56|omari maulana|Re: Abstract:|

To be honest with you I don't understand what you are trying to state? Who  
are these two groups of San????? What does this have to do with equatorial  
and non-equatorial Africans? What does equatorial mean to you? Please be  
more coherent.

>I can do this until eternity.

>

>Both groups would be the San people and the "other people" with the

>San proportions, whoever they may be.  
>  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>wrote:  
>> Who are both groups?  
>>  
>>>Both groups got their proportions independant of each other. Not  
>one  
>>>group got their limb size from the other.  
>>>  
>>>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>  
>>>wrote:  
>>>> ?  
>>>>  
>>>>  
>>>>>Ok so it sounds like you are leaning on the parallel  
>(independantly  
>>>>>developed similarities) adaptations. Its as hot here as it was  
>>>there,  
>>>>>so there is no reason why not both places cause San developed  
>>>people  
>>>>>to emerge over time.(?)  
>>>>  
>>>>  
>  
>>>> The new MSN 8: smart spam protection and 2 months FREE\*  
>>>> <http://join.msn.com/?page=features/junkmail>  
>>>>  
>>>  
>>  
>>  
>> Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
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---

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| 8628|2003-06-16 08:20:32|M.L.W.|Tomb Images|

Theban Mapping Project

Great images of inside tomb KV7, KV62, etc.

Upper right select a site, and then mark images.

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_876.html](http://www.thebanmappingproject.com/sites/browse_tombimages_876.html)

Myra

| 8629|2003-06-16 09:40:45|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia wo Osirica,

With respect to your final question, I've mentioned that in Kamit as well as today in Ghana (Kokofu) the names (Ka of Afu Ra/Koko Afuo) of the region are descriptive of the region where the world was created and where human beings and civilization began.

Being that the Divine hill/Ka (Koko, Oke) where the Creator made the world and exists on the mother continent, naturally the entire continent is the home of this Divine hill/Ka/Land. The whole continent would eventually be referred to by this title.

I don't want to be redundant, so I would just say re-visit the early posts and look at the actual cosmologies and languages of the people discussed.

You raised the issue of America. I actually mentioned the origin of America in an early post on this thread. The term "ka" for land is a term the people of Kamit used thousands of years before any European nation existed. Here's another reference. Check out the "Story of the Shipwrecked Sailor". It is a twelfth dynasty story. It relates the story of a sailor from Kamit being shipwrecked on an island which is governed by a huge bearded-serpent. The Serpent calls Himself the "Prince of Punt", and He calls His island the "Island of KA".

You mentioned the title Rastafari as a name of a people in Jamaica. Of course, they only named themselves after Haile Selassie who before taking this imperial title was known as Ras (Governor) Tafari.

Back to America. In the Inca tradition (Ancient American nation) the rainbow serpent is the Creator of the World. Remember, in Ewe the Rainbow serpent, the serpent with Its tail in Its mouth, "Da", is Creator of the World. In Kamit the Serpent with Its tail in Its mouth, "Ra" is the Creator of the World. In the Inca tradition this Serpent is called "Amaru". In many indigenous American languages, the word for "soil" is "Ka (ca)". This is why a number of scholars have said that the word "America" comes from "Amaruca/Amaruka", meaning "land (ka) of the plumed (feathered) serpent (Amaru)".

This is important for those who study Kamit. Ra, when connected to Amen (Amen Ra) receives "plummage" (feathers). What often

distinguishes Amen from all other Deities are the two plumes rising up from His crown. Amen Ra is thus depicted as a plumed/feathered serpent. Because the 'n' in Amen is nasal (just as it is pronounced today in the Twi name "Amen" the God of Saturday) Amen Ra, becomes Amera. America as the "Land of the plumed serpent" is therefore "Amen Ra Ka" or "Ameraka", "Land of the plumed serpent". The same name and function (phonetically and cosmologically) in the Inca tradition and in Kamit.

Did I mention that the word "amen.t" means "west" in Kamit? Amenraka/Ameraka/Amaruca thus also points to the "western" (amen) ka (land) of Ra (plumed serpent). Did not the Xia people (Kushites) go west and build pyramids in the Amarukas (Americas)?

Finally, I would say that the origin of the berber name Aourigha/Afurika is rooted in the Ka of Afu Ra/Afuraka. The title Hat-Ptah-Ka (A-Putah-Ka, A-futah-Ka) I also mentioned in an early post on this subject. It's meaning is important with respect to Ptah's responsibility in fashioning the world that Ra and Rait brought into being.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- > I personally have considered that "Africa" came from the Afar people
- > in Ethiopia. The "-ica" ending seems to be just a common European
- > suffix. Jama"ica"...Amer"ica"...Afr"ica"... Especially since "Ras
- > T'Afari" is the name of a group of people in Jamaica. But I never
- > found anything concrete that got past my OWN theories....so I reserved
- > judgement on that one. That means I didn't try to push this
- > compelling idea on to this group because I wanted to see if you all
- > had found more information on it first. Unfortunately no one has
- > brought anything up, so I am left with having to chuck this idea.
- > None of the other words besides Africa (when you take the -ica ending
- > out) denotes a root of any origin. No one named "Amer/Ameri" is known
- > in the naming of America. No one named "Jama" named Jamaica. You see,
- > I tried to find a common or a sensible explanation.
- >
- > But now you tell me that there are all of these broken unrelated
- > spiritually interesting syllables that if you put them together,
- > explain where the name of the continent comes from. Even the last

> syllable, which seems nothing more than an European suffix -"ca",  
 > that goes at the end of many countries like a rubber stamp. SO what  
 I  
 > am asking (again)...  
 >  
 >  
 > So tell me this, have the Yoruba, Twi, and other African related  
 > people been using all three of these parts to speak of the  
 continent  
 > they live on?  
 >  
 > In 1700 would the ancestors of the modern Yoruba been saying "Afo-  
 ra-  
 > qa" when they were speaking of the land that exists from Egypt to  
 the  
 > Atlantic Ocean? That's what I'm saying. Do you really think that  
 that  
 > s where we got the word from in European languages? Throughout all  
 of  
 > this, there is a problem where these word explanations seem to be  
 > just way too explanatory.  
 >  
 > What it comes down to is if those word pieces when they came  
 together  
 > and were spoken as one idea, did that idea convey the message from  
 > speaker to listener that they are living on a particular continent  
 or  
 > landmass. Or at the very least that the continuous landmass they  
 > reside on is their homeland.  
 >  
 >  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
 > > Mikiya wo Osirica,  
 > >  
 > > When I mentioned the region of Ghana today called Kokofu (a  
 > condensed  
 > > form of Koko-Afuo), here you have in the Twi language the terms  
 all  
 > > connected which refer to a land/region where civilization began.  
 I  
 > > noted that 'Asuo' in Twi is often pronounced 'Asur' and 'Afuo' is  
 > > also pronounced 'Afur'. Koko Afur (Kokofu) is a reversal of Afur-  
 > Koko.  
 > > (Afurko/Afurka). A quick reference for the name Koko-afuo/Kokofu

as

> a

>> region in Ghana today, as well as how it figures in the cosmology

> of

>> the Asante is "Forests of Gold" by Ivor Wilks.

>>

>> Yes, "ka" means "soul" in Kamit. We say "kra" in Akan. Same word,

>> same meaning. However, "Ka" also means "raised land/exalted

> land/high

>> land/land above the banks of the river/the high land upon which  
the

>> God of Creation first stood". I mentioned this in my very first

> post

>> on the subject. You can find all of these definitions in Vol. 2

of

>> Budge's Hieroglyphic dictionary. You must look under the section

>> headed by the letter "Q" for the land definition. Budge uses the

>> english letter "Q" to represent the metut/hieroglyphic symbol

with

>> the "k" sound. So, instead of the word for land being  
spelled "Ka,

>> Kaka, or Kika" by Budge, he spells it "Qa, Qaqa, or Qiq".

>>

>> The God of Creation mentioned in the definition is Ra, Who also  
has

>> the title Afu Ra (Afra). You can find Ra being called Afu Ra in

>> the "Shat em Duat" (Book of What is in the Underworld), in

> the "Third

>> Hour of the Night' section as represented in Seti I's tomb.

>>

>> Thus, the Ka (Qa) of Afu Ra, is the Land/High land/Hill of Afu  
Ra.

> It

>> is the land upon which the God of Creation (Afu Ra) first stood.

>> Here, all of the terms in the same language are connected---and

>> cosmologically sound.

>>

>> The only reason I mentioned Twi and Yoruba, was to show that the  
> same

>> word, sound and definition exists in the same form in the  
language

> of

>> Kamit, in Akan and in Yoruba. I mentioned for example that the  
hill

>> (oKe) in Yoruba that they define as the hill which the Deities

> first

> > descended upon at the Creation of the world is called "oKe aRa".  
 > > I.e., the Hill/raised land (oKe) of Ra (ara). It is because we  
 are  
 > > all related.  
 > >  
 > > I don't want to belabor the points, but please check out my  
 > original  
 > > post on the subject, but most importantly the references where  
 the  
 > > actual metutu(hieroglyphic symbols) exist so you can see the  
 > > connection between Ka and Afu Ra (Land and Creator) in the same  
 > > language. Also, please study the cosmology of Khemmenu  
 (Hermopolis).  
 > >  
 > > Finally, there are other good posts on the subject by some of the  
 > > other members. Exploring their references will bring more clarity  
 > on  
 > > the subject matter. Of course, in the end you must decide for  
 > > yourself what is most sensible to you. Again, I'm not averse to  
 the  
 > > term Equatorial as an english term descriptive of our people. I'm  
 > > just giving some of the reasons why I use Afuraka/Afuraitkait. I  
 > > haven't given all of the reasons. I really haven't touched on the  
 > > fact that, ritually, Afu Ra Ka, has mantric value. I.e., whenever  
 > we  
 > > call on Ra whether through the title Ra or Afu Ra, it is an  
 > > invocation of the Deity, for those who are connected. Whenever we  
 > say  
 > > Ka, it is a ritual invocation that stimulates our individual "ka"  
 > > (soul) as well as our physical bodies. I.e., every time we use  
 the  
 > > name Afuraka, we set in motion processes that align our Ka/soul  
 > with  
 > > our Ba/spirit (the center of resonance in our spiritual makeup  
 > > wherein Ra's energy resides). It's a term that some of us must  
 use.  
 > > It (ritually) ties us directly into our nature as children of Ra  
 > and  
 > > Rait.  
 > >  
 > > All of that would be lost on anyone who is not involved in  
 > > Afurakani/Afuraitkaitnit (African) Ancestral Religion. It deals  
 > with  
 > > Deity communication--the communication of the Deities to us about  
 > the  
 > > proper means by which to address Them. Being that this is the



case,

> I

> > tried to focus more so on the genetic-relationship of the languages

> (a

> > sample of languages) of Kamit, Akan and Yoruba. Of course, many

> other

> > equatorial languages are related as well.

> >

> > Hetep,

> > Ra Nehem

> >

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > > I'll tell you this though. Maybe "Aphrik" does not mean cold in

> > Greek

> > > and im being misinformed. If that is the case then there is more

> > > observation into your theory, but still. You are pulling words

> from

> > 3

> > > languages. Even though none of the three words can be found to be

> > > connected in any ONE of the languages.

> > >

> > > I have some Twi and Yoruba speaking friends, I'm going to them to

> > get

> > > some info on this. I don't know what is going on, but trust me,

> the

> > > point of the whole discussion was to find out if any African

> group

> > of

> > > people have a word for the continent.

> > >

> > > What you are saying is not only do they have a word, but its the

> > SAME

> > > word as the one WE use. And Not only is the word the same, its

> from

> > a

> > > totally different language line.

> > >

> > > Yet I wonder then,

> > >

>>> what is the word in any african language for "Land"  
>> and "homeland"...

>>> what is the word in ancient Yoruba and Twi for "Europe"  
>> and "Asia"...

>>> what are the words in Yoruba and Twi for India and the  
>> Mediterraneans  
>>> Sea?  
>>>

>>> Are their original words for these parts also almost the same  
as  
>> the  
>>> words we also use now?  
>>>

>>> What is the word in Twi and Yoruba for "Cold" and "warm"?  
>>>

>>> No I don't know at all, but I will find out. Lets see where  
this  
>>> goes. Maybe I will discover something I must have missed.  
>>>  
>>>

>>> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
>>>> Mikyia wo (Greetings) Osirica,  
>>>>  
>>>> I appreciate your responses. It's definitely not a crime for  
>> there  
>>> to  
>>>> be disagreement. What's important at this juncture is that  
> there  
>>> are  
>>>> a number of our people who have read, are reading, and will  
> read  
>>> the  
>>>> various posts on this and other subjects. They have been  
> provided  
>>>> with references and dialogue that will aid them in their  
> studies  
>>> and  
>>>> help them to establish the veracity of various claims being  
> made.  
>> I  
>>>> think that is part and parcel of the ultimate goal of forums  
> such  
>>> as  
>>>> these.  
>>>>  
>>>> Hetep,

>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>> Actually "Aphrik" means cold. The "A" ending means "the  
>> opposite"  
>>>>> "Aphrika" is a place that is not cold.  
>>>>>  
>>>>> Since much of latin is derived from Greek (often out of its  
>>>>> original  
>>>>> context) then "Aphrika" which means "sunny" is perfectly in  
>>> place.  
>>>>>  
>>>>> Aphrik - which means cold. Would not have any connection to  
> any  
>>> of  
>>>>> this that you speak of coming from the Akan or any other  
> group  
>>> even  
>>>>> the Egyptians. Since Aphrik means cold, the relationship  
>> becomes  
>>>>> impossible.  
>>>>>  
>>>>> Now I wont say I translated this from Greek myself, but it  
is  
>>> what  
>>>>> I  
>>>>> hear everywhere when I have looked up the word's greek  
root.  
>> From  
>>>>> that point I cannot say "Aphrik" which means cold, has any  
>>> bearing  
>>>>> on  
>>>>> anything in Egypt or Africa.  
>>>>>  
>>>>> HOWEVER... If there is a linguistic ROOT relationship  
> (perhaps  
>> if  
>>>>> the  
>>>>> word "Aphr" meant warmth, origin, first, home, etc...) In  
>>> Egyptian  
>>>>> (since Egyptian is the root) or if "Aph" meant... well I  
> can't  
>>>>> think  
>>>>> of anything that can make "Cold" mean anything you speak of  
>>>>> regarding

>>>>> the word's origin.  
>>>>>  
>>>>> But you are taking "Afu-kaka-re" (spiritual high fertile  
>> ground)  
>>>>> and  
>>>>> trying to make it mean "Afr-ik-a" (Not Cold).  
>>>>>  
>>>>> No group of people has the monopoly on syllable SOUNDS. Its  
> the  
>>>>> original meaning that is where the relevance comes from.  
>>>>>  
>>>>> Secondly we are using English letters to  
> transliterate "Greek"  
>>>>> and "Egyptian" and phonetic west african languages. How  
they  
>> are  
>>>>> written I would imagine would be even further apart than  
how  
> we  
>>> are  
>>>>> loosely connecting their consonants.  
>>>>>  
>>>>> NOw understand where I am coming from. Please. I don't want  
> an  
>>>>> entire  
>>>>> spiritual and deep enlightening Youruba, and Kemetic  
> experience  
>>> to  
>>>>> be  
>>>>> the basis for explaining why a Indo-European word is not.  
> It's  
>>>>> scary;  
>>>>> I hesitate because I am with every subconscious feeling  
>> thinking  
>>>>> that  
>>>>> I am merely revolving everything meaningful as an African  
>>> oriented  
>>>>> person... I am revolving all of this around something  
> EUropean.  
>>>>>  
>>>>> I just cant!  
>>>>>  
>>>>> So I see all of what you are saying, and it is enlightening  
> and  
>>>>> important, yet I do not see the linguistic relationship as  
> the

>>>> BASIS  
>>>>> for the Indo-European word, nor do I see the linguistic  
>>>> relationship  
>>>>> as a good explanation for the spoken word "Africa" in any  
>> African  
>>>>> language.  
>>>>>  
>>>>>  
>>>>> Peace... and I mean that seriously because I do respect  
where  
>> you  
>>>> are  
>>>>> coming from.  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>> wrote:  
>>>>>> Mikyia wo Osirica,  
>>>>>>  
>>>>>> Your response is understandable. Let me restate a portion  
> of  
>>> the  
>>>>> what  
>>>>>> was written in a different way, so that it focuses on  
Kamit  
>> in  
>>>> one  
>>>>>> account and Akan culture in a different account.  
>>>>>>  
>>>>>> In Khemennu (Hermopolis) the "high ground", or "raised  
>> land",  
>>>>> the  
>>>>>> hillock/land "raised up from the primordial ocean  
> (Nnu/Nnut)"  
>>>> is  
>>>>>> called "Kaka". Often written as "Qaqa, Qiqa, Qa, or Qi".  
> Once  
>>> the  
>>>>>> hill was thrust up from beneath the surface of the ocean,  
> Ra  
>>>> moved  
>>>>>> through the hill/Kaka/Qa and eventually made living  
things  
>>> which  
>>>>>> eventually took on physical bodies, etc. The texts say  
that  
>>> this  
>>>>>> hill/Kaka/Qa is where the primordial Deities produced the

>>> Divine  
>>>> egg  
>>>>> from which emerged Ra. This is why Ka (Qa) is defined in  
>>>>> hieroglyphic  
>>>>> dictionaries as the "the hill/highland upon which the God  
> of  
>>>>> Creation  
>>>>>> first stood". Ra has many titles. When moving through  
> matter  
>>> He  
>>>> is  
>>>>>> called "Afu Ra". The hill in Khemennu/Hermopolis is the  
> first  
>>>>> matter  
>>>>>> that Ra moved through. It belongs to Him. It is the Ka  
(Qa,  
>>> Kaka)  
>>>>> of  
>>>>>> Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".  
>>>>>>>  
>>>>>>> In Akan Koko (Kaka) means "hill". Afuo (also Afur)  
>>> means "fertile  
>>>>>> land", "plantation" "land filled/vibrant with life". Akan  
>>> people  
>>>>>> believe/understand that the Creative Spirit in the land  
> makes  
>>> it  
>>>>>> fertile. Koko Afuo, or Koko Afur, means the "fertile  
hill",  
>>>>>> the "hill  
>>>>>>> with the Creative Spirit moving through it". This  
> particular  
>>>> region  
>>>>>> in Ghana today is called Kokofu and Kokoafuo. It is  
> important  
>>> to  
>>>>> the  
>>>>>>> Asante because they say that when their great Ancestress,  
>>>> Ankyewaa  
>>>>>>> Nyame descended from the sky by a golden chain to settle  
in  
>> the  
>>>>> area,  
>>>>>>> She eventually lead her people to establish civilization  
on  
>>> this

>>>>> sacred hill/land.  
 >>>>>  
 >>>>> I.e. the people of ancient Kamit had the Ka of Afu Ra  
 >>>>> (Hill/Original  
 >>>>> land of the Creator), and the Akan people of today have a  
 >> Koko  
 >>> of  
 >>>>> Afur (Divine Hill/Original land filled with the Creative  
 >>> Spirit).  
 >>>>>  
 >>>>> The Kaka of Afu Ra, and the Koko Afur is one and the  
 same.  
 >> One  
 >>> is  
 >>>>> derivative of the other.  
 >>>>>  
 >>>>> The greek term "aphrik" you defined as meaning "not  
 cold".  
 > If  
 >>>> this  
 >>>>> is  
 >>>>> true, then it is not a greek term. Again, look at a  
 >>> hieroglyphic  
 >>>>> dictionary. The term "afri" means "smoke, hot  
 vapor". "afr"  
 >>> also  
 >>>>> mean "to burn, to be hot", i.e., not cold. It's as direct  
 >>>> as "heru"  
 >>>>> and "heroe". "Amen" and "Amin". Kaka Afura and Koko Afur.  
 >>>>>  
 >>>>> Hetep,  
 >>>>> Ra Nehem  
 >>>>>  
 >>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
  
 >>> wrote:  
 >>>>>>> So the latin word "Sunny" which is pronounced "Africa"  
 > does  
 >>> not  
 >>>>>>> sound  
 >>>>>>> like a sensible source. Nor does the Greek  
 word "Aphrik"  
 >>> which  
 >>>>>>> means  
 >>>>>>> cold. the "A" at the end of greek words that  
 >>> means "not". "not

>>>>> cold"  
>>>>>> I may be brainwashed here, and I apologize for my high  
>>>> ignorance  
>>>>>> level, but I am having a hard time understanding the  
very  
>>>>> difficult  
>>>>>> and complex spiritual etymology (I cant even spell the  
> word  
>>>>> right).  
>>>>>>>  
>>>>>>> Yet I am left with the feeling that either the word for  
>> which  
>>> a  
>>>>>>> variety of related origins can be attributed to, or  
that  
>>>> somehow  
>>>>>>> everyone got it mixed up while still keeping the word's  
>>>> meaning.  
>>>>>>>  
>>>>>>>  
>>>>>>> [http://www.theglobalist.com/DBWeb/StoryId.aspx?](http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057)  
> StoryId=3057  
>>>>>>>  
>>>>>>>  
>>>>>>> I can definitely see where words  
>>>>> like "hero" "rain" "ray" "mirror"  
>>>>>>> and a variety of other words come from Egypt, but I  
> cannot  
>>> see  
>>>>>>> where "Africa" can be known as it is pronounced by so  
> many  
>>>> people  
>>>>>>> whose languages require me to take a part of one  
> language,  
>>> and  
>>>>>>> combine it with another, and then maybe a third.  
>>>>>>>  
>>>>>>> I don't consider any theory more "normal" than another  
>>> either.  
>>>>> I  
>>>>>> am  
>>>>>>> seriously only interested in the word's original  
meaning  
>> and  
>>>>>>> intent.  
>>>>>>>> We are speaking English, a derivative of German, a



> > derivitave  
> > > of  
> > > > some  
> > > > > Indo-European language. We are also speaking with quite  
a  
> > bit  
> > > of  
> > > > > French and Latin, a derivitive of Mycenian Greek...  
also  
> > > > (unless  
> > > > > I  
> > > > > am  
> > > > > > misunderstanding) another Indo-European language. Their  
> > words  
> > > for  
> > > > the  
> > > > > > continent or part of it seem to have been "Africa"  
since  
> as  
> > > far  
> > > > > back  
> > > > > > as we can go.  
> > > > > >  
> > > > > > Now I would have to figure out this word actually came  
> from  
> > > > > > Equatorial-African languages, many of which seem to be  
> > fully  
> > > > > > developed after the word "Africa" was pronounced in  
used  
> in  
> > > > Europe.  
> > > > > > (I havent heard an appropriate grouping of people from  
> West  
> > > > Africa  
> > > > > > and I dont like using the word Bantu)  
> > > > > >  
> > > > > > Remember, I am only motivated for us to have a  
universal  
> > > > > > understanding that is consistent. I can see a spiritual  
> > > > relevance  
> > > > > in  
> > > > > > your post, but for the life of me, I am having a hard  
> time  
> > > not  
> > > > > allowing diffusionism to create a relationship in my  
mind

> > on  
> > > this.  
> > > > >  
> > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
> > > > > wrote:  
> > > > > Medaase Baba Ra-Nehem.....  
> > > > > This is Kamau. I just wanted to finally THANK YOU for  
> > > putting  
> > > > the  
> > > > > explanation of Afuraka/Afuraitkait IN WRITING. You know  
I  
> > got  
> > > the  
> > > > Cd  
> > > > > and listen to it monthly and am promoting it for  
> you...but  
> > > for  
> > > > some  
> > > > > reason, when I try to share the breakdown I butcher it.  
> > > (There  
> > > > was  
> > > > > a  
> > > > > > conference here in the Marcus Garvey study group and  
the  
> > > > question  
> > > > > of  
> > > > > > an identity marker came up and the usual drival of  
Afrika  
> > is  
> > > from  
> > > > > africanus...euro origin came up. I stood up and did the  
> > best  
> > > I  
> > > > > could  
> > > > > > to represent the 3 other interpretations of  
> where "Afrika"  
> > > may  
> > > > have  
> > > > > > come from, but didn't do it as well as I know I could  
> have.  
> > > > Also  
> > > > in  
> > > > > > the last 3 New Afrikan Magazines-the best mag dealing  
w/  
> > > > > > continental  
> > > > > > > info-had some letters on the same topic and no one hit

> the  
 >>>> point.  
 >>>>> I  
 >>>>>> had wanted to send in an article but I would have had  
 to  
 >>>>> transcribe  
 >>>>>> that part of CD 1 which would have been very tedious to  
 > say  
 >>> the  
 >>>>>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA  
 APEM,  
 >> BABA  
 >>>> RA-  
 >>>>>> NEHEM.  
 >>>>>>>  
 >>>>>>> Kamau  
 >>>>>>> (p.s. for those wondering about "3 interpretations of  
 >>>>>>> where 'Africa' comes from"...we have Baba Ra's  
 > explanation,  
 >>>>> Gerald  
 >>>>>> Massey in Book of Beginnings came across a  
 > term "Afriiica"  
 >>>> which  
 >>>>>> meant birthplace and Afrikadzata Deku in a video  
 entitled  
 >>>>> Blackmen  
 >>>>>> in  
 >>>>>>> the Image of the whiteman intimates that "Afri= The  
 land  
 >>>> of"(I  
 >>>>>> think  
 >>>>>>> in Twi but don't quote me and "Ka"= spirit, so Afrika=  
 > the  
 >>> land  
 >>>>> of  
 >>>>>>> the spirits) But yes there are OTHER INTERPRETATIONS OF  
 >> WHERE  
 >>>>> AFRIC  
 >>>>>> (K)  
 >>>>>>> A COMES FROM..other than the "normal" euro ones.  
 >>>>>>>>  
 >>>>>>>>  
 >>>>>>>> Baba Ra-Nehem wrote.....  
 >>>>>>>> Subject: Afuraka/Afuraitkait  
 >>>>>>>>  
 >>>>>>>> Mikyia wo (Greetings) Osirica,

>>>>>>>  
>>>>>>> I understand your rationale for using Equatorial. It  
> can  
>> be  
>>> a  
>>>>>>> functional english term designating our people.  
>>>>>>>  
>>>>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>>>>> Afurakanu/Afuraitkaitnut (Africans) for several  
reasons.  
>>>>>>>  
>>>>>>> The name Africa is not of european/arab  
>> origination. 'Amen'  
>>>> is  
>>>>> used  
>>>>>>> by christians with the false definition "so be it"  
>> attached  
>>>> to  
>>>>>> it.  
>>>>>>> Of  
>>>>>>>> course, Amen is The Great God, Whom along with The  
> Great  
>>>>> Goddess  
>>>>>>>> Amenet constitute the Supreme Being. The word 'hero'  
in  
>>>> english  
>>>>>> is  
>>>>>>>> derived from 'Heru', phonetically and conceptually.  
The  
>>>>>>>> name 'Africa'  
>>>>>>>> also is our own designation.  
>>>>>>>>  
>>>>>>>> The term 'ka' means 'soul'. The metut/symbol is that  
of  
>> two  
>>>>> arms  
>>>>>>>> raised in a perpindicular fashion. However, we must  
> look  
>> at  
>>>> the  
>>>>>>>> term 'Qa' (as written in Budge's Hieroglyphic  
> Dictionary,  
>>>> Vol.  
>>>>>> 2;  
>>>>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The  
> term 'Qa'

>>>>> or 'Qaqa'  
>>>>>> or 'Qiqā', is phonetically, 'Ka', 'Kaka', 'Keka'. The  
>>>>> metut/symbol  
>>>>>> is  
>>>>>>> that of a man with his two arms raised in a  
>> perpindicular  
>>>>> fashion.  
>>>>>>> If you look closely, the two arms are the same two  
arms  
>> in  
>>>> the  
>>>>>>> metut/symbol/term "ka" (soul).  
>>>>>>>>  
>>>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqā' (Ka, Kai, Kaka, Keka)  
> is  
>>>>> defined  
>>>>>>> variously as "the land above the banks of the river".  
>>>>> The 'high'  
>>>>>>>> land. The 'exalted' land. The 'raised' land.  
The "high  
>>> ground  
>>>>>> upon  
>>>>>>>> which the God of Creation first stood". It is the  
> raised-  
>>> land  
>>>>>> where  
>>>>>>>> the eight primordial Deities converged to create the  
> egg  
>>> from  
>>>>>> which  
>>>>>>>> Ra/Rait would emerge.  
>>>>>>>>>  
>>>>>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as  
> Qa,  
>>>> Qaqa,  
>>>>>>> Qi,  
>>>>>>>>> Qiqā. Let's look at the Yoruba language. There are 5  
>> sacred  
>>>>>>> hills.  
>>>>>>>>> The sacred hill/raised-land in Yoruba is called oKe.  
> The  
>>>>>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is  
> defined  
>>> as  
>>>>>>>>> the "hill upon which the Orishas first descended at  
the

>>>>> creation  
>>>>> of  
>>>>>>> the world" (See Imoye, by Baba Ifa Karade).  
>>>>>>>  
>>>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
>>>>> means 'hill'  
>>>>>>> (Twi-English Dictionary, by Paul Kotey). In  
Mayan, 'ka'  
>>>>>>> means 'soil'.  
>>>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
>>> serpent",  
>>>>>> thus,  
>>>>>>> Amaruka 'America' is the 'land of the  
feathered/plumed  
>>>> serpent  
>>>>>>> (Amen-  
>>>>>>>> Ra)  
>>>>>>>>  
>>>>>>>> When Ra moves through matter He has the title "Afu  
Ra".  
>>> (See  
>>>>> the  
>>>>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the night  
> for  
>>> the  
>>>>>>> title  
>>>>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
>>>>>>>>  
>>>>>>>> The first raised land (Qa/Ka), raised up above the  
>> surface  
>>> of  
>>>>> the  
>>>>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course, Rait  
>> (Rat)  
>>>> is  
>>>>>>> the  
>>>>>>>>> Creatress of the world, just as Ra is the Creator.  
The  
>>>> feminine  
>>>>>>>> form  
>>>>>>>>> of the name is thus the "Kait of Afu Rait"  
Afuraitkait.  
>>>>>>>>>  
>>>>>>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to  
learn  
> of

>>> the  
 >>>>>> functions and manifestations of the Creator "Da" and  
 > His  
 >>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean  
 Vodoun,  
 > Ra  
 >>> is  
 >>>>>> pronounced Da. Rat is Houelousou Da. Same Deities,  
 same  
 >>>>> functions.  
 >>>>>>>  
 >>>>>>> One of the definitions according to Budge for the  
 > term "nu"  
 >>>>>>> is 'children'. Also, it refers to a plurality. Again,  
 > in  
 >>> the  
 >>>>> Twi  
 >>>>>>> language of the Akan, the term "nom"  
 >> (phonetically "noom")  
 >>> is  
 >>>> a  
 >>>>>>> term  
 >>>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 >>>> (wives); 'nua'  
 >>>>>>> (sibling) 'nuanom' (siblings); Nana (Elder/Elderess)  
 >>> Nananom  
 >>>>>>> (Elders/Elderesses). The Akan plural 'nom' is derived  
 > of  
 >>> the  
 >>>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>>>>  
 >>>>>>>> The term 'af' [spelled with the metutu of a "reed"  
 (A)  
 >> and  
 >>>>>>> a "horned  
 >>>>>>>> viper" (F)] in Kamit means 'flesh' as in house or  
 place  
 >> of  
 >>>>>>> residence.  
 >>>>>>>> Your flesh is a house or place of residence for your  
 >>> spirit.  
 >>>>>>> Another  
 >>>>>>>> word for place of residence/house temple is  
 > spelled 'af'  
 >>>>> or 'aft'  
 >>>>>>>> [spelled with the metutu of the eagle (A) instead of

>>>> the "reed"  
>>>>> for  
>>>>>>> letter (A), the "viper" for (F) and the determinative  
> for  
>>> an  
>>>>>>> enclosed  
>>>>>>>> space/temple/house.]  
>>>>>>>>  
>>>>>>>> In Twi, the word for home, house is 'ofi' and 'ofie'.  
> In  
>>>> Yoruba  
>>>>>>> the  
>>>>>>>> word for residence/house is 'ofi'. The word for  
palace  
>>>>> (residence  
>>>>>>>> of  
>>>>>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin are  
> all  
>>>>>>> related)  
>>>>>>>>>  
>>>>>>>>> When Ra is moving through matter (e.g. 12 hours of  
the  
>>>>> night),  
>>>>>>>> when  
>>>>>>>>> His energy is inside of the Earth and making the  
Earth  
>>>>> vibrant,  
>>>>>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra.  
Again,  
> in  
>>> Twi  
>>>>>>> the  
>>>>>>>>> word for fertile land (land with life-giving energy  
>> moving  
>>>>>>>> through  
>>>>>>>>> it, i.e. cultivatable land) is called "afuw"  
or "afuo".  
>>> Now,  
>>>>>>> just  
>>>>>>>>> as  
>>>>>>>>>> the name of the Deity in Akan culture called 'Asuo  
> Gyebi'  
>>>> is  
>>>>>>>>> often  
>>>>>>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
>>> Kyerewaa



>>>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur". This is

>> the

>>>>>> reason

>>>>>>> why the land where some Akan people settled after

>>>>>> having "Descended

>>>>>>> from Heaven by golden chain" is called "Koko-Afuo"

Koko

>>>>>>> (hill/raised

>>>>>>> land) Afuo (land that is full of life; plantation;

>>> farmland).

>>>>>> Today

>>>>>>> this land is called Kokofu in Ghana. Koko-Afur is

none

>>> other

>>>>> than

>>>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also, see

>>> African

>>>>>>> Spirituality: On Becoming Ancestors, by Anthony

Ephirim-

>>>> Donkor,

>>>>>> for

>>>>>>> a

>>>>>>> reference to Koko's farm/land).

>>>>>>>>

>>>>>>>> There is much more to this, as this is a brief summary.

>>> There

>>>>> is

>>>>>>> also

>>>>>>>> the fact that the term Hat-Ka-Ptah is often spelled

Hat-

>>> Ptah-

>>>> Ka

>>>>>>> (See

>>>>>>>> King Piye/Piankhi's victory stele). 'Het' was

condensed

>>>>> into 'At'

>>>>>>> by

>>>>>>>> the greeks (note: Het-Heru becomes Hathor and Athyr).

>> Ptah

>>>> was

>>>>>>>> corrupted by the greeks and others into Putah

(buddha)

>> and

>>>>>>> Phutah.

>>>>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka).  
Hat-  
>> Ptah-  
>>>> Ka  
>>>>> and  
>>>>>>> Afuraka have the same meaning cosmologically. (More  
on  
>> this  
>>>>>> later,  
>>>>>>> as  
>>>>>>>> it relates to Ptah's functioning as fashioner of the  
>> World)  
>>>>>>>>  
>>>>>>>> Finally, Our descent from the original  
>>>>> Afurakanu/Afuraitkaitnut,  
>>>>>>> the  
>>>>>>>> original people of Afuraka/Afuraitkait; our descent  
> from  
>>>> those  
>>>>>> who  
>>>>>>>> remained in Afuraka/Afuraitkait to receive the  
Spirits  
> of  
>>> the  
>>>>>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-Nut  
>>>> (Melanin)  
>>>>>>> to  
>>>>>>>> receive and transmit the fullness of that Divine  
> energy;  
>>> Our  
>>>>>>>> INCARNATION and RE-INCARNATION through these  
families;  
> it  
>>> is  
>>>>>>> these  
>>>>>>>> things [in total] that define us as  
>>> Afurakanu/Afuraitkaitnut.  
>>>>>> It  
>>>>>>>> matters not where we go now on Earth or are born on  
>> Earth,  
>>> we  
>>>>>>>> remain  
>>>>>>>>> Afurakanu/Afuraitkaitnut in the physical world and  
the  
>>>>>> Ancestral  
>>>>>>>>> realm.

>>>>>>>  
>>>>>>> This is simply because our various Ancestral  
traditions  
>>> state  
>>>>> that  
>>>>>> a  
>>>>>>> small group of us were forced out of the motherland.  
> Yet,  
>>> the  
>>>>>>> majority of us who remained in/on the motherland were  
>> there  
>>>>> when  
>>>>>>> the  
>>>>>>> Deities entered our clans/families (ritual possession  
> was  
>>>> just  
>>>>>>> one  
>>>>>>>> means by which They entered our families for the  
first  
>>> time).  
>>>>>>> This  
>>>>>>>> altered our blood forever. We then carried this  
>>>> altered/Divine  
>>>>>>>> blood,  
>>>>>>>>> and the Deities, to every place we migrated on Earth.  
> Our  
>>>>>>>>> civilizations around the world are a testament to the  
>>> Divine  
>>>>>>> Order  
>>>>>>>>> (manifest by the Deities) operating within our blood,  
> our  
>>>>>>>>> families.  
>>>>>>>>>  
>>>>>>>>>> Those who were outside of the motherland when the  
> Deities  
>>>>>>> entered  
>>>>>>>>> our  
>>>>>>>>>> families do not have this blood/nor spiritual  
>> disposition.  
>>>> They  
>>>>>>> do  
>>>>>>>>>> not have the connection to the Divinities that we do.  
>> Those  
>>>> who  
>>>>>>>>> were  
>>>>>>>>>>> initially forced out of the motherland and drawn to

>>> northern  
>>>>> eurasia  
>>>>>> BEFORE the Deities entered into the various  
>>>>>> Afurakani/Afuraitkaitnit  
>>>>>> Clans are those who missed this infusion of Divine  
> energy  
>>>> (they  
>>>>>> were  
>>>>>>> thousands of miles away) and are those who became the  
>>> whites  
>>>>> and  
>>>>>>> their offspring of today.  
>>>>>>>>  
>>>>>>>> See Psychotechnology of Brainwashing, Kwabena Ashanti  
>> (2001  
>>>>>>>> edition)  
>>>>>>>> for an article about the Human Genome Project's  
> findings.  
>> A  
>>>>> small  
>>>>>>>> group of Africans living in europe about 20,000 to  
> 25,000  
>>>> years  
>>>>>>> ago  
>>>>>>>> are said to have been those who birthed the whites  
and  
>>> their  
>>>>>>>> offspring.  
>>>>>>>>  
>>>>>>>> See ([orisalist@yahoogroups.com](mailto:orisalist@yahoogroups.com)) for discussions on  
race,  
>>>> august-  
>>>>>>>> september 2002--it includes Odu dealing with the  
> origins  
>> of  
>>>> the  
>>>>>>>> whites and their offspring; see mamiwata.com; see the  
>> Book  
>>> of  
>>>>> the  
>>>>>>>> Cow  
>>>>>>>>> of Heaven/Destruction of Mankind (Ra orders the  
>> destruction  
>>>>> of  
>>>>>>> the  
>>>>>>>>> blasphemous men and women, some of whom escaped to

the

>>> mountain

>>>>>> lands. Ultimately Ra states that, "I have slain some of

>>> them,

>>>> yet

>>>>>> there remains a remnant of worthless ones, for the  
> extent

>>> of

>>>> my

>>>>>> destruction was not according to the expanse of my

>>>>>> power/ability").

>>>>>> After Ra destroys most (not all) of the blasphemous  
men

>> and

>>>>> women,

>>>>>> He

>>>>>> blesses those who fought for Him, calls for the

> creation

>> of

>>>> the

>>>>>> Sekhet Hetep, etc.

>>>>>>>

>>>>>>> There is much, much more to this, however we can

>> definitely

>>>> say

>>>>>> with

>>>>>>> truth that we are Afurakanu/Afuraitkaitnut (created  
by

>> and

>>>>>> children

>>>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin)

were

>>> formed

>>>>> from

>>>>>>> the original, black, raised land (Ka). Cosmologically

> and

>>>>>>> culturally,

>>>>>>>> this unites all of us who are Black/African, yet it

>>>>>> distinguishes

>>>>>>> us

>>>>>>>> from europeans, asians, etc. Remember, one of the

>> criteria

>>> of

>>>>>> being

>>>>>>>> Afurakani/Afuraitkaitnit as stated above is based on

re-

>>>>> incarnation  
>>>>>>> through specific blood circles.  
> Afurakanu/Afuraitkaitnut  
>>> all  
>>>>> around  
>>>>>>> the world do divination for those who want to have  
>>> children,  
>>>>>>> sometimes to determine what spirit is around them, is  
>> about  
>>>> to  
>>>>>>> incarnate, it is a negative spirit, etc.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> -----  
>>>>>>>> Do you Yahoo!?  
>>>>>>>> Free online calendar with sync to Outlook(TM).  
| 8630|2003-06-16 09:50:09|sonofsaba|Re: Afuraka/Afuraitkait/Terminology - The Linguistic  
tree must be |  
Alafia Ed,

Thankfully Musa (I believe is the name) corrected my mistake. At the time I posted the information I was recalling from memory and not quoting the evidence directly. However, the ruins of Eredo were many monumental.

Odabo,  
Omari

In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

> This is very interesting, but a monument 200 miles long?  
>  
> E.  
> ----- Original Message -----  
> From: Omari Keita  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Friday, June 13, 2003 7:22 PM  
> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The

Linguistic tree must be found

>  
>  
> Alafia,  
>  
> I have just joined Ta-Seti and just trying to grab the gist of

everything. I wanted to comment briefly on the connections between West African people and the ancient people of Egypt. The Yoruba, many researchers have concluded based on various archeological and linguistic evidence, migrated to southwest Nigeria in successive population waves (possibly 3) from the northeast beginning circa 700 C.E. Many believe the Yoruba, as an ethnic group, represent a conglomerate of various groups, designated by their names, i.e. Oyo, Egba, Ebgado, Ondo, Ketu, Ijebu and some others. According to oral tradition, the progenitor of the Yoruba people was Oduduwa. Oduduwa is a semi-mythic figure and is claimed to be the final fashioner of mankind at the city of Ile-Ife, but Oduduwa carries historical significance. Oduduwa is known, in a historical aspect, as the first king of Ile-Ife after leading his people across Africa from a starting point in Upper Egypt. One group of Yoruba, the Ijebu, claimed they as a people migrated to Yorubaland sometime around the proliferation of Islam in the East. Many record this time as roughly the 13th century C.E. The Ijebu say they were located, originally, on the East African coast somewhere between Egypt and Ethiopia, most probably Eritrea or the Sudanese coastline. They maintain they were the inhabitants of an ancient kingdom known as Omodaiye. I know 'omo' means child and 'aiye' means earth. From Omodaiye, due to Islamic pressure, they migrated westward to Waddai in the present-day Lake Tchad area. There they stayed for awhile before eventually settling among fellow Yoruba-speaking people already inhabiting southwest Nigeria. They say most of the present-day Yoruba lived in same vicinity in ancient times, stretching from Upper Egypt southward into the southwestern hill areas of Ethiopia. One interesting note about the Ijebu is not too long ago explorers found an ancient temple in Ijebuland at the town of Eredo. The temple, native people say, is dedicated to Bilisiku Songbo (The Queen of Sheba). The layout of the monument is 100 feet high and I think 200 miles long, surrounded by a moat. People, to this day in Ijebuland, still go there to offer ebo (offerings). It was built, researchers believe, around the 12th or 13th centuries.

>

> We must look more deeply into things like this and expand our

paradigm to factor in that "although no evidence has yet to be found, that doesn't it does exist."

>

> Odabo,

> Omari Onu Sylla Keita

>

> Loring Edward wrote:

> That is very interesting. Could you list the Akan deities by

name and function?

> Oral traditions tend to be quite exact over hundreds of years

(as in Veda; no scribes mistakes). Are the oral traditions which you mention connected with any verse/metric in which they are memorized and recited?

>

> E.

> ----- Original Message -----

> From: ra\_nehem

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, June 12, 2003 7:56 PM

> Subject: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology - The

Linguistic tree must be found

>

>

> Mikyia wo Osirica,

>

> When you made the statement about the Yoruba and Egypt I was

going

> suggest you read the work of Dr. Clyde Winters, but then he

responded

> to you himself.

>

> Many Yoruba claim that they migrated directly from the

Kamit/Keneset

> region and settled in the area of Ile Ife. The Ewe have oral

> traditions that state that they come directly from Kamit. The

Ewe are

> largely Omo Oduduwa (Children of Oduduwa) i.e., they were

once part

> of the group now collectively called Yoruba. They broke away

from the

> Yoruba group around the 1300s and moved west. There are Ewe

elders

> who know nothing of egyptology---aren't even literate---who

remember



> their grandparents telling them that they came from Egypt.  
>  
> The Akan have oral traditions of migrating directly from  
> Keneset/Nubia. We still worship many of the same Deities by

the same

> names, and They execute the same functions in Creation as

stated in

> the ancient texts of Kamit and Keneset.

>

>

>

> Hetep,

> Ra Nehem

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

wrote:

> > But that's just it. I already have read Diops book. I still

have to

> > know how actually the Youruba got the language. Clyde I

will read

> > more into it. I am thinking however, that since Youruba is

2000

> years

> > younger than Egypt that somewhere between the Egyptians and

the

> > present day, people migrated from the East to the West (as

Diop

> also

> > states). I think there is some connection to the Chad lake

that

> > everyone is overlooking.

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

wrote:

> > > Hi  
> > > In your post you talk about the spread of Egyptian

language into  
> > West Africa.  
> > > This is the wrong way to look at the relationship

between  
> > Egyptian and Black  
> > > African languages. To understand the relationship

between  
> Egyptian  
> > and African  
> > > languages you must read the work of Diop and Obenga.

These  
> > researchers have  
> > > outlined the connections between the speakers of these

languages.  
> > These languages  
> > > are genetically related. This means that the speakers of

these  
> > languages came  
> > > from a common ancestor. This ancestor originally lived in

the  
> > Highland regions of  
> > > Saharan Africa, from here they migrated into Nubia and

thence  
> Egypt.  
> > > To help understand the relationship between Black

African  
> and  
> > Egyptian  
> > > languages you might want to read the following papers:  
> > > C.A. Winters, The Afrocentric historical and linguistic

Methods,  
> > The Western  
> > > Journal of Black Studies, vol.22, No.2 (1998) pp.73-

81;Diop, C

> A ,

> > Parente

> > > genetique de l'Egyptien Pharaonique at des

languages

> Negro-

> > Africaines,

> > > Dakar:IFAN, Les Nouvelles Editions

Africaines,

> 1977;

> > Diop, C A ,

> > > Nouvelles recherches sur l'Egyptien ancien et les

langues Negro-

> > Africaines

> > > Modernes, Paris: Presence Africaine, 1988;

Obenga,Th , "Esquisse

> > d'une histoire

> > > culturelle de l'Afrique par la lexicologie",

Presence

> > Africaine, (1988)

> > > pages 1-25;

> > > Obenga, Th., "Le "Chamito-semitique" n'existe pas",

Ankh , no1

> > (1992), pages

> > > 151-59.

> > >

> > > C.A. Winters

> > >

> > >

> > >

> > > osirica wrote:

> > >

> > > > I definitely agree there is a language tree. I can see

where

> > Ancient

> > > Egyptian language spread out over the centuries and

millenia to

> > West  
> > > Africa, but like any language over the millenia, it has

lost  
> much  
> > of  
> > > it's distinctiveness due to strong influences of the

other  
> > languages.  
> > > We know that English is a germanic language, and we

know that  
> > French  
> > > is a latin language. One came from Greek, the other

came from  
> > > elsewhere. Neither which I do not  
> > > speak nor understand. The WRITTEN form of greek we can

see the  
> > > linguistic connection. Now, the thing about Egyptian is

that it  
> > has  
> > > to go through many layers of isolated language changes

in  
> Africa.  
> > The  
> > > Equatorial African language family probably is the

largest  
> family  
> > on  
> > > Earth even larger perhaps than the Melanesian family.

The thing  
> > > about Europe is that Europe is small... and the whole

mental  
> > block we  
> > > have is that we can't understand that the imperial

cohesion of

> > Rome,  
> > > and the "Holy" Roman Empire kept linguistic continuity

from

> Latin

> > > through a regional imperial control. Except for Basque

and a few

> > > other languages, all the local languages were replaced

by

> dialects

> > > that remain relatively close to the older mother tongue.

> > > >

> > > > The Egyptian language by the time it gets to Yourba has

lost

> much

> > of

> > > its cohesion because the Egyptian empire or some empire

that

> > adopted

> > > Egyptian as the mother language did not rule over the

region.

> > There

> > > wasn't a regional or semi-universal writing system

either to

> bond

> > the

> > > regions. So all Egyptian linguistic characteristics in

antiquity

> > > > drifted off far greater than in Europe.

> > > >

> > > > Since most of Africa wasn't obsessed with Egypt like we

are,

> they

> > > > never chose to consciously or fanatically adopt or

maintain

> > Egyptian  
> > > language, and over time the language just naturally

dilluted in  
> > > > between the many other languages spoken that were NOT

from  
> Egypt.  
> > >  
> > > > I can see where some basic roots came from Egypt, when

we can  
> see  
> > > > those same roots being shown throughout Africa. But in  
> isolation  
> > i am  
> > > > having a hard time. Eventually Egyptian became as much

(maybe  
> not  
> > > > quite as much) of an influence on African languages as

it has on  
> > > > European languages:  
> > > >  
> > > > Take "Ra"... in  
> > > >

Ethiopia "Ras"...Hindu "Raj"...French "Roi"...German "Reicht"  
> > > >  
> > > > A very significant word, with an obvious root that goes

to  
> > antiquity.  
> > > > The meaning is the same, and it is obvious that the

word was  
> > > > not "borrowed" into the language.  
> > > >  
> > > > Now look at English:  
> > > >  
> > > > Ray, Rain, Reign, Royal - They all share a common

root. "Re"

> sound

>>>> and "Ra" sound. Phonetically there is a heck of a

drift, but

>> there is

>>>> an obvious root to their meanings. Go through the Latin

& Greek

>> and

>>>> Phoenician, and I bet you will see all of these words

follow

>> to "Ra"

>>>> in Egypt.

>>>> Ray (raia), Indo-European "Reg"...

>>>>

>>>> I'm willing to bet that in Phoenician, or Hebrew or some

directly

>>>> influenced Egyptian language. "Reg" is either related

to "Ra"

>>>> or "Rahkt"

>>>>

>>>> Now let's look at Yoruba. We have some words that also

come from

>> Egypt.

>>>>

>>>> "Ha" for house. "hor" for high etc.

>>>>

>>>> In Yoruba I can see also the similar root form

of "Miri" for

>> water. I

>>>> Notice something... "Mirror" came from Latin "Mireri"

>>>>

>>>> But I cannot trace Yoruba through other languages to

get to

>> Egypt. I

>>>> know common sense that Yoruba didn't just directly get

or

> borrow

>> from

>>>> Egypt. There had to be a passing down through the Sahel

across

>> Chad,

>>>> from Egypt to the West Coast.

>>>>

>>>> Yet until we find those linguistic trails, this becomes

very

> very

>>>> problematic.

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> wrote:

>>>>> Mikyia wo Loring,

>>>>>

>>>>> I referenced Budge's dictionary and other works not

because

> they

>>>> are

>>>>> a solid reference for deciphering the ancient

language, but

> only

>>>>> because there are times when he reproduces the actual

>>>>> metutu/symbols

>>>>> (without translation). Thus, one can view the metutu

as

> opposed

>> to

>>>>> reading english translations of texts without any

>> representations

>>>>> of

>>>>> the symbols. It is also easier to see where Budge's

>>>>> mistakes/inconsistencies are in his translations.

>>>>>

>>>>> What I have given is not representative of a "folk"

> etymology.

>> The

>>>>> languages and cultures of the Akan, Yoruba, Ewe, Igbo

(among



>>>> others)  
>>>> are derivative languages and cultures of ancient

Kamit and  
>>>> Keneset/Nubia. The same concepts, practices, Deities'

Names,  
>>>> functions, and more can be found by looking into

these  
> languages  
>>>> and  
>>>> cultures.  
>>>>  
>>>> For example, what Diop did with the Wolof in

comparison to the  
>>>> language of Kamit, can also be done with Twi (Akan).

The  
>> linguistic  
>>>> connections I cited in the previous post confirm the

identity  
> of  
>>>> terms and concepts existing between our ancient and  
> contemporary  
>>>> cultures. For someone to say that the motherland is

the "Ka"  
>> (land)  
>>>> of "Afu Ra", is absolutely accurate,

literally/linguistically  
>> and  
>>>> cosmologically.  
>>>>  
>>>> With respect to "esoteric" terms, I don't use

eurocentric  
> (mis-  
>>>> guided) standards to determine whether a concept is

valid or  
>>>> invalid.  
>>>> An example of this is the argument of what

> > constitutes "identity".

> > > > All Afurakanu/Afuraitkaitnut (African) people

understand that

> > > > identity is not only based on consanguinity but also

on

> > > > reincarnation. Our oracular texts deal with this in a

very

> > explicit

> > > > manner. Only eurocentric (mis-guided) analysis would

suggest

> > that

> > > > identity is based solely on blood-ties with no

mention of the

> > > > origin

> > > > of the spirit that entered the womb; what "side of

the family"

> > > > (mother's side or father's side) it came from.

Without an

> > > > understanding of this essential aspect of identity,

the

> analysis

> > > > becomes an inferior, psuedo-analysis. We then begin

to try

> > making

> > > > white-arabs for example "our brothers and sisters"

because

> they

> > > > have

> > > > some ancient (or recent) "mixture of black blood".

Yet, when

> we

> > > > look

> > > > at the total picture (physically and spiritually) we

> understand

> > > > where

>>>> their spirit hails from, and recognize their

disconnection

> from

>> us.

>>>> Now we've moved into real analysis and not the slave-

analysis

>>>> (crass

>>>>> materialist, anti-spiritual analysis).

>>>>>

>>>>>

>>>>> Hetep,

>>>>> Ra Nehem

>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

>

>>>> wrote:

>>>>> As I said long ago, Osirica's term Equatorial

African is

> good

>> for

>>>> the simple reason that everyone can understand it and

it

>> conveys a

>>>> certain picture. The idea of a terminology is to

express

> things

>> in

>>>> a

>>>>> way that they will be mutually understood. The term

has a

> very

>> wide

>>>>> spectrum and should be seen as the top of a hierarchy

> (ethnien)

>> or

>>>>> hierarchies (regions,ethnien, linguistic groups

(languages,

>>>>> dialects)). 'Esoteric' terms are to be avoided.

>>>>>>

>>>>> By the way, Budge's dictionary is outdated and no longer

>>>>> quoted. 'Volksetymologien' such as seen below are to

be

> avoided.

>>>>> Their use negates the scientific credibility of any

group

>> accepting

>>>>> them.

>>>>> E.

>>>>> ----- Original Message -----

>>>>> From: ra\_nehem

>>>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>>>>> Sent: Wednesday, June 11, 2003 12:30 AM

>>>>> Subject: [Ta\_Seti] Afuraka/Afuraitkait

>>>>>

>>>>>

>>>>> Mikyia wo (Greetings) Osirica,

>>>>>

>>>>> I understand your rationale for using Equatorial.

It can be

> a

>>>>> functional english term designating our people.

>>>>>

>>>>> I use the terms Afuraka/Afuraitkait (Africa) and

>>>>> Afurakanu/Afuraitkaitnut (Africans) for several

reasons.

>>>>>

>>>>> The name Africa is not of european/arab

origination. 'Amen'

> is

>>>>> used

>>>>> by christians with the false definition "so be it"

attached

> to

>>>>> it. Of

>>>>> course, Amen is The Great God, Whom along with The

Great

>>>> Goddess  
>>>>> Amenet constitute the Supreme Being. The

word 'hero' in  
>> english  
>>>>> is  
>>>>> derived from 'Heru', phonetically and conceptually.

The  
>>>>> name 'Africa'  
>>>>> also is our own designation.  
>>>>>  
>>>>> The term 'ka' means 'soul'. The metut/symbol is

that of two  
>>>> arms  
>>>>> raised in a perpindicular fashion. However, we must

look at  
>> the  
>>>>> term 'Qa' (as written in Budge's Hieroglyphic

Dictionary,  
> Vol.  
>>>> 2;  
>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The

term 'Qa'  
>>>>> or 'Qaqa'  
>>>>>> or 'Qiqqa', is phonetically, 'Ka', 'Kaka', 'Keka'.

The  
>>>>> metut/symbol is  
>>>>>> that of a man with his two arms raised in a

perpindicular  
>>>>> fashion.  
>>>>>> If you look closely, the two arms are the same two

arms in  
> the  
>>>>>> metut/symbol/term "ka" (soul).  
>>>>>>  
>>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqqa' (Ka, Kai, Kaka,

Keka) is

>>>> defined  
>>>>> variously as "the land above the banks of the

river".

>>>> The 'high'  
>>>>> land. The 'exalted' land. The 'raised' land.

The "high  
> ground  
>>>>> upon  
>>>>>> which the God of Creation first stood". It is the

raised-  
> land  
>>>>> where  
>>>>>> the eight primordial Deities converged to create

the egg  
> from  
>>>>> which  
>>>>>> Ra/Rait would emerge.  
>>>>>>  
>>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms

as Qa,  
>> Qaqa,  
>>>>> Qi,  
>>>>>> Qiqa. Let's look at the Yoruba language. There are

5 sacred  
>>>>> hills.  
>>>>>> The sacred hill/raised-land in Yoruba is called

oKe. The  
>>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is

defined as  
>>>>>> the "hill upon which the Orishas first descended at

the  
>>>>> creation  
>>>>>> of  
>>>>>>> the world" (See Imoye, by Baba Ifa Karade).  
>>>>>>>  
>>>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
>>>>> means 'hill'

>>>>> (Twi-English Dictionary, by Paul Kotey). In

Mayan, 'ka'

>>>>> means 'soil'.

>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
> serpent",

>>>>> thus,

>>>>> Amaruka 'America' is the 'land of the

feathered/plumed

> serpent

>>>>> (Amen-

>>>>> Ra)

>>>>>

>>>>> When Ra moves through matter He has the title "Afu

Ra". (See

>>>> the

>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the

night for

> the

>>>>> title

>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")

>>>>>

>>>>> The first raised land (Qa/Ka), raised up above the

surface

> of

>>>> the

>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course,

Rait (Rat)

> is

>>>>> the

>>>>> Creatress of the world, just as Ra is the Creator.

The

>> feminine

>>>>> form

>>>>> of the name is thus the "Kait of Afu Rait"

Afuraitkait.

>>>>>

>>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to

learn of

> the

>>>>> functions and manifestations of the Creator "Da"

and His

>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean

Vodoun, Ra is

>>>>> pronounced Da. Ra is Houelousou Da. Same Deities,

same

>>>> functions.

>>>>>>

>>>>>> One of the definitions according to Budge for the

term "nu"

>>>>>> is 'children'. Also, it refers to a plurality.

Again, in the

>>>> Twi

>>>>>> language of the Akan, the term "nom"

(phonetically "noom")

> is

>> a

>>>>> term

>>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'

> (wives); 'nua'

>>>>>> (sibling) 'nuanom' (siblings); Nana

(Elder/Elderess) Nananom

>>>>>> (Elders/Elderesses). The Akan plural 'nom' is

derived of the

>>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.

>>>>>>

>>>>>> The term 'af' [spelled with the metutu of a "reed"

(A) and

>>>>>> a "horned

>>>>>> viper" (F)] in Kamit means 'flesh' as in house or

place of

>>>>> residence.

>>>>>> Your flesh is a house or place of residence for



your spirit.

>>>> Another

>>>>> word for place of residence/house temple is

spelled 'af'

>>> or 'aft'

>>>>> [spelled with the metutu of the eagle (A) instead

of

>> the "reed"

>>>> for

>>>>> letter (A), the "viper" for (F) and the

determinative for an

>>>>> enclosed

>>>>> space/temple/house.]

>>>>>>

>>>>>> In Twi, the word for home, house is 'ofi'

and 'ofie'. In

>> Yoruba

>>>> the

>>>>> word for residence/house is 'ofi'. The word for

palace

>>>> (residence

>>>>> of

>>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin

are all

>>>> related)

>>>>>>

>>>>>> When Ra is moving through matter (e.g. 12 hours of

the

> night),

>>>>> when

>>>>>> His energy is inside of the Earth and making the

Earth

>> vibrant,

>>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra.

Again, in

> Twi

>>>> the

>>>>> word for fertile land (land with life-giving energy

moving

>>>>> through

>>>>> it, i.e. cultivatable land) is called "afuw"

or "afuo". Now,

>>>> just

>>>>> as

>>>>> the name of the Deity in Akan culture called 'Asuo

Gyebi' is

>>>>> often

>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana

Kyerewaa

>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur".

This is the

>>>>> reason

>>>>> why the land where some Akan people settled after

>>>>> having "Descended

>>>>> from Heaven by golden chain" is called "Koko-Afuo"

Koko

>>>>> (hill/raised

>>>>>> land) Afuo (land that is full of life; plantation;

> farmland).

>>>>> Today

>>>>>> this land is called Kokofu in Ghana. Koko-Afur is

none other

>>>> than

>>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also,

see

> African

>>>>>> Spirituality: On Becoming Ancestors, by Anthony

Ephirim-

>> Donkor,

>>>>> for a

>>>>>> reference to Koko's farm/land).

>>>>>>

>>>>>> There is much more to this, as this is a brief

summary.

> There

>>>> is

>>>>> also

>>>>> the fact that the term Hat-Ka-Ptah is often spelled

Hat-

> Ptah-

>> Ka

>>>>> (See

>>>>>> King Piye/Piankhi's victory stele). 'Het' was

condensed

>>>> into 'At'

>>>>> by

>>>>>> the greeks (note: Het-Heru becomes Hathor and

Athyr). Ptah

> was

>>>>>> corrupted by the greeks and others into Putah

(buddha) and

>>>>> Phutah.

>>>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka).

Hat-Ptah-

> Ka

>>>>> and

>>>>>> Afuraka have the same meaning cosmologically. (More

on this

>>>>> later, as

>>>>>> it relates to Ptah's functioning as fashioner of

the World)

>>>>>>

>>>>>> Finally, Our descent from the original

>>>> Afurakanu/Afuraitkaitnut,

>>>>> the

>>>>>> original people of Afuraka/Afuraitkait; our descent

from

> those

>>>>> who

>>>>>> remained in Afuraka/Afuraitkait to receive the

Spirits of

> the

>>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-

Nut

>> (Melanin)

>>>>> to

>>>>> receive and transmit the fullness of that Divine

energy; Our

>>>>> INCARNATION and RE-INCARNATION through these

families; it is

>>>>> these

>>>>> things [in total] that define us as

> Afurakanu/Afuraitkaitnut.

>>>> It

>>>>> matters not where we go now on Earth or are born on

Earth,

> we

>>>>> remain

>>>>> Afurakanu/Afuraitkaitnut in the physical world and

the

>>>> Ancestral

>>>>> realm.

>>>>>

>>>>> This is simply because our various Ancestral

traditions

> state

>>>>> that a

>>>>> small group of us were forced out of the

motherland. Yet,

> the

>>>>> majority of us who remained in/on the motherland

were there

>>>> when

>>>>> the

>>>>> Deities entered our clans/families (ritual

possession was

> just  
>>>>> one  
>>>>> means by which They entered our families for the

first  
> time).  
>>>>> This  
>>>>> altered our blood forever. We then carried this  
> altered/Divine  
>>>>> blood,  
>>>>> and the Deities, to every place we migrated on

Earth. Our  
>>>>> civilizations around the world are a testament to

the Divine  
>>>>> Order  
>>>>> (manifest by the Deities) operating within our

blood, our  
>>>>> families.  
>>>>>  
>>>>> Those who were outside of the motherland when the

Deities  
>>>> entered  
>>>>> our  
>>>>> families do not have this blood/nor spiritual

disposition.  
>> They  
>>>>> do  
>>>>> not have the connection to the Divinities that we

do. Those  
>> who  
>>>>> were  
>>>>> initially forced out of the motherland and drawn to

northern  
>>>>> eurasia  
>>>>> BEFORE the Deities entered into the various  
>>>>> Afurakani/Afuraitkaitnit  
>>>>> Clans are those who missed this infusion of Divine

energy

> > (they  
> > > > were  
> > > > > thousands of miles away) and are those who became

the whites  
> > > > and  
> > > > > their offspring of today.  
> > > > >  
> > > > > See Psychotechnology of Brainwashing, Kwabena

Ashanti (2001  
> > > > > edition)  
> > > > > for an article about the Human Genome Project's

findings. A  
> > > > small  
> > > > > group of Africans living in europe about 20,000 to

25,000  
> > years  
> > > > ago  
> > > > > are said to have been those who birthed the whites

and their  
> > > > > offspring.  
> > > > >  
> > > > > See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com) for discussions on

race,  
> > august-  
> > > > > september 2002--it includes Odu dealing with the

origins of  
> > the  
> > > > > whites and their offspring; see mamiwata.com; see

the Book  
> of  
> > > > the  
> > > > > Cow  
> > > > > of Heaven/Destruction of Mankind (Ra orders the

destruction  
> of  
> > > > > the

>>>>> blasphemous men and women, some of whom escaped to

the

>> mountain

>>>>> lands. Ultimately Ra states that, "I have slain

some of

> them,

>>>> yet

>>>>> there remains a remnant of worthless ones, for the

extent

> of

>> my

>>>>> destruction was not according to the expanse of my

>>>>> power/ability").

>>>>> After Ra destroys most (not all) of the blasphemous

men and

>>>>> women, He

>>>>> blesses those who fought for Him, calls for the

creation of

>> the

>>>>> Sekhet Hetep, etc.

>>>>>

>>>>> There is much, much more to this, however we can

definitely

>> say

>>>>> with

>>>>> truth that we are Afurakanu/Afuraitkaitnut (created

by and

>>>>> children

>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin)

were

> formed

>>>>> from

>>>>> the original, black, raised land (Ka).

Cosmologically and

>>>>> culturally,

>>>>> this unites all of us who are Black/African, yet it

>>>> distinguishes

>>>>> us  
>>>>> from europeans, asians, etc. Remember, one of the

criteria

> of

>>>>> being

>>>>> Afurakani/Afuraitkaitnit as stated above is based

on re-

>>>>> incarnation

>>>>> through specific blood circles.

Afurakanu/Afuraitkaitnut all

>>>>> around

>>>>> the world do divination for those who want to have

> children,

>>>>> sometimes to determine what spirit is around them,

is about

> to

>>>>> incarnate, if it is a negative spirit, etc.

>>>>>

>>>>>

>>>>> Ma asomdwoee-Hetep,

>>>>> Ra Nehem

>>>>>

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

>> wrote:

>>>>>> If they are the same people, why say they are

Afric-

>> anything?

>>>> I

>>>>> have

>>>>>> been insisting on the use of Equatorial because

it links

> all

>>>> of

>>>>> us

>>>>>> together accurately. Just hear me out. I hope you

can see



> > the  
> > > > > purpose. Afuraitkainit is no different to me than

saying  
> > > > > Afroasiatic,  
> > > > > except it implies something different as far as

the people  
> > > > > looked,  
> > > > > and thus who within the two continents are

actually  
> related.  
> > > > > But  
> > > > > the  
> > > > > clarity is still being lost slightly. Equatorial

takes  
> that  
> > > > > problem  
> > > > > > and solves it. We keep focusing on putting the  
> word "Africa"  
> > > > > into  
> > > > > the  
> > > > > discourse which is in some way compounding the

Eurocentric  
> > > > > position  
> > > > > of confusion. Africa the word...its true meaning

is lost  
> and  
> > > > > only  
> > > > > > now refers without confusion to literally people

of  
> > > > > > the "continent".  
> > > > > > But since everyone comes from the continent, it

becomes  
> > again  
> > > > > > confusing. Are Europeans Afroeurasian? Are Native  
> Americans  
> > > > > > Afroamericos? Even then, the Eurocentricist can

always

>>>> say "yes,  
>>>>> africowhatever, but NORTH-Africowhateverwewant.  
>>>>>>  
>>>>>> There is nothing "non Black" in Equatorial

origins. There

> is

>>>> no

>>>>> Eurocentric loophole.

>>>>>>

>>>>>>

>>>>>>

>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

>>>> wrote:

>>>>>> Mikyia wo (Greetings),

>>>>>>>

>>>>>>> The essential point I was making in the

previous post

> was

>>>> that

>>>>>> although African and Indian elephants manifest

a slight

>>>> variation

>>>>>> morphologically, it does not mean that they are

not both

>>>>> elephants.

>>>>>> The same goes for Black people on the continent

of

>>>>>>> Afuraka/Afuraitkait (Africa) and India. There

are slight

>>>>>>> morphological variations, yet we are the same

people-we

>> are

>>>> both

>>>>>> definitely Afurakani/Afuraitkaitnit (African).

>>>>>>>

>>>>>>> Ma asomdwoee-Hetep,

>>>>>>> Ra Nehem

>>>>>>>

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com),

alberto34482@y... wrote:

>>>>>>> "see African and Indian elephants via a

search engine

>>> on

>>>>>>> the web) Maybe the Indian elephants'

morphological

>>>> differences

>>>>>> are

>>>>>>> evidence of a group of white elephants

invading India

>> and

>>>>>>> influencing

>>>>>>> the genetic characteristics of that

population, thus

>>>> making

>>>>>> them

>>>>>>>> unrelated to the African elephants.

>>>>>>>> "

>>>>>>>>

>>>>>>>> The difference between the African and

Indians

> elephant

>>>> is

>>>>> that

>>>>>>> the

>>>>>>>> African elephant has never been able to be

> domesticated.

>>>>> Some

>>>>>>>> species of Elephants in NorthEastern Africa

were

>>>>> domesticable

>>>>>>> and

>>>>>>>> used by the

Carthigenians, Meroties, Kemetians, and

>>>> Numidians

>>>>>> in

>>>>>>> battle.  
>>>>>>>>  
>>>>>>>> You also have species of elephants once

native to

>>>>> Syria,but  
>>>>>>> know  
>>>>>>>> extinct.  
>>>>>>  
>>>>>>  
>>>>>> Yahoo! Groups Sponsor  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> To unsubscribe from this group, send an email to:  
>>>>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
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Service.

| 8631|2003-06-16 09:51:23|Jack|Re: Vanessa Williams looks African to me|  
Hey Boogie Down,  
Maybe the ones who question Vanessa should get their eyes checked.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

> if vanessa williams isnt african then rosa parks should not have

been on the bus...this is plainly insane now for those who would  
even question vanessa...

>  
> arumese wrote:> No doubt Yurco carefully picked

these two, so that his european

> > audience would subconsciously associate their shared white/light  
> > features. The only features they can identify with.  
> >  
> > Alex  
>

- > My reply:
- > Very well put Alex! I guess since he said "...from Vanessa

Williams

- > to Moriah Carrie" we can all take note that he presumes that the
- > Ancient Egyptians should be characterized as having not only

whitesh

- > skin, but light eyes and light hair as well. Someone might want

to

- > ask him at what point exactly does the equatorial (Black) element
- > enter into the population?

>

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

> wrote:

- >> I agree Jack. Vanessa looks African. She doesn't have dark
- >> pigmentation(hair, eyes, skin). But the overall structure of

her

- >> face is not european.

>>

- >> Yurco's track record reveals he is a diabolic man intent on
- > confusing
- >> the public with carefully planted misinformation. If he

associated

- >> those two, he is wrong. The main features Carrie and Williams
- > share

- >> is light skin and light hair. So he is essentially saying the
- >> egyptians were white!

>>

- >> No doubt Yurco carefully picked these two, so that his european
- >> audience would subconsciously associate their shared white/light
- >> features. The only features they can identify with.

>>

- >> Alex

>>

- >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Jack"

wrote:

- >>> Look at her features closely, especially her lips.

>

>

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> -----

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| 8632|2003-06-16 09:55:19|Djehuti Sundaka|Re: Afrika word derivation and alternative names for the continent|

This is merely one of several opinions that is by no means established. It has yet to be shown how "Aourigha" comes to be pronounced as "Africa". Presumably, the "ou" in "Aourigha" is being pronounced as an "f" yet this has yet to be substantiated. Then we have the example of "Utica". If an indigenous people named something like "Utigha" can be shown to have lived in the area, it will support the perspective that "Africa" had been derived from "Aourigha". If instead "Ut" is found to have been a designation of Kana'aniy origin with the Latin suffix of "ica" added to it to form "Utica", it will support the perspective that "Africa" had been derived from a Kana'aniy designation (Afr) with an added Latin suffix (ica). If we wish to know the truth of the matter we can't simply accept something because it's convenient. We're going to have to test it with additional evidence.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Djehuti, I think the first explains the others. That berber tribe was

> there before the Latin/Greeks started using the word. Just

> like "Libya" they got the word from a name of "a group of people".

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>>>

>>> I won't waste anyone's time with the myriad plausible

>>> explanations of the word but get direct to its origin.

>>> The word Afrika that we use to describe the continent

>>> south of the Mediterranean is derived from the name  
 >>> of an Amazigh (Berber) tribe in the region called  
 >>> Tunisia today.  
 >>>  
 >>> This tribe was the Aourigh. A land and its people  
 >>> often share the same or a similar name, hence we  
 >>> have:  
 >>> Aourigha => Afrika or Afarik => Afrika.  
 >>>  
 >>> I learned this in the Senegalese magazine Afrique Histoire,  
 >>> the Vol. 1, No.2 1982 edition from an article entitled  
 >>> Where Does the Word AFRICA Come From?. It was written by an  
 >>> historian from Burkina Faso named Joseph Ki-Zerbo. It also  
 >>> appears in the introduction to:  
 >>>  
 >>> UNESCO, Ki-Zerbo, J. (Editor)  
 >>> General History of Africa Volume 1  
 >>> Methodology and African Prehistory  
 >>> Heineman Educational Books, Ibadan, 1981  
 >>  
 >> [http://groups.yahoo.com/group/Ta\\_Seti/message/1978](http://groups.yahoo.com/group/Ta_Seti/message/1978)  
 >>  
 >> [http://kalamumagazine.com/short\\_facts.htm](http://kalamumagazine.com/short_facts.htm)  
 >> What is the origin of the word "Africa?"  
 >>  
 >>  
 >> According to the United Nations Educational, Scientific, and  
 > Cultural  
 >> Organization?better known as UNESCO?during the time of the Roman  
 >> empire, the term became accepted as a replacement for the  
 > word "Libya"  
 >> which meant the land of the Lebu or Lubins in Genesis.  
 >>  
 >> Geographically, Libya meant only the north coast of the continent  
 > and  
 >> at first, so did Africa. By the end of the first century A.D.,  
 > Africa  
 >> came to mean the entire continent. The etymology, the origin of  
 the  
 >> term Africa is not so precisely agreed upon and, according to  
 > UNESCO,  
 >> its origin is credited to one of seven theories:  
 >>  
 >> The Afarak, also known as the Aourigha, were a Berber people who  
 > lived  
 >> south of Carthage. The terms Afarik or Africa were used to denote



> the  
>> land of the Afarak.  
>>  
>> Some believe that the word comes from from the Latin adjective  
> aprica  
>> which means sunny or the Greek aprike, which means free from cold.  
>>  
>> The Phoenician root faraquā, which suggests a separation or in  
> other  
>> words, diaspora. The same root is found in some African languages,  
>> like Bambara.  
>>  
>> In Sanskrit and Hindu, the root Apra or Africa denotes that  
which,  
> in  
>> geographical terms comes "after," or in other words the west. From  
> the  
>> geographical position of India, the Asian country from which the  
>> Hindus originated, Africa is the western continent.  
>>  
>> Another school of thought states that the word Africa comes from  
> two  
>> Phoenician terms, one of which means an ear of corn, which was a  
>> symbol of fertility in that region, and the other Pharikia, which  
>> means land of the fruit.  
>>  
>> A historical tradition states that a Yeminites chief named Africus  
>> invaded north Africa in the second millennium before our era and  
>> founded a town called Afrikyah. Some say it is more likely that  
the  
>> Arabic term Ifriqiya is the Arabic translation of the word  
"Africa."  
>>  
>> Another theory states that Afer was a grandson of Abraham and a  
>> companion of Hercules.  
>>  
>>  
>>  
>>  
>>> Here is a link to his short biography and a photo.  
>>> <http://www.rightlivelihood.se/recipe/ki-zerbo.htm>  
>>> For more on his life in the struggle download this pdf:  
>>>  
>>  
>>  
>  
<http://www.ibe.unesco.org/International/Publications/Thinkers/Thinkers>

> > Pdf/kizerboe.PDF

> > >

> > >

> > > (you may have to cut and paste the whole address into

> > > your location window if the link won't click right)

> > >

> > > Dictionaries and lexicons can show foreign word origins.

> > > Afrika did not originate as a Latin word with the Romans.

> > > Lewis and Short, in their A Latin Dictionary, note that

> > > the Romans received the name Afrika from the Carthaginians

> > > who used it to designate their country.

> >

> > What exactly does the dictionary state in reference to this? I ask

> > this because the writers of a Latin dictionary should know

> that "ica"

> > is a Latin suffix derived from the Greek "ikos". Thus we have

> names

> > such as "Attica", "Utica", and "Africa". Knowing how "Utica" had

> been

> > referred to before the Romans could be revealing as it also had

> been a

> > Kana'aniy colony even older than Qart Hadasht.

> >

> > >

> > > Doc Ben, in his The Black Man's North and East Africa,

> > > has shown that the Canaanitic colonizers were not the

> > > majority population of Carthage. Although the Puni formed

> > > a social class they were not necessarily of Canaanitic

> > > bloodlines in any sense of "racial purity".

> > >

> > > By the 5th century BCE, Carthage's form of government was

> > > that of the surrounding Amazigh (Berber) people. But even

> > > when the Canaani (Phoenicians) first arrived the name they

> > > chose for the country reflected the fact that it was the

> > > land of the Aourigha/Afarika.

> > >

> > >

> > > The term AFRU-IKA was used by the AE's to describe the landmass

> > > beyond their southern borders. I feel it's a valid, authentic

> > > and more appropriate word for the whole continent since it was

> > > used by AE's to describe a vast region rather than a particular

> > > locale. AMAMI (land of the ancestors [does it mean progenitors

> > > or deceased]) is another name AE's applied to the landmass

> > > up river from them.

> > >

> >

> > In what inscriptions is the use of the term "Afru-ika" to be found?

> >

> > On a related issue, does anyone know the geographical extent of the

> > term "Nahas"?

> >

> > Djehuti Sundaka

> >

> >

> > > - Yafeu -

| 8633|2003-06-16 09:58:01|Jack|Re: Vanessa Williams looks African to me|  
Vanessa's European ancestry is prominent in her coloring - her  
African ancestry is prominent in her features.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> Vannessa Williams' Blackness is not in question. The contention

is over the fact that Yurco uses two well-mixed African American women, whose European ancestry is too prominent to miss. it is as if he is saying that there were no Egyptians who were of any of the dark hues depicted on the wall reliefs.

>

> The insult to African History should be clear.

>

> cristofori whitakara wrote:

> if vanessa williams isnt african then rosa parks should not have

been on the bus...this is plainly insane now for those who would even question vanessa...

>

> arumese wrote: > No doubt Yurco carefully picked

these two, so that his european

> > audience would subconsciously associate their shared white/light

> > features. The only features they can identify with.

> >

> > Alex

>

> My reply:

> Very well put Alex! I guess since he said "...from Vannessa

Williams

> to Moriah Carrie" we can all take note that he presumes that the  
> Ancient Egyptians should be characterized as having not only

whitesh

> skin, but light eyes and light hair as well. Someone might want

to

> ask him at what point exactly does the equatorial (Black) element  
> enter into the population?

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

> wrote:

>> I agree Jack. Vanessa looks African. She doesn't have dark  
>> pigmentation(hair, eyes, skin). But the overall structure of

her

>> face is not european.

>>

>> Yurco's track record reveals he is a diabolic man intent on  
> confusing

>> the public with carefully planted misinformation. If he

associated

>> those two, he is wrong. The main features Carrie and Williams  
> share

>> is light skin and light hair. So he is essentially saying the  
>> egyptians were white!

>>

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>> Alex

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>

>

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| 8634|2003-06-16 09:59:39|ra\_nehem|Geb's Land-Egypt|

Mikyia mo (Greetings) Everyone,

I have never been comfortable with the etymology of the name "egypt" being rooted in the title "Hat Ka Ptah". I have repeated this etymology in the past, but it never sat quite well with me. Then one day I saw a spelling for the name Geb, and the reason for the unease became clear.

This particular spelling contained the metut/symbol for the letter 'g', the metut for the letter 'b' the determinative of a bearded seated male, meaning God/Neter, (normal so far) but then the important part---another determinative which is the common determinative for land-the 'Ta' determinative.

I know that in Coptic, "Ta" (land) is sometimes pronounced/translated "To". If one read that particular spelling of the name of Geb (the Earth God) it would look like "Geb-Ta". In Coptic that would be "Geb-To". Just as the greeks corrupted Hru (Heru) into Hrus/Horus, they would have corrupted "Geb To" into "Geb-Tos". Gebtos, gubtos, guptos, and "aiguptos". Being that the 'g' eventually would be pronounced with the 'g' sound (as in 'gone') and the 'j' sound (as in 'general') it is natural for the "aiguptos"

corruption to eventually become "aegyptos" and "egypt".

This being rooted in the designation of the land as being "Geb's Land" or the "Land of Geb". Of course, Geb is the God of the Earth, and was also Erpat and King (after Shu).

Any comments and criticisms are welcome.

Ma asomdwoee-Hetep,

Ra Nehem

| 8635|2003-06-16 10:02:09|Nisine Waite|Re: Vanessa Williams looks African to me|  
can we move on pass vanessa williams?

>From: "Jack" <[bengaltigerman@hotmail.com](mailto:bengaltigerman@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Vanessa Williams looks African to me  
>Date: Mon, 16 Jun 2003 16:58:00 -0000  
>MIME-Version: 1.0  
>X-Originating-IP: 199.79.168.252  
>Received: from n1.grp.scd.yahoo.com ([66.218.66.64]) by  
>mc9-f25.bay6.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Mon, 16 Jun  
>2003 09:58:33 -0700  
>Received: from [66.218.66.94] by n1.grp.scd.yahoo.com with NNFMP; 16 Jun  
>2003 16:58:02 -0000  
>Received: (qmail 62478 invoked from network); 16 Jun 2003 16:58:01 -0000  
>Received: from unknown (66.218.66.218) by m1.grp.scd.yahoo.com with QMQP;  
>16 Jun 2003 16:58:01 -0000  
>Received: from unknown (HELO n12.grp.scd.yahoo.com) (66.218.66.67) by  
>mta3.grp.scd.yahoo.com with SMTP; 16 Jun 2003 16:58:01 -0000  
>Received: from [66.218.67.151] by n12.grp.scd.yahoo.com with NNFMP; 16 Jun  
>2003 16:58:00 -0000  
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sentto-2809895-8635-1055782682-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [bengaltigerman@hotmail.com](mailto:bengaltigerman@hotmail.com)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Message-ID: <[bcksuo+49ve@eGroups.com](mailto:bcksuo+49ve@eGroups.com)>  
>In-Reply-To: <[20030613182051.69747.qmail@web20205.mail.yahoo.com](mailto:20030613182051.69747.qmail@web20205.mail.yahoo.com)>  
>User-Agent: eGroups-EW/0.82  
>X-Mailer: Yahoo Groups Message Poster  
>X-Yahoo-Profile: bengaltigerman2001  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
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>List-Unsubscribe: <mailto:[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)>  
>Return-Path:  
>sentto-2809895-8635-1055782682-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 16 Jun 2003 16:58:33.0613 (UTC)  
>FILETIME=[854B0BD0:01C33428]  
>  
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>  
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>>> features. The only features they can identify with.  
>>>  
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>>  
>> My reply:  
>> Very well put Alex! I guess since he said "...from Vannessa  
>Williams  
>> to Moriah Carrie" we can all take note that he presumes that the  
>> Ancient Egyptians should be characterized as having not only  
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>> skin, but light eyes and light hair as well. Someone might want  
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>>  
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>> To unsubscribe from this group, send an email to:  
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| 8636|2003-06-16 10:20:17|sonofsaba|Re: West African origins from Egypt and Nubia|  
Se alafia ne,

I have that book by Moustafa Gadalla and it is okay, particularly certain cultural correspondences between West Africa and the Upper Nile Valley. However, Gadalla still terms the Egyptians as some Caucasoid group that entered West Africa and advanced "civilization" beyond the little local varieties. This, I see, as a misrepresentation and highly biased. He does give probable migration routes and that is helpful. The interpretation is interesting, but his own prejudices are abound. Like any other book I guess.

Odabo,  
Omari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sanu\_tepa" wrote:

> For more detailed info on migrations from Kemet to West Afrika,  
> read "Exiled Egyptians: The Heart of Africa" by Moustafa Gadalla of  
> the Tehuti Research Foundation. Gadalla is a native born Egyptian  
> researcher who (quite unlike Zawi Hawass) has declared academic  
> egyptology to be the enemy of a true understanding of ancient

Egyptian

> history and culture. He treats Afrikans and Afrikan culture with a  
> great deal of respect in his book. His work seems to be virtually  
> unknown with Africentric circles, but he is a valuable resource.  
> His website can be found at <http://www.egypt-tehuti.org/>.

>  
>  
>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > Can someone give us some additional references to where the

Yoruba,

> > Twi, and any other West African group came from in the East?  
> >  
> > I have read Diop regarding that, but I am hoping we can get some  
> more  
> > information on it. All of the information I have received

regarding

> > the origins (except Diop) keep pointing to lake Chad. But I

common

> > sense asked "before that where", and I don't get any answer.  
> >  
> > It seems that there are probably a continuous or periodic waves

of

> > migrations from East to West, and they have been going on since

pre-

> > history. All I am hoping to find is about a half dozen to a dozen  
> > pretty lock solid migrations and their record (whether it be

oral,

> > archaeological, written, or forensic).

| 8637|2003-06-16 10:41:36|Manu Ampim|Tomb Images & More Fraud|

Myra, yes the powerful images of the Africoid ruler Tutankhamen in KV 62 speak for themselves. The images are even more powerful \_in person\_.

**Tomb of Ramses III (KV 11):**

Notice the deliberate misrepresentation by Weeks and his colleagues in the Tomb of Ramses III. They use the [cut-&-paste photo distortion technique](#) that I described in my earlier post (# 7935). Observe how they completely split up the "Table of Nations" scene and show only 1 representative of the black-skinned Egyptian group (in order to omit the text), and conveniently did \_not\_ identify this image.

See:

#21-40 (Notice the 1 \_unidentified\_ Egyptian image)

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_825\\_20.html](http://www.thebanmappingproject.com/sites/browse_tombimages_825_20.html)

Also notice how the problem of the black-skinned Nubian group is handled. They show only 1 isolated \_black and white\_ image of the Nubians which they did identify.

See #61-78:

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_825\\_60.html](http://www.thebanmappingproject.com/sites/browse_tombimages_825_60.html)

As I indicated before, ALL FOUR IMAGES of the Egyptians and Nubians are \*never\* shown by western Egyptologists and scholars in order to hide the text which identifies them.

This is another clear case of calculated deceit on the issue of the identity of the Kmtjw (ancient Egyptians) that permeates the ranks of the most respected western Egyptologists. Their deliberately false presentations of the tomb evidence has effectively confused and misled unsuspecting people around the world.

Advancing the work,

Manu Ampim

[http://www.geocities.com/M\\_Ampim/Vanishing/Part\\_II.html](http://www.geocities.com/M_Ampim/Vanishing/Part_II.html)

---

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." <[wysingm@c...](mailto:wysingm@c...)> wrote:

> Theban

Mapping Project

> Great images of inside tomb KV7, KV62, etc.

>

> Upper right select a site, and then mark images.

>

>

href="http://www.thebanmappingproject.com/sites/browse\_tombimages\_876.html">http://www.thebanmappingproject.com/sites/browse\_tombimages\_876.html

>

> Myra

| 8638|2003-06-16 10:42:14|saeed mohamed|Subject: AFRICA MUST TURN ITS GUNS ON HIV/AIDS, THE ENEMY THAT KNOW|

Dear Members;

Thanks for welcmoning to me this forum where you discuss on African Issue, am truely African but some times I refer these:

Who will mend Africa? That it is in trouble is hardly in doubt. Ten or more of its countries are convulsed by insurgencies, half a dozen more are involved in the War in CONGO, several others suffer recurrent ethnic clashes, and another pair, Ethoipia and Eriteria, are licking their wounds after and old fashioned, and very bloody, border war. Just as worrying, many of the countries that have escaped such fighting are foundering Economically,

Half of sub-Saharan Africa's 600m people live on just 65 cents a day, and recently they have been getting poorer.

Africa was long divided by colonial rivalries, and then by the opposing cold war blocs,. Today it remains the theatre of incessant armed conflict.

It is a tale of death and violence, of millions of Africans forced to leave homes; a tale of land left untended and reverting to wilderness, of death from hunger; of deep-rooted hatreds. War is leaving Africa exhausted. Africa NEEDS PEACE.

The first need is to combat racism. This lies at the heart of the ethnic conflicts ravaging this continent. The xenophobia and intolerance that sap so many African societies today are sowing the seeds of further violence between brothers and neighbours.

Such facts prompted me to call or name Africa "THE HOPELESS CONNTINENT"! , But the nerves touched were not only mine, Thabo Mbeki, "The south-African president", says Africa is marginalised. Ofcourse, he's right, Africa's parlous conditions is a dreadful condemnation of mankind's collective efforts to end poverty and promote freedom.!

( I AM THINKING HERE ALSO, OF OUR EFFORTS IN OUR COUNTRIES CRISIS).!

There is a war that has spread right across the continent, and The Africans must unite their forces to wage it: THE WAR AGAINST AIDS.

This virus is having a devastating impact on Africa, and it poses a serious threat of destabilisation.

Today some 46 million people around the world are infected with HIV/AIDS. It has already caused 22 million deaths, leaving millions of orphans in its wake.

In Southern-Africa, the Epidemic has spread very swiftly in the past 10 years, especially in urban areas where nearly 20 percent of pregnant women are infected.

The concerned African,

---

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| 8639|2003-06-16 10:50:55|ra\_nehem|Re: Afuraka/Afuraitkait/Terminology - The Linguistic tree must be |

Mikyia mo (Greetings),

In the post below I mentioned scholars that have stated the origin of the term "America". I should have given some references.

One of our great scholars Jan Carew (who wrote "Rape of Paradise") has written on this subject.

According to Ricardo Palma's Tradiciones Peruanas (Peruvian Traditions, 1949), the ending of the word America indicates this

origin:

"The ending ic (ica, ique, ico made Spanish) is found frequently in the names of places, in the languages and native dialects of Central America and even of the Antilles. It seems to mean 'great, high, prominent' and is applied to mountains and peaks in which there are no volcanos."

Notice that in Kamit (see vol 2 of Budge's hieroglyphic dictionary) "Qa, Qi, Qaqa, Qiq" (Ka, Ki, Kaka, Kika), is defined as "ica" is defined amongst the Peruvians "great, high, exalted, highland/mountain", etc.

Another reference was quoted by Manly P. Hall in his "Secret Teachings of All Ages". Look in the index for "America, origin of the name" and he quotes a scholar named Pryse who points out the origins of the name according to the Incas/Peruvians.

Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "ra\_nehem" wrote:

> Mikyia wo Osirica,

>

> With respect to your final question, I've mentioned that in Kamit as

> well as today in Ghana (Kokofu) the names (Ka of Afu Ra/Koko Afuo) of

> the region are descriptive of the region where the world was created

> and where human beings and civilization began.

>

> Being that the Divine hill/Ka (Koko, Oke) where the Creator made the

> world and exists on the mother continent, naturally the entire

> continent is the home of this Divine hill/Ka/Land. The whole

> continent would eventually be referred to by this title.

>

> I don't want to be redundant, so I would just say re-visit the early

> posts and look at the actual cosmologies and languages of the people

> discussed.

>

> You raised the issue of America. I actually mentioned the origin of

> America in an early post on this thread. The term "ka" for land is

a

> term the people of Kamit used thousands of years before any european

> nation existed. Here's another reference. Check out the "Story of the Shipwrecked Sailor". It is a twelfth dynasty story. It relates the story of a sailor from Kamit being shipwrecked on an island which is governed by a huge bearded-serpent. The Serpent calls Himself the "Prince of Punt", and He calls His island the "Island of KA".

>

> You mentioned the title Rastafari as a name of a people in Jamaica. Of course, they only named themselves after Haile Selassie who before taking this imperial title was known as Ras (Governor) Tafari.

>

> Back to America. In the Inca tradition (Ancient American nation) the rainbow serpent is the Creator of the World. Remember, in Ewe the Rainbow serpent, the serpent with It's tail in It's mouth, "Da", is Creator of the World. In Kamit the Serpent with It's tail in It's mouth, "Ra" is the Creator of the World. In the Inca tradition this Serpent is called "Amaru". In many indigenous American languages, the word for "soil" is "Ka (ca)". This is why a number of scholars have said that the word "America" comes from "Amaruca/Amaruka", meaning "land (ka) of the plumed (feathered) serpent (Amaru)".

>

> This is important for those who study Kamit. Ra, when connected to Amen (Amen Ra) receives "plummage" (feathers). What often distinguishes Amen from all other Deities are the two plumes rising up from His crown. Amen Ra is thus depicted as a plumed/feathered serpent. Because the 'n' in Amen is nasal (just as it is pronounced today in the Twi name "Amen" the God of Saturday) Amen Ra, becomes Amera. America as the "Land of the plumed serpent" is therefore "Amen Ra Ka" or "Ameraka", "Land of the plumed serpent". The same name and function (phonetically and cosmologically) in the Inca tradition and in Kamit.

>

> Did I mention that the word "amen.t" means "west" in Kamit? Amenraka/Ameraka/Amaruca thus also points to the "western" (amen) ka (land) of Ra (plumed serpent). Did not the Xia people (Kushites) go west and build pyramids in the Amarukas (Americas)?

>

> Finally, I would say that the origin of the berber name

> Aourigha/Afurika is rooted in the Ka of Afu Ra/Afuraka. The title

Hat-

> Ptah-Ka (A-Putah-Ka, A-futah-Ka) I also mentioned in an early post

on

> this subject. It's meaning is important with respect to Ptah's

> responsibility in fashioning the world that Ra and Rait brought

into

> being.

>

> Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> I personally have considered that "Africa" came from the Afar

> people

>> in Ethiopia. The "-ica" ending seems to be just a common European

>> suffix. Jama"ica"...Amer"ica"...Afr"ica"... Especially since "Ras

>> T'Afari" is the name of a group of people in Jamaica. But I never

>> found anything concrete that got past my OWN theories...so I

> reserved

>> judgement on that one. That means I didn't try to push this

>> compelling idea on to this group because I wanted to see if you

all

>> had found more information on it first. Unfortunately no one has

>> brought anything up, so I am left with having to chuck this idea.

>> None of the other words besides Africa (when you take the -ica

> ending

>> out) denotes a root of any origin. No one named "Amer/Ameri" is

> known

>> in the naming of America. No one named "Jama" named Jamaica. You

> see,

>> I tried to find a common or a sensible explanation.

>>

>> But now you tell me that there are all of these broken unrelated

>> spiritually interesting syllables that if you put them together,

>> explain where the name of the continent comes from. Even the last

>> syllable, which seems nothing more than an European suffix "-ca",

>> that goes at the end of many countries like a rubber stamp. SO

what

> I

>> am asking (again)...

>>

>>

>> So tell me this, have the Yoruba, Twi, and other African related

> > people been using all three of these parts to speak of the  
> continent  
> > they live on?  
> >  
> > In 1700 would the ancestors of the modern Yoruba been saying "Afo-  
> ra-  
> > qa" when they were speaking of the land that exists from Egypt to  
> the  
> > Atlantic Ocean? That's what I'm saying. Do you really think that  
> that  
> > s where we got the word from in European languages? Throughout  
all  
> of  
> > this, there is a problem where these word explanations seem to be  
> > just way too exlpanative.  
> >  
> > What it comes down to is if those word pieces when they came  
> together  
> > and were spoken as one idea, did that idea convey the message  
from  
> > speaker to listener that they are living on a particular  
continent  
> or  
> > landmass. Or at the very least that the continious landmass they  
> > reside on is their homeland.  
> >  
> >  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
> > > Mikyia wo Osirica,  
> > >  
> > > When I mentioned the region of Ghana today called Kokofu (a  
> > condensed  
> > > form of Koko-Afuo), here you have in the Twi language the terms  
> all  
> > > connected which refer to a land/region where civilization  
began.  
> I  
> > > noted that 'Asuo' in Twi is often pronounced 'Asur' and 'Afuo'  
is  
> > > also pronouced 'Afur'. Koko Afur (Kokofu) is a reversal of Afur-  
> > Koko.  
> > > (Afurko/Afurka). A quick reference for the name Koko-  
afuo/Kokofu  
> as



> > a  
 > > > region in Ghana today, as well as how it figures in the cosmology  
 > > of  
 > > > the Asante is "Forests of Gold" by Ivor Wilks.  
 > > >  
 > > > Yes, "ka" means "soul" in Kamit. We say "kra" in Akan. Same word,  
 > > > same meaning. However, "Ka" also means "raised land/exalted  
 > > land/high  
 > > > land/land above the banks of the river/the high land upon which  
 > the  
 > > > God of Creation first stood". I mentioned this in my very first  
 > > post  
 > > > on the subject. You can find all of these definitions in Vol. 2  
 > of  
 > > > Budge's Hieroglyphic dictionary. You must look under the section  
 > > > headed by the letter "Q" for the land definition. Budge uses the  
 > > > english letter "Q" to represent the metut/hieroglyphic symbol  
 > with  
 > > > the "k" sound. So, instead of the word for land being  
 > spelled "Ka,  
 > > > Kaka, or Kika" by Budge, he spells it "Qa, Qaqa, or Qiqa".  
 > > >  
 > > > The God of Creation mentioned in the definition is Ra, Who also  
 > has  
 > > > the title Afu Ra (Afra). You can find Ra being called Afu Ra in  
 > > > the "Shat em Duat" (Book of What is in the Underworld), in  
 > > the 'Third  
 > > > Hour of the Night' section as represented in Seti I's tomb.  
 > > >  
 > > > Thus, the Ka (Qa) of Afu Ra, is the Land/High land/Hill of Afu  
 > Ra.  
 > > It  
 > > > is the land upon which the God of Creation (Afu Ra) first stood.  
 > > > Here, all of the terms in the same language are connected---and  
 > > > cosmologically sound.  
 > > >  
 > > > The only reason I mentioned Twi and Yoruba, was to show that the  
 > > same  
 > > > word, sound and definition exists in the same form in the  
 > language

> > of  
> > > Kamit, in Akan and in Yoruba. I mentioned for example that the  
> hill  
> > > (oKe) in Yoruba that they define as the hill which the Deities  
> > first  
> > > descended upon at the Creation of the world is called "oKe  
aRa".  
> > > I.e., the Hill/raised land (oKe) of Ra (ara). It is because we  
> are  
> > > all related.  
> > >  
> > > I don't want to belabor the points, but please check out my  
> > original  
> > > post on the subject, but most importantly the references where  
> the  
> > > actual metutu(hieroglyphic symbols) exist so you can see the  
> > > connection between Ka and Afu Ra (Land and Creator) in the same  
> > > language. Also, please study the cosmology of Khemmenu  
> (Hermopolis).  
> > >  
> > > Finally, there are other good posts on the subject by some of  
the  
> > > other members. Exploring their references will bring more  
clarity  
> > on  
> > > the subject matter. Of course, in the end you must decide for  
> > > yourself what is most sensible to you. Again, I'm not averse to  
> the  
> > > term Equatorial as an english term descriptive of our people.  
I'm  
> > > just giving some of the reasons why I use Afuraka/Afuraitkait.  
I  
> > > haven't given all of the reasons. I really haven't touched on  
the  
> > > fact that, ritually, Afu Ra Ka, has mantric value. I.e.,  
whenever  
> > we  
> > > call on Ra whether through the title Ra or Afu Ra, it is an  
> > > invocation of the Deity, for those who are connected. Whenever  
we  
> > say  
> > > Ka, it is a ritual invocation that stimulates our  
individual "ka"  
> > > (soul) as well as our physical bodies. I.e., every time we use  
> the  
> > > name Afuraka, we set in motion processes that align our Ka/soul

> > with  
 > > > our Ba/spirit (the center of resonance in our spiritual makeup  
 > > > wherein Ra's energy resides). It's a term that some of us must  
 > use.  
 > > > It (ritually) ties us directly into our nature as children of  
 Ra  
 > > and  
 > > > Rait.  
 > > >  
 > > > All of that would be lost on anyone who is not involved in  
 > > > Afurakani/Afuraitkaitnit (African) Ancestral Religion. It deals  
 > > with  
 > > > Deity communication--the communication of the Deities to us  
 about  
 > > the  
 > > > proper means by which to address Them. Being that this is the  
 > case,  
 > > I  
 > > > tried to focus moreso on the genetic-relationship of the  
 > languages  
 > > (a  
 > > > sample of languages) of Kamit, Akan and Yoruba. Of course, many  
 > > other  
 > > > equatorial languages are related as well.  
 > > >  
 > > > Hetep,  
 > > > Ra Nehem  
 > > >  
 > > >  
 > > >  
 > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 wrote:  
 > > > > I'll tell you this though. Maybe "Aphrik" does not mean cold  
 in  
 > > > Greek  
 > > > > and im being misinformed. If that is the case then there is  
 > more  
 > > > > observation into your theory, but still. You are pulling  
 words  
 > > from  
 > > > 3  
 > > > > languages. Even though none of the three words can be found  
 to  
 > be  
 > > > > connected in any ONE of the languages.  
 > > > >

>>>> I have some Twi and Yoruba speaking friends, I'm going to  
them  
> to  
>>> get  
>>>> some info on this. I don't know what is going on, but trust  
me,  
>> the  
>>>> point of the whole discussion was to find out if any African  
>> group  
>>> of  
>>>> people have a word for the continent.  
>>>>  
>>>> What you are saying is not only do they have a word, but its  
> the  
>>> SAME  
>>>> word as the one WE use. And Not only is the word the same,  
its  
>> from  
>>> a  
>>>> totally different language line.  
>>>>  
>>>> Yet I wonder then,  
>>>>  
>>>> what is the word in any african language for "Land"  
>>> and "homeland"...  
>>>> what is the word in ancient Yoruba and Twi for "Europe"  
>>> and "Asia"...  
>>>> what are the words in Yoruba and Twi for India and the  
>>> Mediterraneans  
>>>> Sea?  
>>>>  
>>>> Are their original words for these parts also almost the same  
> as  
>>> the  
>>>> words we also use now?  
>>>>  
>>>> What is the word in Twi and Yoruba for "Cold" and "warm"?  
>>>>  
>>>> No I don't know at all, but I will find out. Lets see where  
> this  
>>>> goes. Maybe I will discover something I must have missed.  
>>>>  
>>>>  
>>>> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
wrote:  
>>>>> Mikyia wo (Greetings) Osirica,

>>>>>  
>>>>> I appreciate your responses. It's definitely not a crime  
for  
>>> there  
>>>> to  
>>>>> be disagreement. What's important at this juncture is that  
>> there  
>>>> are  
>>>>> a number of our people who have read, are reading, and will  
>> read  
>>>>> the  
>>>>> various posts on this and other subjects. They have been  
>> provided  
>>>>> with references and dialogue that will aid them in their  
>> studies  
>>>>> and  
>>>>> help them to establish the veracity of various claims being  
>> made.  
>>> I  
>>>>> think that is part and parcel of the ultimate goal of  
forums  
>> such  
>>>>> as  
>>>>> these.  
>>>>>  
>>>>> Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>> wrote:  
>>>>>> Actually "Aphrik" means cold. The "A" ending means "the  
>>> opposite"  
>>>>>> "Aphrika" is a place that is not cold.  
>>>>>>  
>>>>>> Since much of latin is derived from Greek (often out of  
its  
>>>>>> original  
>>>>>> context) then "Aphrika" which means "sunny" is perfectly  
in  
>>>>> place.  
>>>>>>  
>>>>>> Aphrik - which means cold. Would not have any connection  
to  
>> any  
>>>>> of  
>>>>>> this that you speak of coming from the Akan or any other

> > group  
 > > > even  
 > > > > the Egyptians. Since Aphrik means cold, the relationship  
 > > > becomes  
 > > > > impossible.  
 > > > >  
 > > > > Now I wont say I translated this from Greek myself, but  
 it  
 > is  
 > > > what  
 > > > > I  
 > > > > hear everywhere when I have looked up the word's greek  
 > root.  
 > > > From  
 > > > > that point I cannot say "Aphrik" which means cold, has  
 any  
 > > > > bearing  
 > > > > on  
 > > > > anything in Egypt or Africa.  
 > > > >  
 > > > > HOWEVER... If there is a linguistic ROOT relationship  
 > > (perhaps  
 > > > if  
 > > > > the  
 > > > > word "Aphr" meant warmth, origin, first, home, etc...) In  
 > > > > Egyptian  
 > > > > (since Egyptian is the root) or if "Aph" meant... well I  
 > > can't  
 > > > > think  
 > > > > of anything that can make "Cold" mean anything you speak  
 of  
 > > > > regarding  
 > > > > the word's origin.  
 > > > >  
 > > > > But you are taking "Afu-kaka-re" (spiritual high fertile  
 > > > ground)  
 > > > > and  
 > > > > trying to make it mean "Afr-ik-a" (Not Cold).  
 > > > >  
 > > > > No group of people has the monopoly on syllable SOUNDS.  
 Its  
 > > the  
 > > > > original meaning that is where the relevance comes from.  
 > > > >  
 > > > > Secondly we are using English letters to  
 > > transliterate "Greek"

>>>>> and "Egyptian" and phonetic west african languages. How  
> they  
>>> are  
>>>>> written I would imagine would be even further apart than  
> how  
>> we  
>>>> are  
>>>>> loosely connecting their consonants.  
>>>>>>  
>>>>>> NOw understand where I am coming from. Please. I don't  
want  
>> an  
>>>>> entire  
>>>>>> spiritual and deep enlightening Youruba, and Kemetic  
>> experience  
>>>>> to  
>>>>>> be  
>>>>>> the basis for explaining why a Indo-European word is not.  
>> It's  
>>>>>> scary;  
>>>>>>> I hesitate because I am with every subconscious feeling  
>>> thinking  
>>>>>> that  
>>>>>>> I am merely revolving everything meaningful as an African  
>>>>> oriented  
>>>>>>> person... I am revolving all of this around something  
>> EEuropean.  
>>>>>>>  
>>>>>>> I just cant!  
>>>>>>>  
>>>>>>>> So I see all of what you are saying, and it is  
enlightening  
>> and  
>>>>>>>> important, yet I do not see the linguistic relationship  
as  
>> the  
>>>>>>> BASIS  
>>>>>>>> for the Indo-European word, nor do I see the linguistic  
>>>>>>> relationship  
>>>>>>>> as a good explanation for the spoken word "Africa" in any  
>>>> African  
>>>>>>>> language.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>> Peace... and I mean that seriously because I do respect  
> where

>>> you  
>>>> are  
>>>>> coming from.  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
  
>>> wrote:  
>>>>> Mikyia wo Osirica,  
>>>>>>  
>>>>>> Your response is understandable. Let me restate a  
portion  
>> of  
>>> the  
>>>>> what  
>>>>>> was written in a different way, so that it focuses on  
> Kamit  
>>> in  
>>>>> one  
>>>>>> account and Akan culture in a different account.  
>>>>>>>  
>>>>>>> In Khemennu (Hermopolis) the "high ground", or "raised  
>>> land",  
>>>>> the  
>>>>>>> hillock/land "raised up from the primordial ocean  
>> (Nnu/Nnut)"  
>>>>> is  
>>>>>>> called "Kaka". Often written as "Qaqa, Qiqa, Qa, or  
Qi".  
>> Once  
>>>> the  
>>>>>>> hill was thrust up from beneath the surface of the  
ocean,  
>> Ra  
>>>>>> moved  
>>>>>>> through the hill/Kaka/Qa and eventually made living  
> things  
>>>> which  
>>>>>>> eventually took on physical bodies, etc. The texts say  
> that  
>>>> this  
>>>>>>> hill/Kaka/Qa is where the primoridal Deities produced  
the  
>>>> Divine  
>>>>>>> egg  
>>>>>>>> from which emerged Ra. This is why Ka (Qa) is defined  
in  
>>>>>>> hieroglyphic



>>>>>> dictionaries as the "the hill/highland upon which the  
 God  
 >> of  
 >>>>>> Creation  
 >>>>>> first stood". Ra has many titles. When moving through  
 >> matter  
 >>>> He  
 >>>>> is  
 >>>>>> called "Afu Ra". The hill in Khemennu/Hermopolis is the  
 >> first  
 >>>>>> matter  
 >>>>>> that Ra moved through. It belongs to Him. It is the Ka  
 > (Qa,  
 >>>> Kaka)  
 >>>>>> of  
 >>>>>> Afu Ra. The Ka of Afu Ra, is the "land/hill of Afu Ra".  
 >>>>>>>  
 >>>>>>> In Akan Koko (Kaka) means "hill". Afuo (also Afur)  
 >>>> means "fertile  
 >>>>>>> land", "plantation" "land filled/vibrant with life".  
 Akan  
 >>>> people  
 >>>>>>> believe/understand that the Creative Spirit in the land  
 >> makes  
 >>>>> it  
 >>>>>>> fertile. Koko Afuo, or Koko Afur, means the "fertile  
 > hill",  
 >>>>>>> the "hill  
 >>>>>>> with the Creative Spirit moving through it". This  
 >> particular  
 >>>>>> region  
 >>>>>>> in Ghana today is called Kokofu and Kokoafuo. It is  
 >> important  
 >>>>> to  
 >>>>>>> the  
 >>>>>>> Asante because they say that when their great  
 Ancestress,  
 >>>>>> Ankyewaa  
 >>>>>>> Nyame descended from the sky by a golden chain to  
 settle  
 > in  
 >>>> the  
 >>>>>>> area,  
 >>>>>>>> She eventually lead her people to establish  
 civilization  
 > on

>>>> this  
 >>>>>> sacred hill/land.  
 >>>>>>  
 >>>>>> I.e. the people of ancient Kamit had the Ka of Afu Ra  
 >>>>>> (Hill/Original  
 >>>>>> land of the Creator), and the Akan people of today have  
 a  
 >>> Koko  
 >>> of  
 >>>>>> Afur (Divine Hill/Original land filled with the  
 Creative  
 >>>> Spirit).  
 >>>>>>  
 >>>>>> The Kaka of Afu Ra, and the Koko Afur is one and the  
 > same.  
 >>> One  
 >>>> is  
 >>>>>> derivative of the other.  
 >>>>>>  
 >>>>>> The greek term "aphrik" you defined as meaning "not  
 > cold".  
 >> If  
 >>>>> this  
 >>>>>> is  
 >>>>>>> true, then it is not a greek term. Again, look at a  
 >>>> hieroglyphic  
 >>>>>>> dictionary. The term "afri" means "smoke, hot  
 > vapor". "afr"  
 >>>> also  
 >>>>>>> mean "to burn, to be hot", i.e., not cold. It's as  
 direct  
 >>>>> as "heru"  
 >>>>>>> and "heroe". "Amen" and "Amin". Kaka Afura and Koko  
 Afur.  
 >>>>>>>  
 >>>>>>> Hetep,  
 >>>>>>> Ra Nehem  
 >>>>>>>  
 >>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 >  
 >>>> wrote:  
 >>>>>>>> So the latin word "Sunny" which is  
 pronounced "Africa"  
 >> does  
 >>>> not  
 >>>>>>>> sound

>>>>>>> like a sensible source. Nor does the Greek  
> word "Aphrik"  
>>>> which  
>>>>>>> means  
>>>>>>> cold. the "A" at the end of greek words that  
>>>> means "not". "not  
>>>>>>> cold"  
>>>>>>>> I may be brainwashed here, and I apologize for my  
high  
>>>>> ignorance  
>>>>>>>> level, but I am having a hard time understanding the  
> very  
>>>>>>> difficult  
>>>>>>>> and complex spiritual etymology (I cant even spell  
the  
>> word  
>>>>>>> right).  
>>>>>>>>>  
>>>>>>>>> Yet I am left with the feeling that either the word  
for  
>>> which  
>>>> a  
>>>>>>>>> variety of related origins can be attributed to, or  
> that  
>>>>> somehow  
>>>>>>>>> everyone got it mixed up while still keeping the  
word's  
>>>>> meaning.  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> [http://www.theglobalist.com/DBWeb/StoryId.aspx?](http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryId=3057)  
>> StoryId=3057  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> I can definitely see where words  
>>>>>>> like "hero" "rain" "ray" "mirror"  
>>>>>>>>> and a variety of other words come from Egypt, but I  
>> cannot  
>>>> see  
>>>>>>>>> where "Africa" can be known as it is pronounced by so  
>> many  
>>>>>>> people  
>>>>>>>>> whose languages require me to take a part of one  
>> language,  
>>>> and  
>>>>>>>>> combine it with another, and then maybe a third.

>>>>>>>  
>>>>>>> I don't consider any theory more "normal" than  
another  
>>>> either.  
>>>> I  
>>>>> am  
>>>>>>> seriously only interested in the word's original  
> meaning  
>>> and  
>>>>>>> intent.  
>>>>>>> We are speaking English, a derivative of German, a  
>>> derivitave  
>>>>> of  
>>>>>>> some  
>>>>>>> Indo-European language. We are also speaking with  
quite  
> a  
>>> bit  
>>>>> of  
>>>>>>> French and Latin, a derivative of Mycenian Greek...  
> also  
>>>>> (unless  
>>>>>>> I  
>>>>>>> am  
>>>>>>> misunderstanding) another Indo-European language.  
Their  
>>> words  
>>>>> for  
>>>>>>> the  
>>>>>>>> continent or part of it seem to have been "Africa"  
> since  
>> as  
>>>> far  
>>>>>>> back  
>>>>>>>> as we can go.  
>>>>>>>>  
>>>>>>>> Now I would have to figure out this word actually  
came  
>> from  
>>>>>>>> Equatorial-African languages, many of which seem to  
be  
>>> fully  
>>>>>>>> developed after the word "Africa" was pronounced in  
> used  
>> in  
>>>>>>> Europe.

>>>>>>> (I havent heard an appropriate grouping of people  
from  
>> West  
>>>>>> Africa  
>>>>>>> and I dont like using the word Bantu)  
>>>>>>>  
>>>>>>> Remember, I am only motivated for us to have a  
> universal  
>>>>>>> understanding that is consistent. I can see a  
spiritual  
>>>>> relevance  
>>>>>>> in  
>>>>>>> your post, but for the life of me, I am having a hard  
>> time  
>>>> not  
>>>>>>> allowing diffusionism to create a relationship in my  
> mind  
>>> on  
>>>>> this.  
>>>>>>>>  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti  
>>>>>>>> wrote:  
>>>>>>>>> Medaase Baba Ra-Nehem.....  
>>>>>>>>> This is Kamau. I just wanted to finally THANK YOU  
for  
>>>> putting  
>>>>>>> the  
>>>>>>>> explanation of Afuraka/Afuraitkait IN WRITING. You  
know  
> I  
>>>> got  
>>>>>>> the  
>>>>>>>> Cd  
>>>>>>>>> and listen to it monthly and am promoting it for  
>> you...but  
>>>>> for  
>>>>>>> some  
>>>>>>>>> reason, when I try to share the breakdown I butcher  
it.  
>>>>> (There  
>>>>>>>> was  
>>>>>>>>> a  
>>>>>>>>>> conference here in the Marcus Garvey study group and  
> the  
>>>>>>> question  
>>>>>>>>> of

>>>>>>> an identity marker came up and the usual drival of  
> Afrika  
>>> is  
>>>>> from  
>>>>>>> africanus...euro origin came up. I stood up and did  
the  
>>> best  
>>>> I  
>>>>>>> could  
>>>>>>> to represent the 3 other interpretations of  
>> where "Afrika"  
>>>> may  
>>>>>> have  
>>>>>>> come from, but didn't do it as well as I know I could  
>> have.  
>>>>> Also  
>>>>>> in  
>>>>>>> the last 3 New Afrikan Magazines-the best mag dealing  
> w/  
>>>>>>> continental  
>>>>>>>> info-had some letters on the same topic and no one  
hit  
>> the  
>>>>> point.  
>>>>>>> I  
>>>>>>>> had wanted to send in an article but I would have had  
> to  
>>>>>>> transcribe  
>>>>>>>> that part of CD 1 which would have been very tedious  
to  
>> say  
>>>> the  
>>>>>>>> least) BUT NOW YOU HAVE SOLVED THAT.....MEDAASE NA  
> APEM,  
>>> BABA  
>>>>> RA-  
>>>>>>>> NEHEM.  
>>>>>>>>>  
>>>>>>>>> Kamau  
>>>>>>>>> (p.s. for those wondering about "3 interpretations  
of  
>>>>>>>> where 'Africa' comes from"...we have Baba Ra's  
>> explanation,  
>>>>>>> Gerald  
>>>>>>>> Massey in Book of Beginnings came across a  
>> term "Afriuica"

>>>> which  
>>>>>> meant birthplace and Afrikadzata Deku in a video  
> entitled  
>>>>> Blackmen  
>>>>> in  
>>>>>> the Image of the whiteman intimates that "Afri= The  
> land  
>>> of"(I  
>>>>>> think  
>>>>>>> in Twi but don't quote me and "Ka"= spirit, so  
Afrika=  
>> the  
>>> land  
>>>>> of  
>>>>>>> the spirits) But yes there are OTHER INTERPRETATIONS  
OF  
>>> WHERE  
>>>>>> AFRIC  
>>>>>>> (K)  
>>>>>>> A COMES FROM..other than the "normal" euro ones.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>> Baba Ra-Nehem wrote.....  
>>>>>>>>> Subject: Afuraka/Afuraitkait  
>>>>>>>>>  
>>>>>>>>> Mikyia wo (Greetings) Osirica,  
>>>>>>>>>  
>>>>>>>>>> I understand your rationale for using Equatorial.  
It  
>> can  
>>> be  
>>>> a  
>>>>>>>>> functional english term designating our people.  
>>>>>>>>>  
>>>>>>>>>> I use the terms Afuraka/Afuraitkait (Africa) and  
>>>>>>>>>>> Afurakanu/Afuraitkaitnut (Africans) for several  
> reasons.  
>>>>>>>>>  
>>>>>>>>>>> The name Africa is not of european/arab  
>>> origination. 'Amen'  
>>>>> is  
>>>>>>> used  
>>>>>>>>>>> by christians with the false definition "so be it"  
>>> attached  
>>>>> to  
>>>>>>>>> it.

>>>>>>>>> Of  
>>>>>>>>> course, Amen is The Great God, Whom along with The  
>> Great  
>>>>>> Goddess  
>>>>>>>>> Amenet constitute the Supreme Being. The  
word 'hero'  
> in  
>>>>> english  
>>>>>>> is  
>>>>>>>>> derived from 'Heru', phonetically and conceptually.  
> The  
>>>>>>>>> name 'Africa'  
>>>>>>>>> also is our own designation.  
>>>>>>>>>  
>>>>>>>>> The term 'ka' means 'soul'. The metut/symbol is  
that  
> of  
>>> two  
>>>>>> arms  
>>>>>>>>> raised in a perpindicular fashion. However, we must  
>> look  
>>> at  
>>>>> the  
>>>>>>>>> term 'Qa' (as written in Budge's Hieroglyphic  
>> Dictionary,  
>>>>>> Vol.  
>>>>>>> 2;  
>>>>>>>>> also, Queen Hatshepsut's Tekhen/Obelisk). The  
>> term 'Qa'  
>>>>>>>> or 'Qaqa'  
>>>>>>>>> or 'Qiqa', is phonetically, 'Ka', 'Kaka', 'Keka'.  
The  
>>>>>>>> metut/symbol  
>>>>>>>>> is  
>>>>>>>>>> that of a man with his two arms raised in a  
>>> perpindicular  
>>>>>>>>> fashion.  
>>>>>>>>>> If you look closely, the two arms are the same two  
> arms  
>>> in  
>>>>> the  
>>>>>>>>>> metut/symbol/term "ka" (soul).  
>>>>>>>>>>  
>>>>>>>>>>> 'Qa', 'Qai' or 'Qaqa' or 'Qiqa' (Ka, Kai, Kaka,  
Keka)  
>> is



>>>>> defined  
 >>>>>>> variously as "the land above the banks of the river".  
 >>>>> The 'high'  
 >>>>>>> land. The 'exalted' land. The 'raised' land.  
 > The "high  
 >>>> ground  
 >>>>>>> upon  
 >>>>>>>> which the God of Creation first stood". It is the  
 >> raised-  
 >>>> land  
 >>>>>>> where  
 >>>>>>>> the eight primordial Deities converged to create the  
 >> egg  
 >>>> from  
 >>>>>>> which  
 >>>>>>>> Ra/Rait would emerge.  
 >>>>>>>>>  
 >>>>>>>>> Ka, Kaka, Ke, Keka phonetically are the same terms as  
 >> Qa,  
 >>>>> Qaqa,  
 >>>>>>> Qi,  
 >>>>>>>>> Qiqi. Let's look at the Yoruba language. There are  
 5  
 >>> sacred  
 >>>>>>> hills.  
 >>>>>>>>> The sacred hill/raised-land in Yoruba is called oKe.  
 >> The  
 >>>>>>>>> specific 'ke' or 'oke' (hill) called 'oke ara' is  
 >> defined  
 >>>> as  
 >>>>>>>>> the "hill upon which the Orishas first descended at  
 > the  
 >>>>>>> creation  
 >>>>>>>>> of  
 >>>>>>>>>> the world" (See Imoye, by Baba Ifa Karade).  
 >>>>>>>>>>>  
 >>>>>>>>>>> In the Twi language of the Akan people, 'Koko'(Kaka)  
 >>>>>>>>> means 'hill'  
 >>>>>>>>>>> (Twi-English Dictionary, by Paul Kotey). In  
 > Mayan, 'ka'  
 >>>>>>>>>>> means 'soil'.

>>>>>>>> (Amaru-ka; soil-land of Amaru--Amaru is the "plumed  
>>>> serpent",  
>>>>>>> thus,  
>>>>>>>> Amaruka 'America' is the 'land of the  
> feathered/plumed  
>>>>> serpent  
>>>>>>>> (Amen-  
>>>>>>>> Ra)  
>>>>>>>>>  
>>>>>>>>> When Ra moves through matter He has the title "Afu  
> Ra".  
>>>> (See  
>>>>>>> the  
>>>>>>>>> temple of Seti I, Shat em Duat, 3rd Hour of the  
night  
>> for  
>>>> the  
>>>>>>> title  
>>>>>>>>> of Ra being "Afu Ra" as opposed to "Af" or "Afu")  
>>>>>>>>>  
>>>>>>>>> The first raised land (Qa/Ka), raised up above the  
>>> surface  
>>>> of  
>>>>>>> the  
>>>>>>>>> water, is the "Ka of Afu Ra" Afuraka. Of course,  
Rait  
>>> (Rat)  
>>>>> is  
>>>>>>> the  
>>>>>>>>> Creatress of the world, just as Ra is the Creator.  
> The  
>>>>> feminine  
>>>>>>>>> form  
>>>>>>>>>> of the name is thus the "Kait of Afu Rait"  
> Afuraitkait.  
>>>>>>>>>>  
>>>>>>>>>>> Please see [mamiwata.com](http://mamiwata.com) and the various links to  
> learn  
>> of  
>>>> the  
>>>>>>>>>>> functions and manifestations of the Creator "Da"  
and  
>> His  
>>>>>>>>>>> wife "Houelousou Da (Wife of Da)". In Dahomean  
> Vodoun,  
>> Ra

>>>> is  
 >>>>>>> pronounced Da. Rat is Houelousou Da. Same Deities,  
 > same  
 >>>>> functions.  
 >>>>>>>  
 >>>>>>> One of the definitions according to Budge for the  
 >>> term "nu"  
 >>>>>>> is 'children'. Also, it refers to a plurality.  
 Again,  
 >> in  
 >>>> the  
 >>>>> Twi  
 >>>>>>> language of the Akan, the term "nom"  
 >>> (phonetically "noom")  
 >>>> is  
 >>>>> a  
 >>>>>>> term  
 >>>>>>> for the plural, hence 'oyere' (wife) 'oyerenom'  
 >>>>> (wives); 'nua'  
 >>>>>>> (sibling) 'nuanom' (siblings); Nana  
 (Elder/Elderess)  
 >>>> Nananom  
 >>>>>>>> (Elders/Elderesses). The Akan plural 'nom' is  
 derived  
 >> of  
 >>>> the  
 >>>>>>>> Kamau/Kenesu (Egyptian/Nubian) 'nu'.  
 >>>>>>>>  
 >>>>>>>> The term 'af' [spelled with the metutu of a "reed"  
 > (A)  
 >>> and  
 >>>>>>>> a "horned  
 >>>>>>>> viper" (F)] in Kamit means 'flesh' as in house or  
 > place  
 >>> of  
 >>>>>>>> residence.  
 >>>>>>>> Your flesh is a house or place of residence for  
 your  
 >>>> spirit.  
 >>>>>>>> Another  
 >>>>>>>> word for place of residence/house temple is  
 >> spelled 'af'  
 >>>>>>> or 'aft'  
 >>>>>>>> [spelled with the metutu of the eagle (A) instead  
 of  
 >>>>> the "reed"

>>>>>> for  
 >>>>>>> letter (A), the "viper" for (F) and the  
 determinative  
 >> for  
 >>> an  
 >>>>>>> enclosed  
 >>>>>>> space/temple/house.]  
 >>>>>>>>  
 >>>>>>>> In Twi, the word for home, house is 'ofi'  
 and 'ofie'.  
 >> In  
 >>>>> Yoruba  
 >>>>>> the  
 >>>>>>>> word for residence/house is 'ofi'. The word for  
 > palace  
 >>>>>> (residence  
 >>>>>>>> of  
 >>>>>>>>> the king) is 'aafin'. (Af, Ofi, Ofie, Ofi, Aafin  
 are  
 >> all  
 >>>>>> related)  
 >>>>>>>>>  
 >>>>>>>>> When Ra is moving through matter (e.g. 12 hours of  
 > the  
 >>>>>> night),  
 >>>>>>>> when  
 >>>>>>>>> His energy is inside of the Earth and making the  
 > Earth  
 >>>>> vibrant,  
 >>>>>>>>> Earth/matter becomes the 'flesh of Ra'. Afu Ra.  
 > Again,  
 >> in  
 >>>> Twi  
 >>>>>> the  
 >>>>>>>>> word for fertile land (land with life-giving energy  
 >>> moving  
 >>>>>>>> through  
 >>>>>>>>> it, i.e. cultivatable land) is called "afuw"  
 > or "afuo".  
 >>>> Now,  
 >>>>>> just  
 >>>>>>>>> as  
 >>>>>>>>> the name of the Deity in Akan culture called 'Asuo  
 >> Gyebi'  
 >>>> is  
 >>>>>>>>> often

>>>>>>> pronounced 'Asur Gyebi' (See Akan Protocol, by Nana  
 >>>> Kyerewaa  
 >>>>>>> Opokuwaa). So is "Afuo" also pronounced "Afur".  
 This  
 > is  
 >>> the  
 >>>>>>> reason  
 >>>>>>>> why the land where some Akan people settled after  
 >>>>>>> having "Descended  
 >>>>>>>> from Heaven by golden chain" is called "Koko-Afuo"  
 > Koko  
 >>>>>>>> (hill/raised  
 >>>>>>>>> land) Afuo (land that is full of life; plantation;  
 >>>> farmland).  
 >>>>>>> Today  
 >>>>>>>>> this land is called Kokofu in Ghana. Koko-Afur is  
 > none  
 >>>> other  
 >>>>>>> than  
 >>>>>>>>> Afur-Koko. (See "Forests of Gold" by Wilks; also,  
 see  
 >>>> African  
 >>>>>>>>> Spirituality: On Becoming Ancestors, by Anthony  
 > Ephirim-  
 >>>>>>> Donkor,  
 >>>>>>>> for  
 >>>>>>>>> a  
 >>>>>>>>>> reference to Koko's farm/land).  
 >>>>>>>>>>  
 >>>>>>>>>>> There is much more to this, as this is a brief  
 > summary.  
 >>>> There  
 >>>>>>> is  
 >>>>>>>>> also  
 >>>>>>>>>>> the fact that the term Hat-Ka-Ptah is often spelled  
 > Hat-  
 >>>> Ptah-  
 >>>>>>> Ka  
 >>>>>>>>> (See  
 >>>>>>>>>>> King Piye/Piankhi's victory stele). 'Het' was  
 > condensed  
 >>>>>>>>> into 'At'  
 >>>>>>>>>>> by  
 >>>>>>>>>>>>> the greeks (note: Het-Heru becomes Hathor and  
 Athyr).  
 >>> Ptah

>>>> was  
>>>>>>> corrupted by the greeks and others into Putah  
> (buddha)  
>>> and  
>>>>>> Phutah.  
>>>>>>> Hence, Hat-Ptah-Ka, becomes A-futah-ka. (afuraka).  
> Hat-  
>>> Ptah-  
>>>>> Ka  
>>>>>>> and  
>>>>>>>> Afuraka have the same meaning cosmologically. (More  
> on  
>>> this  
>>>>>>> later,  
>>>>>>>> as  
>>>>>>>>> it relates to Ptah's functioning as fashioner of  
the  
>>> World)  
>>>>>>>>>  
>>>>>>>>> Finally, Our descent from the original  
>>>>>> Afurakanu/Afuraitkaitnut,  
>>>>>>>>> the  
>>>>>>>>>> original people of Afuraka/Afuraitkait; our descent  
>> from  
>>>>> those  
>>>>>>> who  
>>>>>>>>> remained in Afuraka/Afuraitkait to receive the  
> Spirits  
>> of  
>>>> the  
>>>>>>>>> Goddesses and Gods; our ability through Ka-Nu/Kat-  
Nut  
>>>>> (Melanin)  
>>>>>>>> to  
>>>>>>>>>> receive and transmit the fullness of that Divine  
>> energy;  
>>>> Our  
>>>>>>>>>> INCARNATION and RE-INCARNATION through these  
> families;  
>> it  
>>>> is  
>>>>>>>>> these  
>>>>>>>>>> things [in total] that define us as  
>>>> Afurakanu/Afuraitkaitnut.  
>>>>>>> It  
>>>>>>>>>> matters not where we go now on Earth or are born on

>>> Earth,  
>>>> we  
>>>>>>> remain  
>>>>>>>> Afurakanu/Afuraitkaitnut in the physical world and  
> the  
>>>>> Ancestral  
>>>>>>>> realm.  
>>>>>>>>  
>>>>>>>>> This is simply because our various Ancestral  
> traditions  
>>>> state  
>>>>>>> that  
>>>>>>>> a  
>>>>>>>>> small group of us were forced out of the  
motherland.  
>> Yet,  
>>>> the  
>>>>>>>>> majority of us who remained in/on the motherland  
were  
>>> there  
>>>>>>> when  
>>>>>>>>> the  
>>>>>>>>>> Deities entered our clans/families (ritual  
possession  
>> was  
>>>>> just  
>>>>>>>> one  
>>>>>>>>>> means by which They entered our families for the  
> first  
>>>>> time).  
>>>>>>>>> This  
>>>>>>>>>>> altered our blood forever. We then carried this  
>>>>> altered/Divine  
>>>>>>>>> blood,  
>>>>>>>>>>> and the Deities, to every place we migrated on  
Earth.  
>> Our  
>>>>>>>>>>> civilizations around the world are a testament to  
the  
>>>>> Divine  
>>>>>>>>> Order  
>>>>>>>>>>> (manifest by the Deities) operating within our  
blood,  
>> our  
>>>>>>>>> families.  
>>>>>>>>>>>

>>>>>>>> Those who were outside of the motherland when the  
>> Deities  
>>>>>> entered  
>>>>>>> our  
>>>>>>>> families do not have this blood/nor spiritual  
>>> disposition.  
>>>>> They  
>>>>>>> do  
>>>>>>>> not have the connection to the Divinities that we  
do.  
>>> Those  
>>>>> who  
>>>>>>>> were  
>>>>>>>>> initially forced out of the motherland and drawn to  
>>>> northern  
>>>>>>>> eurasia  
>>>>>>>>> BEFORE the Deities entered into the various  
>>>>>>>>> Afurakani/Afuraitkaitnit  
>>>>>>>>> Clans are those who missed this infusion of Divine  
>> energy  
>>>>> (they  
>>>>>>>> were  
>>>>>>>>> thousands of miles away) and are those who became  
the  
>>>> whites  
>>>>>> and  
>>>>>>>>> their offspring of today.  
>>>>>>>>>  
>>>>>>>>>> See Psychotechnology of Brainwashing, Kwabena  
Ashanti  
>>>> (2001  
>>>>>>>>> edition)  
>>>>>>>>>> for an article about the Human Genome Project's  
>> findings.  
>>>> A  
>>>>>>> small  
>>>>>>>>>> group of Africans living in europe about 20,000 to  
>>>> 25,000  
>>>>>> years  
>>>>>>>> ago  
>>>>>>>>>> are said to have been those who birthed the whites  
> and  
>>>> their  
>>>>>>>>>> offspring.  
>>>>>>>>>>  
>>>>>>>>>>> See ([orisa1ist@yahoogroups.com](mailto:orisa1ist@yahoogroups.com)) for discussions on



> race,  
>>>>> august-  
>>>>>>>> september 2002--it includes Odu dealing with the  
>> origins  
>>> of  
>>>>> the  
>>>>>>>> whites and their offspring; see mamiwata.com; see  
the  
>>> Book  
>>>> of  
>>>>>> the  
>>>>>>>> Cow  
>>>>>>>>> of Heaven/Destruction of Mankind (Ra orders the  
>>> destruction  
>>>>> of  
>>>>>>>> the  
>>>>>>>>> blasphemous men and women, some of whom escaped to  
> the  
>>>>> mountain  
>>>>>>>>> lands. Ultimately Ra states that, "I have slain  
some  
> of  
>>>> them,  
>>>>>>> yet  
>>>>>>>>> there remains a remnant of worthless ones, for the  
>> extent  
>>>> of  
>>>>> my  
>>>>>>>>> destruction was not according to the expanse of my  
>>>>>>>>> power/ability").  
>>>>>>>>>> After Ra destroys most (not all) of the blasphemous  
> men  
>>> and  
>>>>>>>> women,  
>>>>>>>>> He  
>>>>>>>>>> blesses those who fought for Him, calls for the  
>> creation  
>>> of  
>>>>> the  
>>>>>>>>> Sekhet Hetep, etc.  
>>>>>>>>>>  
>>>>>>>>>>> There is much, much more to this, however we can  
>>> definitely  
>>>>> say  
>>>>>>>>> with  
>>>>>>>>>>> truth that we are Afurakanu/Afuraitkaitnut (created

> by  
 >>> and  
 >>>>>> children  
 >>>>>>> of, Afu Ra and Afu Rait. Our bodies (and melanin)  
 > were  
 >>>> formed  
 >>>>>> from  
 >>>>>>> the original, black, raised land (Ka).  
 Cosmologically  
 >> and  
 >>>>>>> culturally,  
 >>>>>>>> this unites all of us who are Black/African, yet it  
 >>>>>> distinguishes  
 >>>>>>> us  
 >>>>>>>> from europeans, asians, etc. Remember, one of the  
 >>> criteria  
 >>>> of  
 >>>>>>> being  
 >>>>>>>> Afurakani/Afuraitkaitnit as stated above is based  
 on  
 > re-  
 >>>>>>> incarnation  
 >>>>>>>> through specific blood circles.  
 >> Afurakanu/Afuraitkaitnut  
 >>>> all  
 >>>>>>> around  
 >>>>>>>> the world do divination for those who want to have  
 >>>> children,  
 >>>>>>>> sometimes to determine what spirit is around them,  
 is  
 >>> about  
 >>>>>> to  
 >>>>>>>> incarnate, it it is a negative spirit, etc.  
 >>>>>>>>>  
 >>>>>>>>>  
 >>>>>>>>> -----  
 >>>>>>>>> Do you Yahoo!?  
 >>>>>>>>> Free online calendar with sync to Outlook(TM).  
 | 8640|2003-06-16 10:53:12|Paul Kekai Manansala|Re: Tomb Images & More Fraud|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:  
 >  
 > Myra, yes the powerful images of the Africoid ruler Tutankhamen in  
  
 KV 62 speak for themselves. The images are even more powerful \_in  
 person\_.

>

> Tomb of Ramses III (KV 11):

> Notice the deliberate misrepresentation by Weeks and his

colleagues in the Tomb of Ramses III. They use the cut-&-paste photo distortion technique that I described in my earlier post (#7935). Observe how they completely split up the "Table of Nations" scene and show only 1 representative of the black-skinned Egyptian group (in order to omit the text), and conveniently did \_not\_ identify this image.

>

> See:

> #21-40 (Notice the 1 \_unidentified\_ Egyptian image)

>

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_825\\_20.html](http://www.thebanmappingproject.com/sites/browse_tombimages_825_20.html)

>

Click on the image of the black Egyptian (the fourth from the left in the top row).

The caption to this image read:

"Book of Gates, fourth division (P)/fifth hour (H) lower register, scene 30: Nubian, one of the "four races of mankind," erroneously labeled as an Egyptian."

They are claiming the Egyptian artists made the error!

Regards,

Paul Kekai Manansala

| 8641|2003-06-16 10:56:01|ra\_nehem|Re: Afrika word derivation and alternative names for the continent|

Mikyia wo Djehuti,

On your last question, it seems that the extent of Nahas is connected to the land of Punt. I say that because the land is often called "Ta Aakhu", "Land of the Spirits/Ancestral Spirits". The 'kh' metut is often used interchangeably with the 'sh' metut. "Aakhu" becomes "Aashu". This is the origin of "Akhsu", "Axum". The "Negus Negusti" of Ethiopia/ancient Axum seems to take his title from "Nehes Nehesi".

Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Yafeu ibn Taom" wrote:

>>

>> I won't waste anyone's time with the myriad plausible

>> explanations of the word but get direct to its origin.

>> The word Afrika that we use to describe the continent

>> south of the Mediterranean is derived from the name

>> of an Amazigh (Berber) tribe in the region called

>> Tunisia today.

>>

>> This tribe was the Aourigh. A land and its people

>> often share the same or a similar name, hence we

>> have:

>> Aourigha => Afrika or Afarik => Afrika.

>>

>> I learned this in the Senegalese magazine Afrique Histoire,

>> the Vol. 1, No.2 1982 edition from an article entitled

>> Where Does the Word AFRICA Come From?. It was written by an

>> historian from Burkina Faso named Joseph Ki-Zerbo. It also

>> appears in the introduction to:

>>

>> UNESCO, Ki-Zerbo, J. (Editor)

>> General History of Africa Volume 1

>> Methodology and African Prehistory

>> Heineman Educational Books, Ibadan, 1981

>

> [http://groups.yahoo.com/group/Ta\\_Seti/message/1978](http://groups.yahoo.com/group/Ta_Seti/message/1978)

>

> [http://kalamumagazine.com/short\\_facts.htm](http://kalamumagazine.com/short_facts.htm)

> What is the origin of the word "Africa?"

>

>

> According to the United Nations Educational, Scientific, and

Cultural

> Organization?better known as UNESCO?during the time of the Roman

> empire, the term became accepted as a replacement for the

word "Libya"

> which meant the land of the Lebu or Lubins in Genesis.

>

> Geographically, Libya meant only the north coast of the continent

and

> at first, so did Africa. By the end of the first century A.D.,

Africa

> came to mean the entire continent. The etymology, the origin of the

> term Africa is not so precisely agreed upon and, according to

UNESCO,

> its origin is credited to one of seven theories:

>

> The Afarak, also known as the Aourigha, were a Berber people who

lived

> south of Carthage. The terms Afarik or Africa were used to denote

the

> land of the Afarak.

>

> Some believe that the word comes from from the Latin adjective

aprica

> which means sunny or the Greek aprike, which means free from cold.

>

> The Phoenician root faraquā, which suggests a separation or in

other

> words, diaspora. The same root is found in some African languages,

> like Bambara.

>

> In Sanskrit and Hindu, the root Apra or Africa denotes that which,

in

> geographical terms comes "after," or in other words the west. From

the

> geographical position of India, the Asian country from which the

> Hindus originated, Africa is the western continent.

>

> Another school of thought states that the word Africa comes from

two

> Phoenician terms, one of which means an ear of corn, which was a

> symbol of fertility in that region, and the other Pharikia, which

> means land of the fruit.

>  
> A historical tradition states that a Yeminites chief named Africus  
> invaded north Africa in the second millennium before our era and  
> founded a town called Afrikyah. Some say it is more likely that the  
> Arabic term Ifriqiya is the Arabic translation of the word "Africa."  
>  
> Another theory states that Afer was a grandson of Abraham and a  
> companion of Hercules.  
>  
>  
>  
>  
> >  
> > Here is a link to his short biography and a photo.  
> > <http://www.rightlivelivelihood.se/recipe/ki-zerbo.htm>  
> > For more on his life in the struggle download this pdf:  
> >  
>

[http://www.ibe.unesco.org/International/Publications/Thinkers/Thinkers](http://www.ibe.unesco.org/International/Publications/Thinkers/ThinkersPdf/kizerboe.PDF)  
> Pdf/kizerboe.PDF

> >  
> >  
> > (you may have to cut and paste the whole address into  
> > your location window if the link won't click right)  
> >  
> > Dictionaries and lexicons can show foreign word origins.  
> > Afrika did not originate as a Latin word with the Romans.  
> > Lewis and Short, in their A Latin Dictionary, note that  
> > the Romans received the name Afrika from the Carthaginians  
> > who used it to designate their country.  
>  
> What exactly does the dictionary state in reference to this? I ask  
> this because the writers of a Latin dictionary should know

that "ica"

> is a Latin suffix derived from the Greek "ikos". Thus we have

names

> such as "Attica", "Utica", and "Africa". Knowing how "Utica" had

been

> referred to before the Romans could be revealing as it also had

been a

> Kana'ani colony even older than Qart Hadasht.

>

>>  
>> Doc Ben, in his The Black Man's North and East Africa,  
>> has shown that the Canaanitic colonizers were not the  
>> majority population of Carthage. Although the Puni formed  
>> a social class they were not necessarily of Canaanitic  
>> bloodlines in any sense of "racial purity".  
>>  
>> By the 5th century BCE, Carthage's form of government was  
>> that of the surrounding Amazigh (Berber) people. But even  
>> when the Canaani (Phoenicians) first arrived the name they  
>> chose for the country reflected the fact that it was the  
>> land of the Aourigha/Afarika.  
>>  
>>  
>> The term AFRU-IKA was used by the AE's to describe the landmass  
>> beyond their southern borders. I feel it's a valid, authentic  
>> and more appropriate word for the whole continent since it was  
>> used by AE's to describe a vast region rather than a particular  
>> locale. AMAMI (land of the ancestors [does it mean progenitors  
>> or deceased]) is another name AE's applied to the landmass  
>> up river from them.  
>>  
>  
> In what inscriptions is the use of the term "Afru-ika" to be found?  
>  
> On a related issue, does anyone know the geographical extent of the  
> term "Nahas"?  
>  
> Djehuti Sundaka  
>  
>  
>> - Yafeu -  
| 8642|2003-06-16 10:56:35|Paul Kekai Manansala|Re: Tomb Images & More Fraud|  
> They are claiming the Egyptian artists made the error!  
>

That should be "error" in quotation marks.

I guess this represents the next phase in Eurocentric spin.

> Regards,  
> Paul Kekai Manansala  
| 8643|2003-06-16 11:00:28|sonofsaba|Re: West African origins from Egypt and Nubia|  
-  
Se alafia ne Osirica,

Unfortunately, as to date that I know of, "solid evidence" has been real scant. Mainly, this is due to biases and prejudices. For some reason, with all the "other than equatorial" assumptions for an AE origin, the individuals with the resources seem to bypass West Africa, and all of Africa, in general. The oral traditions of the elders hold no validity in "scholarly" circles, mainly because the elders' stories are viewed as inaccurate and not containing any historical value. You see many West African people cannot produce the criteria that researchers with the resources hold in esteem; these stories are "childish machinations of a primitive people with no real link." It's funny that people can believe "black" people moved into Egypt to change, somehow, the ethnic (racial) climate and composition, but doubt that emigration from Egypt to other parts of Africa could have occurred. Biases, biases. Tsk, tsk.

That is why people with courage, not afraid to submerge themselves into the knowledge acquisition practices of the people, must step forward and say we are testing these stories for validity. Culture has been many of the people's connection to the Nile Valley. We must study the culture and analyze their words.

Stories abound; in Kisra-style stories of the development of the Nupe people to the Gur-speaking Mossi, Dagomba, Gurma and others. Kisra was supposed to have been a king from Napata, who led the people westward. What time no one knows? Undoubtedly, West Africa has been peopled since the dessication of the northern lands of the Sahara and the Sahel. The McIntosh and McIntosh expedition attests to with the discovery and excavation of Jenne-Jeno. These people of Jenne-Jeno were seen as the inheritors of a more ancient cultural complex in Eastern Mauretania at Dhar Tichitt.

The speakers of Kwa family, if you subscribe the Greenberg's Niger-Congo superphylum, are for the most part recent migrants. The Twi-speaking of Ghana, Ivory Coast and Togo are said to have arrived in Ghana sometime during the 13th century from the northwest. The Yoruba-speaking people, as I stated in an earlier post, settled in the Nigerian area beginning in the 7th century and lasting till the 12th.

Keep looking. I have a few postulations. I think the Ijebu subgroup of the Yoruba at least partly come from Edfu. I notice a similarity between the subgroup's name and Edfu's old name, Djeba. I don't know the meaning of either, however, to confirm one way or the other. My name has contains the name Onu, which is the last name of my "adoptive" family. Onu sounds vaguely familiar with the Coptic name of Heliopolis, Onu, which comes from Anu. A few thoughts and



questions...

I think also someone needs to conduct intensively study into the correlations between Hausa and Ancient Egyptian, since I heard Hausa is the closest of all the so-called Afro-Asiatic languages to AE. The Songhai raises an eyebrow with their "possession cult" known as "Hauka". They came to have received it from the Hausa people.

Once again keep looking, Osirica. Excuse my long-windiness and verbiage. I'm tired. Just got off of work. More to come later on some independent research after I rest and gather my thoughts.

Odabo,  
Omari Onu Sylla Keita

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- > Can someone give us some additional references to where the Yoruba,
- > Twi, and any other West African group came from in the East?
- >
- > I have read Diop regarding that, but I am hoping we can get some

more

- > information on it. All of the information I have received regarding
- > the origins (except Diop) keep pointing to lake Chad. But I common
- > sense asked "before that where", and I don't get any answer.
- >

- > It seems that there are probably a continuous or periodic waves of
- > migrations from East to West, and they have been going on since pre-
- > history. All I am hoping to find is about a half dozen to a dozen
- > pretty lock solid migrations and their record (whether it be oral,
- > archaeological, written, or forensic).

| 8644|2003-06-16 11:45:22|Manu Ampim|Re: Tomb Images & More Fraud|  
I wrote:

See:

>

#21-40 (Notice the 1 \_unidentified\_ Egyptian image)

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_825\\_20.html](http://www.thebanmappingproject.com/sites/browse_tombimages_825_20.html)

=====

Paul Kekai Manansala wrote:

Click on the image of the black Egyptian (the fourth from the left in the top row).

The caption to this image read:

"Book of Gates, fourth division (P)/fifth hour (H) lower register, scene 30: Nubian, one of the "four races of mankind," erroneously labeled as an Egyptian."

They are claiming the Egyptian artists made the error!

Paul added:

"That should be "error" in quotation marks.

I guess this represents the next phase in Eurocentric spin."

=====

Thanks Paul for adding the caption which I could not view. The computer that I am currently at doesn't allow me to access javascript links or pop-up windows.

Anyhow, this alleged "error" is the only intellectual somersault that can be used to avoid the objective evidence.

This is what I wrote earlier on theEurocentric scholars and their new acrobatic trickto avoid the Ramses III evidence, which undeniably show the Egyptiansas black skinned and dressed identical to the other black Africans to the south:

"Maybe they will now make other unsubstantiated claims andstate that the well-trained ancient Egyptian royal artists had a lapse in memory, forgot their 'real' racial identity, and thus made a major mistake in the Ramses III tomb!"

Manu Ampim

| 8645|2003-06-16 11:55:23|Paul Kekai Manansala|Re: Tomb Images & More Fraud|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> I wrote:

>

> See:

> > #21-40 (Notice the 1 \_unidentified\_ Egyptian image)

>

>

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_825\\_20.html](http://www.thebanmappingproject.com/sites/browse_tombimages_825_20.html)

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to the other black Africans to the south:

>  
> "Maybe they will now make other unsubstantiated claims and state

that the well-trained ancient Egyptian royal artists had a lapse in  
memory, forgot their 'real' racial identity, and thus made a major  
mistake in the Ramses III tomb!"

>

, and the "error" would not be in labeling as mentioned in the  
caption.

Egyptians must be portrayed in the Four Races scheme and as you  
mentioned previously they must be placed in the proper order.

So any "error" would be in the portrayal of Egyptians not in the  
labels attached to the images. Even without labels as you have  
noted, one can always tell the Egyptians from the order in which  
they are portrayed among the four races.

First, they claim the images of black Egyptians at RIII do not  
exist, now they must admit they exist but were 'mistakes' by the  
elite royal artists.

Regards,  
Paul Kekai Manansala  
| 8646|2003-06-16 11:56:53|M.L.W.|Re: Tomb Images & More Fraud|  
I did a search on the "four races of mankind". Take a look  
at these images.

Manu what are your thoughts about these images.

[http://www.thebanmappingproject.com/search/search\\_images.asp?Keywords=four+races+of+mankind&Query=Search](http://www.thebanmappingproject.com/search/search_images.asp?Keywords=four+races+of+mankind&Query=Search)

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> I wrote:

>

> See:

> > #21-40 (Notice the 1 \_unidentified\_ Egyptian image)

>

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>

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>

> Manu Ampim

| 8647|2003-06-16 12:41:39|Paul Kekai Manansala|Re: Tomb Images & More Fraud|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> I did a search on the "four races of mankind". Take a look

> at these images.

>

> Manu what are your thoughts about these images.

>

>

> [http://www.thebanmappingproject.com/search/search\\_images.asp?](http://www.thebanmappingproject.com/search/search_images.asp?Keywords=four+races+of+mankind&Query=Search)

> Keywords=four+races+of+mankind&Query=Search

>

The depiction of Egyptians or \_Rmt\_ on the Tomb of Seti (KV17) shows the more "typical" Egyptian dress as mentioned by Alex Derrick previously.

The knee-length kilt, bare-chest, bare feet and long hair, wig or head-dress.

Note though that the Egyptians are still depicted much darker than the Asiatics or Libyans.

Regards,  
Paul Kekai Manansala  
| 8648|2003-06-16 12:57:15|Paul Kekai Manansala|Re: Tomb Images & More Fraud|  
Check out these photos:

An Egyptian and an Asiatic:

<http://www.thebanmappingproject.com/database/image.asp?ID=16610>

Both these guys could be black, although the Egyptian is darker.

A Lepsius-type image from the Seti II tomb (KV15):

<http://www.thebanmappingproject.com/database/image.asp?ID=16608>

Note that the Nubian here has a much different look and outfit.

Could a similar image have existed before at RIII's tomb?

All four races:

<http://www.thebanmappingproject.com/database/image.asp?ID=16608>

Regards,

Paul Kekai Manansala

| 8649|2003-06-16 13:49:36|m\_ampim|Re: Tomb Images & More Fraud|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> I did a search on the "four races of mankind". Take a look

> at these images.

>

> Manu what are your thoughts about these images.

>

>

> [http://www.thebanmappingproject.com/search/search\\_images.asp?](http://www.thebanmappingproject.com/search/search_images.asp?)

> Keywords=four+races+of+mankind&Query=Search

>

> Myra

=====

Myra, what particular images are you asking about?

Manu Ampim

>

| 8650|2003-06-16 14:15:56|sanu\_tepira|Re: West African origins from Egypt and Nubia|

You wrote:

>> I have that book by Moustafa Gadalla and it is okay, particularly

>> certain cultural correspondences between West Africa and the Upper

>> Nile Valley. However, Gadalla still terms the Egyptians as some

>> Caucasoid group that entered West Africa and

advanced "civilization"

>> beyond the little local varieties. This, I see, as a

>> misrepresentation and highly biased.

#### COMMENT:

It has been over a year since I read the book, but I don't recall seeing anything whatsoever in it to suggest that Gadalla even came close to implying that the so-called ancient Egyptians were, a) a caucasoid group who, b) entered West Afrika and "advanced" civilization. I scrutinized the pages of his book for just that type of bias. It is entirely possible that I missed something. If so, I respectfully request that you point out the relevant page(s) in the book in which he makes such a suggestion, especially the "caucasoid" part. I am always open to correction and criticism. The last thing I want to do is recommend bad books to the group. His perspective is egypto-centric, to be sure, but the ability to discern any type of centeredness is a must, no matter whose stuff you read. Every time one visits a website, or reads a book, article, or even a post about ancient Afrikan civilizations, the question of the centeredness of the writer must be kept in mind, for it lets one know how to view the writer's interpretation of the data.

My overall impression of the book was as a story about battered, bruised, and harassed Egyptians who, after having been on the run for centuries from the onslaught of the europeans and arabs, stumbled into West Afrika and resumed the only way of life they knew. It is to be expected that the people who were already there picked up something from them as a result of being in close proximity, without the baggage of stupid eurocentric constructs of a "superior culture" imposing their "civilization" an "inferior culture." It is also expected that the Egyptians picked up stuff from the people who were already there (though Gadalla didn't discuss this-a reflection of his egyptian-centeredness). It wasn't a case of Egyptians saying "let's civilize the West Afrikans." I did not get the impression that Gadalla was saying that they came as "civilizers." Again, that's just my own interpretation of the book, but I could be wrong.

When Gadalla made the observation that

"All conquerors picture themselves as the bringers of light and a new civilization to the people they conquer. The invaders (like the

Ptolemies, Romans, Arabs, or Europeans) actually came to profit and to dominate, not to 'civilize',"

I am reminded that this is exactly what John Henrik Clarke has been saying for much of his career. That's what piqued my interest in his other writings in the first place.

You wrote:

>The interpretation is interesting, but his own prejudices are  
>abound. Like any other book I guess.

COMMENT:

And that's the bottom line. I don't agree with everything written in every book I've read by even the most pro-Afrikan stalwarts (e.g., Clarke, ben-Jochannon, Williams, etc.), but all things considered, I shudder to think of the state of ignorance I'd be in without them.

As you correctly pointed out, the historical and cultural connection between Kemet and West Afrika is a fertile area for research. If I had the time and resources, I would make this my life's work.

I look forward to your upcoming posts concerning this topic.  
| 8651|2003-06-16 14:16:12|M.L.W.|Re: Tomb Images & More Fraud|  
Prof. Ampim:

Can you explain this image for me?

<http://www.thebanmappingproject.com/database/image.asp?ID=16608>

What is it representing? The top images are the "four races" I know, but what does the bottom images represent. It looks kind of confusing to me.

AND, can you put me on your e-mail list to receive messages when you will be giving lectures on "blake radio" (I missed the last one because I found out too late. I listen to one of your talks this year and thought it just fantastic. I did not have African American studies when I was in high school back in the day. Your lectures have been a real eye opener for me. I also have been passing this knowledge down to my grand children and others. Your lectures are priceless, and you are so good at it. Keep up the good work. I know of a lot of young people that have taken your classes. Your students think very highly of you Manu. I live here in the Bay Area and have heard your name often as being so dedicated as a teacher. Thanks so



very much.

Advancing the work also, :-)

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "m\_ampim" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

>

>> I did a search on the "four races of mankind". Take a look

>> at these images.

>>

>> Manu what are your thoughts about these images.

>>

>>

>> [http://www.thebanmappingproject.com/search/search\\_images.asp?](http://www.thebanmappingproject.com/search/search_images.asp?)

>> Keywords=four+races+of+mankind&Query=Search

>>

>> Myra

>

> =====

>

> Myra, what particular images are you asking about?

>

> Manu Ampim

>>

| 8652|2003-06-16 14:21:06|Alex van Deelen|Re: Tomb Images & More Fraud|

> Message: 23

> Date: Mon, 16 Jun 2003 19:41:05 -0000

> From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> Subject: Re: Tomb Images & More Fraud

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

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>> at these images.

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>> Keywords=four+races+of+mankind&Query=Search

>>

>

> The depiction of Egyptians or \_Rmt\_ on the Tomb of Seti (KV17)

- > shows the more "typical" Egyptian dress as mentioned by
- > Alex Derrick previously.
- >
- > The knee-length kilt, bare-chest, bare feet and long hair, wig or
- > head-dress.
- >
- > Note though that the Egyptians are still depicted much
- > darker than the Asiatics or Libyans.

Also, isn't it ironic that Mary Lefkowitz among others, made such a ballyhoo about the notion that the Egyptians couldn't be Black because they wouldn't recognize anything such as race, when this page makes such a show of the "four races of mankind"?

At least this site lays waste to the already weak argument that the Egyptians portrayed themselves differently from the Nubians and "therefore" belonged to different races. They portray themselves as pretty darkskinned, much more so than their Semitic/West Asian counterparts.

Alex

| 8653|2003-06-16 14:33:34|m\_ampim|Re: Tomb Images & More Fraud|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 wrote:

- >
- > Check out these photos:
- >
- > An Egyptian and an Asiatic:
- > <http://www.thebanmappingproject.com/database/image.asp?ID=16610>
- >
- > Both these guys could be black, although the Egyptian is darker.
- >
- > Regards,
- > Paul Kekai Manansala

=====

I would advise reserving comment on the identity of some of these images before examining the original drawings of Lepsius. These two TMP images from KV 17 are not the actual colors originally produced by Lepsius (which are shown lighter than the TMP version), and also some important details are lost in this reproduction.

For example, from this TMP reproduction it is almost impossible to

notice that the image of the Aamw on the right has light color eyes.

K.R. Lepsius produced this image in \_Denkmäler aus Ägypten und Nubien\_ vol. 6, plate 136D).

Advancing the work,

Manu Ampim

| 8654|2003-06-16 14:36:56|M.L.W.|Re: West African origins from Egypt and Nubia|  
thanks for your comments (sanu\_tepa)....I order this book this  
morning....looking forward to reading it.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sanu\_tepa"  
wrote:

> You wrote:

>

>

> >> I have that book by Moustafa Gadalla and it is okay,

particularly

> >> certain cultural correspondences between West Africa and the

Upper

> >> Nile Valley. However, Gadalla still terms the Egyptians as some

> >> Caucasoid group that entered West Africa and

> advanced "civilization"

> >> beyond the little local varieties. This, I see, as a

> >> misrepresentation and highly biased.

>

> COMMENT:

>

> It has been over a year since I read the book, but I don't recall

> seeing anything whatsoever in it to suggest that Gadalla even came

> close to implying that the so-called ancient Egyptians were, a) a

> caucasoid group who, b) entered West Afrika and "advanced"

> civilization. I scrutinized the pages of his book for just that

type

> of bias. It is entirely possible that I missed something. If so, I

> respectfully request that you point out the relevant page(s) in the

> book in which he makes such a suggestion, especially

the "caucasoid"

> part. I am always open to correction and criticism. The last thing

I

> want to do is recommend bad books to the group. His perspective is  
> egypto-centric, to be sure, but the ability to discern any type of  
> centeredness is a must, no matter whose stuff you read. Every time  
> one visits a website, or reads a book, article, or even a post

about

> ancient Afrikan civilizations, the question of the centeredness of  
> the writer must be kept in mind, for it lets one know how to view

the

> writer's interpretation of the data.

>

> My overall impression of the book was as a story about battered,  
> bruised, and harassed Egyptians who, after having been on the run

for

> centuries from the onslaught of the europeans and arabs, stumbled  
> into West Afrika and resumed the only way of life they knew. It is

to

> be expected that the people who were already there picked up  
> something from them as a result of being in close proximity,

without

> the baggage of stupid eurocentric constructs of a "superior  
> culture" imposing their "civilization" an "inferior culture." It is  
> also expected that the Egyptians picked up stuff from the people

who

> were already there (though Gadalla didn't discuss this-a reflection  
> of his egyptian-centeredness). It wasn't a case of Egyptians  
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> Again, that's just my own interpretation of the book, but I could

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> wrong.

>

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>

> "All conquerors picture themselves as the bringers of light and a

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> civilization to the people they conquer. The invaders (like the  
> Ptolemies, Romans, Arabs, or Europeans) actually came to profit and  
> to dominate, not to 'civilize',"

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> I am reminded that this is exactly what John Henrik Clarke has been  
> saying for much of his career. That's what piqued my interest in

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> other writings in the first place.

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> You wrote:

>

> >The interpretation is interesting, but his own prejudices are  
> >abound. Like any other book I guess.

>

> COMMENT:

>

> And that's the bottom line. I don't agree with everything written

in

> every book I've read by even the most pro-Afrikan stalwarts (e.g.,  
> Clarke, ben-Jochannon, Williams, etc.), but all things considered,

I

> shudder to think of the state of ignorance I'd be in without them.

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> As you correctly pointed out, the historical and cultural

connection

> between Kemet and West Afrika is a fertile area for research. If I

> had the time and resources, I would make this my life's work.

>

> I look forward to your upcoming posts concerning this topic.

| 8655|2003-06-16 14:59:40|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
Hotep Brotha Ampim,

Yes, there are very serious problems with how  
Egyptologists operate: the monopoly on ancient Kemet.  
Basically, they are like their forefathers, with not  
the slightest zeal to change their racist-white  
supremacist-fallacious position. Therefore, it is like  
trying to squeeze water from a dry towel, when  
exerting energy to try and change them. Ed's  
intentions may be good, but still...

P.E.A.C.E. Promoting Exclusive Afrikan-Centered

Education!

--- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

> Greetings,

>

> This is a healthy discussion that will eventually  
> help all of the list members elevate our knowledge  
> and methodology to a higher level. I have had many  
> experiences with these issues, and I will give my  
> views and suggestions on terminology and methodology  
> in an upcoming post.

>

> In the meantime, I might have missed some of the  
> posts but these are three statements that I agree  
> with, and their importance should be understood:

>

>

> Clyde Winters wrote:

> "There is nothing wrong in using Western methods of  
> research to explain and illuminate Africalogical  
> stuides. These methods were all used by Diop and  
> DuBois to make us aware of the truth. The method is  
> not the problem, its the interpretation of the facts  
> that lead to bias in writing about Black and African  
> people....

>

> Keep up the struggle. But don't condemn the methods  
> of western research until you master them, and then  
> take the new knowledge and turn it into a  
> Afrocentric missile,full of Afrocentric truths, that  
> will explode the myths of the Eurocentrists."

>

> =====

> Ed Loring wrote:

> "I am only suggesting how you could apply your  
> energy,  
> your efforts and the serious scholarship of some  
> Ta\_Seti members in  
> an effective manner. Do you want to keep on  
> "preaching to the choir",  
> or do you want others to listen to you, too? If you  
> want to become  
> effective, you should get on a wave-length that  
> everyone can tune in  
> to."

> =====

> David VeLar wrote:  
 > > "...if you are not going to accept the English  
 > > terms, or the Eurocentric terms and you choose to  
 > use different  
 > > terms, well you need to show us some sort of  
 > CONCISE and  
 > > CONSISTENT reference. Like a small dictionary or  
 > something!  
 > >  
 > > We will all be like the tower of Babel trying to  
 > > understand each other, with 50 different  
 > Afr-something words, each  
 > > being slightly different, and that "slightly"  
 > often turns into the  
 > > most confusing."  
 >  
 > Mickel, I also agree that there is a serious problem  
 > with how most Egyptologists operate.  
 >  
 > Advancing the work,  
 >  
 > Manu Ampim  
 >  
 >

---

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| 8656|2003-06-16 15:01:26|santmg|olmecs wearing Egyptian style headresses |

Attachments :

I found this picture while surfing pre-columbian art sites. It is a sculpture of two Mexican  
 Oaxacan Indians playing a ballgame (they invented rubber balls). Notice the Egyptian style  
 headresses on them. More evidence of pre-columbian contact. By the way, does anyone know  
 how the Egyptians managed to cultivate corn as depicted in their paintings? I thought this was  
 exclusive to the Western Hemisphere. I can't find anything on the net about it.

| 8657|2003-06-16 15:10:27|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
 Hotep Ed,

Where you state do I want others to listen, you have  
 to understand that there are still, many white scholars  
 who don't care to listen. That's why I tell my people  
 that we can't be caught up worrying about trying to  
 get them to listen. We ought to be spending an

enormous amount of time trying to get our own people to listen first, because many of them don't want to listen. And guess what, Afrikan scholars like me take a similar position towards those Afrikan brothas and sistars who don't want to listen, right now.

P.E.A.C.E. Progress...

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>  
> ----- Original Message -----  
> From: Mickel Hendrix  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Sunday, June 15, 2003 7:31 PM  
> Subject: Re: [Ta\_Seti] Re:  
> Afuraka/Afuraitkait/Terminology  
>  
>  
> Hotep Ed,  
>  
> No! You're trying to coerce us into being  
> scholarly  
> from a western-dominated point of view, because  
> the  
> so-called field of Egyptology is monopolized by  
> white  
> men, who project themselves onto the masses as  
> authorities. And you're pretending that there  
> isn't a  
> problem with the way they conduct business, that  
> they're not like their forefathers.  
>  
> .....No! I am only suggesting how you could  
> apply your energy, your efforts and the serious  
> scholarship of some Ta\_Seti members in an effective  
> manner. Do you want to keep on "preaching to the  
> choir", or do you want others to listen to you, too?  
> If you want to become effective, you should get on a  
> wave-length that everyone can tune in to.  
>  
> By the way; nobody is suggesting that everyone  
> become a scientist. Artists, philosophers, poets and  
> political theoreticians are just as valid and some  
> of you are talented in those directions.  
>  
> E.



---

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| 8658|2003-06-16 15:16:00|M.L.W.|Re: olmecs wearing Egyptian style headresses|

Try these sites:

Agriculture in Egypt---it talks about harvesting corn

<http://graphics.lcs.mit.edu/~hanna/Egypt/index06.html>

Ancient Egyptian Agriculture

<http://www.touregypt.net/magazine/mag07012001/magf5.htm>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), santmg wrote:

> I found this picture while surfing pre-columbian art sites. It is a sculpture of two Mexican oaxacan indians playing a ballgame (they invented rubber balls). Notice the egyptian style headresses on them. More evidence of pre-columbian contact. By the way, does anyone know how the egyptians managed to cultivate corn as depicted in their paintings? I thought this was exclusive to the western hemisphere. I can't find anything on the net about it.

| 8659|2003-06-16 15:20:49|Manu Ampim|[Ta\_Seti} Re: Tomb Images & More Fraud|

Greetings Myra,

<http://www.thebanmappingproject.com/database/image.asp?ID=16608>

This image is the \_same\_ "Table of Nations" scene in KV 17 that has been divided by K.R. Lepsius into two separate panels or registers.

The bottom panel represents the beginning of the scene on the left, and the top panel represents the continuation of the scene, resuming on the top left. In the actual tomb there is no such separation, but as I mentioned before these type of long scenes are difficult to reproduce in one continuous panel. This division into two panel has caused some people to erroneously believe that there were only 2 images for the Aamw group.

The top panel is simply a continuation from the lower panel. Notice how the final two Aamw figures (on the bottom right) are continued on the left side of this top panel.

\*\*\*\*\*

Also, thanks for the positive feedback. Your work is also important, and many of my students have made good use of your website, and I will encourage them to continue doing so. After the revisions to my site are complete, you will see the updated link section, which will include your site. In the Ta-Seti "Link" section your site on **ANCIENT AFRICA'S BLACK KINGDOMS** is appropriately listed. Keep up the good work.

My program, "Africana Studies," will be airing again on BlakeRadio.com tonight (6/16) at about 10:45 pm (PST). The topic will be "Civilization and the Lessons from the First People."

Advancing the work,

Manu Ampim

---

Prof. Ampim:

Can you explain this image for me?

<http://www.thebanmappingproject.com/database/image.asp?ID=16608>

What is it representing? The top images are the "four races" I know, but what does the bottom images represent. It looks kind of confusing to me.

AND, can you put me on your e-mail list to receive messages when you will be giving lectures on "blake radio" (I missed the last one because I found out too late. I listen to one of your talks this year and thought it just fantastic. I did not have African American studies when I was in high school back in the day. Your lectures have been a real eye opener for me. I also have been passing this knowledge down to my grand children and others. Your lectures are priceless, and you are so good at it. Keep up the good work. I know of a lot of young people that have taken your classes. Your students think very highly of you Manu. I live here in the Bay Area and have heard your name often as being so dedicated as a teacher. Thanks so very much.

Advancing the work also, :-)

Myra

| 8660|2003-06-16 15:23:04|alberto34482@yahoo.com|Re: olmecs wearing Egyptian style headresses|

" By the way, does anyone know how the Egyptians managed to cultivate corn as depicted in their paintings? I thought this was exclusive to the western hemisphere"

People in Pre-Columbian America grew maize which was different from the corn grown by Egyptians and Assyrians. Some have made speculations about cocaine mummies, as well as supposed tobacco plants in Rameses II tomb. I have not seen any substantial evidence of Egyptian influence in Pre-Columbian America. One thing I did find interesting is the fact that the Mayans built their pyramids over caves. The Kemetians around the Middle Kingdom period started building over caves as well.

I am still skeptical about Egyptian influences in Meso America. I know Barry Fell has pointed out that Phoenicians, Libyans, and other people have possibly been to Pre-Columbian America. More investigation needs to be done from a scholarly point of view - ie - Not New Age fluff magazines.

| 8661|2003-06-16 15:35:27|M.L.W.|[Ta\_Seti} Re: Tomb Images & More Fraud|

Thank you so very much. I'm going to listen tonight.  
Sounds like a great topic. I'm glad I said something  
or I would have missed it. I have my grandson with  
me for a week before he starts summer school. I'm going  
to have him listen with me.

Thanks for explaining the image. Manu you catch  
everything when they cut & paste images. lol

Myra

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> Greetings Myra,

>

> <http://www.thebanmappingproject.com/database/image.asp?ID=16608>

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> This image is the \_same\_ "Table of Nations" scene in KV 17 that has

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Notice how the final two Aamw figures (on the bottom right) are  
continued on the left side of this top panel.

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important, and many of my students have made good use of your  
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-----

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> heard your name often as being so dedicated as a teacher. Thanks so  
> very much.

>

> Advancing the work also, :-)

> Myra

| 8662|2003-06-16 17:11:46|m\_ampim|Re: "Table of Nations" Tomb Images & More Fraud|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Also, isn't it ironic that Mary Lefkowitz among others, made such a  
> ballyhoo about the notion that the Egyptians couldn't be Black

because

> they wouldn't recognize anything such as race, when this page makes  
> such a show of the "four races of mankind"?

>

> At least this site lays waste to the already weak argument that the  
> Egyptians portrayed themselves differently from the Nubians and  
> "therefore" belonged to different races. They portray themselves as  
> pretty darkskinned, much more so than their Semitic/West Asian  
> counterparts.

>

> Alex

=====

You are correct.

Now, this leads me to a point that is very crucial.

Ta-Seti members need to totally rethink how they are describing this scene. Most Egyptologists maintain a contradictory position. On the one hand, they correctly say that the Egyptians did not have a concept of "races" as we do today, yet on the other hand these same scholars refer to this scene as the so-called "Four Races of Man." The contradiction is obvious.

Unfortunately, many African-centered writers and students are also bogged down in this same contradiction. They follow this same faulty Western logic and also misrepresent the scene by calling it "The Four Races of Man." There is no justification for this false attribution,

if we strictly go by the actual tomb records.

In fact, Africentric people are blindly following this incorrect description and are in essence promoting the argument of many western Egyptologists, namely that the Egyptians and the Nubians were two different races. The Africentric contradiction here is also obvious. How could reasonable people claim that the Egyptians and Nubians are essentially the same ethnic group, and at the same time use the "Four Races of Man" description for the scene? This position is unreasonable and illogical to say the least.

#### WHY "TABLE OF NATIONS?"

This contradiction is one reason why I instead use the description "Table of Nations" in order to avoid misrepresenting the scene and following an unjustified description. My description is used by C.A. Diop etc., and Biblical scholars use this description to refer to the Book of Genesis, chapter 10.

The most important reason to refer to this scene as the "Table of Nations" is because the ancient Africans themselves presented these 4 groups as \_nations\_ of people from different regions, and never as "racial groups." No one argues otherwise, yet people readily use this "Four Races" nonsense without ever thinking twice about!

Immediate changes need to be made in order to end the falsehood.

Advancing the work

Manu Ampim

| 8663|2003-06-16 17:26:29|Emeagwali, Gloria (History)|Re: West African origins from Egypt and Nubia|

I also found this text by Gadalla offensive and even illogical. He apparently fell for the Hamitic hypothesis. I was actually shocked and highly disappointed because most of his other works were quite penetrating and profound and had not a shred of eurocentrism. Buy all the books in the series except Exiled Egyptians.

Gloria Emeagwali  
www.africahistory.net

-----Original Message-----

From: M.L.W. [mailto:[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)]

Sent: Monday, June 16, 2003 5:37 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: West African origins from Egypt and Nubia

thanks for your comments (sanu\_teptra)....I order this book this morning....looking forward to reading it.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sanu\_teptra" wrote:

> You wrote:

>

>

> >> I have that book by Moustafa Gadalla and it is okay,

particularly

> >> certain cultural correspondences between West Africa and the

Upper

> >> Nile Valley. However, Gadalla still terms the Egyptians as some

> >> Caucasoid group that entered West Africa and

> advanced "civilization"

> >> beyond the little local varieties. This, I see, as a

> >> misrepresentation and highly biased.

>

> COMMENT:

>

> It has been over a year since I read the book, but I don't recall

> seeing anything whatsoever in it to suggest that Gadalla even came

> close to implying that the so-called ancient Egyptians were, a) a

> caucasoid group who, b) entered West Afrika and "advanced"

> civilization. I scrutinized the pages of his book for just that

type

> of bias. It is entirely possible that I missed something. If so, I

> respectfully request that you point out the relevant page(s) in the

> book in which he makes such a suggestion, especially

the "caucasoid"

> part. I am always open to correction and criticism. The last thing

I

> want to do is recommend bad books to the group. His perspective is

> egypto-centric, to be sure, but the ability to discern any type of

> centeredness is a must, no matter whose stuff you read. Every time

> one visits a website, or reads a book, article, or even a post

about

- > ancient Afrikan civilizations, the question of the centeredness of
- > the writer must be kept in mind, for it lets one know how to view

the

- > writer's interpretation of the data.
- >
- > My overall impression of the book was as a story about battered,
- > bruised, and harassed Egyptians who, after having been on the run

for

- > centuries from the onslaught of the europeans and arabs, stumbled
- > into West Afrika and resumed the only way of life they knew. It is

to

- > be expected that the people who were already there picked up
- > something from them as a result of being in close proximity,

without

- > the baggage of stupid eurocentric constructs of a "superior
- > culture" imposing their "civilization" an "inferior culture." It is
- > also expected that the Egyptians picked up stuff from the people

who

- > were already there (though Gadalla didn't discuss this-a reflection
- > of his egyptian-centeredness). It wasn't a case of Egyptians
- > saying "let's civilize the West Afrikans." I did not get the
- > impression that Gadalla was saying that they came as "civilizers."
- > Again, that's just my own interpretation of the book, but I could

be

- > wrong.
- >
- > When Gadalla made the observation that
- >
- > "All conquerors picture themselves as the bringers of light and a

new

- > civilization to the people they conquer. The invaders (like the
- > Ptolemies, Romans, Arabs, or Europeans) actually came to profit and
- > to dominate, not to 'civilize',"
- >
- > I am reminded that this is exactly what John Henrik Clarke has been
- > saying for much of his career. That's what piqued my interest in

his



> other writings in the first place.  
>  
> You wrote:  
>  
>>The interpretation is interesting, but his own prejudices are  
>>abound. Like any other book I guess.  
>  
> COMMENT:  
>  
> And that's the bottom line. I don't agree with everything written

in

> every book I've read by even the most pro-Afrikan stalwarts (e.g.,  
> Clarke, ben-Jochannon, Williams, etc.), but all things considered,

I

> shudder to think of the state of ignorance I'd be in without them.  
>  
> As you correctly pointed out, the historical and cultural

connection

> between Kemet and West Afrika is a fertile area for research. If I  
> had the time and resources, I would make this my life's work.  
>  
> I look forward to your upcoming posts concerning this topic.

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| 8664|2003-06-16 21:20:50|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

Actually I don't think one can speak of intentions. I prefer the concept of hope with respect to solving the communications problem which impedes your collective progress. I don't know where you got your mental image of egyptologists, but it just isn't so. We are no longer living in the 19th century or the fascist 1930s and racism in Europe is a non-theme (skinheads and "republicans" are a very small minority). Most scholars in Europe are liberal humanists and belong to the political left (Social-Democrats), many to the far left. I do not know your connections with Europeans or European institutions, but I think you may be confusing American whites with Europeans. Over here we never cease to be shocked by the primitive arrogance of the (white) Americans. The last time (and I mean the very last) I was in America I found that it was impossible to speak freely without feeling massive aggression from the locals. Since the illegal neo-colonialistic occupation of Iraq most Europeans are shocked by America's crass double standard.

Europeans have always taken the side of the Palestinians with regard to the Zionist entity. I am sure that many Ta\_Seti members living in the USA are victims of such politics, but please don't project it on Europe. E.

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 16, 2003 11:59 PM

**Subject:** Re: [Ta\_Seti] Afuraka/Afuraitkait/Terminology

Hotep Brotha Ampim,

Yes, there are very serious problems with how Egyptologists operate: the monopoly on ancient Kemet. Basically, they are like their forefathers, with not the slightest zeal to change their racist-white supremacist-fallacious position. Therefore, it is like trying to squeeze water from a dry towel, when exerting energy to try and change them. Ed's intentions may be good, but still...

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- Manu Ampim wrote:

> Greetings,

>

> This is a healthy discussion that will eventually  
> help all of the list members elevate our knowledge  
> and methodology to a higher level. I have had many  
> experiences with these issues, and I will give my  
> views and suggestions on terminology and methodology  
> in an upcoming post.

>

> In the meantime, I might have missed some of the  
> posts but these are three statements that I agree  
> with, and their importance should be understood:

>

>

> Clyde Winters wrote:

> "There is nothing wrong in using Western methods of  
> research to explain and illuminate Africalogical  
> stuides. These methods were all used by Diop and  
> DuBois to make us aware of the truth. The method is  
> not the problem, its the interpretation of the facts  
> that lead to bias in writing about Black and African  
> people....

>

> Keep up the struggle. But don't condemn the methods  
> of western research until you master them, and then  
> take the new knowledge and turn it into a  
> Afrocentric missile, full of Afrocentric truths, that  
> will explode the myths of the Eurocentrists."

>

> =====

> Ed Loring wrote:

> "I am only suggesting how you could apply your  
> energy,  
> your efforts and the serious scholarship of some  
> Ta\_Seti members in

> an effective manner. Do you want to keep on  
> "preaching to the choir",  
> or do you want others to listen to you, too? If you  
> want to become  
> effective, you should get on a wave-length that  
> everyone can tune in  
> to."  
> =====  
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> >"...if you are not going to accept the English  
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> use different  
> > terms, well you need to show us some sort of  
> CONCISE and  
> >CONSISTENT reference. Like a small dictionary or  
> something!  
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> > We will all be like the tower of Babel trying to  
> > understand each other, with 50 different  
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> Mickel, I also agree that there is a serious problem  
> with how most Egyptologists operate.  
>  
> Advancing the work,  
>  
> Manu Ampim  
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>

---

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| 8665|2003-06-16 21:22:59|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 12:10 AM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

Where you state do I want others to listen, you have to overstand that there are still, many white scholars who don't care to listen. That's why I tell my people that we can't be caught up worrying about trying to get them to listen. We ought to be spending an enormous amount of time trying to get our own people to listen first, because many of them don't want to listen. And guess what, Afruikan scholars like me take a similar position towards those Afruikan brothas and sistars who don't want to listen, right now.

P.E.A.C.E. Progress...

--- Loring Edward wrote:

>  
> ----- Original Message -----  
> From: Mickel Hendrix  
> To: Ta\_Seti@yahoogroups.com  
> Sent: Sunday, June 15, 2003 7:31 PM  
> Subject: Re: [Ta\_Seti] Re:  
> Afuraka/Afuraitkait/Terminology  
>  
>  
> Hotep Ed,  
>  
> No! You're trying to coerce us into being  
> scholarly  
> from a western-dominated point of view, because  
> the  
> so-called field of Egyptology is monopolized by  
> white  
> men, who project themselves onto the masses as  
> authorities. And you're pretending that there  
> isn't a  
> problem with the way they conduct business, that  
> they're not like their forefathers.  
>  
> .....No! I am only suggesting how you could  
> apply your energy, your efforts and the serious  
> scholarship of some Ta\_Seti members in an effective  
> manner. Do you want to keep on "preaching to the  
> choir", or do you want others to listen to you, too?  
> If you want to become effective, you should get on a  
> wave-length that everyone can tune in to.  
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> By the way; nobody is suggesting that everyone  
> become a scientist. Artists, philosophers, poets and  
> political theoreticians are just as valid and some  
> of you are talented in those directions.  
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| 8666|2003-06-16 21:27:08|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

Hello Mickel ...here I am again. There will always be masses of people of all colors etc who do not want to listen. Mostly it is because they are so involved with themselves that they don't have time for others. My point is that more people will listen if one is friendly-suggestive rather than blocking the road with name-calling.  
E.

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 12:10 AM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

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>  
> .....No! I am only suggesting how you could  
> apply your energy, your efforts and the serious  
> scholarship of some Ta\_Seti members in an effective  
> manner. Do you want to keep on "preaching to the  
> choir", or do you want others to listen to you, too?  
> If you want to become effective, you should get on a  
> wave-length that everyone can tune in to.  
>  
> By the way; nobody is suggesting that everyone  
> become a scientist. Artists, philosophers, poets and  
> political theoreticians are just as valid and some  
> of you are talented in those directions.  
>  
> E.

---

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| 8667|2003-06-16 21:33:24|Loring Edward|Re: West African origins from Egypt and Nubia|

----- Original Message -----

**From:** [sonofsaba](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Monday, June 16, 2003 8:00 PM  
**Subject:** [Ta\_Seti] Re: West African origins from Egypt and Nubia

..." The oral traditions of the elders hold no validity in  
"scholarly" circles, mainly because the elders' stories are  
viewed as inaccurate and not containing any historical value."  
Oral traditions are valid! I have mentioned this before in  
connection with the transmission of the Veda. The scholars that I  
know are very interested in recording and preserving the  
oral traditions before they vanish.  
E.

| 8668|2003-06-16 22:35:25|ibn Taom|Re: Afrika word derivation |

- > > Dictionaries and lexicons can show foreign word origins.
- > > Afrika did not originate as a Latin word with the Romans.
- > > Lewis and Short, in their A Latin Dictionary, note that
- > > the Romans received the name Afrika from the Carthaginians
- > > who used it to designate their country.

> What exactly does the dictionary state in reference to this?

Lewis and Short see the Romans adapting Africa from the name the Carthaginians themselves used. They find no native Greek word Aphrik but likewise see it as an adaptation. According to Liddell and Scott in their A Greek - English Lexicon, aphrikti (from phrik is the Greek word that means "without shuddering". By perusal of climatic tables I find one would shiver just as much on a night in Tunisia as they would on the northern shores of the Mediterranean especially from November through April.

Average temperatures from <http://www.themed.net>  
Greece (top) and Tunisia (bottom)

|      |      |      |      |      |      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|------|------|------|------|------|
| Jan. | Feb. | Mar. | Apr. | May. | Jun. | Jul. | Aug. | Sep. | Oct. | Nov. | Dec. |
| 53   | 55   | 60   | 66   | 77   | 84   | 89   | 89   | 82   | 73   | 64   | 57   |
| 53   | 54   | 56   | 60   | 67   | 74   | 80   | 81   | 77   | 69   | 61   | 65   |

Tunisia's majority ethny living there when the K\*na`ani founded `Ir Hhaddash were the Aourigha (as transcribed by Charles Tissot, and Avriga or Afrigha by others). The Aourighen are a clan of the Tuareg who are a tribe of Imazighen. Knowing this dissolves the need for those comparatively fanciful and highly speculative etymologies for the word Africa. Aourigha remains the earliest and most sensible choice regardless of orthographic values employed to render the proper pronunciation in Tamazight. Here follows the Latin dictionary entry for Africa.

- Yafeu -

Africa , ae, f. [the Romans received this name from the Carthaginians as designating their country, and in this sense only the Gr. h phrik ccurs] .

I. In a restricted sense, designated by the Greeks ἡ ἰβυρία  
Libya, the territory of Carthage: Nilus Africam ab Aethiopia  
dispersens, Plin. 5, 9, 10, 53 ; 5, 4, 3: regio, quae  
sequitur a promontorio Metagonio ad aras Philaenorum, proprie  
nomen Africae usurpat, Mel. 1, 7 ; cf. Cic. Imp. Pomp. 12, and  
id. Lig. 7.--

II. In an extended sense, the whole of that quarter of the globe  
south of the Mediterranean Sea, Mel. 1, 4.--By meton. for its  
inhabitants: Africa, quae procul a mari incultius agebat, Sall.  
J. 89, 7 (cf. id. ib. 19, 5: alios incultius vagos agitare).

--Hence,

1. Africanus , a, um, adj., pertaining to Africa, African:  
bellum Africanum, the war of C<sup>?</sup>sar with the partisans of Pompey  
in Africa, Cic. Deiot. 9 : rumores, of the African war, id. ib.  
: causa, id. Fam. 6, 13 : possessiones, in Africa, Nep. Att. 12  
: gallina, a guinea-hen, Varr. R. R. 3, 9 ; cf. Plin. 10, 26, 38,  
74.--Subst.: Africanæ , arum, sc. ferae, panthers, Liv. 44,  
18; so Plin. 8, 17, 24, 64; Plin. Ep. 6, 34; Suet. Cat. 18;  
id. Claud. 21 al.--Esp., Africa-nus , surname of the two most  
distinguished Scipios.

A. Of P. Cornelius Scipio major, who defeated Hannibal at  
Zama (201 B. C.). --

B. Of his grandson by adoption, P. Cornelius Scipio Aemilianus  
minor, who conducted the third Punic war, destroyed Carthage  
(146 B.C.), and subjected the whole Carthaginian territory  
to the Romans.--

2. Africus , a, um, adj., African (mostly poet. for the prose  
Africanus): terra, Enn. ap. Cic. de Or. 3, 42, 167; so Liv. 29,  
23 fin.: bella, Sil. 17, 11 : Vicus, a place in Rome, on the  
Esquiline Hill, where the Carthaginian hostages were held in  
custody, Varr. R. R. 5, 32, 44 .--But esp. freq., Africus  
ventus , or subst.: Africus , i, m., the south-west wind, Gr.  
lips, blowing between Auster and Favonius (libonotos and  
zephuros), opp. Vulturnus (kaikias), now called, among the  
Italians, Affrico or gherbino; cf. Plin. 2, 47, 46, 119,  
and Sen. Q. N. 5, 16: creberque procellis Africus, Verg. A.  
1, 86 : praeceps, Hor. C. 1, 3, 12 : luctans, id. ib. 1, 1,  
15 : pestilens, id. ib. 3, 23, 5 : protervus, id. Epod. 16,  
22 .--Adj.: procellae, the waves or storms caused by the  
Africus, Hor. C. 3, 29, 57.--In Propert., Africus, as the  
god of this wind, is called pater, 5, 3, 48, but Mll. here  
reads Aetheris.



| 8669|2003-06-16 23:42:20|Loring Edward|Re: Afrika word derivation|

Yes, Tunisia is unpleasant in winter. I have even experienced heavy hail-storms in the sand-desert in the far SW.

E.

----- Original Message -----

**From:** [ibn Taom](#)

**To:** [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 7:46 AM

**Subject:** [Ta\_Seti] Re: Afrika word derivation

> > Dictionaries and lexicons can show foreign word origins.  
> > Afrika did not originate as a Latin word with the Romans.  
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Jan. Feb. Mar. Apr. May. Jun. Jul. Aug. Sep. Oct. Nov. Dec.

53 55 60 66 77 84 89 89 82 73 64 57

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| 8670|2003-06-17 04:27:28|kamau makesi-tehuti|a whole lot to comment on.....retorts to Osirica & comment to Baba |

Greetings all....

1st, Baba Ra, your fingers must be tired from typing, retyping, retyping the same things over and over and over again. What the main problems are as I see them is 1--you are going too deep for most of these "scholars". You are adding too much Afrikan spiritualinfo in your research. If you gave the "normal" caucasoid methodology of conveying your info..i.e. devoid of spirit, then some folks here could digest your posts better, but since you know like I know, TO BE AFRIKAN 1 must include spirit as defined by afrika in all analysis, most of what you are saying is like a car going 300 mph...ZOOOOOOOOOOOOOOOOOM!!

and 2--some of the commentors who don't get/fight your posts are christians. Why is that important some may ask. Where 1's religious allegiances lies, how one relates to, responds to the UNiverse, shapes ALL that one does on this physical plane. If people REALLY believe the Kemetians actually enslaved someone, it is hard for them to grasp Kemet's greatness, it is hard for them to grasp Kemet's spiritual texts, it is hard for them to acknowledge the world older than the "In the beginning" chimera, it is hard for them to know the term MDW NTR (medu neter), greek-ly called heiroglyphics translates into Divine Words/Words of the Divine/ or even God's Word written 3-4 thousand years BEFORE the bankrupt concept of a bible was ever conceived. ALL OF THESE THINGS ARE HARD TO RELATE TO COMING FROM A BIBBLICAL perspective and yet trying to do Afrikan based research. So when you break down the Prt Em Hru, when you relate those stories to present day events, when you use other Kemetian enlightenment texts (The shipwrecked sailor or the story of Sinhue), these aforementioned types just think you are reciting pagan scriptures and scroll past that "nonsense."

WE WILL NEVER TRULY BE FREE UNTIL WE RETURN TO OUR AFRIKAN SPIRITUALITY.

Now on to Osirica.....

Sun, 15 Jun 2003 01:51:11 -0000

From: "osirica"

Subject: Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & Osirica

Well bear in mind you were born before Diop probably did his research then if you were awoke before he came along. Secondly, the information you present about the Egyptian spiritual (if that is you) relationships to life should not be in contrast to the Biblical and Christian relationships. After all, we all know that Christianity & Judaism was developed in Egypt and not in Europe. The oldest church is Egyptian & Ethiopian and not the result of Greek or Roman influences. So that Christian perspective is validly African.

Kamau response.....

{ { where to begin here, what we have today, known as orthodox christianity (not to be confused w/ what caucasoids do in romania & the like) is 100% different from what has now been called Gnosticism of that time. NO ONE IN EGYPT was practicing christianity as we know it today. Lack of knowledge of the HISTORY of christianity beyond sunday school rhetoric results in this flawed analysis. I am trying to think of a quick, short way to get into this versus going into lecture mode.....The Kemetian system broke up based on all of the invasions the last being the greeks & romans. People & priests flee, keeping remnants of what they knew. Some piece these

together in some coherent systems and reopen temples. These numbers start to grow based on their deep theruputic attributes for the mind/body/spirit. These numbers reach proportions that seem to be a threat to roman rule. Attempts to ban these teachers, their writings and their thoughts aren't working. Roman rule is being questioned. The council of Nicea is convened. People are commissioned to go into these now deemed pagan temples, copy down what they see, integrate w/ the people and gather information on key concepts. After the conference is over, rome stops killing members of these groups and becomesthat group, by using vestiges of what they recorded but stripping it mainly of its deeper spiritual aspects. The peoples unrest settles because they are now allowed to worship freely...BUT NOT THE SAME WAY AS BEFORE. They(rome) ascribes a central figure to aid in control. this quote/unquote person is jesus. The principles look familiar but aren't (it like when you have pure lemonade and keep adding water & more water & more water. After awhile, no more lemonade is left, just pure water). Goodness I am barely scratching the surface here. Shadow opf the 3rd century-Alvin Boyd Kuhn//All of Gerald Massey's works//Christianity before christ--John G. Jackson//The book your church doesn't want you to read--multiple editors//Council of Nlcea by David Dudley. These will begin to open the door to the HISTORY of christianity, not that sunday school crapola.} }

---

Whether or not people on the West agree in many Coptic fundamentals is another issue and not for Ta-Seti.

Our religious beliefs also cannot be a relevant issue on discerning historical facts and evidences. You speak as one who wishes to promote a religious or spiritual belief system...

KAMAU RESPONSE.....

{{THE ONLY SYSTEM I PROMOTE IS MOTHER AFRIKA ON HER OWN TERMS. As DR. Clarke once said, "We must not be afraid to embrace Afrika in her TOTALITY..."}}

---

well I got busted for even trying to debate Islam & Christianity's role in slavery by the moderator. EVEN though I avoided bringing spiritual concepts into the discussion.

Accepting Jesus is exactly as you state... It is something that many of us embrace with our dying breath. If I know my dying breath is next, it will be "Jesus Christ the Son of God, died for the Salvation of my soul" or something like that. I will.

KAMAU RESPONSE.....

{{WELL THEREIN LIES SOME OF THE PROBLEM. reread the comment above for Baba Ra-Nehem}}

---

Getting off THAT, you are asking everything to be Kemetically oriented from the calendar to latin and English to everything. You speak almost as if the Kemites were divine and near perfection. You have nothing to say about their faults or their weaknesses. That is something that I notice because as people, they were as human as you and I.

KAMAU RESPONSE.....

{{FOR US WHO ARE AFRIKANS...EVERYTHING SHOULD BE AFRIKAN ORIENTED.To the way we venerate the Creator & the name/names we call HIM/HER/THEM, to the institutions

we build, to the calendar, to the languages we speak, to those we lie next to nightly, etc, etc. I am not a Kemetologist, I am an Afrikan Centered Pan Afrikanist. I love Kemet and know why Diop wants us to root ourselves there, BUT I also feel we spend way tooooooo damn much time in KMT doing research while the rest of the history of the continent languishes in obscurity. Presently our research efforts are about 93% kemet and 7 % other. I propose these #'s shift to at least 70% kemet & 30% rest of Afrika, especially those inner places which TAUGHT kEMET, those inner places whose ideas shaped Kemet & gave her the ability to crystalize these great ideas into the systems & monuments they did. The Twa/San/Nri/Nnobi and a host of others who are either OLDER THAN OR CO-TERMINOUS TO kemet should be studied voraciously. Oh...the main fault, the death nail Kemet had was to get complacent and apathetic w/ their Neteru and their maintenance & healing rituals. It was this that weakened us from the inside which led to foreigners to come in & destroy us from the outside.}}

-----

For that, there is a totally different discourse. We as Afrian oriented people need to understand that our ancestors were just PEOPLE. They weren't all walking around enlightened like Bhuddah. KAMAU RESPONsE....

{{you are shopwing your point of reference...only those from the east can be enlightened?? Only eastern systems define enlightenment? Assuming buddha existed, we Afrikans were the first enlightened beings, that knowledge spread to other areas and then others used it to benefit themselves. A lot of the Kemetic priests were enlightened...i.e. being in direct communication w/ the Divine and leaving the physical reality of duality, being in the Nebderdjer(The place of undifferentiated existence) as well as Dibia(s), Nyanga(s), and others from inside of the continent.}}

-----

We cannot IDOLIZE our ancestors, or else we will become foolish. Our recognition of their UNAIDED great accomplishments in Egypt and across Africa is the point of this Newsgroup.

You think its hopeless, that they will never admit they are wrong. That's not the point. The point is to make it so that the Eurocentricists who lie are exposed and neutralized so we can move on to restoring historical facts and teaching them.

KAMAU RESPONSE.....

{{{WHILE I see that as needed & laudible, it should not be primary. The correct resocialization of the Afrikan is what's primary. The great flaw of the 80's & the explosion of the Afrocentric movement is we got so caught up in debating caucasoids and showing how they were wrong, WE FORGOT TO BUILD AFRIKAN CENTERED UNIVERSITIES, FACTORIES, MENTAL WELLNESS CENTERS, ETC. and we are maintaining that flaw in 2003-by the gregorian calendar.}}

-----

We don't need to tell our children that our ancestors were all so superhuman, we just need to tell them that our ancestors were HUMAN.

KAMAU RESPONSE.....

WHILE I AGREE....in a society who main drive is focused on spirit intergrated w/ the physical, that ENTIRE society, its members, etc will be different and live differently than a society whose expressed focus is solely on the physical & material.

---

Eurocentricists have been slipping subhuman (sub-saharan africa) references in our face. They have excluded information from the standards of education that we are compelled to legally follow to be recognized anywhere outside of a small unrecognized group.

You understand that I cannot read or understand ancient languages unless I actually read them and learn them? If I am taught that languages and their words are differnt then they actually are, I will end up making more and more extraneous expalnsations that make less and less sense...

Its like this. You are insisting that the universe revolves around the Earth, and we are saying that with some work we can really map out the universe, but the Earth revolves around the Sun. and The sun revoloves around our galaxy. You end up having your end results already done whlie we are still working, but your results are often slightly off on the oribits of the planets, so you make small additional explanations... the planets have smaller circular orbits as they orbit around us, and those smaller orbits have even smaller orbits. etc. Eventually its endless.

AND HOPELESS.

Our frame of reference (please members clarify without hesitation) is that the Egyptians were Black looking, varied in appearance, and characteristically of Black culture and social characteristics. They did not all look as jet black as possible, and they did not all have specifically Equatorial features. BUT they all were oriented towards the south...culturally, subconsciously. Their world view was as you say it. I think we can agree on that.

Science is objective,

KAMAU RESPONSE...

{ {science is in no way, shape or form objective...all human endeavors arte culturally shaped, culturally driven & culturally informed. Therefore the theory of science, what is important for study and what isn't, one's relation to the universe as a living entity or as a thing that needs to be tamed and had dominion over shapes that society's scientific postulates.

Dr. Chukwulozie Anyanwu in the Arts & Civilizations of Black and Afrikan People and Dr. Marimba Ani in Yurugu do great detailed work blasting Objectivity as a viable concept and the erronous nature of science being objective. Afrikan centered scientific postulates & theorems will be 180 degrees different from all cultures & esp. the caucasoid's theorems. I will attempt to address this better in a later post. } }

-----  
but we can only find ways to observe and measure what we see. Our methods must be CONSISTENT, and ACCURATE and must be universally understood or they are useless. Even in Math.. You know why I hate calculus? Its because the symbols we use are in my viewpoint are so clumsy I cannot understand the process, even though I can understand Calculus visually, all of the functions.

You are teaching us calculus with impatience and at the same time with a system that is not useful. You just said "We must deal with Africa on her terms". Well thats asking us subjectively to deal with Africa objectively. But what you are doing is really asking us to look at it from YOUR subjective point of view. Some of your information is on the mark and revealing, yet some of it may not be for many of us.

KAMAU RESPONSE.....

After I would finish any lecture I'd give, I would tell my audience, DO NOT BELIEVE 1 WORD I JUST SAID. TAKE THIS BOOKLIST, FIND THESE BOOKS, DO THE RESEARCH FOR YOURSELF AND SEE IF YOU COME TO SOME OF THE SAME CONCLUSIONS...So it would never be about MY point of view. My information is tempered from hours of reading dusty Afrikan journals, hours of dialogue w/ elders who have been doing what I am doing for 40 & 50 years, etc...and yes I do already know some of what I say is waaaaay ahead of its time, but I feel compelled to get it out there for the future generations.

-----  
What do you want us to do... follow you blindly?

KAMAU RESPONSE.....

I CAN'T PASS this up...I would never say that. I am not a preacher and I am not a christian...only they do that.

-----  
Manu and I just got done dusting someone off last week for playing that game with us. You are then again asking us to draw conclusions that seem to only agree with what you FEEL is right. Even when the information we have does not match what you say is right.

MY frustration is that we are constantly asked as Black people to follow some comfortable yummy gummy feeling that this is how "it is supposed to look" because the person who is in so many words TELLING us that is simply going on their own fears and desires.

We know the Egyptians were Black because we see what they looked like. Period. We have many ideas about what they were like because they wanted us to know.

Again I agree with you on a lot of things. There are cultural similarities that are almost universal that Eurocentric and modern

European cultures simply reject and/or ignore. From Papua-N.Guinea to Africa to Native America. It's a natural human experience that is fundamentally created in Africa first. But it is HUMAN, and not just "mine mine mine" just because I'm African or my ancestors were African.

KAMAU RESPONSE.....

Dr. Wade Nobles is quoted as saying for us to be fully human is through our Afrikaness and we cannot be human any other way. My own quote is when we had no question as to who we were, we had the longest uninterrupted societies/civilizations on the planet. To the degree that identity became a confused issue, to that same degree our societies crumbled. Odumankoma created humans groups differently so they could bring different gifts into the world, that's why the moniker "human"

does not fully cut it. WE ARE DIFFERENT. The only way "human" would rightly work is if we were all made the same, all the landmasses were the same, etc, but reality says that is not the case. ALL OF HUMAN EXPERIENCE IS CONTROLLED BY CULTURE.(not the singing, dancing, etc but its depth...value basis, knowledge basis, reality basis, etc)

-----

The unplugging is a lifelong process. The Egyptians had oppressed the Hebrews probably in the same manner

KAMAU RESPONSE.....

THIS IS SOOOOOOOO WRONG AND UNINFORMED W/ ACTUAL HISTORY outside of that book, I just again say reread the above comment to Baba Ra on the christian piece and real Afrikan info.

-----

. There is always an empire that oppresses their people and misinforms and controls information. Its a HUMAN thing, its what we do. Even right now, I can imagine someone asking us to follow them to the enlightenment of our Kemetic ancestors, and that enlightenment is only those things that this particular someone deems "right". Few others will be allowed to contribute. No one will be allowed to question the near perfection of these ancestors who just so happened to be totally defeated by some barbarians. Hmmm...

KAMAU RESPONSE.....

ALL I ASK IS TO HAVE FAITH IN THE REALITY OF AFRIKA ON HER OWN TERMS. One can find out what those terms were/are, by proper reading, going into oneself and experiencing it for themselves. What I usually find is that people who have done similar readings and have made similar lifestyle/behavior changes usually agrees w/ my points of view. People who have let go of detrimental foreign concepts, no matter how painful, usually feel me, mainly because when they do the reading for themselves, they see it is NOT just Kamau, their own INNER AFRIKAN DEEP W/IN THEIR BOSOM begins to awaken like shola's from Sankofa by Haile Gerima. I am faaaaaaaaaaaaaaaaaaaaaar from perfect and my research continues for I am always learning.(No 1 persons arms can fit around a Boabab tree--Afrikan proverb for no 1 person can attain all knowledge), but some key things I have done away with that opens the



door to a deep appreciation for deep philosophical & ontological Afrikan wisdom...embracing her spiritual systems, while doing away w/ the foreign ones, is CRUCIAL!!!

---

When I said "we wouldn't need anything" I was I thought obviously referring to the NEED to have "anything" to fight with. Not anything to educate with!

The spiritual side that you insist on... well that differs between us. The spiritual side overwhelms everything else in importance, but at the same time, since we differ on what directions to take things spiritually ( you consider Jesus to be a distraction) we cannot possibly move in unison this way.

Maybe you think the Hebrews were some white misinformed people that came from Chaldea and had a mythological false belief that there is only one living spirit to worship and follow. I don't know. I simply can see the depth and the purpose in following Jesus Christ (whose name actually is "Anointed Salvation"). All of these other "gods" are concepts and perhaps even relationships between the physical world and the deep consciousness. never the less, they do not change what many of us to believe that one Creator created this universe and this Creator as revealed to us humans exists in three states... or dimensions...or powers.... and still remains One being.

KAMAU RESPONSE.....

{{{{TOO MUCH TO COMMENT ON THERE...WE'LL AGREE TO DISAGREE}}}}

You know... 1 to the third power... (3 dimensions) is still one. 1 to any power...(amount of dimensions) is still ONE. So I wonder if you have been distracted. I cannot say. But I know I haven't.

So you can be as angry as you can be. I have been there, I have been there often.

KAMAU RESPONSE.....

{{{angry.....hahahahaha...angry.....humorous}}}

---

You want to speak in another language besides English in here, that is fine. But we won't be able to understand you. I can speak French pretty well, but I cannot speak the language you insist on us speaking.

KAMAU RESPONSE.....

{{{Baba Ra is the linguist, I am just finally wrapping my mind around a tangible, living Afrikan language, but all I can say is that we all can LEARN...as well as you can break down those indo-european languages and morphemes, you can learn an Afrikan language and add that to your personal cultural repertoire}}}

---

I cannot speak Twi, Yoruba, and Netjer interchangeably. That would be creolizing them all, and I don't think

the creole speak would be a legitimate reason to take a word "Africa" whose meaning is in yet ANOTHER unrelated language group and make the meaning AND the way its pronounced MEAN the same thing in...well thats just it.. Does any of the three use the word "Africa" to

describe that land?: Yoruba, Kmt, or Twi? Even spiritually???? NO!

KAMAU RESPONSE.....

{ {Baba Ra answered this...at 1 point YES. AS time passed, we forgot some things, but afu-ra-ka/hat-ptah-ka and koko-afur//afur-koko were probably used to describe that landmass which was first created on this planet which in 2003 on the gregorian calendar, we now called that 1st landmass created Afrika. } }

-----

Diffusionism, which you seem to be ok accepting. It will work against you with the same amount of force. It will work against you at the worst time, and I HOPE that you let go of it, because as powerful and as blunt as you are, I would hope that you can channel that ability towards putting the missing pieces together.

KAMAU RESPONSE.....

The catch w/ the anti-diffusionist argument is if 1 can show that Afrikans were in other regions and then similiar structures were built & similiar practices were done, it should be crystal clear that Afrikan people helped. The anti group only has a case when no proof of any Afrikans being there can be found. All the pyramids on this earth and on mars...all the grand megalithic structures in the world...hell what they call Stonehenge was once called the Abode of Auset & Heru (Prof. Earl Grant videotape on Megaliths). So I am an Afrikan diffusionist as I understand the term and world history.

-----

You are a linguist, I am

not. I am a research gatherer and a compiler of information. How on earth can I compile this for people? You are right on the mark that we need to focus our research efforts on other areas in Africa besides Egypt and Nubia, I said the same thing about a year ago to a woman who insisted that everything on earth was Kemetic. She, like you used diffusionism and representationalism to make eveeverything and anything mean whatever she wanted.

What on earth can anyone do with that???

But I will tell you this, I have some Ashanti family, and I will be going into this...again. I have some Wolof family (which you may or may not consider relavent)... I will discuss this with them also. Yeah I mean born and raised in Africa not some great great descendant of anything. I would think it's not really relevant, but since you put that much empathsis on it...

KAMAU RESPONSE.....

{{{If they are still practicing thier traditional systems, that may be very helpful. However, if they feel the old ways are pagan and they now have given their lives to some jedus or allah to redeem them from sin from birth...whatever...then they may not help too much...but keep me informed}}}

-----

I can tell you this. It's obvious that "Ama-zani" in Twi which means "Powerful Women" is where the word "Amazon" comes from. Oh please correct me, because I cannot figure out if "Zana" means Power or something else. My aunt from Ghana... she hasn't spoken Twi really in 30 years.

I may not go to the super people that you go to. I often talk to the average everyday person to find out. You know because I consider our people, and our ancestors to be just regular people like you and me.

KAMAU RESPONSE.....

I appreciate most of the dialogue & I am sure it will continue. Some areas I lightly scratched the surface because they get so deep and others I hope to go more in depth on here later.

"The way the system of european control works is that you have to accept a concept of reality which makes them(caucasoids) superior. If you deny that, their thing will not workand they (caucasoids) will lose their control." Marimba Ani--author of Yurugu: An Afrikan Centered Critique of european Cultural Thought and Behavior

(that goes for ANY & ALL concepts...What were we doing on the continent--that which sustained us long before these other systems came along...is the question??!)

Yebehyia bio (see you again)

---

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| 8671|2003-06-17 08:16:30|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Mikyia wo Kamau,

I appreciate the response. You hit on something which is vital to the understanding of our trustory (true-story/trust-worthy story as opposed to his-story). At some point we must recognize that jesus, moses, abraham, muhammad, buddha, brahman, yeshua ben pandira, etc. are all purely fictional characters manufactured by the whites and their offspring.

Of course, when manufacturing these characters they used corruptions of our ancient names (of Deities and of our Ancestresses and Ancestors) as well as perverted fragments of information about our culture to accomplish this. I briefly touched on the moses fabrication in a thread on this forum "Moses' Egyptian Name". The proper etymology of the name moses/moshe is given as well as other pertinent info.

You're absolutely correct, embracing false religious ideologies (christianity, islam, judaism/hebrewism, buddhism, etc.) fatally skews are perception of reality when it comes to trustorical and cosmological analysis.

It's only a matter of time however, before a majority of us began to research these things for ourselves (learn the cultures, spiritual systems, and languages) and embrace the truth about our people, our trustory and our function (destiny) in the world.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti wrote:

> Greetings all....

> 1st, Baba Ra, your fingers must be tired from typing, retyping,

retyping the same things over and over and over again. What the main problems are as I see them is 1--you are going to deep for most of these "scholars". You are adding too much Afrikan spiritual info in your research. If you gave the "normal" caucasoid methodology of conveying your info..i.e. devoid of spirit, then some folks here could digest your posts better, but since you know like I know, TO BE AFRIKAN 1 must include spirit as defined by afrika in all analysis, most of what you are saying is like a car going 300 mph...ZOOOOOOOOOOOOOOOOM!!

> and 2--some of the commentors who don't get/fight your posts are

christians. Why is that important some may ask. Where 1's religious allegiances lies, how one relates to, responds to the UNiverse, shapes ALL that one does on this physical plane. If people REALLY believe the Kemetians actually enslaved someone, it is hard for them to grasp Kemet's greatness, it is hard for them to grasp Kemet's spiritual texts, it is hard for them to acknowledge the world older than the "In the beginning" chimera, it is hard for them to know the term MDW NTR (medu neter), greek-ly called heiroglyphics translates into Divine Words/Words of the Divine/ or even God's Word written 3-4 thousand years BEFORE the bankrupt concept of a bible was ever conceived. ALL OF THESE THINGS ARE HARD TO RELATE TO COMING FROM A BIBBLICAL perspective and yet trying to do Afrikan based research. So when you break down the Prt Em Hru, when you relate those stories to present day events, when you use other Kemetic

> enlightenment texts (The shipwrecked sailor or the story of

Sinhue), these aforementioned types just think you are reciting pagan scriptures and scroll past that "nonsense."

> WE WILL NEVER TRULY BE FREE UNTIL WE RETURN TO OUR AFRIKAN

SPIRITUALITY.

>

> Now on to Osirica.....

>

> Sun, 15 Jun 2003 01:51:11 -0000

> From: "osirica"

> Subject: Re: a whole lot to comment on.....retorts to Loring, En

Sabr Nur & Osirica

>

> Well bear in mind you were born before Diop probably did his

research

> then if you were awake before he came along. Secondly, the

> information you present about the Egyptian spiritual (if that is

you)

> relationships to life should not be in contrast to the Biblical and

> Christian relationships. After all, we all know that Christianity &

> Judaism was developed in Egypt and not in Europe. The oldest

church

> is Egyptian & Ethiopian and not the result of Greek or Roman

> influences. So that Christian perspective is validly African.

>

> Kamau response.....

> {{ where to begin here, what we have today, known as orthodox

christianity (not to be confused w/ what caucasoids do in romania & the like) is 100% different from what has now been called Gnosticism of that time. NO ONE IN EGYPT was practicing christianity as we know it today. Lack of knowledge of the HISTORY of christianity beyond sunday school rhetoric results in this flawed analysis. I am trying to think of a quick, short way to get into this versus going into lecture mode.....The Kemetic system broke up based on all of the invasions the last being the greeks & romans. People & priests flee, keeping remnants of what they knew. Some piece these together in some coherent systems and reopen temples. These numbers start to grow based on their deep theruputic attributes for the mind/body/spirit. These numbers reach proportions that seem to be a threat to roman

rule. Attempts to ban these teachers, their writings and their thoughts aren't working. Roman rule is being questioned. The  
> council of Nicea is convened. People are commissioned to go into

these now deemed pagan temples, copy down what they see, integrate w/ the people and gather information on key concepts. After the conference is over, rome stops killing members of these groups and becomes that group, by using vestiges of what they recorded but stripping it mainly of its deeper spiritual aspects. The peoples unrest settles because they are now allowed to worship freely...BUT NOT THE SAME WAY AS BEFORE. They(rome) ascribes a central figure to aid in control. this quote/unquote person is jesus. The principles look familiar but aren't (it like when you have pure lemonade and keep adding water & more water & more water. After awhile, no more lemonade is left, just pure water). Goodness I am barely scratching the surface here. Shadow opf the 3rd century-Alvin Boyd Kuhn//All of Gerald Massey's works//Christianity before christ--John G. Jackson//The book your church doesn't want you to read--multiple  
> editors//Council of Nicea by David Dudley. These will begin to

open the door to the HISTORY of christianity, not that sunday school crapola.}}  
> -----

> Whether or not people on the West agree in many Coptic fundamentals  
> is another issue and not for Ta-Seti.  
> Our religious beliefs also cannot be a relevant issue on discerning  
> historical facts and evidences. You speak as one who wishes to  
> promote a religious or spiritual belief system...

>  
> KAMAU RESPONSE.....

> {{THE ONLY SYSTEM I PROMOTE IS MOTHER AFRIKA ON HER OWN TERMS. As

DR. Clarke once said, "We must not be afraid to embrace Afrika in her TOTALITY..."}}

> -----

-----

>

> well I got busted for even trying to debate Islam & Christianity's

role in slavery by the moderator. EVEN though I avoided bringing spiritual concepts into the discussion.

>

> Accepting Jesus is exactly as you state... It is something that

many

> of us embrace with our dying breath. If I know my dying breath is  
> next, it will be "Jesus Christ the Son of God, died for the

Salvation

> of my soul" or something like that. I will.

>

> KAMAU RESPONSE.....

> {{WELL THEREIN LIES SOME OF THE PROBLEM. reread the comment above  
for Baba Ra-Nehem}}

> -----

-----

> Getting off THAT, you are asking everything to be Kemetically  
> oriented from the calendar to latin and English to everything. You  
> speak almost as if the Kemites were divine and near perfection. You  
> have nothing to say about their faults or their weaknesses. That is  
> something that I notice because as people, they were as human as

you

> and I.

>

> KAMAU RESPONSE.....

> {{FOR US WHO ARE AFRIKANS...EVERYTHING SHOULD BE AFRIKAN

ORIENTED.To the way we venerate the Creator & the name/names we call  
HIM/HER/THEM, to the institutions we build, to the calendar, to the  
languages we speak, to those we lie next to nightly, etc, etc. I am  
not a Kemetologist, I am an Afrikan Centered Pan Afrikanist. I love  
Kemet and know why Diop wants us to root ourselves there, BUT I also  
feel we spend way tooooooo damn much time in KMT doing research while  
the rest of the history of the continent languishes in obscurity.

Presently our research efforts are about 93% kemet and 7 % other. I  
propose these #'s shift to at least 70% kemet & 30% rest of Afrika,  
especially those inner places which TAUGHT KEMET, those inner places  
whose ideas shaped Kemet & gave her the ability to crystalize these  
great ideas into the systems & monuments they did. The  
Twa/San/Nri/Nnobi and a host of others who are either OLDER THAN OR  
CO-TERMINOUS TO kemet should be studied voraciously.

> Oh...the main fault, the death nail Kemet had was to get complacent

and apathetic w/ their Neteru and their maintenance & healing  
rituals. It was this that weakened us from the inside which led to  
foreigners to come in & destroy us from the outside.}}

> -----

-----

>

>

> For that, there is a totally different discourse. We as Afrian  
> oriented people need to understand that our ancestors were just  
> PEOPLE. They weren't all walking around enlightened like Bhuddah.

>

> KAMAU RESPONsE....

> {{you are shopwing your point of reference...only those from the

east can be enlightened?? Only eastern systems define enlightenment?  
Assuming buddha existed, we Afrikans were the first enlightened  
beings, that knowledge spread to other areas and then others used it  
to benefit themselves. A lot of the Kemetic priests were  
enlightened...i.e. being in direct communication w/ the Divine and  
leaving the physical reality of duality, being in the Nebderdjer(The  
place of undifferentiated existence) as well as Dibia(s), Nyanga(s),  
and others from inside of the continent.}}

> -----

-----

>

> We cannot IDOLIZE our ancestors, or else we will become foolish.

Our

> recognition of their UNAIDED great accomplishments in Egypt and

across Africa is the point of this Newsgroup.

>

> You think its hopeless, that they will never admit they are wrong.

> That's not the point. The point is to make it so that the

> Eurocentricists who lie are exposed and neutralized so we can move

on

> to restoring historical facts and teaching them.

>

> KAMAU RESPONSE.....

> {{{WHILE I see that as needed & laudible, it should not be primary.

The correct resocialization of the Afrikan is what's primary. The  
great flaw of the 80's & the explosion of the Afrocentric movement is  
we got so caught up in debating caucasoids and showing how they were  
wrong, WE FORGOT TO BUILD AFRIKAN CENTERED UNIVERSITIES, FACTORIES,  
MENTAL WELLNESS CENTERS, ETC. and we are maintaining that flaw in  
2003-by the gregorian calendar.}}



> -----

-----

>

>

> We don't need to tell our children that our ancestors were all so

superhuman, we just need to tell them that our ancestors were HUMAN.

>

> KAMAU RESPONSE.....

> WHILE I AGREE....in a society who main drive is focused on spirit

intergrated w/ the physical, that ENTIRE society, its members, etc  
will be different and live differently than a society whose expressed  
focus is solely on the physical & material.

> -----

-----

> Eurocentricists have been slipping subhuman (sub-saharan africa)

references in our face.

> They have excluded information from the standards of education that

> we are compelled to legally follow to be recognized anywhere

outside

> of a small unrecognized group.

>

> You understand that I cannot read or understand ancient languages

> unless I actually read them and learn them? If I am taught that

> languages and their words are differnt then they actually are, I

will

> end up making more and more extraneous expalnationns that make less

> and less sense...

>

> Its like this. You are insisting that the universe revolves around

> the Earth, and we are saying that with some work we can really map

> out the universe, but the Earth revolves around the Sun. and The

sun

> revolves around our galaxy. You end up having your end results

> already done whlie we are still working, but your results are often

> slightly off on the oribits of the planets, so you make small

> additional explanations... the planets have smaller circular

orbits

> as they orbit around us, and those smaller orbits have even smaller  
> orbits. etc. Eventually its endless.  
>  
> AND HOPELESS.  
>  
> Our frame of reference (please members clarify without hesitation)

is

> that the Egyptians were Black looking, varied in appearance, and  
> characteristically of Black culture and social characteristics.

They

> did not all look as jet black as possible, and they did not all

have

> specifically Equatorial features. BUT they all were oriented

towards

> the south...culturally, subconsciously. Their world view was as

you

> say it. I think we can agree on that.

>

> Science is objective,

>

> KAMAU RESPONSE...

> {{science is in no way, shape or form objective...all human

endeavors arte culturally shaped, culturally driven & culturally  
informed. Therefore the theory of science, what is important for  
study and what isn't, one's relation to the universe as a living  
entity or as a thing that needs to be tamed and had dominion over  
shapes that society's scientific postulates.

> Dr. Chukwulozie Anyanwu in the Arts & Civilizations of Black and

Afrikan People and Dr. Marimba Ani in Yurugu do great detailed work  
blasting Objectivity as a viable concept and the erroneous nature of  
science being objective. Afrikan centered scientific postulates &  
theorems will be 180 degrees different from all cultures & esp. the  
caucasoid's theorems. I will attempt to address this better in a  
later post.}}

> -----

-----

>

> but we can only find ways to observe and

> measure what we see. Our methods must be CONSISTENT, and ACCURATE

and must be universally understood or they are useless. Even in Math.. You know why I hate calculus? Its because the symbols we use are in my viewpoint are so clumsy I cannot understand the process, even though I can understand Calculus visually, all of the functions.

>

> You are teaching us calculus with impatience and at the same time  
> with a system that is not useful. You just said "We must deal with  
> Africa on her terms". Well thats asking us subjectively to deal

with

> Africa objectively. But what you are doing is really asking us to  
> look at it from YOUR subjective point of view. Some of your  
> information is on the mark and revealing, yet some of it may not be  
> for many of us.

>

> KAMAU RESPONSE.....

> After I would finish any lecture I'd give, I would tell my

audience, DO NOT BELIEVE 1 WORD I JUST SAID. TAKE THIS BOOKLIST, FIND THESE BOOKS, DO THE RESEARCH FOR YOURSELF AND SEE IF YOU COME TO SOME

OF THE SAME CONCLUSIONS...So it would never be about MY point of view. My information is tempered from hours of reading dusty Afrikan journals, hours of dialogue w/ elders who have been doing what I am doing for 40 & 50 years, etc...and yes I do already know some of what I say is waaaaay ahead of its time, but I feel compelled to get it out there for the future generations.

> -----

-----

>

> What do you want us to do... follow you blindly?

>

> KAMAU RESPONSE.....

> I CAN'T PASS this up...I would never say that. I am not a preacher

and I am not a christian...only they do that.

> -----

-----

>

> Manu and I just got done dusting someone off last week for playing  
> that game with us. You are then again asking us to draw conclusions  
> that seem to only agree with what you FEEL is right. Even when the

- > information we have does not match what you say is right.
- >
- > MY frustration is that we are constantly asked as Black people to
- > follow some comfortable yummy gummy feeling that this is how "it is
- > supposed to look" because the person who is in so many words

TELLING us that is simply going on their own fears and desires.

- >
- > We know the Egyptians were Black because we see what they looked
- > like. Period. We have many ideas about what they were like because
- > they wanted us to know.
- >
- > Again I agree with you on a lot of things. There are cultural
- > similarities that are almost universal that Eurocentric and modern
- > European cultures simply reject and/or ignore. From Papua-N.Guinea

to

- > Africa to Native America. It's a natural human experience that is
- > fundamentally created in Africa first. But it is HUMAN, and not
- > just "mine mine mine" just because I'm African or my ancestors were
- > African.

>

> KAMAU RESPONSE.....

- > Dr. Wade Nobles is quoted as saying for us to be fully human is

through our Afrikaness and we cannot be human any other way. My own quote is when we had no question as to who we were, we had the longest uninterrupted societies/civilizations on the planet. To the degree that identity became a confused issue, to that same degree our societies crumbled. Odumankoma created humans groups differently so they could bring different gifts into the world, that's why the moniker "human"

- > does not fully cut it. WE ARE DIFFERENT. The only way "human" would

rightly work is if we were all made the same, all the landmasses were the same, etc, but reality says that is not the case. ALL OF HUMAN EXPERIENCE IS CONTROLLED BY CULTURE.(not the singing, dancing, etc but its depth...value basis, knowledge basis, reality basis, etc)

> -----

-----

>

- > The unplugging is a lifelong process. The Egyptians had oppressed

the

> Hebrews probably in the same manner

>

> KAMAU RESPONSE.....

> THIS IS SOOOOOOOO WRONG AND UNINFORMED W/ ACTUAL HISTORY outside of

that book, I just again say reread the above comment to Baba Ra on  
the christian piece and real Afrikan info.

> -----

-----

>

> . There is always an empire that

> oppresses their people and misinforms and controls information. Its

a

> HUMAN thing, its what we do. Even right now, I can imagine someone

> asking us to follow them to the enlightenment of our Kemetic

> ancestors, and that enlightenment is only those things that this

> partiular someone deems "right". Few others will be allowed to

> contribute. No one will be allowed to question the near perfection

of

> these ancestors who just so happened to be totally defeated by some

> barbarians. Hmmm...

>

> KAMAU RESPONSE.....

> ALL I ASK IS TO HAVE FAITH IN THE REALITY OF AFRIKA ON HER OWN

TERMS. One can find out what those terms were/are, by proper reading,  
going into oneself and experiencing it for themselves. What I usually  
find is that people who have done similiar readings and have made  
similiar lifestyle/behavior changes usually agrees w/ my points of  
view. People who have let go of detrimental foreign concepts, no  
matter how painful, usually feel me, mainly because when they do the  
reading for themselves, they see it is NOT just Kamau, their own  
INNER AFRIKAN DEEP W/IN THEIR BOSOM begins to awaken like shola's  
from Sankofa by Haile Gerima. I am faaaaaaaaaaaaaaaaaaaaar from  
perfect and my research continues for I am always learning.(No 1  
persons arms can fit around a Boabab tree--Afrikan proverb for no 1  
person can attain all knowledge), but some key things I have done  
away with that opens the door to a deep appreciation for deep  
philosophical & ontological Afrikan wisdom...embracing her spiritual  
> systems, while doing away w/ the foreign ones, is CRUCIAL!!!

> -----

-----

>  
> When I said "we wouldnt need anything" I was I thought obviously

referring to the NEED to have "anything" to fight with. Not anything to educate with!

>  
> The spiritual side that you insist on... well that differs between  
> us. The spiritual side overwhelms everything else in importance,

but

> at the same time, since we differ on what directions to take things  
> spiritually ( you consider Jesus to be a distraction) we cannot  
> possibly move in unison this way.

>  
> Maybe you think the Hebrews were some white misinformed people that  
> came from Chaldea and had a mythological false belief that there is  
> only one living spirit to worship and follow. I dont know. I simply  
> can see the depth and the purpose in following Jesus Christ (whose  
> name actually is "Anointed Salvation"). All of these other "gods"

are

> concepts and perhaps even relationships between the physical world  
> and the deep consciousness. never the less, they do not change what  
> many of us to believe that one Creator created this universe and

this

> Creator as revealed to us humans exists in three states... or  
> dimetions...or powers.... and still remains One being.

>  
>  
> KAMAU RESPONSE.....  
> { { { {TOO MUCH TO COMMENT ON THERE...WE'LL AGREE TO DISAGREE} } }  
>  
> You know... 1 to the third power... (3 dimentions) is still one. 1

to

> any power...(amount of dimentions) is still ONE. So I wonder if you  
> have been distracted. I cannot say. But I know I haven't.

>  
> So you can be as angry as you can be. I have been there, I have

been

> there often.

>  
>  
> KAMAU RESPONSE.....

> {{{angry.....hahahahahaha...angry.....humorous}}}

> -----

-----

> You want to speak in another language besides English in  
> here, that is fine. But we won't be able to understand you. I can  
> speak French pretty well, but I cannot speak the language you

insist

> on us speaking.

>

>

> KAMAU RESPONSE.....

> {{{Baba Ra is the linguist, I am just finally wrapping my mind

around a tangible, living Afrikan language, but all I can say is that  
we all can LEARN...as well as you can break down those indo-european  
languages and morphemes, you can learn an Afrikan language and add  
that to your personal cultural repitoire}}}

> -----

-----

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> interchangeably. That would be creolizing them all, and I don't

think

> the creole speak would be a legitimate reason to take a

word "Africa"

> whose meaning is in yet ANOTHER unrelated language group and make

the meaning AND the way its pronounced MEAN the same thing in...well  
thats just it.. Does any of the three use the word "Africa" to

> describe that land?: Yoruba, Kmt, or Twi? Even spiritually???? NO!

>

>

> KAMAU RESPONSE.....

> {{Baba Ra answered this...at 1 point YES. AS time passed, we forgot

some things, but afu-ra-ka//hat-ptah-ka and koko-afur//afur-koko  
were probably used to describe that landmass which was first created  
on this planet which in 2003 on the gregorian calendar, we now called  
that 1st landmass created Afrika.}}

> -----

-----

>

> Diffusionism, which you seem to be ok accepting. It will work

against

> you with the same amount of force. It will work against you at the

> worst time, and I HOPE that you let go of it, because as powerful

and

> as blunt as you are, I would hope that you can channel that ability

> towards putting the missing pieces together.

>

> KAMAU RESPONSE.....

> The catch w/ the anti-diffusionist argument is if I can show that

Africans were in other regions and then similar structures were built & similar practices were done, it should be crystal clear that African people helped. The anti group only has a case when no proof of any Africans being there can be found. All the pyramids on this earth and on Mars...all the grand megalithic structures in the world...hell what they call Stonehenge was once called the Abode of Auset & Heru (Prof. Earl Grant videotape on Megaliths). So I am an African diffusionist as I understand the term and world history.

> -----

-----

>

> You are a linguist, I am

> not. I am a research gatherer and a compiler of information. How on

> earth can I compile this for people? You are right on the mark that

> we need to focus our research efforts on other areas in Africa

> besides Egypt and Nubia, I said the same thing about a year ago to

a

> woman who insisted that everything on earth was Kemetic. She, like

> you used diffusionism and representationalism to make everything

and

> anything mean whatever she wanted.

>

> What on earth can anyone do with that???

>

> But I will tell you this, I have some Ashanti family, and I will be

> going into this...again. I have some Wolof family (which you may or

> may not consider relevant)... I will discuss this with them also.



> Yeah I mean born and raised in Africa not some great great

descendant

> of anything. I would think it's not really relevant, but since you

> put that much emphasis on it...

>

> KAMAU RESPONSE.....

> {{{If they are still practicing their traditional systems, that may

be very helpful. However, if they feel the old ways are pagan and they now have given their lives to some Jesus or Allah to redeem them from sin from birth...whatever...then they may not help too much...but keep me informed}}

> -----

-----

> I can tell you this. It's obvious that "Ama-zani" in Twi which

> means "Powerful Women" is where the word "Amazon" comes from. Oh

> please correct me, because I cannot figure out if "Zana" means

Power

> or something else. My aunt from Ghana... she hasn't spoken Twi

really

> in 30 years.

>

> I may not go to the super people that you go to. I often talk to

the

> average everyday person to find out. You know because I consider

our

> people, and our ancestors to be just regular people like you and me.

>

>

> KAMAU RESPONSE.....

> I appreciate most of the dialogue & I am sure it will continue.

Some areas I lightly scratched the surface because they get so deep and others I hope to go more in depth on here later.

>

> "The way the system of European control works is that you have to

accept a concept of reality which makes them (Caucasoids) superior.

If you deny that, their thing will not work and they (Caucasoids)

will lose their control." Marimba Ani--author of Yurugu: An Afrikan Centered Critique of european Cultural Thought and Behavior

>

> (that goes for ANY & ALL concepts...What were we doing on the

continent--that which sustained us long before these other systems came along...is the question?!!)

>

> Yebehyia bio (see you again)

>

>

> -----

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| 8672|2003-06-17 08:25:34|omari maulana|The 160,000-Year-Old Man|  
The 160,000-Year-Old Man

New fossils prove that the first Homo sapiens looked like us, walked like us and in some ways acted like us as well

By MICHAEL D. LEMONICK AND ANDREA DORFMAN

DAVID L. BRILL/BRILL ATLANTA/AP

GUYS LIKE US: An adult male Homo sapien skull found in Ethiopia

Monday, Jun. 16, 2003

The village of Herto, in the Middle Awash region of Ethiopia, is surrounded by sparse patches of dry, scrubby vegetation, barely enough to sustain the sheep, cattle and goat herds of the seminomadic Afar people who live there. But 160,000 years ago, conditions were far different: a shallow lake sat here, teeming with hippos, crocodiles and catfish. The lush grasslands that surrounded its pebble-strewn shores were filled with lions, zebras and antelopes as well as another creature, which traveled on two legs rather than four. Our distant ancestors had walked the earth for millions of years by this time, and although they stood upright, many looked more like apes than like us.

These hominids were different. Properly dressed, they could walk down New York City's Fifth Avenue without attracting a second glance. Many of the hallmarks of modern humanity, including art, culture, spoken language and civilization, were probably still tens of thousands of years in the future. But for the first time in history, evolution had produced creatures that looked like us and ? at least in some ways ? acted like us as well.

Until now, paleontologists could only speculate about the existence of such people. But an international research team co-directed by Tim White of the University of California, Berkeley, reported in Nature last week that it has finally unearthed the long-sought fossil remains of what could be the very

first true *Homo sapiens*, dated to between 160,000 and 154,000 years ago. And because of the quality of the specimens and where they were discovered, they cast new light on several of paleontology's thorniest questions.

The discovery was largely an accident, one that never would have happened if not for El Nino. Back in 1997, the Pacific Ocean disturbance that affects much of the world's weather triggered punishing rains in Ethiopia. The deluges not only exposed buried fossils but also drove away the people of Herto and their livestock, which would have trampled the fragile bones. When White and the others happened to drive by the village, they noticed a fossil hippo skull poking out of the ancient sand. On closer examination, the skull bore marks indicating that the animal had been gashed with a stone tool. Clearly, human ancestors had once lived there.

When the scientists returned 11 days later, it took them only minutes to find the skulls of two adults, probably male. Six days after that, Berhane Asfaw of Ethiopia's Rift Valley Research Service found a third, the skull of a 6-or 7-year-old child, shattered into about 200 pieces. After years of painstaking cleaning, reassembly and study, the team was confident enough to tell the world that it had found the earliest true *Homo sapiens* ? older by at least 1,000 generations than anything previously discovered. "It's not a modern human," says White, "but it's so close that there's no doubt it will become one. The child, in particular, is so like us that you couldn't distinguish it in a population of modern human children."

White and his colleagues think these hominids are distinctive enough to merit their own subspecies, which the team has dubbed *Homo sapiens idaltu*. (*Idaltu* means elder in the Afar language.) But whether or not the nomenclature holds up, says paleoanthropologist G. Philip Rightmire of the State University of New York at Binghamton, "the key point is that they are from the right place at the right time to be, broadly speaking, the ancestor of modern people. It's as near as we're going to get."

The find lays to rest a long-standing dispute about another breed of hominid, the Neanderthals. "It's now clear," says White, "that there were anatomically modern humans in Africa long before there were classic Neanderthals in Europe." This means that the more primitive Neanderthals could not, as some have argued, have been our ancestors. They were almost certainly a side branch on the evolutionary tree, and that branch died out some 30,000 years ago.

Another controversy has to do with where modern humans first appeared. Everyone agrees that a hominid called *Homo erectus* left its African home some 2 million years ago to populate the Middle East, Asia and Europe. Long after that, argues one camp, *Homo sapiens* evolved, also in Africa, and began a second exodus. In contrast to this out-of-Africa scenario, the so-called multiregionalists say there was no second sojourn. The far-flung *Homo*

erectus communities and their descendants, the multiregionalists believe, could have interbred enough that Homo sapiens appeared pretty much everywhere at once.

Genetic analysis tends to refute this claim. Among other things, Africans are more genetically diverse than any other people on Earth, which suggests that they have had longer to differentiate. And populations in eastern Africa, where most of the oldest hominid fossils have been found, are the most diverse of all. Finding this most ancient of Homo sapiens in Africa pretty much settles the argument. "It's not just another nail in the coffin for the multiregional view," says Rightmire. "It lowers the coffin into the ground." Declares White: "This is what stepped out of Africa."

Perhaps the most intriguing discovery, however, is that these ancestors behaved like us in at least one poignant way: all three skulls were deliberately tampered with after death, evidently as part of some sort of mortuary practice. "This," says White, "is the earliest evidence of hominids continuing to handle skulls long after the individual died."

"Handle" is an understatement. Cut marks on the skulls indicate that the overlying skin, muscles, nerves and blood vessels were removed, probably with an obsidian flake. Then a stone tool was scraped back and forth, creating faint clusters of parallel lines. The modification of the child's skull is even more dramatic. The lower jaw was detached, and soft tissues at the base of the head were cut away, leaving fine, deep cut marks. Portions of the skull were smoothed and polished.

"The cut marks aren't a classic sign of cannibalism," White said while showing the skulls to a TIME reporter in Addis Ababa. "If you wanted to get at the brain in order to eat it, you'd just smash open the skull." Instead, he suspects, the scratches might be a form of decoration. As for the polished areas, he says, "we know they weren't caused by the environment, because the marks go across the breaks between the recovered pieces. The child's skull looks as though it has been fondled repeatedly."

Despite this evidence of ritualistic behavior, Homo sapiens still had a long way to go. What may be the earliest art, for example ? pieces of red ocher engraved with abstract designs found in South Africa ? would not appear for nearly 80,000 more years, while the spectacular cave paintings in Spain and France would not be created for another 40,000 years after that. Clearly, being like us physically was not enough by itself to trigger the cultural complexity ? innovation, creativity, symbolism and perhaps spoken language ? that distinguishes us from all other animals.

So what triggered those changes? Theories include hardships of the last Ice Age or random genetic mutations, but nobody really knows. Which is why paleontologists like White and Asfaw are going back to search for new clues in the ancient soil of eastern Africa.

---

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| 8673|2003-06-17 08:48:10|Omari Keita|Re: West African origins from Egypt and Nubia|  
Alafia Ed,

I agree wholeheartedly, but if they were important I think more groundbreaking research would have been done to confirm or not confirm a link between West Africans and AEs. At best, these oral traditions have been presented as sidebars when discussing the cultures of people such as the Yoruba, Ewe, Ga, Wolof, Akan, Nupe, Hausa, Bamun, and others. At least to my knowledge, I know of no genetic tests or language analyses done in the mainstream to prove they have confidence in the "primitive" oral traditions of my ancestors.

Odabo,

Omari Onu Sylla-Keita

*Loring Edward* wrote:

----- Original Message -----

**From:** [sonofsaba](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 16, 2003 8:00 PM

**Subject:** [Ta\_Seti] Re: West African origins from Egypt and Nubia

..." The oral traditions of the elders hold no validity in "scholarly" circles, mainly because the elders' stories are viewed as inaccurate and not containing any historical value."

Oral traditions are valid! I have mentioned this before in connection with the transmission of the Veda. The scholars that I know are very interested in recording and preserving the oral traditions before they vanish.  
E.

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| 8674|2003-06-17 09:13:59|Omari Keita|Re: West African origins from Egypt and Nubia|  
Alafia Sanu\_tepa,

Some of the things said in "Exiled Egyptians" are:

2. "The original sparsely negroid population speak of highly civilized people who settled and governed them peacefully." Chapter 15, p. 122

Hamite Hypothesis in action can be found in Chapter 17, p. 144. "As we will see in Chapter 18, the Hausa of northern Nigeria name the Jukun as one of seven *bastard* states, possibly because

they came from the illegitimate Meroe region. This contention is further affirmed, since: 1. The Jukun don't have the Egyptian Kushite physical features. They appear to be "half-Hamites", indicative of their coming from the Meroe region."

Again in Chapter 18, p. 153, "The term *Hausa* is primarily linguistic, and also to a considerable extent religious and cultural, but historically and physically the Hausa are in fact a hodge-podge of peoples of various origins, speaking a Hamitoid Afro-Asiatic language, like Egypt.

"The people in present-day Bauchi, of Nigeria, are probably the proto-type of the Hausa, who migrated from east of Lake Chad, some time between 500 and 700 C.E. The newcomers entered the area and in time, the fusion between these western-moving Afro-Asiatic speakers and the pre-existing Negro population created the Hausa culture."

There is more evidence of "Caucasoid", "Hamite-Kushite" and "light-skinned newcomers" that came to "dominate" in this book, but think what has been presented so far will suffice.

Odabo,

Omari Onu Sylla-Keita

*sanu\_tepa* wrote:

You wrote:

>> I have that book by Moustafa Gadalla and it is okay,  
particularly  
>> certain cultural correspondences between West Africa and  
the Upper  
>> Nile Valley. However, Gadalla still terms the Egyptians  
as some  
>> Caucasoid group that entered West Africa and  
advanced "civilization"  
>> beyond the little local varieties. This, I see, as a  
>> misrepresentation and highly biased.

COMMENT:

It has been over a year since I read the book, but I don't recall seeing anything whatsoever in it to suggest that Gadalla even came close to implying that the so-called ancient Egyptians were, a) a caucasoid group who, b) entered West Afrika and "advanced" civilization. I scrutinized the pages of his book for just that type of bias. It is entirely possible that I missed something. If so, I respectfully request that you point out the relevant page(s) in the book in which he makes such a suggestion, especially the "caucasoid" part. I am always open to correction and criticism. The last thing I want to do is recommend bad books to the group. His perspective is egypto-centric, to be sure, but the ability to discern any type of

centeredness is a must, no matter whose stuff you read. Every time one visits a website, or reads a book, article, or even a post about ancient Afrikan civilizations, the question of the centeredness of the writer must be kept in mind, for it lets one know how to view the writer's interpretation of the data.

My overall impression of the book was as a story about battered, bruised, and harassed Egyptians who, after having been on the run for centuries from the onslaught of the europeans and arabs, stumbled into West Afrika and resumed the only way of life they knew. It is to be expected that the people who were already there picked up something from them as a result of being in close proximity, without the baggage of stupid eurocentric constructs of a "superior culture" imposing their "civilization" an "inferior culture." It is also expected that the Egyptians picked up stuff from the people who were already there (though Gadalla didn't discuss this-a reflection of his egyptian-centeredness). It wasn't a case of Egyptians saying "let's civilize the West Afrikans." I did not get the impression that Gadalla was saying that they came as "civilizers." Again, that's just my own interpretation of the book, but I could be wrong.

When Gadalla made the observation that

"All conquerors picture themselves as the bringers of light and a new civilization to the people they conquer. The invaders (like the Ptolemies, Romans, Arabs, or Europeans) actually came to profit and to dominate, not to 'civilize',"

I am reminded that this is exactly what John Henrik Clarke has been saying for much of his career. That's what piqued my interest in his other writings in the first place.

You wrote:

>The interpretation is interesting, but his own prejudices are  
>abound. Like any other book I guess.

COMMENT:

And that's the bottom line. I don't agree with everything written in every book I've read by even the most pro-Afrikan stalwarts (e.g., Clarke, ben-Jochannon, Williams, etc.), but all things considered, I shudder to think of the state of ignorance I'd be in without them.

As you correctly pointed out, the historical and cultural connection between Kemet and West Afrika is a fertile area for research. If I had the time and resources, I would make this my life's work.

I look forward to your upcoming posts concerning this topic.

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| 8675|2003-06-17 09:16:19|omari maulana|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

What's the deal with the religious bias on a forum like this?

>You're absolutely correct, embracing false religious idealogies  
>(christianity, islam, judaism/hebrewism, buddhism, etc.) fatally  
>skews are perception of reality when it comes to trustorical and  
>cosmological analysis.

---

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| 8676|2003-06-17 09:22:58|Omari Keita|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Alafia Bro. Kamau,

I remember you. You are still a staunch defender of our people and our traditions. This good. It is about **US** being able to reclaim our heritage, in the context that is respective of our cultural tastes, thoughts and mores, than it is about proving our scholarly worth in some Yurugu defined "objectivity". I have credentials similar to others and feel I am no more scholarly negligent than any body else, but when I propagate studying and researching our culture, heritage and history in terms appropriate to its content I am some *I-don't-know*. Good to hear from you and continue to wake up and arouse the **Way** that has laid dormant for 2000 seasons in our people. Adupe ariku baba wa.

Odabo,

Omari O. Sylla-Keita

*kamau makesi-tehuti* wrote:

Greetings all....

1st, Baba Ra, your fingers must be tired from typing, retyping, retyping the same things over and over and over again. What the main problems are as I see them is 1--you are going to deep for most of these "scholars".

You are adding too much Afrikan spiritualinfo in your research. If you gave the "normal" caucasoid methodology of conveying your info..i.e. devoid of spirit, then some folks here could digest your posts better, but since you know like I know, TO BE AFRIKAN 1 must include spirit as defined by afrika in all analysis, most of what you are saying is like a car going 300 mph...ZOOOOOOOOOOOOOOOOM!!

and 2--some of the commentors who don't get/fight your posts are christians. Why is that important some may ask. Where 1's religious alliegances lies, how one relates to, responds to the UNiverse, shapes ALL that one does on this physical plane. If people REALLY believe the Kemetians actually enslaved someone, it is hard for them to grasp Kemet's greatness, it is hard for them to grasp Kemet's spiritual texts, it is

hard for them to acknowledge the world older than the "In the beginning" chimera, it is hard for them to know the term MDW NTR (medu neter), greek-ly called heiroglyphics translates into Divine Words/Words of the Divine/ or even God's Word written 3-4 thousand years BEFORE the bankrupt concept of a bible was ever conceived. ALL OF THESE THINGS ARE HARD TO RELATE TO COMING FROM A BIBBLICAL perspective and yet trying to do Afrikan based research. So when you break down the Prt Em Hru, when you relate those stories to present day events, when you use other Kemetite enlightenment texts (The shipwrecked sailor or the story of Sinhue), these aforementioned types just think you are reciting pagan scriptures and scroll past that "nonsense."

WE WILL NEVER TRULY BE FREE UNTIL WE RETURN TO OUR AFRIKAN SPIRITUALITY.

Now on to Osirica.....

Sun, 15 Jun 2003 01:51:11 -0000

From: "osirica"

Subject: Re: a whole lot to comment on.....retorts to Loring, En Sabr Nur & Osirica

Well bear in mind you were born before Diop probably did his research then if you were awake before he came along. Secondly, the information you present about the Egyptian spiritual (if that is you) relationships to life should not be in contrast to the Biblical and Christian relationships. After all, we all know that Christianity & Judaism was developed in Egypt and not in Europe. The oldest church is Egyptian & Ethiopian and not the result of Greek or Roman influences. So that Christian perspective is validly African.

Kamau response.....

{{ where to begin here, what we have today, known as orthodox christianity (not to be confused w/ what caucasoids do in romania & the like) is 100% different from what has now been called Gnosticism of that time. NO ONE IN EGYPT was practicing christianity as we know it today. Lack of knowledge of the HISTORY of christianity beyond sunday school rhetoric results in this flawed analysis. I am trying to think of a quick, short way to get into this versus going into lecture mode.....The Kemetite system broke up based on all of the invasions the last being the greeks & romans. People & priests flee, keeping remnants of what they knew. Some piece these together in some coherent systems and reopen temples. These numbers start to grow based on their deep theruputic attributes for the mind/body/spirit. These numbers reach proportions that seem to be a threat to roman rule. Attempts to ban these teachers, their writings and their thoughts aren't working. Roman rule is being questioned. The council of Nicea is convened. People are commissioned to go into these now deemed pagan temples, copy down what they see, integrate w/ the people and gather information on key

concepts. After the conference is over, rome stops killing members of these groups and becomes that group, by using vestiges of what they recorded but stripping it mainly of its deeper spiritual aspects. The peoples unrest settles because they are now allowed to worship freely...BUT NOT THE SAME WAY AS BEFORE. They(rome) ascribes a central figure to aid in control. this quote/unquote person is jesus. The principles look familiar but aren't (it like when you have pure lemonade and keep adding water & more water & more water. After awhile, no more lemonade is left, just pure water). Goodness I am barely scratching the surface here. Shadow opf the 3rd century-Alvin Boyd Kuhn//All of Gerald Massey's works//Christianity before christ--John G. Jackson//The book your church doesn't want you to read--multiple editors//Council of Nicaea by David Dudley. These will begin to open the door to the HISTORY of christianity, not that sunday school crapola.}}

-----

Whether or not people on the West agree in many Coptic fundamentals is another issue and not for Ta-Seti.

Our religious beliefs also cannot be a relevant issue on discerning historical facts and evidences. You speak as one who wishes to promote a religious or spiritual belief system...

KAMAU RESPONSE.....

{{ THE ONLY SYSTEM I PROMOTE IS MOTHER AFRIKA ON HER OWN TERMS. As DR. Clarke once said, "We must not be afraid to embrace Afrika in her TOTALITY..." }}

-----

well I got busted for even trying to debate Islam & Christianity's role in slavery by the moderator. EVEN though I avoided bringing spiritual concepts into the discussion.

Accepting Jesus is exactly as you state... It is something that many of us embrace with our dying breath. If I know my dying breath is next, it will be "Jesus Christ the Son of God, died for the Salvation of my soul" or something like that. I will.

KAMAU RESPONSE.....

{{ WELL THEREIN LIES SOME OF THE PROBLEM. reread the comment above for Baba Ra-Nehem }}

-----

Getting off THAT, you are asking everything to be Kemetically oriented from the calendar to latin and English to everything. You speak almost as if the Kemites were divine and near perfection. You have nothing to say about their faults or their weaknesses. That is something that I notice because as people, they were as human as you and I.

KAMAU RESPONSE.....

{{ FOR US WHO ARE AFRIKANS...EVERYTHING SHOULD BE AFRIKAN ORIENTED.To the way we venerate the Creator & the

name/names we call HIM/HER/THEM, to the institutions we build, to the calendar, to the languages we speak, to those we lie next to nightly, etc, etc. I am not a Kemetologist, I am an Afrikan Centered Pan Afrikanist. I love Kemet and know why Diop wants us to root ourselves there, BUT I also feel we spend way tooooooo damn much time in KMT doing research while the rest of the history of the continent languishes in obscurity. Presently our research efforts are about 93% kemet and 7 % other. I propose these #'s shift to at least 70% kemet & 30% rest of Afrika, especially those inner places which TAUGHT KEMET, those inner places whose ideas shaped Kemet & gave her the ability to crystalize these great ideas into the systems & monuments they did. The Twa/San/Nri/Nnobi and a host of others who are either OLDER THAN OR CO-TERMINOUS TO kemet should be studied voraciously. Oh...the main fault, the death nail Kemet had was to get complacent and apathetic w/ their Neteru and their maintenance & healing rituals. It was this that weakened us from the inside which led to foreigners to come in & destroy us from the outside.}}

-----

For that, there is a totally different discourse. We as Afrian oriented people need to understand that our ancestors were just PEOPLE. They weren't all walking around enlightened like Bhuddah. KAMAU RESPONSe....

{{you are shopwing your point of reference...only those from the east can be enlightened?? Only eastern systems define enlightenment? Assuming buddha existed, we Afrikans were the first enlightened beings, that knowledge spread to other areas and then others used it to benefit themselves. A lot of the Kemetic priests were enlightened...i.e. being in direct communication w/ the Divine and leaving the physical reality of duality, being in the Nebderdjer(The place of undifferentiated existence) as well as Dibia(s), Nyanga(s), and others from inside of the continent.}}

-----

We cannot IDOLIZE our ancestors, or else we will become foolish. Our recognition of their UNAIDED great accomplishments in Egypt and across Africa is the point of this Newsgroup.

You think its hopeless, that they will never admit they are wrong. That's not the point. The point is to make it so that the Eurocentricists who lie are exposed and neutralized so we can move on to restoring historical facts and teaching them.

KAMAU RESPONSE.....

{{{WHILE I see that as needed & laudible, it should not be primary. The correct resocialization of the Afrikan is what's primary. The great flaw of the 80's & the explosion of the Afrocentric movement is we got so caught up in debating caucasoids and showing how they were wrong, WE FORGOT TO BUILD AFRIKAN CENTERED UNIVERSITIES,

FACTORIES, MENTAL WELLNESS CENTERS, ETC. and we are maintaining that flaw in 2003-by the gregorian calendar.}}  
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We don't need to tell our children that our ancestors were all so superhuman, we just need to tell them that our ancestors were HUMAN.  
KAMAU RESPONSE.....

WHILE I AGREE....in a society who main drive is focused on spirit intergrated w/ the physical, that ENTIRE society, its members, etc will be different and live differently than a society whose expressed focus is solely on the physical & material.  
-----

Eurocentricists have been slipping subhuman (sub-saharan africa) references in our face.

They have excluded information from the standards of education that we are compelled to legally follow to be recognized anywhere outside of a small unrecognized group.

You understand that I cannot read or understand ancient languages unless I actually read them and learn them? If I am taught that languages and their words are differnt then they actually are, I will end up making more and more extraneous expalnsations that make less and less sense...

Its like this. You are insisting that the universe revolves around the Earth, and we are saying that with some work we can really map out the universe, but the Earth revolves around the Sun. and The sun revoloves around our galaxy. You end up having your end results already done whlie we are still working, but your results are often slightly off on the oribits of the planets, so you make small additional explanations... the planets have smaller circular orbits as they orbit around us, and those smaller orbits have even smaller orbits. etc. Eventually its endless.

AND HOPELESS.

Our frame of reference (please members clarify without hesitation) is that the Egyptians were Black looking, varied in appearance, and characteristically of Black culture and social characteristics. They did not all look as jet black as possible, and they did not all have specifically Equatorial features. BUT they all were oriented towards the south...culturally, subconsciously. Their world view was as you say it. I think we can agree on that.

Science is objective,  
KAMAU RESPONSE...

{{ science is in no way, shape or form objective...all human endeavors are culturally shaped, culturally driven & culturally informed. Therefore the theory of science, what is important for study and what isn't, one's relation to the universe as a living entity or as a thing that needs to be tamed and had dominion over shapes that society's scientific postulates. Dr. Chukwulozie Anyanwu in the Arts & Civilizations of Black and Afrikan People and Dr. Marimba Ani in Yurugu do great detailed work blasting Objectivity as a viable concept and the erroneous nature of science being objective. Afrikan centered scientific postulates & theorems will be 180 degrees different from all cultures & esp. the caucasoid's theorems. I will attempt to address this better in a later post. }}

-----

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but we can only find ways to observe and measure what we see. Our methods must be CONSISTENT, and ACCURATE and must be universally understood or they are useless. Even in Math.. You know why I hate calculus? Its because the symbols we use are in my viewpoint are so clumsy I cannot understand the process, even though I can understand Calculus visually, all of the functions.

You are teaching us calculus with impatience and at the same time with a system that is not useful. You just said "We must deal with Africa on her terms". Well thats asking us subjectively to deal with Africa objectively. But what you are doing is really asking us to look at it from YOUR subjective point of view. Some of your information is on the mark and revealing, yet some of it may not be for many of us.

KAMAU RESPONSE.....

After I would finish any lecture I'd give, I would tell my audience, DO NOT BELIEVE 1 WORD I JUST SAID. TAKE THIS BOOKLIST, FIND THESE BOOKS, DO THE RESEARCH FOR YOURSELF AND SEE IF YOU COME TO SOME OF THE SAME CONCLUSIONS...So it would never be about MY point of view. My information is tempered from hours of reading dusty Afrikan journals, hours of dialogue w/ elders who have been doing what I am doing for 40 & 50 years, etc...and yes I do already know some of what I say is waaaaay ahead of its time, but I feel compelled to get it out there for the future generations.

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-----  
What do you want us to do... follow you blindly?

KAMAU RESPONSE.....

I CAN'T PASS this up...I would never say that. I am not a preacher and I am not a christian...only they do that.

-----  
Manu and I just got done dusting someone off last week for playing that game with us. You are then again asking us to draw conclusions that seem to only agree with what you FEEL is right. Even when the information we have does not match what you say is right.

MY frustration is that we are constantly asked as Black people to follow some comfortable yummy gummy feeling that this is how "it is supposed to look" because the person who is in so many words TELLING us that is simply going on their own fears and desires.

We know the Egyptians were Black because we see what they looked like. Period. We have many ideas about what they were like because they wanted us to know.

Again I agree with you on a lot of things. There are cultural similarities that are almost universal that Eurocentric and modern European cultures simply reject and/or ignore. From Papua-N.Guinea to Africa to Native America. It's a natural human experience that is fundamentally created in Africa first. But it is HUMAN, and not just "mine mine mine" just because I'm African or my ancestors were African.

KAMAU RESPONSE.....

Dr. Wade Nobles is quoted as saying for us to be fully human is through our Afrikaness and we cannot be human any other way. My own quote is when we had no question as to who we were, we had the longest uninterrupted societies/civilizations on the planet. To the degree that identity became a confused issue, to that same degree our societies crumbled. Odumankoma created human groups differently so they could bring different gifts into the world, that's why the moniker "human" does not fully cut it. WE ARE DIFFERENT. The only way "human" would rightly work is if we were all made the same, all the landmasses were the same, etc, but reality says that is not the case. ALL OF HUMAN EXPERIENCE IS CONTROLLED BY CULTURE.(not the singing, dancing, etc but its depth...value basis, knowledge basis, reality basis, etc)

-----  
----

The unplugging is a lifelong process. The Egyptians had oppressed the Hebrews probably in the same manner

KAMAU RESPONSE.....

THIS IS SOOOOOOOO WRONG AND UNINFORMED W/ ACTUAL HISTORY outside of that book, I just again say reread the above comment to Baba Ra on the christian piece and real Afrikan info.

-----



. There is always an empire that oppresses their people and misinforms and controls information. Its a HUMAN thing, its what we do. Even right now, I can imagine someone asking us to follow them to the enlightenment of our Kemetic ancestors, and that enlightenment is only those things that this partiular someone deems "right". Few others will be allowed to contribute. No one will be allowed to question the near perfection of these ancestors who just so happened to be totally defeated by some barbarians. Hmmm...

KAMAU RESPONSE.....

ALL I ASK IS TO HAVE FAITH IN THE REALITY OF AFRIKA ON HER OWN TERMS. One can find out what those terms were/are, by proper reading, going into oneself and experiencing it for themselves. What I usually find is that people who have done similiar readings and have made similiar lifestyle/behavior changes usually agrees w/ my points of view. People who have let go of detrimental foreign concepts, no matter how painful, usually feel me, mainly because when they do the reading for themselves, they see it is NOT just Kamau, their own INNER AFRIKAN DEEP W/IN THEIR BOSOM begins to awaken like shola's from Sankofa by Haile Gerima. I am faaaaaaaaaaaaaaaaaaaaaa from perfect and my research continues for I am always learning.(No 1 persons arms can fit around a Boabab tree--Afrikan proverb for no 1 person can attain all knowledge), but some key things I have done away with that opens the door to a deep appreciation for deep philosophical & ontological Afrikan wisdom...embracing her spiritual systems, while doing away w/ the foreign ones, is CRUCIAL!!!

-----  
When I said "we wouldnt need anything" I was I thought obviously referring to the NEED to have "anything" to fight with. Not anything to educate with!

The spiritual side that you insist on... well that differs between us. The spiritual side overwhelms everything else in importance, but at the same time, since we differ on what directions to take things spiritually ( you consider Jesus to be a distraction) we cannot possibly move in unison this way.

Maybe you think the Hebrews were some white misinformed people that came from Chaldea and had a mythological false belief that there is only one living spirit to worship and follow. I dont know. I simply can see the depth and the purpose in following Jesus Christ (whose name actually is "Anointed Salvation"). All of these other "gods" are concepts and perhaps even relationships between the physical world and the deep consciousness. never the less, they do not change what many of us to believe that one Creator created this universe and this



Creator as revealed to us humans exists in three states... or  
dimentions...or powers.... and still remains One being.

KAMAU RESPONSE.....

{{{{TOO MUCH TO COMMENT ON THERE...WE'LL AGREE TO  
DISAGREE}}}}

You know... 1 to the third power... (3 dimentions) is still one. 1 to  
any power...(amount of dimentions) is still ONE. So I wonder if you  
have been distracted. I cannot say. But I know I haven't.

So you can be as angry as you can be. I have been there, I have been  
there often.

KAMAU RESPONSE.....

{{{angry.....hahahahahaha...angry.....humorous}}}

-----  
-

You want to speak in another language besides English in  
here, that is fine. But we won't be able to understand you. I can  
speak French pretty well, but I cannot speak the language you insist  
on us speaking.

KAMAU RESPONSE.....

{{{Baba Ra is the linguist, I am just finally wrapping my mind around a  
tangible, living Afrikan language, but all I can say is that we all can  
LEARN...as well as you can break down those indo-european languages  
and morphemes, you can learn an Afrikan language and add that to your  
personal cultural repitoire}}}

-----  
-----

I cannot speak Twi, Yoruba, and Netjer  
interchangeably. That would be creolizing them all, and I don't think  
the creole speak would be a legitimate reason to take a word "Africa"  
whose meaning is in yet ANOTHER unrelated language group and make  
the meaning AND the way its pronounced MEAN the same thing in...well  
thats just it.. Does any of the three use the word "Africa" to  
describe that land?: Yoruba, Kmt, or Twi? Even spiritually???? NO!

KAMAU RESPONSE.....

{{Baba Ra answered this...at 1 point YES. AS time passed, we forgot  
some things, but afu-ra-ka//hat-ptah-ka and koko-afur//afur-koko were  
probably used to describe that landmass which was first created on this  
planet which in 2003 on the gregorian calendar, we now called that 1st  
landmass created Afrika.}}

-----

Diffusionism, which you seem to be ok accepting. It will work against  
you with the same amount of force. It will work against you at the  
worst time, and I HOPE that you let go of it, because as powerful and

as blunt as you are, I would hope that you can channel that ability towards putting the missing pieces together.

KAMAU RESPONSE.....

The catch w/ the anti-diffusionist argument is if I can show that Afrikans were in other regions and then similiar structures were built & similiar practices were done, it should be crystal clear that Afrikan people helped. The anti group only has a case when no proof of any Afrikans being there can be found. All the pyramids on this earth and on mars...all the grand megalithic structures in the world...hell what they call Stonehenge was once called the Abode of Auset & Heru (Prof. Earl Grant videotape on Megaliths). So I am an Afrikan diffusionist as I understand the term and world history.

-----

-----

You are a linguist, I am not. I am a research gatherer and a compiler of information. How on earth can I compile this for people? You are right on the mark that we need to focus our research efforts on other areas in Africa besides Egypt and Nubia, I said the same thing about a year ago to a woman who insisted that everything on earth was Kemetite. She, like you used diffusionism and representationalism to make everything and anything mean whatever she wanted.

What on earth can anyone do with that???

But I will tell you this, I have some Ashanti family, and I will be going into this...again. I have some Wolof family (which you may or may not consider relevant)... I will discuss this with them also. Yeah I mean born and raised in Africa not some great great descendant of anything. I would think it's not really relevant, but since you put that much emphasis on it...

KAMAU RESPONSE.....

{{ {If they are still practicing their traditional systems, that may be very helpful. However, if they feel the old ways are pagan and they now have given their lives to some Jesus or Allah to redeem them from sin from birth...whatever...then they may not help too much...but keep me informed}} }

-----

I can tell you this. It's obvious that "Ama-zani" in Twi which means "Powerful Women" is where the word "Amazon" comes from. Oh please correct me, because I cannot figure out if "Zana" means Power or something else. My aunt from Ghana... she hasn't spoken Twi really in 30 years.

I may not go to the super people that you go to. I often talk to the average everyday person to find out. You know because I consider our

people, and our ancestors to be just regular people like you and me.

KAMAU RESPONSE.....

I appreciate most of the dialogue & I am sure it will continue. Some areas I lightly scratched the surface because they get so deep and others I hope to go more in depth on here later.

"The way the system of european control works is that you have to accept a concept of reality which makes them(caucasoids) superior. If you deny that, their thing will not work and they (caucasoids) will lose their control." Marimba Ani--author of Yurugu: An Afrikan Centered Critique of european Cultural Thought and Behavior (that goes for ANY & ALL concepts...What were we doing on the continent--that which sustained us long before these other systems came along...is the question??!)

Yebehyia bio (see you again)

---

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| 8677|2003-06-17 09:23:18|Paul Kekai Manansala|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "omari maulana"

wrote:

> What's the deal with the religious bias on a forum like this?

>

>> You're absolutely correct, embracing false religious ideologies

>> (christianity, islam, judaism/hebrewism, buddhism, etc.) fatally

>> skews are perception of reality when it comes to trustorical and

>> cosmological analysis.

>

I agree. We should not label any religion "false" and should stay away from such discussions regarding people's faith and spiritual beliefs.

Regards,

Paul Kekai Manansala

| 8678|2003-06-17 09:26:11|alberto34482@yahoo.com|SCA gears up to face antiquity theft-Hawas |

June 16, 2003

SCA gears up to face antiquity theft-Hawas

"The Supreme Council for Antiquity (SCA) has adopted several decisive procedures to face the theft of Antiquities as well as to retrieve stolen pieces from abroad.

Past faults and short-sightedness have been cured by establishing grassroots solutions to the problem"

SCA Secretary-General Zahi Hawas made this statement on Saturday night, at a symposium entitled "Egypt in the face of the theft of Antiquities", which was held in the gardens of the Egyptian Museum in Cairo.

The theft of antiquities has raised public concern in Egypt and the whole world, not only because it's an issue concerned with the culture of humanity, but also because it concerns national security, "he said"

Hawas referred to the international UNESCO agreement adopted in 1972, which incremented the theft and smuggling of antiquities worldwide, stating that "Each country has the right to demand the return of its stolen antiquities stolen prior to 1972 .

In his statement , Hawas referred to the procedures taken to limit the lost antiquities "several antiquity storage depots have been built in 15 different places , using the most modern and scientific system "he said"

"More importantly, all antiquities are currently being regesterd. "he added"

<http://www.uk.sis.gov.eg/online/html9/o160623h.htm>

| 8679|2003-06-17 09:41:37|alberto34482@yahoo.com|Archeologists find three mummies|

Archeologists find three mummies

15/06/2003 12:43 - (SA)

Cairo - Archeologists in Egypt discovered three mummies after stumbling across an underground burial chamber during a routine inspection of a field, a local expert said on Saturday.

The discovery was made in the Minya region, 200 kilometres south of Cairo, as archeologists were examining the terrain in order to grant a farmer permission to use it, said Adel Hussein, director of antiquities for the region.

In Egypt, farmers are required to have new plots of land inspected before they can begin working on them to ensure there are no archeological sites or artifacts hidden underneath.

"The team discovered an underground burial site made of stone and containing three mummies, an old man, a woman and a young man,"

Hussein said, without giving further details.

The Minya region is a goldmine of ancient Egyptian vestiges, notably from the Greco-Roman period that spanned 332 BC to 395 AD.

[http://www.news24.com/News24/Africa/News/0,,2-11-1447\\_1373839,00.html](http://www.news24.com/News24/Africa/News/0,,2-11-1447_1373839,00.html)

| 8680|2003-06-17 10:29:43|Mickel Hendrix|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Hotep Omari,

Brotha what you're missing, when people are made out to be bias against established so-called religions is that those who are viewed in such a context is that the so-called religions have been actually been bias against the accused.

Furthermore, brothas and sistars who are now coming to the realization that so-called religions have actually been the enemies of the traditional-indigenous Afruikan way of life, rooted in spiritualism. All of them have disseminated the false notion that traditional-indigenous Afruikan spirtualism is anything but Godly, while, at the same time, it is the root of all the so-called religions, which have gone on to take on their own twists, corrupted ones.

Therefore, knowledgeable Afruikan people have the right to feel and express the way they do towards so-called religions. Those who feel what actually is a backlash, which they can't decipher because of the stuanch championing of their professed faith, it advocacy through blinders, reach the conclusion that there is a bias against so-called religions.

P.E.A.C.E. Promoting Exclusive Afruikan-Centered Education!

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> What's the deal with the religious bias on a forum  
> like this?

>

>>You're absolutely correct, embracing false  
> religious idealogies

>>(christianity, islam, judaism/hebrewism, buddhism,  
> etc.) fatally

>>skews are perception of reality when it comes to  
> trustorical and

>>cosmological analysis.

>  
>

---

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| 8681|2003-06-17 10:33:39|Mickel Hendrix|Re: The 160,000-Year-Old Man|  
Hotep Omari,

This scientific finding is a perfect example of what I was alluding to while corresponding with Ed, holding the position that it is white people who need science to prove to themselves what has been obvious to Afrikan-Cushite people for thousands of years.

P.E.A.C.E. Promoting Exclusive Afrikan-Centered Education!

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:  
> The 160,000-Year-Old Man  
> New fossils prove that the first Homo sapiens looked  
> like us, walked like us  
> and in some ways acted like us as well  
> By MICHAEL D. LEMONICK AND ANDREA DORFMAN  
>  
> DAVID L. BRILL/BRILL ATLANTA/AP  
> GUYS LIKE US: An adult male Homo sapien skull found  
> in Ethiopia  
>  
> Monday, Jun. 16, 2003  
> The village of Herto, in the Middle Awash region of  
> Ethiopia, is surrounded  
> by sparse patches of dry, scrubby vegetation, barely  
> enough to sustain the  
> sheep, cattle and goat herds of the seminomadic Afar

> people who live there.  
> But 160,000 years ago, conditions were far  
> different: a shallow lake sat  
> here, teeming with hippos, crocodiles and catfish.  
> The lush grasslands that  
> surrounded its pebble-strewn shores were filled with  
> lions, zebras and  
> antelopes as well as another creature, which  
> traveled on two legs rather  
> than four. Our distant ancestors had walked the  
> earth for millions of years  
> by this time, and although they stood upright, many  
> looked more like apes  
> than like us.  
>  
> These hominids were different. Properly dressed,  
> they could walk down New  
> York City's Fifth Avenue without attracting a second  
> glance. Many of the  
> hallmarks of modern humanity, including art,  
> culture, spoken language and  
> civilization, were probably still tens of thousands  
> of years in the future.  
> But for the first time in history, evolution had  
> produced creatures that  
> looked like us and ? at least in some ways ? acted  
> like us as well.  
>  
> Until now, paleontologists could only speculate  
> about the existence of such  
> people. But an international research team  
> co-directed by Tim White of the  
> University of California, Berkeley, reported in  
> Nature last week that it has  
> finally unearthed the long-sought fossil remains of  
> what could be the very  
> first true Homo sapiens, dated to between 160,000  
> and 154,000 years ago. And  
> because of the quality of the specimens and where  
> they were discovered, they  
> cast new light on several of paleontology's  
> thorniest questions.  
>  
> The discovery was largely an accident, one that  
> never would have happened if  
> not for El Nino. Back in 1997, the Pacific Ocean

- > disturbance that affects
- > much of the world's weather triggered punishing
- > rains in Ethiopia. The
- > deluges not only exposed buried fossils but also
- > drove away the people of
- > Herto and their livestock, which would have trampled
- > the fragile bones. When
- > White and the others happened to drive by the
- > village, they noticed a fossil
- > hippo skull poking out of the ancient sand. On
- > closer examination, the skull
- > bore marks indicating that the animal had been
- > gashed with a stone tool.
- > Clearly, human ancestors had once lived there.
- >
- > When the scientists returned 11 days later, it took
- > them only minutes to
- > find the skulls of two adults, probably male. Six
- > days after that, Berhane
- > Asfaw of Ethiopia's Rift Valley Research Service
- > found a third, the skull of
- > a 6-or 7-year-old child, shattered into about 200
- > pieces. After years of
- > painstaking cleaning, reassembly and study, the team
- > was confident enough to
- > tell the world that it had found the earliest true
- > Homo sapiens ? older by
- > at least 1,000 generations than anything previously
- > discovered. "It's not a
- > modern human," says White, "but it's so close that
- > there's no doubt it will
- > become one. The child, in particular, is so like us
- > that you couldn't
- > distinguish it in a population of modern human
- > children."
- >
- > White and his colleagues think these hominids are
- > distinctive enough to
- > merit their own subspecies, which the team has
- > dubbed Homo sapiens idaltu.
- > (Idaltu means elder in the Afar language.) But
- > whether or not the
- > nomenclature holds up, says paleoanthropologist G.
- > Philip Rightmire of the
- > State University of New York at Binghamton, "the key
- > point is that they are



> from the right place at the right time to be,  
> broadly speaking, the ancestor  
> of modern people. It's as near as we're going to  
> get."  
>  
> The find lays to rest a long-standing dispute about  
> another breed of  
> hominid, the Neanderthals. "It's now clear," says  
> White, "that there were  
> anatomically modern humans in Africa long before  
> there were classic  
> Neanderthals in Europe." This means that the more  
> primitive Neanderthals  
> could not, as some have argued, have been our  
> ancestors. They were almost  
> certainly a side branch on the evolutionary tree,  
> and that branch died out  
> some 30,000 years ago.  
> Another controversy has to do with where modern  
> humans first appeared.  
> Everyone agrees that a hominid called *Homo erectus*  
> left its African home  
> some 2 million years ago to populate the Middle  
> East, Asia and Europe. Long  
> after that, argues one camp, *Homo sapiens* evolved,  
> also in Africa, and began  
> a second exodus. In contrast to this out-of-Africa  
> scenario, the so-called  
> multiregionalists say there was no second sojourn.  
> The far-flung *Homo*  
> *erectus* communities and their descendants, the  
> multiregionalists believe,  
> could have interbred enough that *Homo sapiens*  
> appeared pretty much  
> everywhere at once.  
>  
> Genetic analysis tends to refute this claim. Among  
> other things, Africans  
> are more genetically diverse than any other people  
> on Earth, which suggests  
> that they have had longer to differentiate. And  
> populations in eastern  
> Africa, where most of the oldest hominid fossils  
> have been found, are the  
> most diverse of all. Finding this most ancient of  
> *Homo sapiens* in Africa

> pretty much settles the argument. "It's not just  
> another nail in the coffin  
> for the multiregional view," says Rightmire. "It  
> lowers the coffin into the  
> ground." Declares White: "This is what stepped out  
> of Africa."  
>  
> Perhaps the most intriguing discovery, however, is  
> that these ancestors  
> behaved like us in at least one poignant way: all  
> three skulls were  
> deliberately tampered with after death, evidently as  
> part of some sort of  
> mortuary practice. "This," says White, "is the  
> earliest evidence of hominids  
> continuing to handle skulls long after the  
> individual died."  
> "Handle" is an understatement. Cut marks on the  
> skulls indicate that the  
> overlying skin, muscles, nerves and blood vessels  
> were removed, probably  
> with an obsidian flake. Then a stone tool was  
> scraped back and forth,  
> creating faint clusters of parallel lines. The  
> modification of the child's  
> skull is even more dramatic. The lower jaw was  
> detached, and soft tissues at  
> the base of the head were cut away, leaving fine,  
> deep cut marks. Portions  
> of the skull were smoothed and polished.  
> "The cut marks aren't a classic sign of  
> cannibalism," White said while  
> showing the skulls to a TIME reporter in Addis  
> Ababa. "If you wanted to get  
> at the brain in order to eat it, you'd just smash  
> open the skull." Instead,  
> he suspects, the scratches might be a form of  
> decoration. As for the  
> polished areas, he says, "we know they weren't  
> caused by the environment,  
> because the marks go across the breaks between the  
> recovered pieces. The  
> child's skull looks as though it has been fondled  
> repeatedly."  
> Despite this evidence of ritualistic behavior, Homo  
> sapiens still had a long

> way to go. What may be the earliest art, for example  
> ?

=== message truncated ===

---

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| 8682|2003-06-17 10:44:25|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|

Hotep Ed,

Now, let's see. Are you sending a sublime message that I have been resorting to name-calling? Well, I call it like I see it, and see it like I call it. When I say people who don't want to listen, I mean in a racist-white supremacist society that only wants to champion white this white that, for the sheer purpose of white preservation at the expense of the dominated class: Afrikan people. Ed, for a person who appears to have some coherency about socio-cultural-historical (in the case of the Afrikan ourstory) matters, it's funny how I've been responding to your posts in a simple manner and you've failed to realize the obvious: white supremacy. One or two persons on here actually think we're arguing over the internet. How funny!

P.E.A.C.E. Progress...

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> Hello Mickel ...here I am again. There will always  
> be masses of people of all colors etc who do not  
> want to listen. Mostly it is because they are so  
> involved with themselves that they don't have time  
> for others. My point is that more people will listen  
> if one is friendly-suggestive rather than blocking  
> the road with name-calling.

>

> E.

> ----- Original Message -----

> From: Mickel Hendrix

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Tuesday, June 17, 2003 12:10 AM

> Subject: Re: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology  
>  
>  
> Hotep Ed,  
>  
> Where you state do I want others to listen, you  
> have  
> to overstand that there are still, many white  
> scholars  
> who don't care to listen. That's why I tell my  
> people  
> that we can't be caught up worrying about trying  
> to  
> get them to listen. We ought to be spending an  
> enormous amount of time trying to get our own  
> people  
> to listen first, because many of them don't want  
> to  
> listen. And guess what, Afruikan scholars like me  
> take  
> a similar position towards those Afruikan brothas  
> and  
> sistars who don't want to listen, right now.  
>  
> P.E.A.C.E. Progress...  
>  
> --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
>  
>  
> > ----- Original Message -----  
> > From: Mickel Hendrix  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Sunday, June 15, 2003 7:31 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > No! You're trying to coerce us into being  
> > scholarly  
> > from a western-dominated point of view,  
> > because  
> > the  
> > so-called field of Egyptology is monopolized  
> > by  
> > white

> > men, who project themselves onto the masses as  
> > authorities. And you're pretending that there  
> > isn't a  
> > problem with the way they conduct business,  
> that  
> > they're not like their forefathers.  
> >  
> > .....No! I am only suggesting how you could  
> > apply your energy, your efforts and the serious  
> > scholarship of some Ta\_Seti members in an  
> effective  
> > manner. Do you want to keep on "preaching to the  
> > choir", or do you want others to listen to you,  
> too?  
> > If you want to become effective, you should get  
> on a  
> > wave-length that everyone can tune in to.  
> >  
> > By the way; nobody is suggesting that everyone  
> > become a scientist. Artists, philosophers, poets  
> and  
> > political theoreticians are just as valid and  
> some  
> > of you are talented in those directions.  
> >  
> > E.  
>  
>  
>  
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| 8683|2003-06-17 10:45:16|boogie\_down\_black|Etymology of the Word/Title "Bantu"|  
always thought of the word 'Bantu' as Ba + ntu "soul of the neters"?

| 8684|2003-06-17 10:47:51|sanu\_tepa|Re: West African origins from Egypt and Nubia|  
Alafia Omari Keita.

Thanks for jogging my memory. I went back and read those passages, and yes, I do remember having had a negative reaction to them at the time, especially the "governed them peacefully" statement. I'll have to take the time to re-read and reassess the entire book.

Based on that, I would still recommend the book, but with the heads up to be on the lookout for statements of that kind (just as with any other book). It does contain other valuable info (e.g., the critiques of western and Islamic historiography).

Thank you.

Your feedback has been most endarkening!

Hetep!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia Sanu\_tepa,

>

> Some of the things said in "Exiled Egyptians" are:

>

> 2. "The original sparsely negroid population speak of highly civilized people who settled and governed them peacefully." Chapter 15, p. 122

>

> Hamite Hypothesis in action can be found in Chapter 17, p. 144. "As we will see in Chapter 18, the Hausa of northern Nigeria name the Jukun as one of seven bastard states, possibly because they came from the illegitimate Meroe region. This contention is further affirmed, since: 1. The Jukun don't have the Egyptian Kushite physical features. They appear to be "half-Hamites", indicative of their coming from the Meroe region."

>

> Again in Chapter 18, p. 153, "The term Hausa is primarily linguistic, and also to a considerable extent religious and cultural,

but historically and physically the Hausa are in fact a hodge-podge of peoples of various origins, speaking a Hamitoid Afro-Asiatic language, like Egypt.

>

> "The people in present-day Bauchi, of Nigeria, are probably the proto-type of the Hausa, who migrated from east of Lake Chad, some time between 500 and 700 C.E. The newcomers entered the area and in time, the fusion between these western-moving Afro-Asiatic speakers and the pre-existing Negro population created the Hausa culture."

>

> There is more evidence of "Caucasoid", "Hamite-Kushite" and "light-skinned newcomers" that came to "dominate" in this book, but think what has been presented so far will suffice.

>

> Odabo,

> Omari Onu Sylla-Keita

| 8685|2003-06-17 11:00:55|Omari Keita|Re: West African origins from Egypt and Nubia|

Alafia Sanu\_Teptra,

The book is tinged with some questionable "givens", but like you, I still think it is useful in other respects. As the saying goes, "*don't throw the baby out with the bathwater*"; it is truly appropriate in this case. We must look with discerning eyes and then use our own filters to recognize, raise red flags and discriminate research from opinion. Modupe (Thank you) for your suggestion as it does increase the stake and value of searching and researching. May we all travel back, re-member and re-trace the legacy of the ancestors in the spirit of Sankofa.

Ire-O!!!

Omari O. Sylla-Keita

**sanu\_teptra** wrote:

Alafia Omari Keita.

Thanks for jogging my memory. I went back and read those passages, and yes, I do remember having had a negative reaction to them at the time, especially the "governed them peacefully" statement. I'll have to take the time to re-read and reassess the entire book.

Based on that, I would still recommend the book, but with the heads up to be on the lookout for statements of that kind (just as with any other book). It does contain other valuable info (e.g., the critiques of western and Islamic historiography).

Thank you.

Your feedback has been most endarkening!

Hetep!

--- In Ta\_Seti@yahooogroups.com, Omari Keita wrote:

> Alafia Sanu\_tepa,

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we will see in Chapter 18, the Hausa of northern Nigeria name the

Jukun as one of seven bastard states, possibly because they came from

the illegitimate Meroe region. This contention is further affirmed,

since: 1. The Jukun don't have the Egyptian Kushite physical

features. They appear to be "half-Hamites", indicative of their

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but historically and physically the Hausa are in fact a hodge-podge

of peoples of various origins, speaking a Hamitoid Afro-Asiatic

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> "The people in present-day Bauchi, of Nigeria, are probably the

proto-type of the Hausa, who migrated from east of Lake Chad, some

time between 500 and 700 C.E. The newcomers entered the area and in

time, the fusion between these western-moving Afro-Asiatic speakers

and the pre-existing Negro population created the Hausa culture."

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skinned newcomers" that came to "dominate" in this book, but think

what has been presented so far will suffice.

>

> Odabo,

> Omari Onu Sylla-Keita



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| 8686|2003-06-17 11:01:53|Paul Kekai Manansala|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

>

> Therefore, knowledgeable Afruikan people have the  
> right to feel and express the way they do towards  
> so-called religions.

Of course, but there is a proper time and place for everything.  
This group should not delve into such dicussions. It will be  
detrimental to the purpose for which this group exists.

Regards,

Paul Kekai Manansala

| 8687|2003-06-17 11:10:34|omari maulana|Re: The 160,000-Year-Old Man|  
Are you suggesting that we DIDN'T use science to prove things to ourselves  
in traditional African cultures?

>This scientific finding is a perfect example of what I  
>was alluding to while corresponding with Ed, holding  
>the position that it is white people who need science  
>to prove to themselves what has been obvious to  
>Afruikan-Cushite people for thousands of years.

---

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| 8688|2003-06-17 11:17:31|omari maulana|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

- >Brotha what you're missing, when people are made out
- >to be bias against established so-called religions is
- >that those who are viewed in such a context is that
- >the so-called religions have been actually been bias
- >against the accused.

This is true, but an eye for an eye does not reflect Maat in my opinion.

- >Furthermore, brothas and sistars who are now coming to
- >the realization that so-called religions have actually
- >been the enemies of the traditional-indigenous
- >Afruikan way of life, rooted in spiritualism.

I don't know that the religions have been the enemies as much as the individual people who use the religion.

- >All of
- >them have disseminated the false notion that
- >traditional-indigenous Afruikan spirtualism is
- >anything but Godly, while, at the same time, it is the
- >root of all the so-called religions, which have gone
- >on to take on their own twists, corrupted ones.

Most religions view the religions of others as incorrect

- >Therefore, knowledgeable Afruikan people have the
- >right to feel and express the way they do towards
- >so-called religions.

They do, but this is not a forum for this expression.

- >Those who feel what actually is a
- >backlash, which they can't decipher because of the
- >stuanch championing of their professed faith, it
- >advocacy through blinders, reach the conclusion that
- >there is a bias against so-called religions.

Not so. I have no religion, yet I am offended when attacks are made on anyones spiritual belief system.

Peace and blessings!

---

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| 8689|2003-06-17 11:38:02|sanu\_tepa|Re: West African origins from Egypt and Nubia|  
Alafia, Prof. Emeagwali.

Read and understood.

As one who has learned a great deal after reading your input in the Harper-Collins internet debate on the Black Athena question, I'm pleased to see that you weighed in here. Your analyses carry a tremendous amount of weight with me.

Hetep!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria (History)" wrote:

> I also found this text by Gadalla offensive and even illogical. He

apparently fell for the Hamitic hypothesis. I was actually shocked and highly disappointed because most of his other works were quite penetrating and profound and had not a shred of eurocentrism. Buy all the books in the series except Exiled Egyptians.

>

> Gloria Emeagwali

> [www.africahistory.net](http://www.africahistory.net)

>

| 8690|2003-06-17 12:00:47|omari maulana|This was interesting|  
This was an interesting post from the Gene Expression Blog:

friedrich braun ... 2003-06-16

I've decided to move this post here, instead of having it buried under:  
question for razib.

It's interesting to see how the so-called "White nationalists" disagree about who is White and who is not.

First, you have the "Nordish" folks who seem to favour limiting the membership to Nordics; a typical exponent of this view is Richard McCulloch at the "Racial Compact" <http://www.racialcompact.com/>. The Nordish folks even strongly disapprove of intermarriage with Southern Europeans, and are very much preoccupied with the eventual disappearance of the tall, blond, and blue-eyed racial type.

Secondly, there are the activists such as the mysterious ?MX Rienzi? at Legion Europa <http://www.legioneuropa.org/>, who take a broader approach and regard as White those who have the good fortune to be in the possession of ?European DNA?:

The "Who are We?" Dilemma

MX Rienzi

The issue ? "Who are We?" - has come up in many discussions, generated many a virtual slugfest, and has never been resolved. So far, there are no winners, only losers. The matter will not be resolved now. It is clear to me that the "movement" is very heterogenous about "who are we", and in many cases quite contradictory. In point of fact there is no agreement on what the criteria should be in determining this, never mind agreement on the results of this determination.

We can argue and counter-argue this until there are only two "white" (however defined) folks left on Earth, debating this issue between themselves as they are standing in front of the colored firing squad.

My general answer is for activists (and here I mean people who are, in the broadest sense, 'politically involved', and not just folks ranting on discussion lists) to determine for themselves what their ingroup is and seek out others who have the same determination, and work for the interests of that ingroup. Sadly, even something as simple and self-evident as that is probably too much to ask, else we would not constantly be at one anothers' throats.

I have, in many places, put forth what my ingroup is, and there are others who agree, and this is found at: <http://www.legioneuropa.org> . Those who agree are welcome to participate in our projects. Those who disagree are welcome to pursue their own ingroup interests, and as long as that does not harm our endeavors, we say godspeed, and good luck.

It is my opinion that humans are 'biocultural' organisms, and that the totality of what humans are - both genes and extended phenotypes (which includes behavior and culture, not just physical appearance) - should help determine "who are we?" I would consider all (gentile) peoples of European descent as potential members of my ingroup (whether they are so in fact depends on their behaviors, choices, etc.). Despite my embrace of autosomal DNA testing as a methodology of resolving individual conflicts over which activist is or is not a "mulatto" (or "mestizo" or "Eurasian") I do not believe that specific genetic alleles at particular loci determine "who are we", just as I do not believe that specific and subjective (e.g., Leo Felton: young Felton here, as a "movement" member here) evaluations of

"direct phenotype" can alone determine this - after all, if a mulatto or a Jew "looks like" a member of your ingroup, would you accept them? Culture alone fails for the obvious reason that most people are not culture creators, and some groups (e.g., East Asians) are very clever at mimicking western cultural artifacts (although the ability to create such artifacts can be one factor in determining - for a group - "who we are").

I would put forth that the (gentile) peoples of Europe - despite obvious differences that do exist in phenotypes, gene frequencies, and particular cultural forms - can be viewed as an ingroup, and is the only such largest ingroup that shares the particular features:

- a) [Western] Caucasian racial background (ABD's "Indo-European");
- b) ethnic formation within Europe before the age of discovery, that is, "European ancestry";
- c) predominant ancestry deriving from Paleolithic and/or Neolithic 'Euro' ancestral pools (even those groups who do not speak Indo-Euro languages are \_primarily\_ derived from such ancestries) ;
- d) a modern cultural structure that features the components mentioned by Kevin MacDonald in his TOQ article. He lists them as follows:  
"In the following I will argue that Western cultures have a unique cultural profile compared to other traditional civilizations:

1. The Catholic Church and Christianity.
2. A tendency toward monogamy.
3. A tendency toward simple family structure based on the nuclear family.
4. A greater tendency for marriage to be companionate and based on mutual affection of the partners.
5. A de-emphasis on extended kinship relationships and its correlative, a relative lack of ethnocentrism.
6. A tendency toward individualism and all of its implications: individual rights against the state, representative government, moral universalism, and science. "

We believe the above to be an accurate representation of the basic set of unique cultural aspects that set Western cultures apart from all others. However, we also believe it desirable, given the current world-historical situation in which we find ourselves, to attempt to deviate rather drastically from the items in #'s 5 and 6. These particular aspects of our 'character' are the very ones which have enabled 'outgroups' to undermine our position in the world to the point that our very existence is threatened. Therefore, we propose to re-emphasize extended kinship relationships, increase ethnocentrism, build a heightened sense of collectivism, and eschew moral universalism in all its forms. It is our opinion that failure to do so will inevitably result in our final, permanent downfall.

e) Cultural derivation from Celto-Germanic, proto-Slavic and/or Greco- Roman antecedents, followed by 'modern Faustian' culture.

These are shared amongst 'western peoples' - regardless of differences in gene frequencies, relative genetic distances of various groups, cephalic indices, hair/eye color, specific cultural forms, etc.

This does not imply or endorse Euro-panmixia - far from it.

It does imply exactly who are the groups that share a common thread of western biocultural ancestry, modern common peril, and a shared future.

That's my opinion. There are of course those who disagree strongly. So be it.

Better though to work to preserve one's ingroup than to spend several more decades hair- splitting comparisons between ingroups.

The biocultural concept is not really all that elusive. It is easily understood and readily accepted by anyone who is not a bigot. The histories of all our peoples are a testament to it - the divisiveness of antiquated, demonstrably false doctrines notwithstanding.

Euro-gentile ethnic ingroups are numerous. They are as the cells of the greater body which encompasses them all ? Western bioculture. Nourish the cells, and the body will be healthy. Choose your ingroup, and nourish it -- but it is not nourished by attacking other cells of the body, or else it is cancerous.

This position seems to have been adopted at ?Stormfront? (see <http://www.stormfront.org>)

Thirdly, you have ?White separatists? exemplified by Jared Taylor at American Renaissance (see <http://www.amren.ca>) who are very careful not to engage in any anti-Semitic agitprop; they gladly accept the help of Jews in their anti-immigration Kampf. Actually, there's a substantial (and growing) Jewish component in American Renaissance (motivated by the fear of Muslim immigration?).

Finally, there are the proponents of a really ?big tent? who hold that even some non-Euro Whites (e.g., Persians, Indians, etc.) can be considered as potential ?brothers-in-arms?. The racial determination of these non-Euros would be accomplished on a case-by-case basis (presumably through DNA testing).

---

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| 8691|2003-06-17 12:45:28|sanu\_tepa|Re: West African origins from Egypt and Nubia|

By all means read it, but make sure to keep your eyes peeled for the passages and biases mentioned by Bro. Keita. Also, as Prof. Emeagwali has pointed out, Gadalla's other books about ancient Egypt are excellent.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> thanks for your comments (sanu\_tepa)....I order this book this

> morning....looking forward to reading it.

>

| 8692|2003-06-17 12:50:00|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Mikyia mo (Greetings),

I have to clarify that when I refer to these ideologies as false, it's based on specific knowledge of how the various fictional characters I mentioned actually never existed, and how they were manufactured and given an absolutely false "historical" existence.

Similar to the forgeries of Ra Hotep and Nofret being exposed or the fact that the whites and their offspring have been misrepresenting our Ancestresses and Ancestors as white in Kamit, the ideologies/"religions" mentioned were/are manufactured as a direct assault on us as a people and our culture. The evidence abounds. I'm speaking of etymologies and other evidence that goes beyond the work of Massey, and is actually conclusive (rooted in the knowledge of our ancient and contemporary cultures, spiritual/cultural practices and languages) as opposed to speculative.

The whites and their offspring deliberately distorted our spiritual practices after invasion, and then forced the false practices and characters on us, attempting to force us to worship the whites themselves. I can understand, and empathize with someone takes offense at an attack on \*actual\* religious/spiritual systems (Wolof, Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa, Ovambo, Cherokee, Chippewa, indigenous, etc.), but I am never offended--only glad--when someone attacks a false ideology/"religion" that is actually a deliberate corruption of my own Ancestral culture.

Nevertheless, I didn't start this forum, Paul did. So, if it is against the rules of the forum to delve deeply into the evidence of the above-mentioned facts then I can from this point forward reserve those kinds of posts for some other group.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:  
> > What's the deal with the religious bias on a forum like this?  
> >  
> > > You're absolutely correct, embracing false religious ideologies  
> > > (christianity, islam, judaism/hebrewism, buddhism, etc.) fatally  
> > > skews are perception of reality when it comes to trustorical and  
> > > cosmological analysis.  
> >  
>  
>  
> I agree. We should not label any religion "false" and should stay  
> away from such discussions regarding people's faith and spiritual  
> beliefs.  
>  
> Regards,  
> Paul Kekai Manansala

| 8693|2003-06-17 13:06:25|kamau makesi-tehuti|a whole lot to comment on...and removing  
eurocentrism...SELECTIVELY|

Greetings....

darnit...darnit...darnit...

Yet another quote/unquote Afrocentric group(some members) who do not want full intellectual  
disclosure...said another way...there are still some caucasoid concepts we will blacken up but not  
rid ourselves from.

We can use 2000k debating eurocentrists on the fallacy of their thoughts using the best of our  
research and scholarly means and let that discourse go on for months on end.....but when the  
same is done to critique the european within our own spirits in just 50k with the best of our  
research and equally scholarly means, the discourse must cease.

1 major contradiction..1 major mental leap of folly that folks of this mind-set do is....WHILE  
THEY UNDERSTAND THAT CAUCASOIDS LIED TO US ABOUT DAMN NEAR  
EVERYTHING FROM history, science, anthropology, culture, beauty, etc etc...WHY IN THE  
HECK WOULDN'T THEY LIE TO US ABOUT RELIGION AND OUR RELATION TO THE  
CREATOR & UNIVERSE???

The religious/spiritual areas arguably THEE MOST SIGNIFICANT area of decolonization that  
one can undertake and in 2003 of the gregorian calendar, we are STILL DEFTLY AFRAID TO  
MAKE THAT FINAL LEAP. What will our children's children's say to us when they study this  
time period of religious non-honesty?? "MOmmy/Daddy, you have an Afrikan name, you wear



Afrikan clothes, you taught me Twi, we go to the continent annually, you view issues using Afrikan culture as the foundation, but then why can't we venerate the Creator the way our ancient ancestors did?"

We have to dig into our own personal subconsciouses and psyches, look in the mirror & ask ourselves, what in me still feels that what the Afrikans who are in the "bush" and their ways of venerating the Creator, which informed all others on the continent including KMT and is still around today, makes me feel that that way is "backward", "uncivil", "ungodly"? How did those ideas get there, who put them there and for what purposes????

I will of course follow the dictates of this group, but heck if we feel the Kemetites enslaved people, the plagues actually happened, pharaoh needed to let people go, that slave labor built the pyramids, how in the europe(read:hell) can we appreciate that culture & those who informed them in inner Afrika properly??? How can we use their texts for present day wisdom? How can we in good conscious use them as a model for personal uplift if we have all of this WRONG, UNSUBSTANTIATED info on them engrained generationally in our brains.

***Having a group dedicated to unearthing TRUTHS about ancient Kemet yet having large portions of its members "secretly" embracing falsehoods THAT CAN'T BE CHALLENGED W/O NAMECALLING BUT SCHOLARSHIP AND CLARITY OF THOUGHT, seems contradictory.***

As long as we continue to embrace foreign systems to the detriment of our indigenous Afrikan systems, we collectively WILL GO NOWHERE.

I shall shut up after this...(Daudi Azibo in Historical Perspectives of Afrikan Psychology and Related Commentary coins a term called Theological Misorientation...I suggest some folks dig that book up and look into that definition....and this quote comes from The Afrikan Personality in america by Kobi Kambon.....

pages 146-148

Afrikan religious practices under the influence of eurasian supremacy oppression and domination systems represent very dangerous mental health phenomena for Afrikan people. Such cultural misoriented practices are literally killing us in fact because they are controlled and defined by such systems. One of the great many contradictions in them are the various names that we use for the Creator/the Creative Force and its attributes derived from the foreign/alien cultures which invented (or modified what they stole from us) and control these religions: christianity and christ/jesus/jehovah, islam and allah, judiasm and yaweh, etc. All of these are non-indigenous Afrikan words/non-Afrikan languages (not related to an indigenous Afrikan ethnic-cultural group's language form) and these deities are also non-Afrikan forms. Our Afrikan ancestors, the very first humans on the planet, developed an understanding of the Creator, systems of communicating w/ the Creator and thus names for the Creator based on our uniquely special/intimate and long historical experience with the Creator. Thus our traditional Afrikan names for the Creator/its aspects, and our traditional systems of communication with the Creator forces of the Universe endured, obviously, based on their effectiveness and accuracy, for thousands and thousands of years before we had evidence of the existence of a european/aryan or semetic races like persians, arabs and asians in civilized societies.....No other belief systems in the world have the longevity, durability and track record of the Afrikan systems.....religious systems are culturally-defined phenoma, they are not universal, standing outside of and

transcending cultural reality.....In the misorientation of our cultural oppression victimization to these foreign and anti-Afrikan religious systems, we can only maintain a 'partial allegiance' (whatever that means) to our Africanity (to our race-cultural survival thrust), not a singular, total allegiance, as should be the case. Even that tenuous alliance only holds as long as it does not conflict with our allegiance to the foreign/anti-Afrikan religious system/culture...the bottom line again is that these foreign/anti-Afrikan systems prevent we victimized Afrikans from developing a singular-total commitment and allegiance to our Afrikan cultural sovereignty."

Long a\*\* quote but badly needed for our future generations.

Yebehyia Bio(see you later)

---

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| 8694|2003-06-17 13:25:37|M.L.W.|Re: West African origins from Egypt and Nubia|

Thanks you for all your comments. I like being

forewarned.....then it's not as shocking....

no one said research was going to be easy....and

everything we want to know is not in one book....

Kemetology/Egyptology/Africology is a life long project for me.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sanu\_tepa"

wrote:

>

> By all means read it, but make sure to keep your eyes peeled for

the

> passages and biases mentioned by Bro. Keita. Also, as Prof.

Emeagwali

> has pointed out, Gadalla's other books about ancient egypt are

> excellent.

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> > thanks for your comments (sanu\_tepa)....I order this book this

> > morning....looking forward to reading it.

> >

| 8695|2003-06-17 13:30:24|Loring Edward|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Paul's right!

E.

----- Original Message -----

**From:** [Paul Kekai Manansala](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 6:23 PM

**Subject:** [Ta\_Seti] Re: a whole lot to comment on.....retorts to Osirica & comment to Baba Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

<[omari\\_maulana@h...](mailto:omari_maulana@h...)>

wrote:

> What's the deal with the religious bias on a forum like this?

>

> >You're absolutely correct, embracing false religious  
ideologies

> >(christianity, islam, judaism/hebrewism, buddhism, etc.)  
fatally

> >skews are perception of reality when it comes to trustorical  
and

> >cosmological analysis.

>

I agree. We should not label any religion "false" and should stay away from such discussions regarding people's faith and spiritual beliefs.

Regards,

Paul Kekai Manansala

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| 8696|2003-06-17 13:44:48|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|  
Mickel,

I really don't understand what you are getting at. 'White-supremacy' is so alien to my mindset that I don't think about it at all. That is an American problem, not a European one.

E.

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 7:44 PM

**Subject:** Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

Hotep Ed,

Now, let's see. Are you sending a sublime message that

I have been resorting to name-calling? Well, I call it like I see it, and see it like I call it. When I say people who don't want to listen, I mean in a racist-white supremacist society that only wants to champion white this white that, for the sheer purpose of white preservation at the expense of the dominated class: Afruikan people. Ed, for a person who appears to have some coherency about socio-cultural-historical (in the case of the Afruikan ourstory) matters, it's funny how I've been responding to your posts in a simple manner and you've failed to realize the obvious: white supremacy. One or two persons on here actually think we're arguing over the internet. How funny!

P.E.A.C.E. Progress...

--- Loring Edward wrote:

> Hello Mickel ...here I am again. There will always  
> be masses of people of all colors etc who do not  
> want to listen. Mostly it is because they are so  
> involved with themselves that they don't have time  
> for others. My point is that more people will listen  
> if one is friendly-suggestive rather than blocking  
> the road with name-calling.

>

> E.

> ----- Original Message -----

> From: Mickel Hendrix

> To: Ta\_Seti@yahooogroups.com

> Sent: Tuesday, June 17, 2003 12:10 AM

> Subject: Re: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology

>

>

> Hotep Ed,

>

> Where you state do I want others to listen, you  
> have

> to overstand that there are still, many white  
> scholars

> who don't care to listen. That's why I tell my  
> people

> that we can't be caught up worrying about trying  
> to

> get them to listen. We ought to be spending an  
> enormous amount of time trying to get our own  
> people

> to listen first, because many of them don't want  
> to

> listen. And guess what, Afruikan scholars like me  
> take

> a similar position towards those Afruikan brothas  
> and

> sistars who don't want to listen, right now.

>

> P.E.A.C.E. Progress...

>  
> --- Loring Edward wrote:  
> >  
> > ----- Original Message -----  
> > From: Mickel Hendrix  
> > To: Ta\_Seti@yahoogroups.com  
> > Sent: Sunday, June 15, 2003 7:31 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > No! You're trying to coerce us into being  
> > scholarly  
> > from a western-dominated point of view,  
> because  
> > the  
> > so-called field of Egyptology is monopolized  
> by  
> > white  
> > men, who project themselves onto the masses as  
> > authorities. And you're pretending that there  
> > isn't a  
> > problem with the way they conduct business,  
> that  
> > they're not like their forefathers.  
> >  
> > .....No! I am only suggesting how you could  
> > apply your energy, your efforts and the serious  
> > scholarship of some Ta\_Seti members in an  
> effective  
> > manner. Do you want to keep on "preaching to the  
> > choir", or do you want others to listen to you,  
> too?  
> > If you want to become effective, you should get  
> on a  
> > wave-length that everyone can tune in to.  
> >  
> > By the way; nobody is suggesting that everyone  
> > become a scientist. Artists, philosophers, poets  
> and  
> > political theoreticians are just as valid and  
> some  
> > of you are talented in those directions.  
> >  
> > E.  
>  
>  
>  

---

  
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| 8697|2003-06-17 13:54:02|Loring Edward|Re: West African origins from Egypt and Nubia|  
Are there any written records of these oral traditions? I am afraid that most of them were destroyed through christianization or islamization of the populations. We have been studying the life of Schenute of Atripe (Coptic abbot ca. 348-465 CE) and how he combatted the 'heathens' in Egypt. It's really depressing (talk about 'primitive') and could have served as a model for the missionaries of the 19th century.  
E.

----- Original Message -----

**From:** [Omari Keita](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Tuesday, June 17, 2003 5:48 PM  
**Subject:** Re: [Ta\_Seti] Re: West African origins from Egypt and Nubia

Alafia Ed,

I agree wholeheartedly, but if they were important I think more groundbreaking research would have been done to confirm or not confirm a link between West Africans and AEs. At best, these oral traditions have been presented as sidebars when discussing the cultures of people such as the Yoruba, Ewe, Ga, Wolof, Akan, Nupe, Hausa, Bamun, and others. At least to my knowledge, I know of no genetic tests or language analyses done in the mainstream to prove they have confidence in the "primitive" oral traditions of my ancestors.

Odabo,  
Omari Onu Sylla-Keita

*Loring Edward* wrote:

----- Original Message -----

**From:** [sonofsaba](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 16, 2003 8:00 PM

**Subject:** [Ta\_Seti] Re: West African origins from Egypt and Nubia

..." The oral traditions of the elders hold no validity in "scholarly" circles, mainly because the elders' stories are viewed as inaccurate and not containing any historical value."

Oral traditions are valid! I have mentioned this before in connection with the transmission of the Veda. The scholars that I know are very interested in recording and preserving the oral traditions before they vanish.

E.

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| 8698|2003-06-17 13:58:55|Loring Edward|Re: The 160,000-Year-Old Man|  
I really don't know what I have to do with white people trying to prove themselves (?)

E.

----- Original Message -----

From: "Mickel Hendrix" <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, June 17, 2003 7:33 PM

Subject: Re: [Ta\_Seti] The 160,000-Year-Old Man

> Hotep Omari,

>

> This scientific finding is a perfect example of what I  
> was alluding to while corresponding with Ed, holding  
> the position that it is white people who need science

> to prove to themselves what has been obvious to  
> Afruikan-Cushite people for thousands of years.  
>  
> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!  
>  
> --- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:  
>> The 160,000-Year-Old Man  
>> New fossils prove that the first Homo sapiens looked  
>> like us, walked like us  
>> and in some ways acted like us as well  
>> By MICHAEL D. LEMONICK AND ANDREA DORFMAN  
>>  
>> DAVID L. BRILL/BRILL ATLANTA/AP  
>> GUYS LIKE US: An adult male Homo sapien skull found  
>> in Ethiopia  
>>  
>> Monday, Jun. 16, 2003  
>> The village of Herto, in the Middle Awash region of  
>> Ethiopia, is surrounded  
>> by sparse patches of dry, scrubby vegetation, barely  
>> enough to sustain the  
>> sheep, cattle and goat herds of the seminomadic Afar  
>> people who live there.  
>> But 160,000 years ago, conditions were far  
>> different: a shallow lake sat  
>> here, teeming with hippos, crocodiles and catfish.  
>> The lush grasslands that  
>> surrounded its pebble-strewn shores were filled with  
>> lions, zebras and  
>> antelopes as well as another creature, which  
>> traveled on two legs rather  
>> than four. Our distant ancestors had walked the  
>> earth for millions of years  
>> by this time, and although they stood upright, many  
>> looked more like apes  
>> than like us.  
>>  
>> These hominids were different. Properly dressed,  
>> they could walk down New  
>> York City's Fifth Avenue without attracting a second  
>> glance. Many of the  
>> hallmarks of modern humanity, including art,  
>> culture, spoken language and  
>> civilization, were probably still tens of thousands  
>> of years in the future.



> > But for the first time in history, evolution had  
> > produced creatures that  
> > looked like us and - at least in some ways - acted  
> > like us as well.  
> >  
> > Until now, paleontologists could only speculate  
> > about the existence of such  
> > people. But an international research team  
> > co-directed by Tim White of the  
> > University of California, Berkeley, reported in  
> > Nature last week that it has  
> > finally unearthed the long-sought fossil remains of  
> > what could be the very  
> > first true Homo sapiens, dated to between 160,000  
> > and 154,000 years ago. And  
> > because of the quality of the specimens and where  
> > they were discovered, they  
> > cast new light on several of paleontology's  
> > thorniest questions.  
> >  
> > The discovery was largely an accident, one that  
> > never would have happened if  
> > not for El Nino. Back in 1997, the Pacific Ocean  
> > disturbance that affects  
> > much of the world's weather triggered punishing  
> > rains in Ethiopia. The  
> > deluges not only exposed buried fossils but also  
> > drove away the people of  
> > Herto and their livestock, which would have trampled  
> > the fragile bones. When  
> > White and the others happened to drive by the  
> > village, they noticed a fossil  
> > hippo skull poking out of the ancient sand. On  
> > closer examination, the skull  
> > bore marks indicating that the animal had been  
> > gashed with a stone tool.  
> > Clearly, human ancestors had once lived there.  
> >  
> > When the scientists returned 11 days later, it took  
> > them only minutes to  
> > find the skulls of two adults, probably male. Six  
> > days after that, Berhane  
> > Asfaw of Ethiopia's Rift Valley Research Service  
> > found a third, the skull of  
> > a 6-or 7-year-old child, shattered into about 200  
> > pieces. After years of

> > painstaking cleaning, reassembly and study, the team  
> > was confident enough to  
> > tell the world that it had found the earliest true  
> > Homo sapiens - older by  
> > at least 1,000 generations than anything previously  
> > discovered. "It's not a  
> > modern human," says White, "but it's so close that  
> > there's no doubt it will  
> > become one. The child, in particular, is so like us  
> > that you couldn't  
> > distinguish it in a population of modern human  
> > children."  
> >  
> > White and his colleagues think these hominids are  
> > distinctive enough to  
> > merit their own subspecies, which the team has  
> > dubbed Homo sapiens idaltu.  
> > (Idaltu means elder in the Afar language.) But  
> > whether or not the  
> > nomenclature holds up, says paleoanthropologist G.  
> > Philip Rightmire of the  
> > State University of New York at Binghamton, "the key  
> > point is that they are  
> > from the right place at the right time to be,  
> > broadly speaking, the ancestor  
> > of modern people. It's as near as we're going to  
> > get."  
> >  
> > The find lays to rest a long-standing dispute about  
> > another breed of  
> > hominid, the Neanderthals. "It's now clear," says  
> > White, "that there were  
> > anatomically modern humans in Africa long before  
> > there were classic  
> > Neanderthals in Europe." This means that the more  
> > primitive Neanderthals  
> > could not, as some have argued, have been our  
> > ancestors. They were almost  
> > certainly a side branch on the evolutionary tree,  
> > and that branch died out  
> > some 30,000 years ago.  
> > Another controversy has to do with where modern  
> > humans first appeared.  
> > Everyone agrees that a hominid called Homo erectus  
> > left its African home  
> > some 2 million years ago to populate the Middle

> > East, Asia and Europe. Long  
> > after that, argues one camp, Homo sapiens evolved,  
> > also in Africa, and began  
> > a second exodus. In contrast to this out-of-Africa  
> > scenario, the so-called  
> > multiregionalists say there was no second sojourn.  
> > The far-flung Homo  
> > erectus communities and their descendants, the  
> > multiregionalists believe,  
> > could have interbred enough that Homo sapiens  
> > appeared pretty much  
> > everywhere at once.  
> >  
> > Genetic analysis tends to refute this claim. Among  
> > other things, Africans  
> > are more genetically diverse than any other people  
> > on Earth, which suggests  
> > that they have had longer to differentiate. And  
> > populations in eastern  
> > Africa, where most of the oldest hominid fossils  
> > have been found, are the  
> > most diverse of all. Finding this most ancient of  
> > Homo sapiens in Africa  
> > pretty much settles the argument. "It's not just  
> > another nail in the coffin  
> > for the multiregional view," says Rightmire. "It  
> > lowers the coffin into the  
> > ground." Declares White: "This is what stepped out  
> > of Africa."  
> >  
> > Perhaps the most intriguing discovery, however, is  
> > that these ancestors  
> > behaved like us in at least one poignant way: all  
> > three skulls were  
> > deliberately tampered with after death, evidently as  
> > part of some sort of  
> > mortuary practice. "This," says White, "is the  
> > earliest evidence of hominids  
> > continuing to handle skulls long after the  
> > individual died."  
> > "Handle" is an understatement. Cut marks on the  
> > skulls indicate that the  
> > overlying skin, muscles, nerves and blood vessels  
> > were removed, probably  
> > with an obsidian flake. Then a stone tool was  
> > scraped back and forth,

> > creating faint clusters of parallel lines. The  
> > modification of the child's  
> > skull is even more dramatic. The lower jaw was  
> > detached, and soft tissues at  
> > the base of the head were cut away, leaving fine,  
> > deep cut marks. Portions  
> > of the skull were smoothed and polished.  
> > "The cut marks aren't a classic sign of  
> > cannibalism," White said while  
> > showing the skulls to a TIME reporter in Addis  
> > Ababa. "If you wanted to get  
> > at the brain in order to eat it, you'd just smash  
> > open the skull." Instead,  
> > he suspects, the scratches might be a form of  
> > decoration. As for the  
> > polished areas, he says, "we know they weren't  
> > caused by the environment,  
> > because the marks go across the breaks between the  
> > recovered pieces. The  
> > child's skull looks as though it has been fondled  
> > repeatedly."  
> > Despite this evidence of ritualistic behavior, Homo  
> > sapiens still had a long  
> > way to go. What may be the earliest art, for example  
> > -

> === message truncated ===

>

>

>

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>

| 8699|2003-06-17 14:23:39|omari maulana|Re: a whole lot to comment on...and removing  
eurocentrism...SELECTI|

Is this the old "oh, you disagree so you must be Eurocentric" technique.

That's played out!

Just debate on the facts, without resorting to name calling, categorizing or mentioning someones "race".

>Yet another quote/unquote Afrocentric group(some members) who do not want  
>full intellectual disclosure...said another way...there are still some  
>caucasoid concepts we will blacken up but not rid ourselves from.

---

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| 8700|2003-06-17 14:54:44|IMJs@webtv.net|AIDS = Pop. Control Courtesy of Uncle Sam!!!!!!!!!!|

Some issues are always on topic, no 'OT' esp. not this time....

We've all heard the rumors, and - so-called - "conspiracy theories" on the true origins of AIDS, whether it's a natural vs. man-made disease... Well after getting several emails in the last two months about Dr. Boyd Graves' investigations and findings [which will be aired in a San Diego COURT June 27th!!!]... I got seriously interested for the first time in years!

The more I searched, the more I found until there was so much info I had to create a webpage for the [soon not to be so] secret history of AIDS! - You can view a copy of the official brief that Graves filed on page 2 of my site here:

[http://community-2.webtv.net/Down\\_For\\_Knowledge/AIDSOrgins/](http://community-2.webtv.net/Down_For_Knowledge/AIDSOrgins/)

You'll also see links to some explosive research done by others on the trail... Some of the names that are tangled up in this deadly web are a who's who of the 20th-century's powerful Upper class, 'gangs of thieves' and puppetmasters..... everybody from infamous ex-Nazi Eugenics masters, pampered by Kissinger & co. [that crook has his dirty hands everywhere!]; to one of the Rockefellers and "Tricky-Dick", plus untold #'s of lapdog scientists and "sheep" ... Dynamite  
| 8702|2003-06-17 18:26:57|Nisine Waite|Re: AIDS = Pop. Control Courtesy of Uncle Sam!!!!!!!!!!|

this is pure speculation and unfounded. It is a scare tactic and its working!

>From: [IMJs@webtv.net](mailto:IMJs@webtv.net)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] AIDS = Pop. Control Courtesy of Uncle Sam!!!!!!!!!!

>Date: Tue, 17 Jun 2003 17:54:41 -0400 (EDT)

>MIME-Version: 1.0

>Received: from n29.grp.scd.yahoo.com ([66.218.66.85]) by

>mc8-f15.law1.hotmail.com with Microsoft SMTPSVC(5.0.2195.5600); Tue, 17 Jun  
>2003 14:59:49 -0700  
>Received: from [66.218.66.98] by n29.grp.scd.yahoo.com with NNFMP; 17 Jun  
>2003 21:55:45 -0000  
>Received: (qmail 29759 invoked from network); 17 Jun 2003 21:54:43 -0000  
>Received: from unknown (66.218.66.216) by m15.grp.scd.yahoo.com with QMQP;  
>17 Jun 2003 21:54:43 -0000  
>Received: from unknown (HELO smtpout-2001-3.public.lawson.webtv.net)  
>(209.240.212.83) by mta1.grp.scd.yahoo.com with SMTP; 17 Jun 2003 21:54:42  
>-0000  
>Received: from storefull-2317.public.lawson.webtv.net  
>(lawson-public-ipmux-1-pip-5.public.lawson.webtv.net [209.240.212.25])by  
>smtpout-2001-3.public.lawson.webtv.net (WebTV\_Postfix+sws) with ESMTP id  
>1D306BEA7for <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>; Tue, 17 Jun 2003 14:54:42 -0700  
>(PDT)  
>Received: (from production@localhost) by  
>storefull-2317.public.lawson.webtv.net (8.8.8-wtv-f/mt.gso.26Feb98) id  
>OAA27661; Tue, 17 Jun 2003 14:54:41 -0700 (PDT)  
>X-Message-Info: JGTYoYF78jEHjJx36Oi8+Q1OJDRSDidP  
>X-eGroups-Return:  
>sentto-2809895-8702-1055886886-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-Sender: [IMJs@webtv.net](mailto:IMJs@webtv.net)  
>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>X-WebTV-Signature:  
>1ETAtAhUAoduES8l+v5S85N5IXVdx6df7f40CFBBqDAxFWjXkKls7ZDSqYZTepFiQ  
>Message-ID: <[3206-3EEF8E21-2858@storefull-2317.public.lawson.webtv.net](mailto:3206-3EEF8E21-2858@storefull-2317.public.lawson.webtv.net)>  
>X-eGroups-From: [IMJs@webtv.net](mailto:IMJs@webtv.net) (IMJ)  
>X-Yahoo-Profile: imjswebtv  
>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact  
>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)  
>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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>sentto-2809895-8702-1055886886-nisine=[hotmail.com@returns.groups.yahoo.com](mailto:hotmail.com@returns.groups.yahoo.com)  
>X-OriginalArrivalTime: 17 Jun 2003 21:59:49.0531 (UTC)  
>FILETIME=[C5CAFEB0:01C3351B]  
>  
>  
>Some issues are always on topic, no 'OT' esp. not this time....  
>  
>We've all heard the rumors, and - so-called - "conspiracy theories" on  
>the true origins of AIDS, whether it's a natural vs. man-made disease...  
>Well after getting several emails in the last two months about Dr. Boyd  
>Graves' investigations and findings [which will be aired in a San Diego  
>COURT June 27th!!!]... I got seriously interested for the first time in

>years!  
>The more I searched, the more I found until  
>there was so much info I had to create a webpage for the [soon not to be  
>so] secret history of AIDS! - You can view a copy of the official brief  
>that Graves filed on page 2 of my site here:  
>[http://community-2.webtv.net/Down\\_For\\_Knowledge/AIDSOrigins/](http://community-2.webtv.net/Down_For_Knowledge/AIDSOrigins/)  
>  
>You'll also see links to some explosive research done by others on the  
>trail... Some of the names that are tangled up in this deadly web are a  
>who's who of the 20th-century's powerful Upper class, 'gangs of thieves'  
>and puppetmasters..... everybody from infamous ex-Nazi Eugenics masters,  
>pampered by Kissinger & co. [that crook has his dirty hands  
>everywhere!]; to one of the Rockerfellers and "Tricky-Dick", plus  
>untold #'s of lapdog scientists and "sheep" ... Dynamite  
>  
>

---

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| 8703|2003-06-17 19:25:29|osirica|Now I would go through all of that thread.|  
But I have a funny feeling I know where it's going.

Lets just get to the point.

There are going to be a varitey of viewpoints. HOWEVER, if expect to make progress, we need to refer to some consistent and credible sources. We also need to note the facts in the matter in discussing some of the history.

I personally know that Eurocentricists feed off of diffusionism like vampires, and they accuse us of doing the same thing. I don't subscribe to it, not in any form.

If you want to explain why Equatorial won't work, I'm listening.

If you want to tell me why every word and idea from Europe came from Africa, show me where it came from. Diffusionism just won't do it. Diffusionism and representationalism allows you to call a candy bar a spaceship. Diffusionism allows you to call a pencil a tree. Diffusionism allows you to do away with reliable communication and place your personal subjective definitions onto anything you want.  
| 8704|2003-06-17 19:28:18|osirica|Re: West African origins from Egypt and Nubia|

True, yet and still, his MISTaken identity of the people does not detract from their travels in history. See, that author was using DIFFUSIONISM to call them all Caucasoids... see how Diffusion works??

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sonofsaba" wrote:

>  
> Se alafia ne,  
>  
> I have that book by Moustafa Gadalla and it is okay, particularly  
> certain cultural correspondences between West Africa and the Upper  
> Nile Valley. However, Gadalla still terms the Egyptians as some  
> Caucasoid group that entered West Africa and  
> advanced "civilization"  
> beyond the little local varieties. This, I see, as a  
> misrepresentation and highly biased. He does give probable  
> migration  
> routes and that is helpful. The interpretation is interesting, but  
> his own prejudices are abound. Like any other book I guess.

>  
> Odabo,  
> Omari  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sanu\_tepa" wrote:  
> > For more detailed info on migrations from Kemet to West Afrika,  
> > read "Exiled Egyptians: The Heart of Africa" by Moustafa Gadalla  
> of  
> > the Tehuti Research Foundation. Gadalla is a native born Egyptian  
> > researcher who (quite unlike Zawi Hawass) has declared academic  
> > egptology to be the enemy of a true understanding of ancient  
> Egyptian  
> > history and culture. He treats Afrikans and Afrikan culture with  
> a  
> > great deal of respect in his book. His work seems to be virtually  
> > unknown with Africentric circles, but he is a valuable resource.  
> > His website can be found at <http://www.egypt-tehuti.org/>.

> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > > Can someone give us some additional references to where the  
> > Yoruba,  
> > > Twi, and any other West African group came from in the East?  
> > >  
> > > I have read Diop regarding that, but I am hoping we can get  
> some  
> > more



> > > information on it. All of the information I have received  
> regarding  
> > > the origins (except Diop) keep pointing to lake Chad. But I  
> common  
> > > sense asked "before that where", and I don't get any answer.  
> > >  
> > > It seems that there are probably a continuous or periodic waves  
> of  
> > > migrations from East to West, and they have been going on since  
> pre-  
> > > history. All I am hoping to find is about a half dozen to a  
dozen  
> > > pretty lock solid migrations and their record (whether it be  
> oral,  
> > > archaeological, written, or forensic).  
| 8705|2003-06-17 19:29:43|osirica|Re: Afuraka/Afuraitkait/Terminology|  
So I guess the NeoNazis in Germany and LePen of France isn't an  
European problem. The British Nationalists also aren't an European  
problem.

Come on lets get back to Egyptian history.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:  
> Mickel,  
>  
> I really don't understand what you are getting at. 'White-  
supremacy' is so alien to my mindset that I don't think about it at  
all. That is an American problem, not a European one.  
>  
> E.  
>  
> ----- Original Message -----  
> From: Mickel Hendrix  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Tuesday, June 17, 2003 7:44 PM  
> Subject: Re: [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology  
>  
>  
> Hotep Ed,  
>  
> Now, let's see. Are you sending a sublime message that  
> I have been resorting to name-calling? Well, I call it  
> like I see it, and see it like I call it. When I say  
> people who don't want to listen, I mean in a  
> racist-white supremacist society that only wants to  
> champion white this white that, for the sheer purpose  
> of white preservation at the expense of the dominated

> class: Afruikan people. Ed, for a person who appears  
> to have some coherency about socio-cultural-historical  
> (in the case of the Afruikan ourstory) matters, it's  
> funny how I've been responding to your posts in a  
> simple manner and you've failed to realize the  
> obvious: white supremacy. One or two persons on here  
> actually think we're arguing over the internet. How  
> funny!

>

> P.E.A.C.E. Progress...

>

> --- Loring Edward wrote:

>> Hello Mickel ...here I am again. There will always  
>> be masses of people of all colors etc who do not  
>> want to listen. Mostly it is because they are so  
>> involved with themselves that they don't have time  
>> for others. My point is that more people will listen  
>> if one is friendly-suggestive rather than blocking  
>> the road with name-calling.

>>

>> E.

>> ----- Original Message -----

>> From: Mickel Hendrix

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Sent: Tuesday, June 17, 2003 12:10 AM

>> Subject: Re: [Ta\_Seti] Re:

>> Afuraka/Afuraitkait/Terminology

>>

>>

>> Hotep Ed,

>>

>> Where you state do I want others to listen, you  
>> have

>> to overstand that there are still, many white  
>> scholars

>> who don't care to listen. That's why I tell my  
>> people

>> that we can't be caught up worrying about trying  
>> to

>> get them to listen. We ought to be spending an  
>> enormous amount of time trying to get our own  
>> people

>> to listen first, because many of them don't want  
>> to

>> listen. And guess what, Afruikan scholars like me  
>> take

> > a similar position towards those Afruikan brothas  
> > and  
> > sistars who don't want to listen, right now.  
> >  
> > P.E.A.C.E. Progress...  
> >  
> > --- Loring Edward wrote:  
> > >  
> > > ----- Original Message -----  
> > > From: Mickel Hendrix  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Sunday, June 15, 2003 7:31 PM  
> > > Subject: Re: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > Hotep Ed,  
> > >  
> > > No! You're trying to coerce us into being  
> > > scholarly  
> > > from a western-dominated point of view,  
> > because  
> > > the  
> > > so-called field of Egyptology is monopolized  
> > by  
> > > white  
> > > men, who project themselves onto the masses as  
> > > authorities. And you're pretending that there  
> > > isn't a  
> > > problem with the way they conduct business,  
> > that  
> > > they're not like their forefathers.  
> > >  
> > > .....No! I am only suggesting how you could  
> > > apply your energy, your efforts and the serious  
> > > scholarship of some Ta\_Seti members in an  
> > > effective  
> > > manner. Do you want to keep on "preaching to the  
> > > choir", or do you want others to listen to you,  
> > too?  
> > > If you want to become effective, you should get  
> > on a  
> > > wave-length that everyone can tune in to.  
> > >  
> > > By the way; nobody is suggesting that everyone  
> > > become a scientist. Artists, philosophers, poets

> > and  
> > > political theoreticians are just as valid and  
> > some  
> > > of you are talented in those directions.  
> > >  
> > > E.  
> >  
> >  
> > \_\_\_\_\_  
> > Do you Yahoo!?  
> > SBC Yahoo! DSL - Now only \$29.95 per month!  
> > <http://sbc.yahoo.com>  
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> > Yahoo! Groups Sponsor  
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> >  
> > To unsubscribe from this group, send an email to:  
> > [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
> >  
> >  
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> > Your use of Yahoo! Groups is subject to the Yahoo!  
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>  
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> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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>  
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> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.

| 8706|2003-06-17 19:31:43|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Well in order to clarify, you would have to explain WHY they are false... as like Manu did with Nofret and Rahotep... you have to show the inconsistencies and contradictions to truth. Show where the line of truth diverges from the falsehood. I have not seen that coming from you in this religious regard.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia mo (Greetings),

>

> I have to clarify that when I refer to these ideologies as false,

> it's based on specific knowledge of how the various fictional

> characters I mentioned actually never existed, and how they were

> manufactured and given an absolutely false "historical" existence.

>

> Similar to the forgeries of Ra Hotep and Nofret being exposed or the

> fact that the whites and their offspring have been misrepresenting

> our Ancestresses and Ancestors as white in Kamit, the

> ideologies/"religions" mentioned were/are manufactured as a direct

> assault on us as a people and our culture. The evidence abounds.

I'm

> speaking of etymologies and other evidence that goes beyond the work

> of Massey, and is actually conclusive (rooted in the knowledge of our

> ancient and contemporary cultures, spiritual/cultural practices and

> languages) as opposed to speculative.

>

> The whites and their offspring deliberately distorted our spiritual

> practices after invasion, and then forced the false practices and

> characters on us, attempting to force us to worship the whites

> themselves. I can understand, and empathize with someone takes

> offense at an attack on \*actual\* religious/spiritual systems

(Wolof,

> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa, Ovambo,

> Cherokee, Chippewa, indigenous, etc.), but I am never offended--

only

> glad--when someone attacks a false ideology/"religion" that is

> actually a deliberate corruption of my own Ancestral culture.

>

> Nevertheless, I didn't start this forum, Paul did. So, if it is

> against the rules of the forum to delve deeply into the evidence of

> the above-mentioned facts then I can from this point forward

reserve

> those kinds of posts for some other group.

>

>

> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>  
>> wrote:  
>>> What's the deal with the religious bias on a forum like this?  
>>>  
>>>> You're absolutely correct, embracing false religious  
ideaologies  
>>>>(christianity, islam, judaism/hebrewism, buddhism, etc.)  
fatally  
>>>>skews are perception of reality when it comes to trustorical  
and  
>>>>cosmological analysis.  
>>>  
>>  
>>  
>> I agree. We should not label any religion "false" and should stay  
>> away from such discussions regarding people's faith and spiritual  
>> beliefs.  
>>  
>> Regards,  
>> Paul Kekai Manansala  
| 8707|2003-06-17 19:40:34|osirica|EVERY WORD IN EXISTENCE IS FROM AN EGYPTIAN  
WORD|  
Bantu, Africa, olly olly oxen free, rumpelstiltskin, Billy Bob  
Thornton, Captain America...

Every syllable that is spoken in any language that is also found in  
Egyptian language came from Egyptian language. They did not come from  
people just having various languages, because everything that is a  
name, or an idea is automatically Egyptian.

NOW< that being said, lets just for the sake of curiosity, explore a  
SECONDARY idea of where words came from.

Maybe there is one word on Earth that did not come from an Egyptian  
word...

anyone know of a word that is not an Egyptian word?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "boogie\_down\_black"

wrote:

> always thought of the word 'Bantu' as Ba + ntu "soul of the neters"?

| 8708|2003-06-17 19:43:55|osirica|Re: EVERY WORD IN EXISTENCE IS FROM AN EGYPTIAN WORD|

Oh and in addition, if the ENGLISH spelling of a foreign word just so happens to use the same order of letters of English transliterations of Egyptian words... well then the entire meaning of that foreign word came from the Egyptian word that has those same letters spelled in English.

Anything that has "ra" in ENGLISH in it comes from Ra the diety.

Anything that has "NTR" or "NTU" or "NT-anything" comes from "gods" in Egypt...Netjer.

So yeah, lets just make everything Egyptian so we can move on. Can anyone entertain my silly eurocentric desire to maybe perhaps find the meaning of words that doesnt diffuse into Egypt?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Bantu, Africa, olly olly oxen free, rumpelstiltskin, Billy Bob

> Thornton, Captain America...

>

> Every syllable that is spoken in any language that is also found in

> Egyptian language came from Egyptian language. They did not come from

> people just having various languages, because everything that is a

> name, or an idea is automatically Egyptian.

>

> NOW< that being said, lets just for the sake of curiosity, explore

a

> SECONDARY idea of where words came from.

>

> Maybe there is one word on Earth that did not come from an Egyptian

> word...

>

> anyone know of a word that is not an Egyptian word?

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "boogie\_down\_black"

> wrote:

> > always thought of the word 'Bantu' as Ba + ntu "soul of the neters"?

| 8709|2003-06-17 19:51:41|osirica|Re: EVERY WORD IN EXISTENCE IS FROM AN EGYPTIAN WORD|

Ninja... comes from an egyptian word...probably netjer, if you understand that Asians dont pronounce "R" too well... also the "NJ" part of NINJA can be pronounced Netja if you understand that the NJ , well that explains it. They got ninjas from Egypt.

Hmmm what else, hold on im looking up my ENGLISH dictionary...

Lets see anything that starts with Re or ra....

ANything that has NT-R or NJR... oh forget the R... Windows "NT" comes from Egypt.

I am going to go insane if I have to do this.

CAn we please... after we have all called Osirica a bunch of names... can we PLEASE show the linguistic TREE or LINKS between the words.

It is so misleading to just say "this word" comes from Egypt. It is far more frustrating to create linguistic pieces from different African languages and connect them to an Egyptian root of a European word.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Bantu, Africa, olly olly oxen free, rumpelstiltskin, Billy Bob

> Thornton, CAPtain America...

>

> Every syllable that is spoken in any language that is also found in

> Egyptian language came from Egyptian language. They did not come from

> people just having various languages, because everything that is a

> name, or an idea is automatically Egyptian.

>

> NOW< that being said, lets just for the sake of curiosity, explore

a

> SECONDARY idea of where words came from.

>

> Maybe there is one word on Earth that did not come from an Egyptian

> word...

>

> anyone know of a word that is not an Egyptian word?

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "boogie\_down\_black"

> wrote:



> > always thought of the word 'Bantu' as Ba + ntu "soul of the  
neters"?

| 8711|2003-06-17 20:57:07|Paul Kekai Manansala|Re: Afuraka/Afuraitkait/Terminology|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward"

wrote:

> Mickel,

>

> I really don't understand what you are getting at. 'White-

supremacy' is so alien to my mindset that I don't think about it at  
all. That is an American problem, not a European one.

>

Ed, the Count of Gobineau started all this white supremacy crap.  
Yes, it has aristocratic European roots.

Regards,

Paul Kekai Manansala

| 8712|2003-06-17 21:06:04|Paul Kekai Manansala|Re: Afuraka/Afuraitkait/Terminology|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> So I guess the NeoNazis in Germany and LePen of France isn't an

> European problem. The British Nationalists also aren't an

European

> problem.

>

>

Not to mention the People's Party in Switzerland, the British  
National Party, the Freedom Party in Austria, the National Party in  
Italy, the People's Party in Denmark, Pim Fortuyn List in the  
Netherlands, Vlaams Blok in Belgium and Liberal Democratic Party in  
Russia.

Did I miss any?

Regards,

Paul Kekai Manansala

| 8713|2003-06-17 21:10:26|osirica|Re: a whole lot to comment on...and removing  
eurocentrism...SELECTI|

Just crious if the Christian white myth is a myth, why didnt they  
just say that Jesus was born in Greece, or make up a legend of  
something more European, why even let it be close enough to Palestine  
and Africa?

And while you are at it. Maybe you should not use english from this point on. Download the Ethiopian scripts and/or heiroglyphic script and speak to us in that. Its our responsibility to find the African scholar who will teach us to read what you write.

Come on. Everything has been a lie.

Unfortunately you must have been somewhere else when the "two heavens, one black and one white" lie was proven wrong. You were also somewhere else when the "God is a white man" lie was destroyed...

yes the Caucasoids are omniscient and have the power to create everything from a lie. Welcome to the Matrix. In fact, the truth is, everything is in reverse, it was the Caucasoid scheme... they are so complex and so redundant in their scheme, that everything is a lie.

Yes give power and recognition to the Caucasoid ability to be so powerful. They are so powerful, that we can't tell what is true and what is not. Maybe Africa doesn't really exist. Maybe....maybe...Egyptian religion is an elaborate Caucasoid scheme to keep us distracted from the truth. Yes... the Caucasoids...they are so intelligent they can create the most elaborate myths and lies... take the Christian religion for existence. They planted all of those bibles and churches in Ethiopia a few hundred years ago, then they tricked all the Ethiopians into thinking they put them there themselves...

Man what a powerful people those Caucasoids are.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kamau makesi-tehuti wrote:

> Greetings....

> darnit...darnit...darnit...

> Yet another quote/unquote Afrocentric group(some members) who do

not want full intellectual disclosure...said another way...there are still some caucasoid concepts we will blacken up but not rid ourselves from.

> We can use 2000k debating eurocentrists on the fallacy of their

thoughts using the best of our research and scholarly means and let that discourse go on for months on end.....but when the same is done to critique the european within our own spirits in just 50k with the best of our research and equally scholarly means, the discourse must cease.

> 1 major contradiction..1 major mental leap of folly that folks of

this mind-set do is....WHILE THEY UNDERSTAND THAT CAUCASOIDS LIED TO US ABOUT DAMN NEAR EVERYTHING FROM history, science, anthropology, culture, beauty, etc etc...WHY IN THE HECK WOULDN'T THEY LIE TO US ABOUT RELIGION AND OUR RELATION TO THE CREATOR & UNIVERSE???

> The religious/spiritual area is arguably THEE MOST SIGNIFICANT area

of decolonization that one can undertake and in 2003 of the gregorian calendar, we are STILL DEFTLY AFRAID TO MAKE THAT FINAL LEAP. What will our children's children's say to us when they study this time period of religious non-honesty?? "MOmmy/Daddy, you have an Afrikan name, you wear Afrikan clothes, you taught me Twi, we go to the continent annually, you view issues using Afrikan culture as the foundation, but then why can't we venerate the Creator the way our ancient ancestors did?"

> We have to dig into our own personal subconsciouses and psyches,

look in the mirror & ask ourselves, what in me still feels that what the Afrikans who are in the "bush" and their ways of venerating the Creator, which informed all others on the continent including KMT and is still around today, makes me feel that that way is "backward", "uncivil", "ungodly"? How did those ideas get there, who put them there and for what purposes????

> I will of course follow the dictates of this group, but heck if we

feel the Kemetites enslaved people, the plagues actually happened, pharoah needed to let people go, that slave labor built the pyramids, how in the europe(read:hell) can we appriciate that culture & those who informed them in inner Afrika properly??? How can we use their texts for present day wisdom? How can we in good conscious use them as a model for personal uplift if we have all of this WRONG, UNSUBSTANTIATED info on them engrained generationally in our brains.

>

> Having a group dedicated to unearthing TRUTHS about ancient Kemet

yet having large portions of its members "secretly" embracing falsehoods THAT CAN'T BE CHALLENGED W/O NAMECALLING BUT SCHOLARSHIP AND CLARITY OF THOUGHT, seems contradictory.

>

> As long as we continue to embrace foreign systems to the detriment

of our indigenous Afrikan systems, we collectively WILL GO NOWHERE.

> I shall shut up after this...(Daudi Azibo in Historical

Perspectives of Afrikan Psychology and Related Commentary coins a term called Theological Misorientation...I suggest some folks dig that book up and look into that definition....and this quote comes from The Afrikan Personality in america by Kobi Kambon.....

>

> pages 146-148

> Afrikan religious practices under the influence of eurasian

supremacy oppression and domination systems represent very dangerous mental health phenomena for Afrikan people. Such cultural misoriented practices are literally killing us in fact because they are controlled and defined by such systems. One of the great many contradictions in them are the various names that we use for the Creator/the Creative Force and its attributes derived from the foreign/alien cultures which invented (or modified what they stole from us) and control these religions: christianity and christ/jesus/jehovah, islam and allah, judiasm and yaweh, etc. All of these are non-indigenous Afrikan words/non-Afrikan languages (not related to an indigenous Afrikan ethnic-cultural group's language form) and these deities are also non-Afrikan forms. Our Afrikan ancestors, the very first humans on the planet, developed an understanding of the Creator, systems of communicating w/ the Creator and thus names for the Creator

> based on our uniquely special/intimate and long historical

experience with the Creator. Thus our traditional Afrikan names for the Creator/its aspects, and our traditional systems of communication with the Creator forces of the Universe endured, obviously, based on their effectiveness and accuracy, for thousands and thousands of years before we had evidence of the existence of a european/aryan or semetic races like persians, arabs and asians in civilized societies.....No other belief systems in the world have the longevity, durability and track record of the Afrikan systems.....religious systems are culturally-defined phenoma, they are not universal, standing outside of and transcending cultural reality.....In the misorientation of our cultural oppression victimization to these foreign and anti-Afrikan religious systems, we can only maintain a 'partial allegiance' (whatever that means) to our Africanity (to our race-cultural survival thrust), not a singular, total allegiance, as

> should be the case. Even that tenuous alliance only holds as long

as it does not conflict with our allegiance to the foreign/anti-Afrikan religious system/culture...the bottom line again is that these foreign/anti-Afrikan systems prevent we victimized Afrikans

from developing a singular-total commitment and allegiance to our Afrikan cultural sovereignty."

>

> Long a\*\* quote but badly needed for our future generations.

>

> Yebehyia Bio(see you later)

>

>

>

>

> -----

> Do you Yahoo!?

> SBC Yahoo! DSL - Now only \$29.95 per month!

| 8714|2003-06-17 21:12:08|osirica|Re: Afuraka/Afuraitkait/Terminology|

You repeated mine Paul, I said the British Nationalists... and then

you said The British National Party... You are a

Eurocentricist...stealing my ideas!!!! I see ya,... I SEE YA!!!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > So I guess the NeoNazis in Germany and LePen of France isn't an

> > European problem. The British Nationalists also aren't an

> European

> > problem.

> >

> >

>

> Not to mention the People's Party in Switzerland, the British

> National Party, the Freedom Party in Austria, the National Party in

> Italy, the People's Party in Denmark, Pim Fortuyn List in the

> Netherlands, Vlaams Blok in Belgium and Liberal Democratic Party in

> Russia.

>

> Did I miss any?

>

> Regards,

> Paul Kekai Manansala

| 8715|2003-06-17 21:19:16|osirica|Re: a whole lot to comment on...and removing

eurocentrism...SELECTI|

You ask:

... if we

feel the Kemetites enslaved people, the plagues actually happened,

pharoah needed to let people go, that slave labor built the pyramids,

how in the europe(read:hell) can we appreciate that culture & those

who informed them in inner Afrika properly??? How can we use their texts for present day wisdom? How can we in good conscious use them as a model for personal uplift if we have all of this WRONG, UNSUBSTANTIATED info on them engrained generationally in our brains.

I reply:

Because the EGYPTIANS weren't PERFECT. They were HUMANS and FALLIBLE. THEY LIKE EVERYONE ELSE IN HISTORY ARE SUBJECT TO CORRUPTION. Like the dahomey who enslaved us and SOLD us to the Europeans. Like Charles Taylor who is the biggest sellout in the history of mankind. Is it possible that maybe the Ancient Egyptians didn't know EVERYTHING?

Is it POSSIBLE that maybe some of their theories are WRONG? I mean they invented the belief that everything revolves around the Earth.

Is it ok if we actually OBJECTIVELY look at them and decide that some of the things they did were good, and some weren't? The Hebrews at that time were Black just like the Egyptians. So what is this issue with the Hebrews? If the Egyptians were soooooo great, they would have never have fallen in ANY event. No matter what the Eurocentricists or Europeans, or outsiders, or whatever.

Maybe we should look at what we are doing NOW in order to find a standpoint of where we will go in the FUTURE. Looking in the past for answers to our future doesn't ALWAYS work. They only help us to prevent making the same mistakes twice. There aint nothing in Egypt that could predict the future for us. If you disagree, then go join the mormons, and those crazy egyptomaniacs that swear that 911 was in some Egyptian tomb.

| 8716|2003-06-17 21:32:52|osirica|Re: West African origins from Egypt and Nubia|  
And I thank you Omari for making it clear, that we have to do exactly as you are saying. Don't throw the baby out with the bathwater. And don't keep washing the baby with it.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia Sanu\_Tepa,

>

> The book is tinged with some questionable "givens", but like you, I still think it is useful in other respects. As the saying goes, "don't throw the baby out with the bathwater"; it is truly appropriate in this case. We must look with discerning eyes and then use our own filters to recognize, raise red flags and discriminate research from opinion. Modupe (Thank you) for your suggestion as it does increase the stake and value of searching and researching. May we all travel back, re-member and re-trace the legacy of the ancestors in the spirit of Sankofa.

>  
> Ire-O!!!  
> Omari O. Sylla-Keita  
>  
> sanu\_teptra wrote:  
> Alafia Omari Keita.  
>  
> Thanks for jogging my memory. I went back and read those passages,  
> and yes, I do remember having had a negative reaction to them at  
the  
> time, especially the "governed them peacefully" statement. I'll  
have  
> to take the time to re-read and reassess the entire book.  
>  
> Based on that, I would still recommend the book, but with the heads  
> up to be on the lookout for statements of that kind (just as with  
any  
> other book). It does contain other valuable info (e.g., the  
critiques  
> of western and Islamic historiography).  
>  
> Thank you.  
>  
> Your feedback has been most endarkening!  
>  
> Hetep!  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:  
> > Alafia Sanu\_teptra,  
> >  
> > Some of the things said in "Exiled Egyptians" are:  
> >  
> > 2. "The original sparsely negroid population speak of highly  
> civilized people who settled and governed them peacefully." Chapter  
> 15, p. 122  
> >  
> > Hamite Hypothesis in action can be found in Chapter 17, p.  
144. "As  
> we will see in Chapter 18, the Hausa of northern Nigeria name the  
> Jukun as one of seven bastard states, possibly because they came  
from  
> the illegitimate Meroe region. This contention is further affirmed,  
> since: 1. The Jukun don't have the Egyptian Kushite physical  
> features. They appear to be "half-Hamites", indicative of their  
> coming from the Meroe region."

> >  
> > Again in Chapter 18, p. 153, "The term Hausa is primarily  
> linguistic, and also to a considerable extent religious and  
cultural,  
> but historically and physically the Hausa are in fact a hodge-podge  
> of peoples of various origins, speaking a Hamitoid Afro-Asiatic  
> language, like Egypt.  
> >  
> > "The people in present-day Bauchi, of Nigeria, are probably the  
> proto-type of the Hausa, who migrated from east of Lake Chad, some  
> time between 500 and 700 C.E. The newcomers entered the area and in  
> time, the fusion between these western-moving Afro-Asiatic speakers  
> and the pre-existing Negro population created the Hausa culture."  
> >  
> > There is more evidence of "Caucasoid", "Hamite-Kushite"  
and "light-  
> skinned newcomers" that came to "dominate" in this book, but think  
> what has been presented so far will suffice.  
> >  
> > Odabo,  
> > Omari Onu Sylla-Keita  
>  
>  
>  
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> -----  
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| 8717|2003-06-17 21:53:49|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|  
Mikyia wo Osirica,

Actually, you may want to review post #7850, i.e., the first and  
subsequent posts of mine relating to "Moses' Egyptian Name". The true  
origins are given there. Also, there is information in the "Are all  
peoples gods and heroes...." thread.



All of the fictional characters' origins can be exposed in great detail. This is apparently not the venue for that kind of dialogue. Out of respect for the moderator's rules, I would suggest that if you have any questions concerning details of the origins of the other fictional characters mentioned, you can e-mail me.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Well in order to clarify, you would have to explain WHY they are  
> false... as like Manu did with Nofret and Rahotep... you have to  
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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>> Mikyia mo (Greetings),

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>> I have to clarify that when I refer to these ideologies as false,  
>> it's based on specific knowledge of how the various fictional  
>> characters I mentioned actually never existed, and how they were  
>> manufactured and given an absolutely false "historical"  
existence.

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>> Similar to the forgeries of Ra Hotep and Nofret being exposed or  
> the

>> fact that the whites and their offspring have been  
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>> our Ancestresses and Ancestors as white in Kamit, the  
>> ideologies/"religions" mentioned were/are manufactured as a  
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>> assault on us as a people and our culture. The evidence abounds.

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>> of Massey, and is actually conclusive (rooted in the knowledge of  
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 > > Ma asomdwoee-Hetep,  
 > > Ra Nehem  
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 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 > > wrote:  
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 > > > away from such discussions regarding people's faith and  
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 > > > beliefs.  
 > > >

>>> Regards,

>>> Paul Kekai Manansala

| 8718|2003-06-17 23:01:54|Loring Edward|Re: Afuraka/Afuraitkait/Terminology|

Yes, Paul, there is a certain amount of white-trash in every European country. You will not find many educated followers of these extremist groups.

E.

----- Original Message -----

**From:** [Paul Kekai Manansala](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 18, 2003 6:06 AM

**Subject:** [Ta\_Seti] Re: Afuraka/Afuraitkait/Terminology

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" <[davidvelar@h...](mailto:davidvelar@h...)> wrote:

> So I guess the NeoNazis in Germany and LePen of France isn't an  
> European problem. The British Nationalists also aren't an  
European  
> problem.  
>  
>

Not to mention the People's Party in Switzerland, the British National Party, the Freedom Party in Austria, the National Party in Italy, the People's Party in Denmark, Pim Fortuyn List in the Netherlands, Vlaams Blok in Belgium and Liberal Democratic Party in Russia.

Did I miss any?

Regards,  
Paul Kekai Manansala

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| 8719|2003-06-18 05:52:27|alberto34482@yahoo.com|Re: Afuraka/Afuraitkait/Terminology|

"Yes, Paul, there is a certain amount of white-trash in every European country"

Wrong,you will find that many white supremacist are also very educated people with degrees. The vast majority of white supremacist like the

BNP have backing from white intellectuals in academia. The myth that only people on the bottom are racist is just that, a myth. The first racist in Europe were philosophers like David Hume, Gobineau, Immanuel Kant, and many others. You see, the new racists no longer use the tactics of old. The new white supremacist uses pseudo science from the Bell Curve to bogus Anthropology to achieve their goal.

The scary thing is that many people like Dinesh Dsouza, who say they are not supremacist, but seem to also embrace many theories of white supremacy.

"You will not find many educated followers of these extremist groups"

Not true, Jared Taylor, former writer for the National Review, and Pat Buchanan. Pat Buchanan is an active supporter of the British National Party and has contributed large amounts of funding to organizations like the British National Party.

In your country of Russia the skinhead movement is growing by the minute. The more Russian youth start to embrace the principles of white supremacist doctrine of these organizations, the more we see increased attacks on immigrants from Africa. David Duke lives in Russia, and calls it one of the last refuges for the "Aryan race". So, I think you have a misconception of what these groups really represent.

Most of the people who follow these people are down-trodden bitter people, but the people who lead these organizations are sometimes quite educated.

| 8720|2003-06-18 07:01:24|jp gourdine|alkebu-lan|

Hotep Ntrw,

i would like to know the origin of the name Alkebu-lan some friends use to call Africa.

Maat.

---

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| 8721|2003-06-18 07:27:21|m\_ampim|Re: Afuraka/Afuraitkait/Terminology|

Alberto, this is an excellent post. White supremacy (racism) is a global phenomena which continues to dominate our planet, and we the international victims of this vicious system know this all too well.

Ed, your contributions on this forum are important and it says alot about your commitment to act on your convictions and beliefs. I don't believe you have to attempt to deny the existence of white supremacy in Europe, or to divorce yourself from it, in order to gain respect. An open-minded and honest person can see your benefit to the group.

There is no \*productive\* reason to deal with this subject of racism any further, because no one is going to change their opinions, and besides there is much greater work to be done. As Omari M. said, we should be discussing the facts, evidence, and interpretations of African civilizations.

My next post will be on terminology and methodology, unless some amazing statement needs to be addressed.

Advancing the work,

Manu Ampim

=====

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

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>

> Most of the people who follow these people are down-trodden bitter

> people, but the people who lead these organizations are sometimes

> quite educated.

| 8722|2003-06-18 07:52:49|Omari Keita|Re: West African origins from Egypt and Nubia|  
Alafia Ed,

Many of these oral traditions have undergone Christianizing or Islamizing. The Hausa have the story of the founding of their Hausa States which describes a king from Bagdad that came to northern Nigeria. Sadly, the story has many Islamic themes in it. The Yoruba, as well, is colored with things such as the "*tribe of Nimrod*" and other Biblical terminology. This is one reason I believe many (traditions) have not been taken seriously because of the iconology in them, which many researchers conclude are recent additions so therefore the migration stories themselves must be recent. Whenever ethnographic studies are done about the people, the migration stories, as I've stated, are treated as merely interesting sidebars to the overall treatment of the studied people's history.

When dealing with some West African stories, 19th century Islamic archivists would write treatises that were colored with their religious orientation. Due to this, it's hard to separate the wheat from the chaff. **What makes it harder is the relative bias that must be shed.** Many people want to assert that West Africans have been in their present locations, with minimal migration confined to regional travel, for centuries, thus the possibility is not explored and serious examination is liken to academic suicide. Somehow there must begin some form of reconstruction and reclamation. A very tedious task which many are not up to, at least at this time. Ire-O!!!

Omari O. Sylla-Keita

**Loring Edward** wrote:

Are there any written records of these oral traditions? I am afraid that most of them were destroyed through Christianization or Islamization of the populations. We have been studying the life of Shenute of Atripe (Coptic abbot ca. 348-465 CE) and how he combated the 'heathens' in Egypt. It's really depressing (talk about 'primitive') and could have served as a model for the missionaries of the 19th century.  
E.

----- Original Message -----

**From:** [Omari Keita](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 5:48 PM

**Subject:** Re: [Ta\_Seti] Re: West African origins from Egypt and Nubia

Alafia Ed,

I agree wholeheartedly, but if they were important I think more groundbreaking research would have been done to confirm or not confirm a link between West Africans and AEs. At best, these oral traditions have been presented as sidebars when discussing the cultures of people such as the Yoruba, Ewe, Ga, Wolof, Akan, Nupe, Hausa, Bamun, and others. At least to my knowledge, I know of no genetic tests or language analyses done in the mainstream to prove they have confidence in the "primitive" oral traditions of my ancestors.

Odabo,

Omari Onu Sylla-Keita

*Loring Edward* wrote:

----- Original Message -----

**From:** [sonofsaba](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 16, 2003 8:00 PM

**Subject:** [Ta\_Seti] Re: West African origins from Egypt and Nubia

..." The oral traditions of the elders hold no validity in "scholarly" circles, mainly because the elders' stories are viewed as inaccurate and not containing any historical value."

Oral traditions are valid! I have mentioned this before in connection with the transmission of the Veda. The scholars that I know are very interested in recording and preserving the oral traditions before they vanish.

E.

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| 8723|2003-06-18 07:53:12|Freddie Thompson|Re: a whole lot to comment on.....retorts to  
Osirica & comment to B|  
Greetings Mikyia,

Please identify any number of ancient writings -and testimonials of persons that supposedly lived around the time of Jesus- that express any doubt as to his existence on this earth. I'm just wondering that since I have not heard of any ancient documents or traditions denying his existence, what would qualify any modern person to assert that he was indeed a fictional character. Ivan Van Sertima -a very competent scholar, whom I believe is not a Christian- has stated to a skeptic that he believes that Jesus did live in the time assigned to him because the sayings attributed to him had no precedence in the ancient world. He even cites a Roman coin supposedly intended to be in the likeness of this Christ. He described it as a depiction of a wooly-haired man with a Semitic nose.

Please identify your indisputable evidence so that the more objective members of this group can have reason to receive you as a serious researcher and scholar. Thanks for your input.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo Osirica,

>

> Actually, you may want to review post #7850, i.e., the first and  
> subsequent posts of mine relating to "Moses' Egyptian Name". The  
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> origins are given there. Also, there is information in the "Are all  
> peoples gods and heroes...." thread.



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> All of the fictional characters' origins can be exposed in great  
 > detail. This is apparently not the venue for that kind of dialogue.  
 > Out of respect for the moderator's rules, I would suggest that if  
 you  
 > have any questions concerning details of the origins of the other  
 > fictional characters mentioned, you can e-mail me.

>

> Hetep,  
 > Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > Well in order to clarify, you would have to explain WHY they are  
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> > > > Regards,  
> > > > Paul Kekai Manansala  
| 8724|2003-06-18 08:04:52|Freddie Thompson|Re: a whole lot to comment on.....retorts to  
Osirica & comment to B|  
(Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

Ra Nehem,

Please identify any number of ancient writings -and testimonials of persons that supposedly lived around the time of Jesus- that express any doubt as to his existence on this earth. I'm just wondering that since I have not heard of any ancient documents or traditions denying his existence, what would qualify any modern person to assert that he was indeed a fictional character. Ivan Van Sertima -a very competent historian, whom I believe is not a Christian- has stated to a skeptic that he believes that Jesus did live in the time assigned to him because the sayings attributed to him had no precedence in the ancient world. He even cites a Roman coin supposedly intended to be in the likeness of this Christ. He described it as a depiction of a wooly-haired man with a Semitic nose.

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>>>>>>> You're absolutely correct, embracing false religious

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>>>>>>> (christianity, islam, judaism/hebrewism, buddhism, etc.)

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>>>>>>> skews are perception of reality when it comes to

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>>>>>>

>>>>>

>>>>>

>>>>> I agree. We should not label any religion "false" and

should

>> stay

>>>>> away from such discussions regarding people's faith and

>> spiritual

>>>>> beliefs.

>>>>>

>>>>> Regards,

>>>>> Paul Kekai Manansala

| 8725|2003-06-18 08:25:30|Alex van Deelen|Re: Afuraka/Afuraitkait/Terminology|

> Message: 18

> Date: Wed, 18 Jun 2003 04:06:01 -0000

> From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> Subject: Re: Afuraka/Afuraitkait/Terminology

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> So I guess the NeoNazis in Germany and LePen of France isn't an

- > > European problem. The British Nationalists also aren't an a European
- > > problem.
- >
- > Not to mention the People's Party in Switzerland, the British
- > National Party, the Freedom Party in Austria, the National Party in
- > Italy, the People's Party in Denmark, Pim Fortuyn List in the
- > Netherlands, Vlaams Blok in Belgium and Liberal Democratic Party in
- > Russia.
- >
- > Did I miss any?

For the Netherlands - Centrum Democraten, de Volksunie.

However, List Pim Fortuyn was a turn of collective madness, the ramifications of which can still be felt.

The fortunate thing is, that it was a cult of personality, and a well placed bullet from an environmental activist put an end to that nonsense. The aftermath was really, really bizarre, as the collective incompetents that were gathered around their not so good sheperd started infighting, their pasts came to light, etc. Philomena Bijlhout, the first Black woman to be elected to a cabinet position in the Netherlands, had to resign within days, after it became clear she had been a member of the Surinamese People's Militia of Desi Bouterse during her youth, which was connected to the so-called "December Murders" from the 1980s. :-)

It became clear after her election that Winnie de Jong was suffering from bipolar disorder, and she soon left with another member to found her own faction. :-)

Then there are the illegal business deals, the dubious connections to extreme rightwing parties, etc.

Basicallly, they're finished. And good riddance too.

Alex

| 8726|2003-06-18 08:44:28|Omari Keita|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Alafia Ta-seti,

I am not a Christian and have many points of dispute with all of three Abrahamic faiths, but I do, at times, use the Biblical record of the *Table of Nations*. I believe the inheritors of these religious traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural area. However, noticing the similiarities in Genesis with the Gilgamesh Epics and other cultural connections, I believe the people later known as Habiru (Hebrew) had access to ancient records and customs of the ancient populations.



Of particular interest to me is the genealogy of Ham's descendants. Ham, whose name I'm told means "**hot**", fathered the sons Cush, Mizraim, Phut, Canaan, and Nimrod. Some interesting details are given. Cush's grandchildren via his son, Ramaah, were Sheba and Dedan, according to the Bible. We are aware of Sheba's presence in Southwest Arabia along the Al'Yaman and Hejaz coast areas. Dedan is thought to have been Northwest Arabia some miles from ancient Yathrib (Medina). Dedan is known in history as a trading outpost for the kingdom of Ma'in, which in the historical record is the anterior Arabian Felix civilization of memory. Thus, Ramaah could have possibly been Ma'in and there were supposedly found some inscriptions in Ma'in with the name "**Ramaah**". Sheba developed after the establishment of Ma'in and is seen as the successor or inheritor. This would be reminiscent of the middle age Empire of Segu in Mali, and its offshoot, Kaarta. Some believe that the people of Al-Yaman settled the area from Africa, thus providing a link that Ramaah truly did descend from Cush and went on to father Dedan and Sheba. Another of Cush's sons was Canaan. There are osteological records showing that the ancient Natufians were Africoid in structure. Surely, the Natufians did not vanish but evolved into the people inhabiting Canaan at the time of the westward migration of the Habiru people. Dr. Winters goes into detail using linguistics and other cultural connections to show affinity between the people of Sumer and Africa. He postulates a cultural complex known as the "Proto-Saharans". His research seems to support the claim of Nimrod, a son of Cush, that migrates to Fertile Crescent region and begets what is known as Sumeria. Bible speaks of Pathros and calls it the "*land of their habitation*" from the children of Mizraim. Habitation, in this respect, is seen as the place of origin. Pathros is the Biblical Upper Egypt and I suggest, by extension, Inner Africa. Surely, more research must be done. Plus, I am skeptic, as with any information, but more so because I follow a west African spiritual belief system. No, I don't look to the Bible as a spiritual source, but I believe it can be useful in some ways. That's my personal conviction. Continue searching, re-searching and re-tracing the legacy of our ancestors in the spirit of Sankofa. Ire-O!!!

Omari O. Sylla-Keita

**Freddie Thompson** wrote:

(Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

Ra Nehem,

Please identify any number of ancient writings -and testimonials of persons that supposedly lived around the time of Jesus- that express any doubt as to his existence on this earth. I'm just wondering that since I have not heard of any ancient documents or traditions denying his existence, what would qualify any modern person to assert that he was indeed a fictional character. Ivan Van Sertima -a very competent historian, whom I believe is not a Christian- has stated to a skeptic that he believes that Jesus did live in the time assigned

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Please identify your indisputable evidence so that the more  
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members of this group can have reason to receive you as a  
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> > and  
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> > > >  
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religious/spiritual systems  
> > > (Wolof,  
> > > > Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai,  
Twa,  
Ovambo,  
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> > > only

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> > > > glad--when someone attacks a false
ideology/"religion" that
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> > > > Nevertheless, I didn't start this forum, Paul did.
So, if it
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| 8727|2003-06-18 09:00:41|Omari Keita|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Alafia,

Pardon the mistake. I wrote that Canaan was Cush's son. This is incorrect, according to Genesis. Who is Ham? I personally believe Ham was none other than the earliest Blackpopulations, inhabiting Inner Africa. So Ham would be Africa, itself - undifferentiated into political boundaries, one source from whose loins issued out Cush, Mizraim, Phut, Canaan and Nimrod. Understanding the text is writtenby and fora "mulatto" population that shares more cultural connections with the conquering population of Eurasians, I believe that is why it was expressed in the way it was.

Ire-O!!!

Omari O. Sylla-Keita

**Omari Keita** wrote:

Alafia Ta-seti,

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| 8728|2003-06-18 09:39:59|alberto34482@yahoo.com|Jesus box' exposed as fake|  
Jesus box' exposed as fake  
Wednesday, June 18, 2003 Posted: 9:28 AM EDT (1328 GMT)  
A panel of experts agreed the inscription had been added to  
the box at a much later date. Story Tools

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Interactive: More information: "James ... brother of Jesus"

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JERUSALEM -- A stone box touted as the oldest archaeological evidence of Jesus is, in fact, a well-crafted fake, Israeli archaeological experts say.

The box, an object known as an ossuary, was said to have contained the bones of Jesus' brother James.

Carved on one side is an inscription in the ancient language of

Aramaic bearing the legend: "James, son of Joseph, brother of Jesus." Officials with Israel's Antiques Authority announced Wednesday that while the box may date from the correct era, the inscription is a forgery added at a much later date.

"The inscription appears new, written in modernity by someone attempting to reproduce ancient written characters," the officials said in the statement.

They said that a panel of archeological experts had agreed unanimously with the findings.

The box first came to public attention in October last year when French archaeologist Andre Lemaire identified and translated the inscription.

Writing in the Biblical Archaeology Review last year Lemaire, an expert in ancient scripts, said it was "very probable" that the box belonged to Jesus' brother James. (Evidence of Jesus?

)

The inscription has caused great excitement among biblical scholars.

However, after months of detailed examination of the box and the inscription the team of Israeli experts concluded that the finding was incorrect.

"The ossuary is real. But the inscription is fake," the director of Israel's Antiquities Authority, Shuka Dorfman, told Reuters.

"What this means is that somebody took a real box and forged the writing on it, probably to give it a religious significance," Dorfman added.

The committee said another indication that the box was not all it was claimed to be was that the stone from which it was hewn was more likely to have originated in Cyprus or northern Syria than ancient Israel.

However, Oded Golan, the Israeli owner of the "James ossuary," dismissed the findings.

"I am certain the ossuary is real, I am certain that the committee is wrong regarding its conclusions," he said.

Golan had earlier said he had problems with the committee and its methods of investigation saying they had "preconceived notions."

He said he had bought the ossuary in the mid-1970s from a dealer in the Old City of Jerusalem for about \$200, but he was unable to remember the dealer's name.

Ossuaries were commonly used by Jewish families between 20 B.C. and A.D. 70 to store the bones of their loved ones

While most scholars agree that Jesus existed, no physical evidence from the first century has ever been conclusively tied with his life.

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contributed to this

<http://www.cnn.com/2003/TECH/science/06/18/jesus.box/index.html>

| 8729|2003-06-18 12:19:49|ibn Taom|Re: alkebu-lan|

Peace jp

R. Morden, on a map dated 1688 CE, attributes Alkebu-lan to the yhiopians and Moors while John Pory in one of the works he attached to his 1600 CE translation of Leo Africanus credits the Arabians and Ethiopians with the use of Alkebulam.

I can't say who either explicitly means by Ethiopians, Moors, or Arabians because these ethnonyms were used generically by Europeans at that time. Also, Morden differs from Pory in the spelling of the word.

Arabic and "Ethiopic" are both Semitic Afrasian languages but so far, to the best of my research, no historian or linguist has uncovered Alkebu-lan nor Alkebulam in any Arabic or Amharic (or other Ethiopian language) primary source document.

Guidance

- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jp gouridine wrote:

>

> Hotep Ntrw,

>

> iwould like to know the origin of the name Alkebu-lan some friends

use to call Africa.

>

> Maat.

>

| 8730|2003-06-18 12:20:13|Omari Keita|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Alafia to Omo Olodumare,

I do not wish to get involved in a religious debate and have chosen, up to this point, not to comment in any way about true/false religion. Firstly, this was done out of respect for Ta-Seti, which exists to disseminate information concerning ancient Africa, and secondly, for those, whose religious orientation differs from mine. A person's belief is just that - a person's belief and they are entitled to their own home of choice. However, I have selected now to try to bring some clarity to this situation for myself and others, as well as, I believe my comments shall have some relevancy to Ta-Seti. I do hope you agree, as well.

When studying different cultures, it is imperative to look at all aspects of cultural life and undoubtably, spiritual/religious beliefs were essential, if not fundamental, to Egypt's cultural and

historical development. We are compelled, by the spirit of truth and knowledge, to try and grasp why - *why Egypt and Africa, as a whole, believed the way they did?* This reasoning, I was taught in school, is the knowledge acquisition sequence and it goes this way: *who, what, when, where, and why* ? Who were these deities, what role did they play in the people's lives, when were they important, where were they important and why were they important? This reasoning can be used in almost any situation we want to learn about. It's simple. Basic as ABC. No advanced degrees required to ask these questions; matter of fact, the only prerequisite is an open and curious knowledge-seeking mind. We all have that, right?

According to HRH Oba Ofuntola Osejeman Adelabu Adefunmi I, "The Africans, from time immemorial, have respected two worlds. The physical world and the metaphysical world, or the universe of visible and tangible forces, and the universe of invisible and intangible forces..."

Simple, right?

Thus, there existed for many African people a realm of spirits, which was contemporaneous and intertwined with the world of physical things. It was in this world that physical things find their root source - *life-force* (ka, ase, kra, nyama)

Not too long ago, Osirica said something to the tune (I'm memorizing here so it is not a quote or anything resembling a quote - strictly paraphrasing) that our ancestors were just men like him. Yes, this is true, but Africans believed more. They were flesh, yes, but they had undergone the transition from this world into another. Thus, their ase was strengthened and they experience existence as spirits. Similar to how Christians perceive Jesus. Jesus was crucified and resurrected in which he transitioned from this plane of reality into another to become an ancestor or in Christian terminology, the Savior.

Jesus was born, just like I was born. Jesus was 12, just like I was 12. Jesus was 33, just like most have been 33. Jesus gave up the ghost, just like all will give up the ghost. Jesus was a man just like me. Any other interpretation is based on belief. Ta-Seti is **factually based**.

Again, HRH Oba Adefunmi I says, "The Ancestors of the Yoruba originally inhabited Meroe and upper Egypt, and their religion is fundamentally the same as that of the ancient Nubians and Egyptians. The Yoruba worship 401 gods. The Supreme God is called Olodumare or the Olorun (Owner of Heaven) and is analyzed as a Universal Energy which permeates all things. Olorun is not worshipped, has no priests, nor chants, nor rituals and no personality nor sex. It is merely the first order of the universe, the highest Cosmic Energy which being omnipresent may be taken for granted, because neither sacrifice nor prayer can influence its inevitable and eternal inscrutability. Second to Olorun is a vast and intricate network of lesser forces and energies which more directly influence earthly life and its cycles. Such forces as sunlight, rain, electricity, sickness, vegetation, oceans, love, luck, etc. These energies or vibrations have character and temperament, and it is those that mankind may reasonably direct his petitions and sacrifices for mercy, relief, increase or protection. The ancient Yoruba personified these forces and called them the "Orisha", their neighbors the Fon called them the "Vodoun". Others have called these secondary divine forces: saints, gods, angels, etc. The ancient Kushites called them "Zar", the Hebrews who derived most of their religious knowledge and practices from the Egyptians, called a group of them the "Elohim".

To quote another traditional practitioner of the Vodou path, Houngan Max G. Beauvoir: "Vodou, then, must be seen as a fundamentally monotheistic religion of African origin. It exposes the image of ONE single feminine God who, at the origin, lived alone in the Universe, and who, later on, gave birth by successive emanations to spirits, humanity, animals and plants. The human beings, as all living things, are also consequently seen as forces, that is, on the one hand,

as energies by virtue of the fact that they have life, which is a part of God and, on the other hand, as energies that are lessened by the fact that they have a substantial and perishable body."

Just because a belief system is not rooted in Christianity does not decrease its validity if it provides the strength and support people need. I think Baba Ra, when using the term "false religions", meant that there is evidence to show that Christianity and a few others were born from the concepts of another and then transformed to totally reject the basis of that fact and call the mother concept "pagan". It is similar to a child believing his/her parents are "less human" than he/she is. The child may be more sophisticated, but I seriously doubt more human. A statement, like this, would be false.

Okay, Omari, now tie all of this in. We have seen that just like Egyptians, other Africans believe in a **Supreme Deity**, which is distant and unanalyzable. A deity that has no mass, but has always existed as pure Spirit. Through and by this deity, the various forces that generated, maintained and sustained the universe have their origin and source. It is through these forces (orisha, abosom, vodoun, zar, rab, ntr) that man communicates and offers petition. The reason for this is to seek balance and harmony with the elements (forces of nature) to ensure what is deemed beneficial and avoid what isn't.

The Egyptians believed in various components of the human, especially the soul. So did other Africans. Some suspect that this pluralistic concept is common to civilizations that arose from an earlier Holocene Saharan culture.

I know I didn't do too much justice. But time and space would not allow me more.

Ire-O!!!

Omari O. Sylla-Keita

**Omari Keita** wrote:

Alafia,

Pardon the mistake. I wrote that Canaan was Cush's son. This is incorrect, according to Genesis. Who is Ham? I personally believe Ham was none other than the earliest Black populations, inhabiting Inner Africa. So Ham would be Africa, itself - undifferentiated into political boundaries, one source from whose loins issued out Cush, Mizraim, Phut, Canaan and Nimrod. Understanding the text is written by and for a "mulatto" population that shares more cultural connections with the conquering population of Eurasians, I believe that is why it was expressed in the way it was.

Ire-O!!!

Omari O. Sylla-Keita

**Omari Keita** wrote:

Alafia Ta-seti,

I am not a Christian and have many points of dispute with all of three Abrahamic faiths, but I do, at times, use the Biblical record of the *Table of Nations*. I believe the inheritors of these religious traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural



area. However, noticing the similarities in Genesis with the Gilgamesh Epics and other cultural connections, I believe the people later known as Habiru (Hebrew) had access to ancient records and customs of the ancient populations.

Of particular interest to me is the genealogy of Ham's descendants. Ham, whose name I'm told means "**hot**", fathered the sons Cush, Mizraim, Phut, Canaan, and Nimrod. Some interesting details are given. Cush's grandchildren via his son, Ramaah, were Sheba and Dedan, according to the Bible. We are aware of Sheba's presence in Southwest Arabia along the Al'Yaman and Hejaz coast areas. Dedan is thought to have been Northwest Arabia some miles from ancient Yathrib (Medina). Dedan is known in history as a trading outpost for the kingdom of Ma'in, which in the historical record is the anterior Arabian Felix civilization of memory. Thus, Ramaah could have possibly been Ma'in and there were supposedly found some inscriptions in Ma'in with the name "Ramaah". Sheba developed after the establishment of Ma'in and is seen as the successor or inheritor. This would be reminiscent of the middle age Empire of Segu in Mali, and its offshoot, Kaarta. Some believe that the people of Al-Yaman settled the area from Africa, thus providing a link that Ramaah truly did descend from Cush and went on to father Dedan and Sheba.

Another of Cush's sons was Canaan. There are osteological records showing that the ancient Natufians were Africoid in structure. Surely, the Natufians did not vanish but evolved into the people inhabiting Canaan at the time of the westward migration of the Habiru people.

Dr. Winters goes into detail using linguistics and other cultural connections to show affinity between the people of Sumer and Africa. He postulates a cultural complex known as the "Proto-Saharans". His research seems to support the claim of Nimrod, a son of Cush, that migrates to Fertile Crescent region and begets what is known as Sumeria.

Bible speaks of Pathros and calls it the "*land of their habitation*" from the children of Mizraim. Habitation, in this respect, is seen as the place of origin. Pathros is the Biblical Upper Egypt and I suggest, by extension, Inner Africa.

Surely, more research must be done. Plus, I am skeptic, as with any information, but more so because I follow a West African spiritual belief system. No, I don't look to the Bible as a spiritual source, but I believe it can be useful in some ways. That's my personal conviction. Continue searching, re-searching and re-tracing the legacy of our ancestors in the spirit of Sankofa.

Ire-O!!!

Omari O. Sylla-Keita

**Freddie Thompson** wrote:

(Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

Ra Nehem,

Please identify any number of ancient writings -and testimonials of persons that supposedly lived around the time of Jesus- that express any doubt as to his existence on this earth. I'm just wondering that since I have not heard of any ancient documents or traditions denying his existence, what would qualify any modern person to assert that he was indeed a fictional character. Ivan Van Sertima -a very competent historian, whom I believe is not a Christian- has stated to a skeptic that he believes that Jesus did live in the time assigned to him because the sayings attributed to him had no precedence in the ancient world. He even cites a Roman coin supposedly intended to be in the likeness of this Christ. He described it as a depiction of a woolly-haired man with a Semitic nose.

Please identify your indisputable evidence so that the more objective members of this group can have reason to receive you as a serious researcher and scholar. Thanks for your input.

--- In Ta\_Seti@yahoogroups.com, "Freddie Thompson"

wrote:

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I would suggest that if  
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> > Hetep,  
> > Ra Nehem  
> >

```

> > --- In Ta_Seti@yahoogroups.com, "osirica"
wrote:
> > > Well in order to clarify, you would have
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> > > --- In Ta_Seti@yahoogroups.com,
"ra_nehem"
wrote:
> > > > Mikyia mo (Greetings),
> > > >
> > > > I have to clarify that when I refer to
these ideologies as
> > > false,
> > > > it's based on specific knowledge of
how the various fictional
> > > > characters I mentioned actually never
existed, and how they
> > > were
> > > > manufactured and given an absolutely
false "historical"
> > > existence.
> > > >
> > > > Similar to the forgeries of Ra Hotep
and Nofret being exposed
> > > or
> > > the
> > > > fact that the whites and their
offspring have been
> > > misrepresenting
> > > > our Ancestresses and Ancestors as
white in Kamit, the
> > > > ideologies/"religions" mentioned
were/are manufactured as a
> > > direct
> > > > assault on us as a people and our
culture. The evidence
> > > > abounds.
> > > > I'm
> > > > speaking of etymologies and other
evidence that goes beyond
the
> > > work
> > > > of Massey, and is actually conclusive
(rooted in the
knowledge

```

> of  
> > > our  
> > > > ancient and contemporary cultures,  
spiritual/cultural  
practices  
> > and  
> > > > languages) as opposed to speculative.  
> > > >  
> > > > The whites and their offspring  
deliberately distorted our  
> > spiritual  
> > > > practices after invasion, and then  
forced the false practices  
> and  
> > > > characters on us, attempting to force  
us to worship the  
whites  
> > > > themselves. I can understand, and  
empathize with someone  
takes  
> > > > offense at an attack on \*actual\*  
religious/spiritual systems  
> > > (Wolof,  
> > > > Bakongo, Igbo, Akan, Ewe, Yoruba,  
Bambara, Maasai, Twa,  
Ovambo,  
> > > > Cherokee, Chippewa, indigenous, etc.),  
but I am never  
offended--  
> > > only  
> > > > glad--when someone attacks a false  
ideology/"religion" that  
is  
> > > > actually a deliberate corruption of my  
own Ancestral culture.  
> > > >  
> > > > Nevertheless, I didn't start this  
forum, Paul did. So, if it  
is  
> > > > against the rules of the forum to  
delve deeply into the  
> evidence  
> > of  
> > > > the above-mentioned facts then I can  
from this point forward  
> > > reserve  
> > > > those kinds of posts for some other  
group.  
> > > >  
> > > >  
> > > > Ma asomdwoee-Hetep,  
> > > > Ra Nehem  
> > > >  
> > > >  
> > > > --- In Ta\_Seti@yahoogroups.com, "Paul  
Kekai Manansala"  
> > > > wrote:

> > > > --- In Ta\_Seti@yahoogroups.com,  
"omari maulana"  
> > > >  
> > > > wrote:  
> > > > > What's the deal with the religious  
bias on a forum like  
> this?  
> > > > >  
> > > > > > You're absolutely correct,  
embracing false religious  
> > > ideaologies  
> > > > > > (christianity, islam,  
judaism/hebrewism, buddhism, etc.)  
> > > fatally  
> > > > > > skews are perception of reality  
when it comes to  
> trustorical  
> > > and  
> > > > > > cosmological analysis.  
> > > > > >  
> > > > >  
> > > > >  
> > > > I agree. We should not label any  
religion "false" and  
should  
> > stay  
> > > > away from such discussions regarding  
people's faith and  
> > spiritual  
> > > > beliefs.  
> > > >  
> > > > Regards,  
> > > > Paul Kekai Manansala

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| 8731|2003-06-18 12:29:52|Freddie Thompson|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

While I am familiar with much of what you have stated in your reply, I am comfortable with the fact that the history of the Hebrews is intertwined with the Black nationalities insomuch that these Black nationalities served as fuel and a material/intellectual foundation for later Jewish civilization. Nevertheless, this does not prove that Jesus, nor any of the other Hebrews cited by Ra Nehem did not exist -- no more than the fact that our utilization of European systems to retrace and identify our heritage prove that our historical figures are mere flights of fancy, as so many who oppose our point of view have asserted. Nor does it demonstrate that members of this humiliated group of ancient Hebrews could not have received special revelation from the creator to go in a certain philosophical direction. As osirica previously expressed (which is just what I was thinking), everybody makes mistakes.

Supposedly, the earlier Egyptians held to a concept of one god which should be represented in only one form ? instead of the pantheon of gods that characterized their civilization during the historical period: which leads me to wonder if there was a latent memory that relates to the worship of "the invisible god" further back in their ancestral tree.

In my opinion, while it is good to honor our people for their humanity and excessive accomplishments, it is not wise to put them so high on a pedestal that we begin to exhibit the same kind of Obsessive Compulsive Presumptionitis that characterizes our ethically challenged Eurocentric "friends."

If god, or fate if you prefer, saw fit to allow Africa's mighty

Kemetic civilization to crumble into the remains we are fighting over today, then they must have slipped and lost their footing at some point.

Observe how successful and powerful Western society is today ? laying claim to the highest standards of everything, while presuming to be rooted on the highest moral grounds. Now look at us -- so-called "minorities." While few in number among the throngs of upper class Westerners, we have still managed to produce individuals who outshine, defeat, and dominate the "majority" in high profile positions of Western society.

Perhaps two thousand years from now, the people we come to oppress will rise up and declare that Martin Luther King, Mohamad Ali, and Nelson Mandella were just fictional characters WE created as tools to brain wash and oppress them.

As I once heard Ivan Van Sertima say: "it is not necessary to claim things" (or make dogmatic assertions about things) "that are not necessarily true."

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia Ta-seti,

>

> I am not a Christian and have many points of dispute with all of three Abrahamic faiths, but I do, at times, use the Biblical record of the Table of Nations. I believe the inheritors of these religious traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural area. However, noticing the similarities in Genesis with the Gilgamesh Epics and other cultural connections, I believe the people later known as Habiru (Hebrew) had access to ancient records and customs of the ancient populations.

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>>>>> speaking of etymologies and other evidence that goes beyond  
> the  
>>>>> work  
>>>>> of Massey, and is actually conclusive (rooted in the  
> knowledge  
>> of  
>>>>> our  
>>>>> ancient and contemporary cultures, spiritual/cultural  
> practices  
>>> and  
>>>>> languages) as opposed to speculative.  
>>>>>  
>>>>> The whites and their offspring deliberately distorted our

>>> spiritual  
>>>> practices after invasion, and then forced the false  
practices  
>> and  
>>>> characters on us, attempting to force us to worship the  
> whites  
>>>> themselves. I can understand, and empathize with someone  
> takes  
>>>> offense at an attack on \*actual\* religious/spiritual  
systems  
>>>> (Wolof,  
>>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
> Ovambo,  
>>>>> Cherokee, Chippewa, indigenous, etc.), but I am never  
> offended--  
>>>> only  
>>>>> glad--when someone attacks a false ideology/"religion" that  
> is  
>>>>> actually a deliberate corruption of my own Ancestral  
culture.  
>>>>>  
>>>>> Nevertheless, I didn't start this forum, Paul did. So, if  
it  
> is  
>>>>> against the rules of the forum to delve deeply into the  
>> evidence  
>>> of  
>>>>> the above-mentioned facts then I can from this point  
forward  
>>>> reserve  
>>>>> those kinds of posts for some other group.  
>>>>>  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>>>>> wrote:  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>>>>  
>>>>>> wrote:  
>>>>>>> What's the deal with the religious bias on a forum like  
>> this?  
>>>>>>>  
>>>>>>>> You're absolutely correct, embracing false religious

>>>> ideologies  
 >>>>>>>>(christianity, islam, judaism/hebrewism, buddhism,  
 etc.)  
 >>>> fatally  
 >>>>>>>>skews are perception of reality when it comes to  
 >> trustorical  
 >>>> and  
 >>>>>>>>cosmological analysis.  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>  
 >>>>>>> I agree. We should not label any religion "false" and  
 > should  
 >>> stay  
 >>>>>>> away from such discussions regarding people's faith and  
 >>> spiritual  
 >>>>>>> beliefs.  
 >>>>>>>  
 >>>>>>> Regards,  
 >>>>>>> Paul Kekai Manansala  
 >  
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 > -----  
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 | 8732|2003-06-18 12:54:32|sonofsaba|Re: a whole lot to comment on.....retorts to Osirica &  
 comment to B|  
 Alafia Fred,

I can not make the assumption or accusation that these people did not  
 exist. To be honest, it means little to me whether they did or not. I  
 am glad you have faith and confidence in your beliefs and it is not  
 in my authority to criticize or condemn. You need not direct your  
 anger at me. Frankly, I see historical support and especially  
 cultural. Did you not read this from me?

"I believe the inheritors of these religious traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural area."

I do ask you, though, not to be so fatalistic in your approach. The cycle of the world has that no-thing lasts forever. It's kinda like the swing of the pendulum between ying and yang; as the moon waxes, it is destined to wane. In terms of the material left behind, Egypt did not crumble. It depends on your vantage point. I see a remarkable archeological record, imposing monuments testifying to great skill and mental dexterity, a bloodline that lives - even if only in the veins of saeedi people like Alberto, and ad infinitum.

No religion is supreme. Supremacy is a problem we must kick. We should not argue over religion and allow it to divide us. Perhaps that is what lead to your perceived Egyptian downfall - arguing of religious differences. Think about it. Everybody make mistakes.

Ire-O!!! (Blessings)  
Omari O. Sylla-Keita

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" wrote:

> While I am familiar with much of what you have stated in your

reply,

> I am comfortable with the fact that the history of the Hebrews is  
> intertwined with the Black nationalities insomuch that these Black  
> nationalities served as fuel and a material/intellectual foundation  
> for later Jewish civilization. Nevertheless, this does not prove  
> that Jesus, nor any of the other Hebrews cited by Ra Nehem did not  
> exist -- no more than the fact that our utilization of European  
> systems to retrace and identify our heritage prove that our  
> historical figures are mere flights of fancy, as so many who oppose  
> our point of view have asserted. Nor does it demonstrate that  
> members of this humiliated group of ancient Hebrews could not have  
> received special revelation from the creator to go in a certain  
> philosophical direction. As osirica previously expressed (which is  
> just what I was thinking), everybody makes mistakes.  
>  
> Supposedly, the earlier Egyptians held to a concept of one god

which

- > should be represented in only one form ? instead of the pantheon of
- > gods that characterized their civilization during the historical
- > period: which leads me to wonder if there was a latent memory that
- > relates to the worship of "the invisible god" further back in their
- > ancestral tree.

>

- > In my opinion, while it is good to honor our people for their
- > humanity and excessive accomplishments, it is not wise to put them

so

- > high on a pedestal that we begin to exhibit the same kind of
- > Obsessive Compulsive Presumptionitis that characterizes our

ethically

- > challenged Eurocentric "friends."

>

- > If god, or fate if you prefer, saw fit to allow Africa's mighty
- > Kemetic civilization to crumble into the remains we are fighting

over

- > today, then they must have slipped and lost their footing at some
- > point.

>

- > Observe how successful and powerful Western society is today ?

laying

- > claim to the highest standards of everything, while presuming to be
- > rooted on the highest moral grounds. Now look at us -- so-
- > called "minorities." While few in number among the throngs of

upper

- > class Westerners, we have still managed to produce individuals who
- > outshine, defeat, and dominate the "majority" in high profile
- > positions of Western society.

>

- > Perhaps two thousand years from now, the people we come to oppress
- > will rise up and declare that Martin Luther King, Mohamad Ali, and
- > Nelson Mandella were just fictional characters WE created as tools

to

- > brain wash and oppress them.

>

- > As I once heard Ivan Van Sertima say: "it is not necessary to claim
- > things" (or make dogmatic assertions about things) "that are not
- > necessarily true."

>



> Fred

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> > Alafia Ta-seti,

> >

> > I am not a Christian and have many points of dispute with all of  
> three Abrahamic faiths, but I do, at times, use the Biblical record  
> of the Table of Nations. I believe the inheritors of these

religious

> traditions were an intermixture of autochthonous Africoid people,  
> speaking an African-based language, and patriarchal nomadic

invaders

> from the Eurasian steppes, possibly Kurgan cultural area. However,  
> noticing the similarities in Genesis with the Gilgamesh Epics and  
> other cultural connections, I believe the people later known as  
> Habiru (Hebrew) had access to ancient records and customs of the  
> ancient populations.

> >

> > Of particular interest to me is the genealogy of Ham's

descendants.

> Ham, whose name I'm told means "hot", fathered the sons Cush,  
> Mizraim, Phut, Canaan, and Nimrod. Some interesting details are  
> given. Cush's grandchildren via his son, Ramaah, were Sheba and  
> Dedan, according to the Bible. We are aware of Sheba's presence in  
> Southwest Arabia along the Al'Yaman and Hejaz coast areas. Dedan is  
> thought to have been Northwest Arabia some miles from ancient  
> Yathrib (Medina). Dedan is known in history as a trading outpost

for

> the kingdom of Ma'in, which in the historical record is the

anterior

> Arabian Felix civilization of memory. Thus, Ramaah could have  
> possibly been Ma'in and there were supposedly found some

inscriptions

> in Ma'in with the name "Ramaah". Sheba developed after the  
> establishment of Ma'in and is seen as the successor or inheritor.  
> This would be reminiscent of the middle age Empire of Segou in Mali,  
> and its offshoot, Kaarta. Some believe that the people of Al-Yaman  
> settled the

> > area from Africa, thus providing a link that Ramaah truly did  
> descend from Cush and went on to father Dedan and Sheba.  
> >  
> > Another of Cush's sons was Canaan. There are osteological records  
> showing that the ancient Natufians were Africoid in structure.  
> Surely, the Natufians did not vanish but evolved into the people  
> inhabiting Canaan at the time of the westward migration of the

Habiru

> people.  
> >  
> > Dr. Winters goes into detail using linguistics and other cultural  
> connections to show affinity between the people of Sumer and

Africa.

> He postulates a cultural complex known as the "Proto-Saharans". His  
> research seems to support the claim of Nimrod, a son of Cush, that  
> migrates to Fertile Crescent region and begets what is known as  
> Sumeria.  
> >  
> > Bible speaks of Pathros and calls it the "land of their

habitation"

> from the children of Mizraim. Habitation, in this respect, is seen

as

> the place of origin. Pathros is the Biblical Upper Egypt and I  
> suggest, by extension, Inner Africa.  
> >  
> > Surely, more research must be done. Plus, I am skeptic, as with

any

> information, but more so because I follow a west African spiritual  
> belief system. No, I don't look to the Bible as a spiritual source,  
> but I believe it can be useful in some ways. That's my personal  
> conviction. Continue searching, re-searching and re-tracing the  
> legacy of our ancestors in the spirit of Sankofa.

> >

> > Ire-O!!!

> > Omari O. Sylla-Keita

> >

> >

> > Freddie Thompson wrote:

> > (Pardon my mistake Miykia. My previous reply was meant for Ra

Nehem)

> >  
> > Ra Nehem,  
> >  
> > Please identify any number of ancient writings -and testimonials

of  
> > persons that supposedly lived around the time of Jesus- that  
> express  
> > any doubt as to his existence on this earth. I'm just wondering  
> that  
> > since I have not heard of any ancient documents or traditions  
> denying  
> > his existence, what would qualify any modern person to assert

that  
> he  
> > was indeed a fictional character. Ivan Van Sertima -a very  
> competent  
> > historian, whom I believe is not a Christian- has stated to a  
> skeptic  
> > that he believes that Jesus did live in the time assigned to him  
> > because the sayings attributed to him had no precedence in the  
> > ancient world. He even cites a Roman coin supposedly intended to  
> be  
> > in the likeness of this Christ. He described it as a depiction

of  
> a  
> > woolly-haired man with a Semitic nose.  
> >  
> > Please identify your indisputable evidence so that the more  
> objective  
> > members of this group can have reason to receive you as a serious  
> > researcher and scholar. Thanks for your input.  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> > wrote:  
> > > Greetings Mikyia,  
> > >  
> > > Please identify any number of ancient writings -and

testimonials  
> of  
> > > persons that supposedly lived around the time of Jesus- that  
> > express

> > > any doubt as to his existence on this earth. I'm just

wondering

> > that

> > > since I have not heard of any ancient documents or traditions

> > denying

> > > his existence, what would qualify any modern person to assert

> that

> > he

> > > was indeed a fictional character. Ivan Van Sertima -a very

> > competent

> > > scholar, whom I believe is not a Christian- has stated to a

> skeptic

> > > that he believes that Jesus did live in the time assigned to

him

> > > because the sayings attributed to him had no precedence in the

> > > ancient world. He even cites a Roman coin supposedly intended

to

> > be

> > > in the likeness of this Christ. He described it as a depiction

> of

> > a

> > > woolly-haired man with a Semitic nose.

> > >

> > > Please identify your indisputable evidence so that the more

> > objective

> > > members of this group can have reason to receive you as a

serious

> > > researcher and scholar. Thanks for your input.

> > >

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

wrote:

> > > > Mikyia wo Osirica,

> > > >

> > > > Actually, you may want to review post #7850, i.e., the first

> and

> > > > subsequent posts of mine relating to "Moses' Egyptian Name".

> The

> > > true

> > > > origins are given there. Also, there is information in

the "Are

> > all

> > > > peoples gods and heroes...." thread.

> > > >

> > > > All of the fictional characters' origins can be exposed in

> great

> > > > detail. This is apparently not the venue for that kind of

> > dialogue.

> > > > Out of respect for the moderator's rules, I would suggest

that

> if

> > > you

> > > > have any questions concerning details of the origins of the

> other

> > > > fictional characters mentioned, you can e-mail me.

> > > >

> > > > Hetep,

> > > > Ra Nehem

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

> wrote:

> > > > > Well in order to clarify, you would have to explain WHY

they

> > are

> > > > > false... as like Manu did with Nofret and Rahotep... you

have

> > to

> > > > show

> > > > > the inconsistencies and contradictions to truth. Show where

> the

> > > > line

> > > > > of truth diverges from the falsehood. I have not seen that

> > coming

> > > > > from you in this religious regard.

> > > > >

> > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> > wrote:

> > > > > Mikyia mo (Greetings),

> > > > >

> > > > > I have to clarify that when I refer to these ideologies

as

>>> false,  
>>>>> it's based on specific knowledge of how the various  
> fictional  
>>>>> characters I mentioned actually never existed, and how

they

>>> were  
>>>>> manufactured and given an absolutely false "historical"  
>>>> existence.  
>>>>>>  
>>>>>> Similar to the forgeries of Ra Hotep and Nofret being  
> exposed  
>>> or  
>>>>> the  
>>>>>> fact that the whites and their offspring have been  
>>>> misrepresenting  
>>>>>> our Ancestresses and Ancestors as white in Kamit, the  
>>>>>> ideologies/"religions" mentioned were/are manufactured as

a

>>>> direct  
>>>>> assault on us as a people and our culture. The evidence  
>>> abounds.  
>>>>> I'm  
>>>>>> speaking of etymologies and other evidence that goes

beyond

>> the  
>>>>> work  
>>>>>> of Massey, and is actually conclusive (rooted in the  
>> knowledge  
>>> of  
>>>>> our  
>>>>>> ancient and contemporary cultures, spiritual/cultural  
>> practices  
>>>> and  
>>>>>> languages) as opposed to speculative.  
>>>>>>  
>>>>>>> The whites and their offspring deliberately distorted our  
>>>> spiritual  
>>>>>>> practices after invasion, and then forced the false  
> practices  
>>> and  
>>>>>>> characters on us, attempting to force us to worship the  
>> whites  
>>>>>>> themselves. I can understand, and empathize with someone



>>>> fatally  
>>>>>>>skews are perception of reality when it comes to  
>>> trustorical  
>>>> and  
>>>>>>>cosmological analysis.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> I agree. We should not label any religion "false" and  
>> should  
>>>> stay  
>>>>>>> away from such discussions regarding people's faith and  
>>>> spiritual  
>>>>>>> beliefs.  
>>>>>>>  
>>>>>>> Regards,  
>>>>>>> Paul Kekai Manansala  
>>  
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| 8733|2003-06-18 13:21:58|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|  
Mikyia wo (Greetings) Freddie,

I appreciate your response. I'm going to address the issue similar to the way I addressed the "Moses" issue #7850, and maybe that won't be against the rules of the board. But first, to some of your initial points:

There aren't references denying the existence of jesus around the time of "his existence" because he didn't exist. Many writers/scholars have commented on the fact that historians, writers, etc. who lived during that time do not mention jesus at all. The



one "reference" to Jesus by Josephus is held even by Christian scholars as a "specious interpolation". Check a search engine on "the myth of Jesus" and you will find innumerable references to writers/scholars who have looked all over the ancient world for actual references to Jesus, and find none.

Why would anyone assert that Jesus lived? You must ask just as forcefully, why would anyone assert that this character did exist? Where is the evidence?

I respect what Van Sertima has done as well. I disagree wholeheartedly with his view on this issue however. With respect to the coin with "Jesus" on it, I suggest the book "The Historical Origin of Christianity" by Walter Williams. You're looking at a coin with a depiction of Serapis. Serapis was a Greek pseudo-deity, which was actually a corruption modeled after the ancient Deity Ausar-Hapi. The iconography of Serapis is the origin of the "white male with long hair and a beard as the saviour of the world". Study the Rosetta stone, the Canopus text, how Ptolemy Soter's (Soter was surnamed "saviour", the "saviour of Egypt") image/statue was ordered to be placed in all of the temples of Kamit along with Ausar, Auset and Heru. Study about how some ancient writers concluded that "it seems that the worship of Serapis and Isis rules the whole world".

With respect to the sayings of 'Jesus', not only did they have precedence, they were pure plagiarisms. I'll get into Ausar, Auset and Heru and the wisdom texts of Kamit, but even the European scholar Gerald Massey explodes this myth. See, "Gerald Massey's Lectures" and the chapter dealing with the "Logia of the Lord". He'll show where many of these "sayings" came from.

I will now give you evidence, but not because I desire to be received as a scholar/researcher, etc. by others, but only because the information is relevant and important.

#### References:

Metternich Stele (Sorrow of Auset (Isis))  
Papyrus of Hunefer  
Papyrus of Ani  
Book of Knowing the Manifestations of Ra  
Temple of Khensu  
Tomb of Seti I ("Destruction of Mankind")  
Lamentations of Auset and NebHet (Isis and Nephthys)  
Temple of the Ram of Mendes  
Pyramid Texts of Teti, Mer en Ra, Pepi  
Languages and cultural practices of the Akan, Ewe, Yoruba and Igbo

The entire story of "jesus" is a deliberate perversion of the story of Ausar, Auset and Heru (misnamed Osiris, Isis, and Horus)

Let me begin with the proper etymology of the name jesus/hesus/yeshua

Many of us know the letter 'j' entered the english alphabet in the 1600s. The latin and so-called hebrew way of pronouncing the name is what's relevant here, to wit "hesus/yeshua". Of course, those who speak spanish say "jesus".

The greeks and later romans took one of the forms of the God Heru from ancient Kamit and corrupted His name into 'hesus'. The form of the hawk-headed Deity Heru that they corrupted was that of "Khensu".

"Khensu" is often written "Khons" or "Khonsu". This is as misleading as writing the name of God, 'Amen' as 'Ammon' or 'Amon'. This was done by the white egyptologists and others in order to conceal the fact that 'Amen/Amin' in christianity/hebrewism/islam comes from the God Amen (Amen Ra). The same goes for writing "Khensu" as "Khonsu".

The 'kh' metut/hieroglyphic symbol in the name is often interchangeable in the language of Kamit with the metut/symbol for 'sh'. An example of this is the famous term "serekh" (the symbol containing a name of the King) which has also been spelled "seresh". I mentioned in the "moses" post #7850 that in the Twi (Akan) language we have the same sound and it is written "hy". I mentioned that "Maa Kher" in Kamit was also "Maa Sher/Maa She" (the origin of moshe/moses) and that in Twi it is written "mmara hye" (pronounced "mahrah-sheh"). In both languages, the meaning is the same. The 'kh' in Khensu, is pronounced similarly. 'Khensu' thus becomes 'Shensu', 'Tchensu', 'Jensu', 'Yeshu', 'Hesu-s' in greek. The 'n' in the name is nasal, as it is in Twi.

"Khensu" is a hawk-headed Divinity, and as a form of Heru, He is the son of Auset and Ausar. Does His name indicate this? Yes. "Kh" or "Khi" in the language of Kamit means "child". "Nsu" (nesu) means "Divine, royal, King, King of Southern Kamit". 'Nsu' is the title of the King (Per aa, Pharaoh). It is the first part of 'Nesubat' (nsubat), meaning "king of the south and north". Kh-nsu, Khi-nsu, thus means "Divine royal child". 'Heru' or 'Khensu Heru' is the Divine royal child born of Auset and Ausar. He was born to become King.

The whites and their offspring used the descriptive title of the God

Heru (Khensu) and corrupted it into Khensu, Shensu, Shesu, Yeshu, Hesus, and in english 'jesus'. You must hear the pronunciations of 'Khensu' (Tchensu--Tchay-nsoo) and 'Yeshu' (Jay/Yay-soo) and 'Hesus' (Hay-soos) together, and you will see the connection.

Khensu Heru was born of Auset. Auset has held the descriptive title "merit" for thousands of years. "Merit" means "beloved" in Kamit. Auset was called "Merit Ausar", meaning the "beloved of Ausar". Nebt Het (Nephys) also held the title "Merit". In fact, as Goddesses of the Inundation of the Nile/Hapi, Auset and Nebt Het were identified with the Goddesses Merit Shema (Merit/Inundation of the southern Nile) and Merit Meht (Merit/Inundation of the northern Nile).

I'm assuming you all know the story of Ausar, Auset and Heru. But briefly, the God Ausar and the Goddess Auset were King and Queen in Kamit. Their brother, the God Set was jealous of Ausar and murdered Him. He took Ausar's body and threw it in the river. Auset was then removed from power and Set took over the rule of the country, reigning as a tyrant. Auset searched tirelessly for the body of Her Husband. When She found Him She performed ritual. Through ritual, the Spirit of the God Ausar came to Auset, and through Their Divine spiritual union Auset became pregnant with Heru (Khensu).

Of course, this is the origin of the story of Auset Merit (Mary) being impregnated by the Holy Spirit of God the Father (Ausar) and conceiving the Son of God (Khensu/Hesus/Jesus). Auset was told by Tehuti (the God of Wisdom) that Heru would grow strong and defeat the rule of Set. Tehuti then directed Auset to hide in the swamps of North Kamit to raise the child in secret. Set (the red-evil one) was corrupted by the whites into Set-an/Satan/Shaitan, the red devil. He sought to kill Khensu Heru, because he knew that of the prophecy that Heru would grow to defeat Him and restore the kingdom of His Father Ausar.

I.e., this is the origin of Mary going to northern Egypt with "Jesus" to avoid the wrath of the evil king who sought to kill all newborn boys. It is also the origin of the 'angel' Gabriel coming to Mary and telling her that she would give birth to the son of God.

(I'm summarizing the story, but you can look at above references as well as "Astrological Foundations of the Christ Myth" Vols. 1,2,3 by Malik Jabbar, as well as Metu Neter, Vols. 1, 2 by Ra Un Nefer Amen for the story in its entirety.)

Death and resurrection of Khensu Heru. (See the Metternich Stele)  
Auset comes to find Heru has been stabbed by one of Set's associates.

She embraces the body of Her Son and laments. Her Sister, the Goddess Nebt Het laments with Her. Another Goddess, Serqet, tells Auset to call on Ra in Heaven. Auset calls on Ra. Ra sends Tehuti down from Heaven to facilitate the resurrection of Heru. Heru goes on to defeat Set and take over the rule of the world. Heru, Auset, and Nebt Het then resurrect Ausar.

I.e., Khensu (Jesus) has been murdered. The two Marys (Auset Merit and Nebt Het Merit) are there to embrace the body of the dead Son of God. The "angel of the Lord" (NOT gabriel/TEHUTI) comes to tell the two Marys (as the song goes "mary(s) don't you weep". Khensu (Jesus) is resurrected.

Anyone who studies the story of Ausar, Auset and Heru in detail will see the absolute forgery of christianity, islam and hebrewism. Why do I say hebrewism?

"Objective" scholars recognized the plagiarisms of the bible, how the texts are perversions by the invading aryan of ancient texts of Kamit. What about the Talmud? The "Destruction of Mankind" is the origin of the story that was corrupted into the "moses" fiction. See #7850. The Torah is a corruption of "tua Ra". This is the title of many compositions of ancient Kamit. "tua" means "worship, adoration". "Tua Ra" means the "Worship/Adoration of Ra". Torah. "Khu" is our ancient word for illumination, intelligence, wisdom, the intelligent aspect of the spirit. The Ancestral Spirits are thus called "Aakhu" or the "intelligent" or "shining/illuminated ones". The bird that represents Divine wisdom and is a determinative for "khu" (intelligence, wisdom) is a bird connected with the God of Wisdom, Tehuti. "Khu Ra" is thus the "Wisdom of Ra". Now we know why the muslims call the "qu-ran/quran" (khu-ra) the "book of wisdom". Holy Bible. Bible comes from Byblos, Pyplus/Pyprus---papyrus. Holy comes from Helios. Who is Helios? The greek corruption of "Ra". Holy bible. Helios Papyrus. Papers/Papyrus/Book of Ra. Plagiarisms.

I digress. The talmudic character Yeshua ben Pandera is fictional. A major northern sanctuary of the worship of Ausar, Auset and Heru (and this held true also very heavily in the "christian era") is a city called Tata (often written with the metut/symbol for the soft 't' or 'd'). It is pronounced 'Dada'. It is often spelled Tettetu, or Tettet. The triad of the city was Ba Neb Tata, Hat Mehit, and Heru pa khart. (A "bishop" was sent from this region to the council of Nicea. Remember "bishop" is actually defined in by Webster as the head of a non-christian religious sect/group, etc.)

Ausar was identified with Ba Neb Tata. Look at the "names of Ausar in

all the shrines wherein He dwells" (See Budge's Gods of the Egyptians, Vol. 2, Osiris chapter.) One of Ausar's titles is "Ausar Ba Neb Tata". 'Ba' means Ram. 'Neb' means master, lord. Tata (Dada) is the name of the city. Ba Neb Dada is thus "the Great Ram, lord of the city Tata (Dada)". The greeks called the city Mendes.

Hat Mehit was identified with Auset.  
Heru pa khart, meaning Heru the child, was identified with Heru or Khensu son of Ausar and Auset.

Ba Neb Tata or Ba Neb Dada became corrupted into Ba Ne Dada, Banedada, Bandada, Pandada and Pandera. Remember, the rolling 'r' in our Ancestral languages (tongue tapping the roof of the mouth once) sounds like a soft 'd'. This is why Tuesday in the Akan language (Benada--Beh-nah-dah) is veritably indistinguishable with benara (Beh-nah-rah), when the rolling 'r' is pronounced. This is why "Ra" is pronounced/called "Da" in Ewe Vodoun. 'B' and 'P' are interchangeable. The 'n' is nasal.

Ausar or Banebdada/Bandara/Pandara/Pandera is the Father--symbolized as a Ram. Heru pa khart is Heru (Khensu/Hesus/Yeshu) son of Pandera. The son of the Ram is the Lamb. There is no "historical jesus" named "ben Pandira". This was a major mistake made by Massey.

All of this information is in the texts of our Ancestresses and Ancestors and in the languages and cultural/spiritual practices of our contemporary Ancestral Clans (Akan, Bakongo, Yoruba, Igbo, Bambara, Nguni, Dogon, etc.)

I didn't even go into the fact that every December 25 (after the solstice) God's Sun (son) is born. The sun hangs on the cross (intersection of the equator and the ecliptic) near "easter" and then ascends into heaven (highest arc in the sky) at the summer solstice.

You can watch the entire story of 'jesus' play out every year by watching the movements of the sun. The story also plays out in the lunar phases, in your physical body and in the divisions of your spirit that are governed by the different Divinities mentioned in the story.

I'm sure there will be questions. Look at the references, compare them to the fictional accounts given to us by europeans.

Also, to try and blacken up the fictional characters is akin to us learning about santa claus, then reading Africa Presence in Early Europe, and finding out about the "arctic Twa" then concluding

that "santa clause was real, he was actually a brother". We attempt to blacken up the fictional characters and then continue to practice the perversions that the europeans intially gave us in white-face, now in black-face. It's truly an insult to our Ancestresses and Ancestors Who were living when the europeans first began placing white sculptures in our temples. Those Who were there when the europeans perverted the teachings of our culture and tried to force the false teachings on us when we knew the truth.

Moses and Aaron didn't exist. Maakher/Tehuti and Anan are the two Deities from which the fictional characters were manufactured. Khensu Heru is the Deity from which the functions of the fictional jesus were manufactured. (The white iconography comes from serapis). There was no brotha walking around in Palestine two thousand years ago telling people to turn the other cheek. Study Heru, Khensu, Khensu Nefer Hetep Heru, how Khensu and Heru were identified with one another. Study Auset, the title Merit. Study Ausar, Set, Nebt Het. Ba Neb Tata (Tettet).

Understand that the Virgin Mother Merit (Auset) was plagiarized again when Ta-Meri was anglicized into the Land of Mary (Maryland) and the land of the Virgin (Virginia). The symbol/Tekhen/Obelisk of Her deceased Husband Ausar (the washington monument) was another plagiarism. Finally, you will find that the symbol for Auset (the seat/throne) that She wears on Her head---that which identifies Her as Auset---on the monuments and in murals and papyrii, was plagiarized in a major way in the midwest. Look at the Sears Tower. Look at it's shape. It's Auset's symbol. (Sirius Tower; Sirius is Sepdet/Sapadet, Auset's star/heavenly abode). Just as we were plagiarized centuries ago, we are being plagiarized today.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson" wrote:

> (Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

>

> Ra Nehem,

>

> Please identify any number of ancient writings -and testimonials of  
> persons that supposedly lived around the time of Jesus- that

express

> any doubt as to his existence on this earth. I'm just wondering

that

> since I have not heard of any ancient documents or traditions

denying

> his existence, what would qualify any modern person to assert that

he

> was indeed a fictional character. Ivan Van Sertima -a very

competent

> historian, whom I believe is not a Christian- has stated to a

skeptic

> that he believes that Jesus did live in the time assigned to him  
> because the sayings attributed to him had no precedence in the  
> ancient world. He even cites a Roman coin supposedly intended to

be

> in the likeness of this Christ. He described it as a depiction of

a

> woolly-haired man with a Semitic nose.

>

> Please identify your indisputable evidence so that the more

objective

> members of this group can have reason to receive you as a serious  
> researcher and scholar. Thanks for your input.

>

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> > researcher and scholar. Thanks for your input.  
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> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
> > > Mikyia wo Osirica,  
> > >  
> > > Actually, you may want to review post #7850, i.e., the first

and

> > > subsequent posts of mine relating to "Moses' Egyptian Name".

The

> > true  
> > > origins are given there. Also, there is information in the "Are  
> all  
> > > peoples gods and heroes...." thread.  
> > >



> > > All of the fictional characters' origins can be exposed in

great

> > > detail. This is apparently not the venue for that kind of

> dialogue.

> > > Out of respect for the moderator's rules, I would suggest that

if

> > you

> > > have any questions concerning details of the origins of the

other

> > > fictional characters mentioned, you can e-mail me.

> > >

> > > Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

wrote:

> > > > Well in order to clarify, you would have to explain WHY they

> are

> > > > false... as like Manu did with Nofret and Rahotep... you have

> to

> > > show

> > > > the inconsistencies and contradictions to truth. Show where

the

> > > line

> > > > of truth diverges from the falsehood. I have not seen that

> coming

> > > > from you in this religious regard.

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> wrote:

> > > > > Mikyia mo (Greetings),

> > > > >

> > > > > I have to clarify that when I refer to these ideologies as

> > false,

> > > > > it's based on specific knowledge of how the various

fictional

> > > > > characters I mentioned actually never existed, and how they

> > were

> > > > > manufactured and given an absolutely false "historical"

> > > existence.

>>>>

>>>> Similar to the forgeries of Ra Hotep and Nofret being

exposed

>> or

>>> the

>>>> fact that the whites and their offspring have been

>>> misrepresenting

>>>> our Ancestresses and Ancestors as white in Kamit, the

>>>> ideologies/"religions" mentioned were/are manufactured as a

>>> direct

>>>> assault on us as a people and our culture. The evidence

>> abounds.

>>>> I'm

>>>> speaking of etymologies and other evidence that goes beyond

> the

>>>> work

>>>> of Massey, and is actually conclusive (rooted in the

> knowledge

>> of

>>>> our

>>>> ancient and contemporary cultures, spiritual/cultural

> practices

>>> and

>>>> languages) as opposed to speculative.

>>>>>

>>>>> The whites and their offspring deliberately distorted our

>>> spiritual

>>>>> practices after invasion, and then forced the false

practices

>> and

>>>>> characters on us, attempting to force us to worship the

> whites

>>>>> themselves. I can understand, and empathize with someone

> takes

>>>>> offense at an attack on \*actual\* religious/spiritual

systems

>>>> (Wolof,

>>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,

> Ovambo,

>>>>> Cherokee, Chippewa, indigenous, etc.), but I am never

> offended--

>>>> only

>>>>> glad--when someone attacks a false ideology/"religion" that

> is

>>>> actually a deliberate corruption of my own Ancestral

culture.

>>>>

>>>> Nevertheless, I didn't start this forum, Paul did. So, if

it

> is

>>>> against the rules of the forum to delve deeply into the

>> evidence

>>> of

>>>> the above-mentioned facts then I can from this point

forward

>>>> reserve

>>>> those kinds of posts for some other group.

>>>>

>>>>

>>>> Ma asomdwoee-Hetep,

>>>> Ra Nehem

>>>>

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

>>>> wrote:

>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>>>>>

>>>>> wrote:

>>>>>> What's the deal with the religious bias on a forum like

>> this?

>>>>>>

>>>>>>> You're absolutely correct, embracing false religious

>>>> ideaologies

>>>>>>>(christianity, islam, judaism/hebrewism, buddhism,

etc.)

>>>> fatally

>>>>>>>skews are perception of reality when it comes to

>> trustorical

>>>> and

>>>>>>>cosmological analysis.

>>>>>>>

>>>>>>>

>>>>>>>

>>>>>>> I agree. We should not label any religion "false" and

> should

>>> stay  
>>>>> away from such discussions regarding people's faith and  
>>> spiritual  
>>>>> beliefs.  
>>>>>  
>>>>> Regards,  
>>>>> Paul Kekai Manansala  
| 8734|2003-06-18 14:01:06|omari maulana|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|  
Thanks for the elaboration Ra Nehem.

---

The new MSN 8: advanced junk mail protection and 2 months FREE\*

<http://join.msn.com/?page=features/junkmail>

| 8735|2003-06-18 14:02:53|Freddie Thompson|Re: a whole lot to comment on.....retorts to  
Osirica & comment to B|

Omari,

I must apologize if my reply seemed angry. It was not offered in anger. I understood your words for what they were. I don't see anything in them that I find offensive. It was just a matter sending a message to Ra Nehem that he should probably be a little more discreet when making statements about historical figures and world religions.

I know its difficult to determine if someone is being emotional or just frank. Didn't mean to send the wrong message.

Freddie

*sonofsaba* wrote:

Alafia Fred,

I can not make the assumption or accusation that these people did not exist. To be honest, it means little to me whether they did or not. I am glad you have faith and confidence in your beliefs and it is not in my authority to criticize or condemn. You need not direct your anger at me. Frankly, I see historical support and especially cultural. Did you not read this from me?

"I believe the inheritors of these religious traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural area."

I do ask you, though, not to be so fatalistic in your approach. The cycle of the world has that no-thing lasts forever. It's

kinda like  
the swing of the pendulum between ying and yang; as the  
moon waxes,  
it is destined to wane. In terms of the material left  
behind, Egypt  
did not crumble. It depends on your vantage point. I see a  
remarkable  
archeological record, imposing monuments testifying to  
great skill  
and mental dexterity, a bloodline that lives - even if only  
in the  
veins of saeedi people like Alberto, and ad infinitum.

No religion is supreme. Supremacy is a problem we must  
kick. We  
should not argue over religion and allow it to divide us.  
Perhaps  
that is what lead to your perceived Egyptian downfall -  
arguing of  
religious differences. Think about it. Everybody make  
mistakes.

Ire-O!!! (Blessings)  
Omari O. Sylla-Keita

-- In Ta\_Seti@yahooogroups.com, "Freddie Thompson"  
wrote:  
> While I am familiar with much of what you have stated in  
your  
reply,  
> I am comfortable with the fact that the history of the  
Hebrews is  
> intertwined with the Black nationalities insomuch that  
these Black  
> nationalities served as fuel and a material/intellectual  
foundation  
> for later Jewish civilization. Nevertheless, this does  
not prove  
> that Jesus, nor any of the other Hebrews cited by Ra  
Nehem did not  
> exist -- no more than the fact that our utilization of  
European  
> systems to retrace and identify our heritage prove that  
our  
> historical figures are mere flights of fancy, as so many  
who oppose  
> our point of view have asserted. Nor does it demonstrate  
that  
> members of this humiliated group of ancient Hebrews could  
not have  
> received special revelation from the creator to go in a  
certain  
> philosophical direction. As osirica previously expressed  
(which is  
> just what I was thinking), everybody makes mistakes.  
>

> Supposedly, the earlier Egyptians held to a concept of one god which  
> should be represented in only one form ? instead of the pantheon of  
> gods that characterized their civilization during the historical  
> period: which leads me to wonder if there was a latent memory that  
> relates to the worship of "the invisible god" further back in their  
> ancestral tree.  
>  
> In my opinion, while it is good to honor our people for their  
> humanity and excessive accomplishments, it is not wise to put them  
so  
> high on a pedestal that we begin to exhibit the same kind of  
> Obsessive Compulsive Presumptionitis that characterizes our  
ethically  
> challenged Eurocentric "friends."  
>  
> If god, or fate if you prefer, saw fit to allow Africa's mighty  
> Kemetic civilization to crumble into the remains we are fighting  
over  
> today, then they must have slipped and lost their footing at some  
> point.  
>  
> Observe how successful and powerful Western society is today ?  
laying  
> claim to the highest standards of everything, while presuming to be  
> rooted on the highest moral grounds. Now look at us -- so--  
> called "minorities." While few in number among the throngs of  
upper  
> class Westerners, we have still managed to produce individuals who  
> outshine, defeat, and dominate the "majority" in high profile  
> positions of Western society.  
>  
> Perhaps two thousand years from now, the people we come to oppress  
> will rise up and declare that Martin Luther King, Mohamad Ali, and  
> Nelson Mandella were just fictional characters WE created as tools  
to

> brain wash and oppress them.  
>  
> As I once heard Ivan Van Sertima say: "it is not  
necessary to claim  
> things" (or make dogmatic assertions about things) "that  
are not  
> necessarily true."  
>  
> Fred  
>  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, Omari Keita wrote:  
> > Alafia Ta-seti,  
> >  
> > I am not a Christian and have many points of dispute  
with all of  
> three Abrahamic faiths, but I do, at times, use the  
Biblical record  
> of the Table of Nations. I believe the inheritors of  
these  
religious  
> traditions were an intermixture of autochthonous Africoid  
people,  
> speaking an African-based language, and patriarchal  
nomadic  
invaders  
> from the Eurasian steppes, possibly Kurgan cultural area.  
However,  
> noticing the similiarities in Genesis with the Gilgamesh  
Epics and  
> other cultural connections, I believe the people later  
known as  
> Habiru (Hebrew) had access to ancient records and customs  
of the  
> ancient populations.  
> >  
> > Of particular interest to me is the genealogy of Ham's  
descendants.  
> Ham, whose name I'm told means "hot", fathered the sons  
Cush,  
> Mizraim, Phut, Canaan, and Nimrod. Some interesting  
details are  
> given. Cush's grandchildren via his son, Ramaah, were  
Sheba and  
> Dedan, according to the Bible. We are aware of Sheba's  
presence in  
> Southwest Arabia along the Al'Yaman and Hejaz coast  
areas. Dedan is  
> thought to have been Northwest Arabia some miles from  
ancient  
> Yathrib (Medina). Dedan is known in history as a trading  
outpost  
for  
> the kingdom of Ma'in, which in the historical record is  
the  
anterior

> Arabian Felix civilization of memory. Thus, Ramaah could have  
> possibly been Ma'in and there were supposedly found some inscriptions  
> in Ma'in with the name "Ramaah". Sheba developed after the  
> establishment of Ma'in and is seen as the successor or inheritor.  
> This would be reminiscent of the middle age Empire of Segou in Mali,  
> and its offshoot, Kaarta. Some believe that the people of Al-Yaman  
> settled the  
> > area from Africa, thus providing a link that Ramaah truly did  
> descend from Cush and went on to father Dedan and Sheba.  
> >  
> > Another of Cush's sons was Canaan. There are osteological records  
> showing that the ancient Natufians were Africoid in structure.  
> Surely, the Natufians did not vanish but evolved into the people  
> inhabiting Canaan at the time of the westward migration of the Habiru  
> people.  
> >  
> > Dr. Winters goes into detail using linguistics and other cultural  
> connections to show affinity between the people of Sumer and Africa.  
> He postulates a cultural complex known as the "Proto-Saharans". His  
> research seems to support the claim of Nimrod, a son of Cush, that  
> migrates to Fertile Crescent region and begets what is known as  
> Sumeria.  
> >  
> > Bible speaks of Pathros and calls it the "land of their habitation"  
> from the children of Mizraim. Habitation, in this respect, is seen  
as  
> the place of origin. Pathros is the Biblical Upper Egypt and I  
> suggest, by extension, Inner Africa.  
> >  
> > Surely, more research must be done. Plus, I am skeptic, as with  
any  
> information, but more so because I follow a west African spiritual  
> belief system. No, I don't look to the Bible as a spiritual source,



> but I believe it can be useful in some ways. That's my  
personal  
> conviction. Continue searching, re-searching and re-  
tracing the  
> legacy of our ancestors in the spirit of Sankofa.  
> >  
> > Ire-O!!!  
> > Omari O. Sylla-Keita  
> >  
> >  
> > Freddie Thompson wrote:  
> > (Pardon my mistake Miykia. My previous reply was meant  
for Ra  
Nehem)  
> >  
> > Ra Nehem,  
> >  
> > Please identify any number of ancient writings -and  
testimonials  
of  
> > persons that supposedly lived around the time of Jesus-  
that  
> express  
> > any doubt as to his existence on this earth. I'm just  
wondering  
> that  
> > since I have not heard of any ancient documents or  
traditions  
> denying  
> > his existence, what would qualify any modern person to  
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> he  
> > was indeed a fictional character. Ivan Van Sertima -a  
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> competent  
> > historian, whom I believe is not a Christian- has  
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> skeptic  
> > that he believes that Jesus did live in the time  
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> > because the sayings attributed to him had no precedence  
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> > ancient world. He even cites a Roman coin supposedly  
intended to  
> be  
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> > > > Actually, you may want to review post #7850, i.e.,  
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 > The  
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 > > > >  
 > > > > Hetep,  
 > > > > Ra Nehem  
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 > > > > --- In Ta\_Seti@yahoogroups.com, "osirica"  
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 > > > > > Well in order to clarify, you would have to  
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 > > are  
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 Show where  
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> systems
> > > > > (Wolof,
> > > > > Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara,
Maasai, Twa,
> > Ovambo,
> > > > > Cherokee, Chippewa, indigenous, etc.), but I am
never
> > offended--
> > > > > only
> > > > > glad--when someone attacks a false
ideology/"religion"
that
> > is
> > > > > actually a deliberate corruption of my own
Ancestral
> culture.
> > > > >
> > > > > Nevertheless, I didn't start this forum, Paul
did. So, if
> it
> > is
> > > > > against the rules of the forum to delve deeply
into the
> > > evidence
> > > > of
> > > > > the above-mentioned facts then I can from this
point
> forward
> > > > > reserve
> > > > > those kinds of posts for some other group.
> > > > >
> > > > >
> > > > > Ma asomdwoee-Hetep,
> > > > > Ra Nehem
> > > > >
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, "Paul Kekai
Manansala"
> > > > > wrote:
> > > > > > --- In Ta_Seti@yahoogroups.com, "omari
maulana"
> > > > >
> > > > > > wrote:
> > > > > > > What's the deal with the religious bias on
a forum
like
> > > this?
> > > > > >
> > > > > > > > > You're absolutely correct, embracing false
religious
> > > > > ideaologies

```

> > > > > > > > (christianity, islam, judaism/hebrewism,  
buddhism,  
> etc.)  
> > > > > fatally  
> > > > > > > > > skews are perception of reality when it  
comes to  
> > > trustorical  
> > > > > and  
> > > > > > > > > cosmological analysis.  
> > > > > > > > >  
> > > > > > > > >  
> > > > > > > > >  
> > > > > > > > > I agree. We should not label any religion  
"false" and  
> > should  
> > > > stay  
> > > > > > > > > away from such discussions regarding people's  
faith and  
> > > > spiritual  
> > > > > > > > > beliefs.  
> > > > > > > > >  
> > > > > > > > > Regards,  
> > > > > > > > > Paul Kekai Manansala  
> >  
> >  
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| 8736|2003-06-18 14:57:00|Derrick, Alexander|So Called "negroid" Jericho Death Mask & African cultural sphere se|

Attachments :

Hi Mr. Washington and list members.

Marc, you never responded to me regarding the Jericho death mask, and your postulation of an African cultural sphere seen in grave goods.

See Ta\_seti Message 7908:

[http://groups.yahoo.com/group/Ta\\_Seti/message/7908](http://groups.yahoo.com/group/Ta_Seti/message/7908)

I want to put forth my final ideas, and conclusions.

Earlier, I said that the "Jericho Death Mask" or plaster skull did not appear negroid.

[http://groups.yahoo.com/group/Ta\\_Seti/message/7909](http://groups.yahoo.com/group/Ta_Seti/message/7909)

It was my opinion that the word negroid was being used most elastically. I challenged you to produce some clear photos that would help justify your conclusion and clarify your evidence for the group.

Just in case you decided to respond. I did some more in-depth comparative studies shortly after our first discussion. Since I have not heard anything from you, I am going to post my material anyway, just in case anyone on the forum was misled by the **false** "negroid" identity of the Jericho mask, or artifacts from the Neolithic archeological site *Ain Ghazal*.

Washington's concept of an African cultural sphere seen in grave goods does not seem to have any influence over Ancient Jericho during the period in question.

It should also be noted that Marc's theory spans over 9,000 years, ranging from ancient plaster masks at Ain Ghazal, to modern day Turkana and Sambura culture. This theory is commendable and interesting, but without a strong methodology, and historical and geographic outlines his beautiful theory falls flat on its face.

### **Comparative study of contemporaneous humanoid artifacts from 'Ain Ghazal' (Neolithic Jericho).**

**Fig. 1** Humanoid figures.

Source: <http://www.art.man.ac.uk/ARTHIST/ay2091/ainghazal.htm>

**Fig 2.** Humanoid figures.

Source: <http://www.art.man.ac.uk/ARTHIST/ay2091/ainghazal.htm>

**Fig 3.** Fertility Goddess clutching breasts.

Source: <http://www.art.man.ac.uk/ARTHIST/ay2091/ainghazal.htm>

Fig. 4 More humanoid figures photographed *in situ*.

Source: [http://faculty.evansville.edu/rl29/art105/img/ainghazal\\_figures.jpg](http://faculty.evansville.edu/rl29/art105/img/ainghazal_figures.jpg)

Fig. 5 Humanoid representation.

Source: <http://www.relst.uiuc.edu/Courses/106/New%20Pages/pg5l.html>

**Fig 6.** 3 of the 6 plaster 'death' masks recovered at *Ain Ghazal*.

Date: 7,100 BCE to 6,500 BC.

Source: <http://www.art.man.ac.uk/ARTHIST/ay2091/ainghazal.htm>

Fig. 7 plaster mask.

Source: <http://www.thebritishmuseum.ac.uk/compass/resources/image/large/ps031489.jpg>

Fig. 8 Another plaster mask.

Source: <http://www.relst.uiuc.edu/Courses/106/New%20Pages/JerichoD.html>

**Fig 9.** So-called Negroid Death Mask, alternative vantage point.

Source: <http://faculty.evansville.edu/rl29/art105/f02/art105-1.html>



**Fig 10.** So-called Negroid Death Mask, alternative vantage point.

Source: <http://www.relst.uiuc.edu/Courses/106/New%20Pages/JerichoC.html>

**Fig 11.** So-called Negroid Death Mask, alternative vantage point.

Source: [http://www.coco.cc.az.us/apetersen/\\_ART201/neo.htm](http://www.coco.cc.az.us/apetersen/_ART201/neo.htm)

## Conclusion

I think it is crystal clear, that the humanoid Neolithic artifacts from Ain Ghazal do not exhibit a strong African influence. In my opinion, the plaster masks all closely resemble the physiognomy of the dynastic Africans in *Kmt* used to symbolize **Western Asiatic Foreigners**.

I agree with Marc's general theory that African culture and people played a role in the ancient Middle East. The Biblical Exodus perhaps is an allegory of this fact. Archeological evidence from later periods also confirms an *Kmtic* (African) presence.

Without proper time frames, **clear and specific archeological evidence**, geographic & economic routes of diffusion/contact, religious & social comparisons, and linguistic evidence, the African cultural sphere seen in grave goods will remain unclear.

*em Hotep,*  
Alex Derrick

**Fig. 12** Artists model. Asiatic Foreigner. [Detail]

Dynasty 18, reign of Amenhotep III

Source: <http://highculture.8m.com/Files/RLIEF/RLIEF0014.jpg>

| 8737|2003-06-18 15:01:14|Mickel Hendrix|Re: Afuraka/Afuraitkait/Terminology|  
Hotep Ed,

I've encountered comments like yours before: white supremacy is so alien, doesn't enter my mindset at all. Knowledgeable black people know this as a symptom of white denial, white folk pretending that the effect of racism upon black folk doesn't exist anymore, that white supremacy is a figment of the imagination of



conscious black folks, that it hasn't anything to do with the dictation of the lives of Afrikan people all over the world.

P.E.A.C.E. Progress...

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> Mickel,

>

> I really don't understand what you are getting at.

> 'White-supremacy' is so alien to my mindset that I

> don't think about it at all. That is an American

> problem, not a European one.

>

> E.

>

> ----- Original Message -----

> From: Mickel Hendrix

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Tuesday, June 17, 2003 7:44 PM

> Subject: Re: [Ta\_Seti] Re:

> Afuraka/Afuraitkait/Terminology

>

>

> Hotep Ed,

>

> Now, let's see. Are you sending a sublime message

> that

> I have been resorting to name-calling? Well, I

> call it

> like I see it, and see it like I call it. When I

> say

> people who don't want to listen, I mean in a

> racist-white supremacist society that only wants

> to

> champion white this white that, for the sheer

> purpose

> of white preservation at the expense of the

> dominated

> class: Afrikan people. Ed, for a person who

> appears

> to have some coherency about

> socio-cultural-historical

> (in the case of the Afrikan ourstory) matters,

> it's

> funny how I've been responding to your posts in a

> simple manner and you've failed to realize the  
> obvious: white supremacy. One or two persons on  
> here  
> actually think we're arguing over the internet.  
> How  
> funny!  
>  
> P.E.A.C.E. Progress...  
>  
> --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
>> Hello Mickel ...here I am again. There will  
> always  
>> be masses of people of all colors etc who do not  
>> want to listen. Mostly it is because they are so  
>> involved with themselves that they don't have  
> time  
>> for others. My point is that more people will  
> listen  
>> if one is friendly-suggestive rather than  
> blocking  
>> the road with name-calling.  
>>  
>> E.  
>> ----- Original Message -----  
>> From: Mickel Hendrix  
>> To: [Ta\\_Seti@yah oogroups.com](mailto:Ta_Seti@yah oogroups.com)  
>> Sent: Tuesday, June 17, 2003 12:10 AM  
>> Subject: Re: [Ta\_Seti] Re:  
>> Afuraka/Afuraitkait/Terminology  
>>  
>>  
>> Hotep Ed,  
>>  
>> Where you state do I want others to listen,  
> you  
>> have  
>> to overstand that there are still, many white  
>> scholars  
>> who don't care to listen. That's why I tell my  
>> people  
>> that we can't be caught up worrying about  
> trying  
>> to  
>> get them to listen. We ought to be spending an  
>> enormous amount of time trying to get our own  
>> people

> > to listen first, because many of them don't  
> want  
> > to  
> > listen. And guess what, Afruikan scholars like  
> me  
> > take  
> > a similar position towards those Afruikan  
> brothas  
> > and  
> > sistars who don't want to listen, right now.  
> >  
> > P.E.A.C.E. Progress...  
> >  
> > --- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > >  
> > > ----- Original Message -----  
> > > From: Mickel Hendrix  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Sent: Sunday, June 15, 2003 7:31 PM  
> > > Subject: Re: [Ta\_Seti] Re:  
> > > Afuraka/Afuraitkait/Terminology  
> > >  
> > >  
> > > Hotep Ed,  
> > >  
> > > No! You're trying to coerce us into being  
> > > scholarly  
> > > from a western-dominated point of view,  
> > because  
> > the  
> > so-called field of Egyptology is  
> monopolized  
> by  
> > white  
> > men, who project themselves onto the  
> masses as  
> > authorities. And you're pretending that  
> there  
> > isn't a  
> > problem with the way they conduct  
> business,  
> > that  
> > they're not like their forefathers.  
> > >  
> > > .....No! I am only suggesting how you  
> could

> > > apply your energy, your efforts and the  
> serious  
> > > scholarship of some Ta\_Seti members in an  
> > effective  
> > > manner. Do you want to keep on "preaching to  
> the  
> > > choir", or do you want others to listen to  
> you,  
> > too?  
> > > If you want to become effective, you should  
> get  
> > on a  
> > > wave-length that everyone can tune in to.  
> > >  
> > > By the way; nobody is suggesting that  
> everyone  
> > > become a scientist. Artists, philosophers,  
> poets  
> > and  
> > > political theoreticians are just as valid  
> and  
> > some  
> > > of you are talented in those directions.  
> > >  
> > > E.  
> >  
> >  
> >  
> > \_\_\_\_\_  
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---

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<http://sbc.yahoo.com>  
| 8738|2003-06-18 15:11:12|Djehuti Sundaka|Re: Afrika word derivation|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), ibn Taom wrote:  
>  
>  
> Tunisia's majority ethny living there when the K\*na`ani founded  
> `Ir Hhaddash were the Aourigha (as transcribed by Charles  
> Tissot, and Avrigha or Afrigha by others).

What ancient inscriptions are pointed out as mentioning the  
Aourigha/Avrigha/Afrigha?

The Aourighen are a  
> clan of the Tuareg who are a tribe of Imazighen. Knowing this  
> dissolves the need for those comparatively fanciful and highly  
> speculative etymologies for the word Africa. Aourigha remains  
> the earliest and most sensible choice regardless of orthographic  
> values employed to render the proper pronunciation in Tamazight.

What inscription is pointed to as the earliest mention of them?

What inscriptions contains the name that the Romans had received from Qart Hadasht as designating their country?

Djehuti Sundaka

> Here follows the Latin dictionary entry for Africa.

>

> - Yafeu -

>

>

> Africa , ae, f. [the Romans received this name from the

> Carthaginians as designating their country, and in this

> sense only the Gr. ἡ φρικκός]

>

> I. In a restricted sense, designated by the Greeks ἡ ἰβυ

> Libya, the territory of Carthage: Nilus Africam ab Aethiopia

> dispescens, Plin. 5, 9, 10, 53 ; 5, 4, 3: regio, quae

> sequitur a promontorio Metagonio ad aras Philaenorum, proprie

> nomen Africae usurpat, Mel. 1, 7 ; cf. Cic. Imp. Pomp. 12, and

> id. Lig. 7.--

>

> II. In an extended sense, the whole of that quarter of the globe

> south of the Mediterranean Sea, Mel. 1, 4.--By meton. for its

> inhabitants: Africa, quae procul a mari incultius agebat, Sall.

> J. 89, 7 (cf. id. ib. 19, 5: alios incultius vagos agitare).

> --Hence,

> 1. Africanus , a, um, adj., pertaining to Africa, African:

> bellum Africanum, the war of C?sar with the partisans of Pompey

> in Africa, Cic. Deiot. 9 : rumores, of the African war, id. ib.

> : causa, id. Fam. 6, 13 : possessiones, in Africa, Nep. Att. 12

> : gallina, a guinea-hen, Varr. R. R. 3, 9 ; cf. Plin. 10, 26, 38,

> 74.--Subst.: Africanæ , arum, sc. ferae, panthers, Liv. 44,

> 18; so Plin. 8, 17, 24, 64; Plin. Ep. 6, 34; Suet. Cat. 18;

> id. Claud. 21 al.--Esp., Africa-nus , surname of the two most

> distinguished Scipios.

>

> A. Of P. Cornelius Scipio major, who defeated Hannibal at

> Zama (201 B. C.). --

>

> B. Of his grandson by adoption, P. Cornelius Scipio Aemilianus

> minor, who conducted the third Punic war, destroyed Carthage

> (146 B.C.), and subjected the whole Carthaginian territory  
> to the Romans.--

>

> 2. Africus , a, um, adj., African (mostly poet. for the prose  
> Africanus): terra, Enn. ap. Cic. de Or. 3, 42, 167; so Liv. 29,  
> 23 fin.: bella, Sil. 17, 11 : Vicus, a place in Rome, on the  
> Esquiline Hill, where the Carthaginian hostages were held in  
> custody, Varr. R. R. 5, 32, 44 .--But esp. freq., Africus  
> ventus , or subst.: Africus , i, m., the south-west wind, Gr.  
> lips, blowing between Auster and Favonius (libonotos and  
> zephuros), opp. Vulturnus (kaikias), now called, among the  
> Italians, Affrico or gherbino; cf. Plin. 2, 47, 46, 119,  
> and Sen. Q. N. 5, 16: creberque procellis Africus, Verg. A.  
> 1, 86 : praeceps, Hor. C. 1, 3, 12 : luctans, id. ib. 1, 1,  
> 15 : pestilens, id. ib. 3, 23, 5 : protervus, id. Epod. 16,  
> 22 .--Adj.: procellae, the waves or storms caused by the  
> Africus, Hor. C. 3, 29, 57.--In Propert., Africus, as the  
> god of this wind, is called pater, 5, 3, 48, but Mll. here  
> reads Aetheris.

| 8739|2003-06-18 15:15:24|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|

Mikyia wo (Greetings) Omari,

Your posts are very informative and much appreciated. I have a  
question about the quote you made concerning the migration from Meroe.

I also read a quote the the Oba of Oyotunji about Oduduwa possibly  
being one of the last Kings of Meroe. My question is this, I have  
read that Oduduwa is also the name of a Female Orisha Who is the wife  
of Obatala. She completed the process of creation/formation that  
Obatala began. I read that fundamentally as Obatala's energy being  
the expansive force (white light) and once it reached the limits of  
expansion (with respect to created/finite objects in creation) the  
energy was then described as "inebriation", i.e., fullness  
(Obatala's "drunkenness"). The expansion calls forth contraction--  
Oduduwa's energy, so that a perceivable form could take shape. I.e.,  
if the breaks hadn't been placed on expansion, there would never be  
any definable objects in creation.

If Oduduwa is the wife/counterpart to Obatala, and Yoruba people  
actually call themselves Omo Oduduwa (children of Oduduwa), does this  
point to an ancient matrilineal tradition amongst the Yoruba? If so,  
when did patrilinealism come into the Yoruba culture? Now, when I say  
patrilinealism/matrilinealism I mean it in the "Twinlineal" sense (as  
defined by Oba T'Shaka) as opposed to the eurocentric definition.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia to Omo Olodumare,

>

> I do not wish to get involved in a religious debate and have chosen, up to this point, not to comment in any way about true/false religion. Firstly, this was done out of respect for Ta-Seti, which exists to disseminate information concerning ancient Africa, and secondly, for those, whose religious orientation differs from mine. A person's belief is just that - a person's belief and they are entitled to their own home of choice. However, I have selected now to try to bring some clarity to this situation for myself and others, as well as, I believe my comments shall have some relevancy to Ta-Seti. I do hope you agree, as well.

>

> When studying different cultures, it is imperative to look at all aspects of cultural life and undoubtably, spiritual/religious beliefs were essential, if not fundamental, to Egypt's cultural and historical development. We are compelled, by the spirit of truth and knowledge, to try and grasp why - why Egypt and Africa, as a whole, believed the way they did? This reasoning, I was taught in school, is the knowledge acquisition sequence and it goes this way: who, what, when, where, and why ? Who were these deities, what role did they play in the people's lives, when were they important, where were they important and why were they important? This reasoning can be used in almost any situation we want to learn about. It's simple. Basic as ABC. No advanced degrees required to ask these questions; matter of fact, the only prerequisite is an open and curious knowledge-seeking mind. We all have that, right?

>

> According to HRH Oba Ofuntola Oseijeman Adelabu Adefunmi I, "The Africans, from time immemorial, have respected two worlds. The physical world and the metaphysical world, or the universe of visible and tangible forces, and the universe of invisible and intangible forces..."

>

> Simple, right?

>

> Thus, there existed for many African people a realm of spirits, which was contemporaneous and intertwined with the world of physical things. It was in this world that physical things find their root source - life-force (ka, ase, kra, nyama)

>

> Not to long ago, Osirica said something to the tune (I'm memorizing here so it is not a quote or anything resembling a quote - strictly



paraphrasing) that our ancestors were just men like him. Yes, this is true, but Africans believed more. They were flesh, yes, but they had undergone the transition from this world into another. Thus, their ase was strengthen and they experience existence as spirits. Similiar to how Christians perceive Jesus. Jesus was crucified and resurrected in which is he transitioned from this plane of reality into another to become an ancestor or in Christian terminology, the Savior.

>

> Jesus was born, just like I was born. Jesus was 12, just like I was 12. Jesus was 33, just like most have been 33. Jesus gave up the ghost, just like all will give up the ghost. Jesus was a man just like me. Any other interpretation is based on belief. Ta-Seti is factually based.

>

> Again, HRH Oba Adefunmi I says, "The Ancestors of the Yoruba originally inhabited Meroe and upper Egypt, and their religion is fundamentally the same as that of the ancient Nubians and Egyptians. The Yoruba worship 401 gods. The Supreme God is called Olodumare or the Olorun (Owner of Heaven) and is analyzed as a Universal Energy which permeates all things. Olorun is not worshipped, has no priests, nor chants, nor rituals and no personality nor sex. It is merely the first order of the universe, the highest Cosmic Energy which being omnipresent may be taken for granted, because neither sacrifice nor prayer can influence its inevitable and eternal inscrutibility. Second to Olorun is a vast and intricate network of lesser forces and energies which more directly influence earthly life and its cycles. Such forces as sunlight, rain, electricity, sickness, vegetation, oceans, love, luck, etc. These energies or vibrations have character and temperment, and it is those that mankind may

> reasonably direct his petitions and sacrifices for mercy, relief, increase or protection. The ancient Yoruba personified these forces and called them the "Orisha", their neighbors the Fon called them the "Vodoun". Other have called these secondary divine forces: sanints, gods, angels, etc. The ancient Kushites called them "Zar", the Hebrews who derived most of their religious knowledge and practices from the Egyptians, called a group of them the "Elohim".

>

> To quote another traditional practitioner of the Vodou path, Houngan Max G. Beauvoir: "Vodou, then, must be seen as a fundamentally monotheistic religion of African origin. It exposes the image of ONE single feminine God who, at the origin, lived along in the Universe, and who, later on, gave birth by successive emanations to spirits, humanity, animals and plants. The human beings, as all living things, are also consequently seen as forces, that is, on the one hand, as energies by virtue of the fact that they have life, which is a part of God and, on the other hand, as energies that are

lessened by the fact that they have a substantial and perishable body."

>

> Just because a belief system is not rooted in Christianity does not decrease its validity if it provides the strength and support people need. I think Baba Ra, when using the term "false religions", meant that there is evidence to show that Christianity and a few others were born from the concepts of another and then transformed to totally reject the basis of that fact and call the mother concept "pagan". It is similar to a child believing his/her parents are "less human" than he/she is. The child may be more sophisticated, but I seriously doubt more human. A statement, like this, would be false.

>

> Okay, Omari, now tie all of this in. We have seen that just like Egyptians, other Africans believe in a Supreme Deity, which is distant and unanalyzable. A deity that has no mass, but has always existed as pure Spirit. Through and by this deity, the various forces that generated, maintained and sustained the universe have their origin and source. It is through these forces (orisha, abosom, vodoun, zar, rab, ntr) that man communicates and offer petition. The reason for this is to seek balance and harmony with the elements (forces of nature) to ensure what is deemed beneficial and avoid what isn't.

>

> The Egyptians believed in various components of the human, especially the soul. So did other Africans. Some suspect that this pluralistic concept is common to civilizations that arose from an earlier Holocene Saharan culture.

>

> I know I didn't do to much justice. But time and space would not allow me more.

>

>

> Ire-O!!!

> Omari O. Sylla-Keita

>

>

>

>

> Omari Keita wrote:

> Alafia,

>

> Pardon the mistake. I wrote that Canaan was Cush's son. This is incorrect, according to Genesis. Who is Ham? I personally believe Ham was none other than the earliest Black populations, inhabiting Inner

Africa. So Ham would be Africa, itself - undifferentiated into political boundaries, one source from whose loins issued out Cush, Mizraim, Phut, Canaan and Nimrod. Understanding the text is written by and for a "mulatto" population that shares more cultural connections with the conquering population of Eurasians, I believe that is why it was expressed in the way it was.

>

> Ire-O!!!

> Omari O. Sylla-Keita

>

> Omari Keita wrote:

> Alafia Ta-seti,

>

> I am not a Christian and have many points of dispute with all of three Abrahamic faiths, but I do, at times, use the Biblical record of the Table of Nations. I believe the inheritors of these religious traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural area. However, noticing the similarities in Genesis with the Gilgamesh Epics and other cultural connections, I believe the people later known as Habiru (Hebrew) had access to ancient records and customs of the ancient populations.

>

> Of particular interest to me is the genealogy of Ham's descendants. Ham, whose name I'm told means "hot", fathered the sons Cush, Mizraim, Phut, Canaan, and Nimrod. Some interesting details are given. Cush's grandchildren via his son, Ramaah, were Sheba and Dedan, according to the Bible. We are aware of Sheba's presence in Southwest Arabia along the Al'Yaman and Hejaz coast areas. Dedan is thought to have been Northwest Arabia some miles from ancient Yathrib (Medina). Dedan is known in history as a trading outpost for the kingdom of Ma'in, which in the historical record is the anterior Arabian Felix civilization of memory. Thus, Ramaah could have possibly been Ma'in and there were supposedly found some inscriptions in Ma'in with the name "Ramaah". Sheba developed after the establishment of Ma'in and is seen as the successor or inheritor. This would be reminiscent of the middle age Empire of Segou in Mali, and its offshoot, Kaarta. Some believe that the people of Al-Yaman settled the

> area from Africa, thus providing a link that Ramaah truly did descend from Cush and went on to father Dedan and Sheba.

>

> Another of Cush's sons was Canaan. There are osteological records showing that the ancient Natufians were Africoid in structure. Surely, the Natufians did not vanish but evolved into the people

inhabiting Canaan at the time of the westward migration of the Habiru people.

>

> Dr. Winters goes into detail using linguistics and other cultural connections to show affinity between the people of Sumer and Africa. He postulates a cultural complex known as the "Proto-Saharans". His research seems to support the claim of Nimrod, a son of Cush, that migrates to Fertile Crescent region and begets what is known as Sumeria.

>

> Bible speaks of Pathros and calls it the "land of their habitation" from the children of Mizraim. Habitation, in this respect, is seen as the place of origin. Pathros is the Biblical Upper Egypt and I suggest, by extension, Inner Africa.

>

> Surely, more research must be done. Plus, I am skeptic, as with any information, but more so because I follow a west African spiritual belief system. No, I don't look to the Bible as a spiritual source, but I believe it can be useful in some ways. That's my personal conviction. Continue searching, re-searching and re-tracing the legacy of our ancestors in the spirit of Sankofa.

>

> Ire-O!!!

> Omari O. Sylla-Keita

>

>

> Freddie Thompson wrote:

> (Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

>

> Ra Nehem,

>

> Please identify any number of ancient writings -and testimonials of persons that supposedly lived around the time of Jesus- that express

> any doubt as to his existence on this earth. I'm just wondering that

> since I have not heard of any ancient documents or traditions denying

> his existence, what would qualify any modern person to assert that he

> was indeed a fictional character. Ivan Van Sertima -a very competent

> historian, whom I believe is not a Christian- has stated to a skeptic

> that he believes that Jesus did live in the time assigned to him

> because the sayings attributed to him had no precedence in the

> ancient world. He even cites a Roman coin supposedly intended to  
be  
> in the likeness of this Christ. He described it as a depiction of  
a  
> woolly-haired man with a Semitic nose.  
>  
> Please identify your indisputable evidence so that the more  
objective  
> members of this group can have reason to receive you as a serious  
> researcher and scholar. Thanks for your input.  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> wrote:  
> > Greetings Mikyia,  
> >  
> > Please identify any number of ancient writings -and testimonials  
of  
> > persons that supposedly lived around the time of Jesus- that  
> express  
> > any doubt as to his existence on this earth. I'm just wondering  
> that  
> > since I have not heard of any ancient documents or traditions  
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> > his existence, what would qualify any modern person to assert  
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> > was indeed a fictional character. Ivan Van Sertima -a very  
> competent  
> > scholar, whom I believe is not a Christian- has stated to a  
skeptic  
> > that he believes that Jesus did live in the time assigned to him  
> > because the sayings attributed to him had no precedence in the  
> > ancient world. He even cites a Roman coin supposedly intended to  
> be  
> > in the likeness of this Christ. He described it as a depiction  
of  
> a  
> > woolly-haired man with a Semitic nose.  
> >  
> > Please identify your indisputable evidence so that the more  
> objective  
> > members of this group can have reason to receive you as a serious  
> > researcher and scholar. Thanks for your input.  
> >  
> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> > > Mikyia wo Osirica,

> > >

> > > Actually, you may want to review post #7850, i.e., the first and

> > > subsequent posts of mine relating to "Moses' Egyptian Name".

The

> > true

> > > origins are given there. Also, there is information in the "Are

> all

> > > peoples gods and heroes...." thread.

> > >

> > > All of the fictional characters' origins can be exposed in

great

> > > detail. This is apparently not the venue for that kind of

> dialogue.

> > > Out of respect for the moderator's rules, I would suggest that

if

> > you

> > > have any questions concerning details of the origins of the

other

> > > fictional characters mentioned, you can e-mail me.

> > >

> > > Hetep,

> > > Ra Nehem

> > >

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

wrote:

> > > > Well in order to clarify, you would have to explain WHY they

> are

> > > > false... as like Manu did with Nofret and Rahotep... you have

> to

> > > > show

> > > > the inconsistencies and contradictions to truth. Show where

the

> > > > line

> > > > of truth diverges from the falsehood. I have not seen that

> coming

> > > > from you in this religious regard.

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> wrote:

> > > > > Mikyia mo (Greetings),

> > > > >

> > > > > I have to clarify that when I refer to these ideologies as

> > false,

>>>> it's based on specific knowledge of how the various  
fictional  
>>>> characters I mentioned actually never existed, and how they  
>> were  
>>>> manufactured and given an absolutely false "historical"  
>> existence.  
>>>>  
>>>> Similar to the forgeries of Ra Hotep and Nofret being  
exposed  
>> or  
>>>> the  
>>>> fact that the whites and their offspring have been  
>> misrepresenting  
>>>> our Ancestresses and Ancestors as white in Kamit, the  
>>>> ideologies/"religions" mentioned were/are manufactured as a  
>> direct  
>>>> assault on us as a people and our culture. The evidence  
>> abounds.  
>>>> I'm  
>>>> speaking of etymologies and other evidence that goes beyond  
> the  
>>>> work  
>>>> of Massey, and is actually conclusive (rooted in the  
> knowledge  
>> of  
>>>> our  
>>>> ancient and contemporary cultures, spiritual/cultural  
> practices  
>> and  
>>>> languages) as opposed to speculative.  
>>>>  
>>>> The whites and their offspring deliberately distorted our  
>> spiritual  
>>>> practices after invasion, and then forced the false  
practices  
>> and  
>>>> characters on us, attempting to force us to worship the  
> whites  
>>>> themselves. I can understand, and empathize with someone  
> takes  
>>>> offense at an attack on \*actual\* religious/spiritual  
systems  
>>>> (Wolof,  
>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
> Ovambo,  
>>>> Cherokee, Chippewa, indigenous, etc.), but I am never

> offended--  
>>>> only  
>>>> glad--when someone attacks a false ideology/"religion" that  
> is  
>>>> actually a deliberate corruption of my own Ancestral  
culture.  
>>>>  
>>>> Nevertheless, I didn't start this forum, Paul did. So, if  
it  
> is  
>>>> against the rules of the forum to delve deeply into the  
>> evidence  
>>> of  
>>>> the above-mentioned facts then I can from this point  
forward  
>>>> reserve  
>>>> those kinds of posts for some other group.  
>>>>  
>>>>  
>>>> Ma asomdwoee-Hetep,  
>>>> Ra Nehem  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>>>> wrote:  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>>>  
>>>>> wrote:  
>>>>>> What's the deal with the religious bias on a forum like  
>> this?  
>>>>>>  
>>>>>>> You're absolutely correct, embracing false religious  
>>>> ideaologies  
>>>>>>>(christianity, islam, judaism/hebrewism, buddhism,  
etc.)  
>>>> fatally  
>>>>>>>skews are perception of reality when it comes to  
>> trustorical  
>>>> and  
>>>>>>>cosmological analysis.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> I agree. We should not label any religion "false" and  
> should  
>>> stay



>>>>> away from such discussions regarding people's faith and  
>>> spiritual  
>>>>> beliefs.

>>>>>

>>>>> Regards,

>>>>> Paul Kekai Manansala

>

>

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| 8740|2003-06-18 15:18:59|omari maulana|Re: So Called "negroid" Jericho Death Mask & African cultural sphere|

In my humble opinion the most important approach when dealing with issues related to physical anthropology would be the study of the ancient remains themselves. Larry Angel long ago demonstrated the affinities between NE Africans and neolithic Anatolian populations.

>Without proper time frames, clear and specific archeological evidence,

>geographic & economic routes of diffusion/contact, religious & social

>comparisons, and linguistic evidence, the African cultural sphere seen in

>grave goods will remain unclear.

---

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| 8741|2003-06-18 15:48:22|Paul Kekai Manansala|Re: So Called "negroid" Jericho Death Mask & African cultural sphere|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"

wrote:

> I think it is crystal clear, that the humanoid Neolithic artifacts

from Ain> Ghazal do not exhibit a strong african influence. In my opinion, the> plaster masks all closely resemble the physiognomy the dynastic Africans in> Kmt used to symbolize Western Asiatic Foreigners.

>

That seems a bit of a stretch to me Alex.

Could you post the Asiatics besides these masks to show us what you mean?

The masks show some so-called paedomorphic craniofacial features that could be Africoid, particularly "Khoisanoid," or could even be "Mongoloid."

Regards,

Paul Kekai Manansala

| 8742|2003-06-18 15:49:46|jp gourdine|BIOLOGY CONFIRMS OUR KEMETIC HISTORY|

It would be necessary to read the scientific magazine of popularization has Recherche

of May 2002, articles: the surprises of the ADN old page 44 in which E CRUBEZY confirms the membership of population of Adaï in old Egypt with the Nǝe substrate, 3700 years ago before our era: "

This one (by speaking about ADN).les apparent to populations of sub-Saharan origin what consolidate of the morphological and epidemiologic elements relating to the whole of the population " in the french scientific journal la Recherche de Mai 2002,articles: les surprises de l'ADN ancien page 44by E. CRUBEZY

it is the first time that a European scientist is clear on the Black african origin of the Ancient Egyptians.

***ibn Taom*** wrote:

Peace jp

R. Morden, on a map dated 1688 CE, attributes Alkebu-lan to the yhiopians and Moors while John Pory in one of the works he attached to his 1600 CE translation of Leo Africanus credits the Arabians and Ethiopians with the use of Alkebulam.

I can't say who either explicitly means by Ethiopians, Moors, or Arabians because these ethnonyms were used generically by Europeans at that time. Also, Morden differs from Pory in the spelling of the word.

Arabic and "Ethiopic" are both Semitic Afrasian languages but so far, to the best of my research, no historian or linguist has uncovered Alkebu-lan nor Alkebulam in any Arabic or Amharic (or other Ethiopian language) primary source document.

Guidance

- Yafeu -

--- In Ta\_Seti@yahoogroups.com, jp gourdine wrote:

>

> Hotep Ntrw,

>

> iwould like to know the origin of the name Alkebu-lan some friends

use to call Africa.

>

> Maat.

>

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| 8743|2003-06-18 16:57:14|Paul Kekai Manansala|Re: BIOLOGY CONFIRMS OUR  
KEMETIC HISTORY|

Is it possible to post significant quotes from this article? I'm  
trying to order a copy in the meantime.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jp gourdine wrote:

>

> It would be necessary to read the scientific magazine of  
popularization has Recherche of May 2002, articles: the surprises of  
the ADN old page 44 in which E CRUBEZY confirms the membership of  
population of Adâ in old Egypt with the Nêe substrate, 3700  
years ago before our era: "

> This one (by speaking about ADN).les apparent to populations of  
sub-Saharan origin what consolidate of the morphological and  
epidemiologic elements relating to the whole of the population " in  
the french scientific journal la Recherche de Mai 2002,articles :  
les surprises de l'ADN ancien page 44 by E. CRUBEZY

>

> it is the first time that a European scientist is clear on the  
Black african origin of the Ancient Egyptians.

>

> ibn Taom wrote:Peace jp

>

> R. Morden, on a map dated 1688 CE, attributes Alkebu-lan  
> to the yhiopians and Moors while John Pory in one of  
> the works he attached to his 1600 CE translation of Leo  
> Africanus credits the Arabians and Ethiopians with the  
> use of Alkebulam.

>

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> by Europeans at that time. Also, Morden differs from Pory in  
> the spelling of the word.  
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> Arabic and "Ethiopic" are both Semitic Afrasian languages but  
> so far, to the best of my research, no historian or linguist  
> has uncovered Alkebu-lan nor Alkebulam in any Arabic or Amharic  
> (or other Ethiopian language) primary source document.  
>  
> Guidance  
> - Yafeu -  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jp gourdine  
wrote:  
> >  
> > Hotep Ntrw,  
> >  
> > iwould like to know the origin of the name Alkebu-lan some  
friends  
>  
> use to call Africa.  
> >  
> > Maat.  
> >  
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| 8744|2003-06-18 16:58:23|Emeagwali, Gloria (History)|Re: West African origins from Egypt  
and Nubia|  
Thank you.  
GE

-----Original Message-----

From: sanu\_tepa [mailto:[sami\\_ra\\_maati@sbcglobal.net](mailto:sami_ra_maati@sbcglobal.net)]

Sent: Tuesday, June 17, 2003 2:38 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: West African origins from Egypt and Nubia

Alafia, Prof. Emeagwali.

Read and understood.

As one who has learned a great deal after reading your input in the Harper-Collins internet debate on the Black Athena question, I'm pleased to see that you weighed in here. Your analyses carry a tremendous amount of weight with me.

Hetep!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria (History)" wrote:

> I also found this text by Gadalla offensive and even illogical. He

apparently fell for the Hamitic hypothesis. I was actually shocked and highly disappointed because most of his other works were quite penetrating and profound and had not a shred of eurocentrism. Buy all the books in the series except Exiled Egyptians.

>

> Gloria Emeagwali

> [www.africahistory.net](http://www.africahistory.net)

>

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| 8745|2003-06-18 17:03:24|Paul Kekai Manansala|Re: So Called "negroid" Jericho Death Mask & African cultural spher|

Btw Alex, I agree with you that the Jericho mask is not obviously "Negroid."

I just don't see it, or the other masks, as obviously West Asiatic in the sense of the Aamw either.

Regards,

Paul Kekai Manansala

| 8746|2003-06-18 17:18:23|Alex Derrick|Re: So Called "negroid" Jericho Death Mask & African cultural sphere|

I agree with your assessment Omari. The remains of each cranium should be studied.

In regards to the plaster masks, the profiles of all six have sloping foreheads, nasal prognathism, straight or concave (orthogenous) dental structures. The features give me the impression I am dealing with Middle Eastern/Mediterranean populations.

See:

Kenyon, K. M. 1957, Digging up Jericho. New York: Frederick A. Praeger.

Rollefsson, G. O., Simmons, A. H. & Kafafi, Z. 1992, Neolithic cultures at `Ain Ghazal, Jordan. Journal of Field Archaeology 19: 443-470.

>Larry Angel long ago demonstrated the affinities between NE  
>Africans and neolithic Anatolian populations.

Anatolia, as in Turkey? Does the study suggest that the neolithic population from Turkey to Jordan was homogenous?

Send me a reference on that, I'd like to take a look. I would assume without reading Angel, that people from Iran, Iraq, Saudi Arabia, would be trading in the area and adding their genetic contribution to the population.

Paul, in regards to the narrow eyed representations, the masks look like the eyes were intended to be closed (sleeping?).

<http://www.art.man.ac.uk/ARTHIST/ay2091/ag-16.jpg>

There are other representations in the same style where the eyes are clearly intended to be depicted as open.

<http://www.thebritishmuseum.ac.uk/compass/resources/image/large/ps031489.jpg>

The masks or the skulls upon which they were constructed, compared with other contemporaneous representations do not convince me that any of the objects were intended to be \*powerful\* representations of African people, who were participating in some kind of African inspired burial culture that is directly related to modern day East African customs and cultures.

Alex Derrick

| 8747|2003-06-18 18:13:16|Freddie Thompson|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Greetings Ra Nehem,

When I began reading your reply, I thought for sure that I would be offended. But the resurrection story you shared is intriguing. I am somewhat aware of it from the standpoint of Osiris, Isis, Set and Khons. The bible predetermines that a savior of mankind would one day come in the book of genesis. Personally, I have suspected that this revelation was ?divinely? made available to other groups of people way before the Hebrews. And I believe the Egyptians had this revelation. You may find this strange, but much of what you have said has given me a renewed respect for the bible?s validity. There is a lot to be learned. Whatever amount is true, or whatever amount is false, the key to a right understanding is to approach it without bias, or hatred.

However, while I take the information you present seriously, I am not convinced of how silence, or the lack of documentation against well-documented historical persons -- prove that such persons did not exist; nor how parallels between religious systems demonstrate definitively that historically attested persons and events were merely creations of a deceptive imaginative.

The fall of Egypt, Babylon, the Persian Empire and Greece were predicted in the bible ? the later three in the book of Daniel. The bible gives an account on the existence of the Assyrian city of Ninevah. Modern historians reportedly denied that city?s existence ?and even used their lack of knowledge of such a city as proof that the bible was a book of false tales- until archeologists one day dug up the city (in the very location attested by the biblical evidence) and found an inscription identifying its name. If these reports are true, they can be used as evidence against your claims. I?m sure it?s easy to assume that the biblical predictions are after-the-fact predictions. But what if the dating of the biblical scrolls truly do prove the predictions to be authentic? I think it is worth objectively looking into.

As I take-in what you say, should I assume that I am obtaining documented facts from someone who has gotten his evidence through the unbiased primary research of his own? Or can I assume that your assertions are based on the writings and conclusions of others who may or may not have been motivated by some misinformation from others and a bias of their own?

Freddie Thompson

P.S. I will copy the information you contributed in a word file and refer to it when referencing other material. I will also go back to your previous posts and copy them as well. I hope you won?t mind if I use my own worldview to discern what I should accept as truth, and what I should reject. Thanks for the valuable info?

*ra\_nehem* wrote:



Mikyia wo (Greetings) Freddie,

I appreciate your response. I'm going to address the issue similar to the way I addressed the "Moses" issue #7850, and maybe that won't be against the rules of the board. But first, to some of your initial points:

There aren't references denying the existence of jesus around the time of "his existence" because he didn't exist. Many writers/scholars have commented on the fact that historians, writers, etc. who lived during that time do not mention jesus at all. The one "reference" to jesus by Josephus is held even by christian scholars as a "specious interpolation". Check a search engine on "the myth of jesus" and you will find innumerable references to writers/scholars who have looked all over the ancient world for actual references to jesus, and find none.

Why would anyone assert that jesus lived? You must ask just as forcefully, why would anyone assert that this character did exist? Where is th evidence?

I respect what Van Sertima has done as well. I disagree wholeheartedly with his view on this issue however. With respect to the coin with "jesus" on it, I suggest the book "The Historical Origin of Christianity" by Walter Williams. You're looking at a coin with a depiction of Serapis. Serapis was a greek psuedo-deity, which was actually a corruption modeled after the ancient Deity Ausar-Hapi. The iconography of Serapis is the origin of the "white male with long hair and a beard as the saviour of the world". Study the Rosetta stone, the canopus text, how Ptolemy Soter's (Soter was surnamed "saviour", the "saviour of Egypt") image/statue was ordered to be placed in all of the temples of Kamit along with Ausar, Auset and Heru. Study about how some ancient writers concluded that "it seems that the worship of Serapis and Isis rules the whole world".

With respect to the sayings of 'jesus', not only did they have precedence, they were pure plagiarisms. I'll get into Ausar, Auset and Heru and the wisdom texts of Kamit, but even the european scholar Gerald Massey explodes this myth. See, "Gerald Massey's Lectures" and the chapter dealing with the "Logia of the Lord". He'll show where many of these "sayings" came from.

I will now give you evidence, but not because I desire to be received as a scholar/researcher, etc. by others, but only because the information is relevant and important.

#### References:

Metternich Stele (Sorrows of Auset (Isis))  
Papyrus of Hunefer  
Papyrus of Ani  
Book of Knowing the Manifestations of Ra  
Temple of Khensu  
Tomb of Seti I ("Destruction of Mankind")  
Lamentations of Auset and NebHet (Isis and Nepthys)  
Temple of the Ram of Mendes  
Pyramid Texts of Teta, Mer en Ra, Pepi  
Languages and cultural practices of the Akan, Ewe, Yoruba and Igbo

The entire story of "jesus" is a deliberate perversion of the story of Ausar, Auset and Heru (misnomered Osiris, Isis, and Horus)

Let me begin with the proper etymology of the name jesus/hesus/yeshua

Many of us know the letter 'j' entered the english alphabet in the 1600s. The latin and so-called hebrew way of pronouncing the name is what's relevant here, to wit "hesus/yeshua". Of course, those who speak spanish say "hesus".

The greeks and later romans took one of the forms of the God Heru from ancient Kamit and corrupted His name into 'hesus'. The form of the hawk-headed Deity Heru that they corrupted was that of "Khensu".

"Khensu" is often written "Khons" or "Khonsu". This is as misleading as writing the name of God, 'Amen' as 'Ammon' or 'Amon'. This was done by the white egyptologists and others in order to conceal the fact that 'Amen/Amin' in christianity/hebrewism/islam comes from the God Amen (Amen Ra). The same goes for writing "Khensu" as "Khonsu".

The 'kh' metut/hieroglyphic symbol in the name is often interchangeable in the language of Kamit with the metut/symbol for 'sh'. An example of this is the famous term "serekh" (the symbol containing a name of the King) which has also been spelled "seresh". I mentioned in the "moses" post #7850 that in the Twi (Akan) language we have the same sound and it is written "hy". I mentioned that "Maa Kher" in Kamit was also "Maa Sher/Maa She" (the origin of moshe/moses) and that in Twi it is written "mmara hye" (pronounced "mahrah-sheh"). In both languages, the meaning is the same. The 'kh' in Khensu, is pronounced similarly. 'Khensu' thus becomes 'Shensu', 'Tchensu', 'Jensu', 'Yeshu', 'Hesu-s' in greek. The 'n' in the name is nasal, as it is in Twi.

"Khensu" is a hawk-headed Divinity, and as a form of Heru, He is the son of Auset and Ausar. Does His name indicate this? Yes. "Kh" or "Khi" in the language of Kamit means "child". "Nsu" (nesu) means "Divine, royal, King, King of Southern Kamit". 'Nsu' is the title of the King (Per aa, Pharaoh). It is the first part of 'Nesubat' (nsubat), meaning "king of the south and north". Kh-nsu, Khi-nsu, thus means "Divine royal child". 'Heru' or 'Khensu Heru' is the Divine royal child born of Auset and Ausar. He was born to become King.

The whites and their offspring used the descriptive title of the God Heru (Khensu) and corrupted it into Khensus, Shensus, Shesu, Yeshu, Hesus, and in english 'jesus'. You must hear the pronunciations of 'Khensu' (Tchensu--Tchay-nsou) and 'Yeshu' (Jay/Yay-soo) and 'Hesus' (Hay-soos) together, and you will see the connection.

Khensu Heru was born of Auset. Auset has held the descriptive title "merit" for thousands of years. "Merit" means "beloved" in Kamit. Auset was called "Merit Ausar", meaning the "beloved of Ausar". Nebt Het (Nephthys) also held the title "Merit". In fact, as Goddesses of the Inundation of the Nile/Hapi, Auset and Nebt Het were identified with the Goddesses Merit Shema (Merit/Inundation of the

southern nile) and Merit Meht (Merit/Inundation of the northern nile).

I'm assuming you all know the story of Ausar, Auset and Heru. But briefly, the God Ausar and the Goddess Auset were King and Queen in Kamit. Their brother, the God Set was jealous of Ausar and murdered Him. He took Ausar's body and threw it in the river. Auset was then removed from power and Set took over the rule of the country, reigning as a tyrant. Auset searched tirelessly for the body of Her Husband. When She found Him She performed ritual. Through ritual, the Spirit of the God Ausar came to Auset, and through Their Divine spiritual union Auset became pregnant with Heru (Khensu).

Of course, this is the origin of the story of Auset Merit (Mary) being impregnated by the Holy Spirit of God the Father (Ausar) and conceiving the Son of God (Khensu/Hesus/Jesus). Auset was told by Tehuti (the God of Wisdom) that Heru would grow strong and defeat the rule of Set. Tehuti then directed Auset to hide in the swamps of North Kamit to raise the child in secret. Set (the red-evil one) was corrupted by the whites into Set-an/Satan/Shaitan, the red devil. He sought to kill Khensu Heru, because he knew that of the prophecy that Heru would grow to defeat Him and restore the kingdom of His Father Ausar.

I.e., this is the origin of mary going to northern egypt with "jesus" to avoid the wrath of the evil king who sought to kill all newborn boys. It is also the origin of the 'angel' gabriel coming to mary and telling her that she would give birth to the sun/son of god.

(I'm summarizing the story, but you can look at above references as well as "Astrological Foundations of the Christ Myth" Vols. 1,2,3 by Malik Jabbar, as well as Metu Neter, Vols. 1, 2 by Ra Un Nefer Amen for the story in its entirety.)

Death and resurrection of Khensu Heru. (See the Metternich Stele) Auset comes to find Heru has been stabbed by one of Set's associates. She embraces the body of Her Son and laments. Her Sister, the Goddess Nebt Het laments with Her. Another Goddess, Serget, tells Auset to call on Ra in Heaven. Auset calls on Ra. Ra sends Tehuti down from Heaven to facilitate the resurrection of Heru. Heru goes on to defeat Set and take over the rule of the world. Heru, Auset, and Nebt Het then resurrect Ausar.

I.e., Khensu (Hesus) has been murdered. The two Marys (Auset Merit and Nebt Het Merit) are there to embrace the body of the dead Son of God. The "angel of the Lord" (NOT gabriel/TEHUTI) comes to tell the two Marys (as the song goes "mary(s) don't you weep". Khensu (Hesus) is resurrected.

Anyone who studies the story of Ausar, Auset and Heru in detail will see the absolute forgery of christianity, islam and hebrewism. Why do I say hebrewism?

"Objective" scholars recognized the plagiarisms of the bible, how the texts are perversions by the invading aryan of ancient texts of Kamit. What about the Talmud? The "Destruction of Mankind" is the origin of the story that was corrupted into the "moses" fiction. See #7850. The Torah is a corruption of "tua Ra". This is the title of

many compositions of ancient Kamit. "tua" means "worship, adoration". "Tua Ra" means the "Worship/Adoration of Ra". Torah. "Khu" is our ancient word for illumination, intelligence, wisdom, the intelligent aspect of the spirit. The Ancestral Spirits are thus called "Aakhu" or the "intelligent" or "shining/illuminated ones". The bird that represents Divine wisdom and is a determinative for "khu" (intelligence, wisdom) is a bird connected with the God of Wisdom, Tehuti. "Khu Ra" is thus the "Wisdom of Ra". Now we know why the muslims call the "qu-ran/quran" (khu-ra) the "book of wisdom". Holy Bible. Bible comes from Byblos, Pyplus/Pyprus---papyrus. Holy comes from Helios. Who is Helios? The greek corruption of "Ra". Holy bible. Helios Papyrus. Papers/Papyrus/Book of Ra. Plagiarisms.

I digress. The talmudic character Yeshua ben Pandera is fictional. A major northern sanctuary of the worship of Ausar, Auset and Heru (and this held true also very heavily in the "christian era") is a city called Tata (often written with the metut/symbol for the soft 't' or 'd'). It is pronounced 'Dada'. It is often spelled Tettetu, or Tettet. The triad of the city was Ba Neb Tata, Hat Mehit, and Heru pa khart. (A "bishop" was sent from this region to the council of Nicea. Remember "bishop" is actually defined in by Webster as the head of a non-christian religious sect/group, etc.)

Ausar was identified with Ba Neb Tata. Look at the "names of Ausar in all the shrines wherein He dwells" (See Budge's Gods of the Egyptians, Vol. 2, Osiris chapter.) One of Ausar's titles is "Ausar Ba Neb Tata". 'Ba' means Ram. 'Neb' means master, lord. Tata (Dada) is the name of the city. Ba Neb Dada is thus "the Great Ram, lord of the city Tata (Dada)". The greeks called the city Mendes.

Hat Mehit was identified with Auset.  
Heru pa khart, meaning Heru the child, was identified with Heru or Khensu son of Ausar and Auset.

Ba Neb Tata or Ba Neb Dada became corrupted into Ba Ne Dada, Banedada, Bandada, Pandada and Pandera. Remember, the rolling 'r' in our Ancestral languages (tongue tapping the roof of the mouth once) sounds like a soft 'd'. This is why Tuesday in the Akan language (Benada--Beh-nah-dah) is veritably indistinguishable with benara (Beh-nah-rah), when the rolling 'r' is pronounced. This is why "Ra" is pronounced/called "Da" in Ewe Vodoun. 'B' and 'P' are interchangeable. The 'n' is nasal.

Ausar or Banebdada/Bandara/Pandara/Pandera is the Father--symbolized as a Ram. Heru pa khart is Heru (Khensu/Hesus/Yeshu) son of Pandera. The son of the Ram is the Lamb. There is no "historical jesus" named "ben Pandira". This was a major mistake made by Massey.

All of this information is in the texts of our Ancestresses and Ancestors and in the languages and cultural/spiritual practices of our contemporary Ancestral Clans (Akan, Bakongo, Yoruba, Igbo, Bambara, Nguni, Dogon, etc.)

I didn't even go into the fact that every December 25 (after the solstice) God's Sun (son) is born. The sun hangs on the cross (intersection of the equator and the ecliptic) near "easter" and then ascends into heaven (highest arc in the sky) at the summer solstice.

You can watch the entire story of 'jesus' play out every year by watching the movements of the sun. The story also plays out in the lunar phases, in your physical body and in the divisions of your spirit that are governed by the different Divinities mentioned in the story.

I'm sure there will be questions. Look at the references, compare them to the fictional accounts given to us by europeans.

Also, to try and blacken up the fictional characters is akin to us learning about santa claus, then reading Africa Presence in Early Europe, and finding out about the "arctic Twa" then concluding that "santa clause was real, he was actually a brother". We attempt to blacken up the fictional characters and then continue to practice the perversions that the europeans intially gave us in white-face, now in black-face. It's truly an insult to our Ancestresses and Ancestors Who were living when the europeans first began placing white sculptures in our temples. Those Who were there when the europeans perverted the teachings of our culture and tried to force the false teachings on us when we knew the truth.

Moses and Aaron didn't exist. Maakher/Tehuti and Anan are the two Deities from which the fictional characters were manufactured. Khensu Heru is the Deity from which the functions of the fictional jesus were manufactured. (The white iconography comes from serapis). There was no brotha walking around in Palestine two thousand years ago telling people to turn the other cheek. Study Heru, Khensu, Khensu Nefer Hetep Heru, how Khensu and Heru were identified with one another. Study Auset, the title Merit. Study Ausar, Set, Nebt Het. Ba Neb Tata (Tettet).

Understand that the Virgin Mother Merit (Auset) was plagiarized again when Ta-Meri was anglicized into the Land of Mary (Maryland) and the land of the Virgin (Virginia). The symbol/Tekhen/Obelisk of Her deceased Husband Ausar (the washington monument) was another plagiarism. Finally, you will find that the symbol for Auset (the seat/throne) that She wears on Her head---that which identifies Her as Auset---on the monuments and in murals and papyrii, was plagiarized in a major way in the midwest. Look at the Sears Tower. Look at it's shape. It's Auset's symbol. (Sirius Tower; Sirius is Sepdet/Sapadet, Auset's star/heavenly abode). Just as we were plagiarized centuries ago, we are being plagiarized today.

Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "Freddie Thompson"

wrote:

> (Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

>

> Ra Nehem,

>

> Please identify any number of ancient writings -and testimonials of  
> persons that supposedly lived around the time of Jesus- that  
express

> any doubt as to his existence on this earth. I'm just wondering  
that

> since I have not heard of any ancient documents or traditions  
denying

> his existence, what would qualify any modern person to assert that  
he

> was indeed a fictional character. Ivan Van Sertima -a very  
competent

> historian, whom I believe is not a Christian- has stated to a  
skeptic

> that he believes that Jesus did live in the time assigned to him

> because the sayings attributed to him had no precedence in the

> ancient world. He even cites a Roman coin supposedly intended to  
be

> in the likeness of this Christ. He described it as a depiction of  
a

> wooly-haired man with a Semitic nose.

>

> Please identify your indisputable evidence so that the more  
objective

> members of this group can have reason to receive you as a serious

> researcher and scholar. Thanks for your input.

>

>

> --- In Ta\_Seti@yahoogroups.com, "Freddie Thompson"

> wrote:

> > Greetings Mikyia,

> >

> > Please identify any number of ancient writings -and testimonials  
of

> > persons that supposedly lived around the time of Jesus- that

> > express

> > any doubt as to his existence on this earth. I'm just wondering

> > that

> > since I have not heard of any ancient documents or traditions

> > denying

> > his existence, what would qualify any modern person to assert  
that

> > he

> > was indeed a fictional character. Ivan Van Sertima -a very

> > competent

> > scholar, whom I believe is not a Christian- has stated to a  
skeptic

> > that he believes that Jesus did live in the time assigned to him

> > because the sayings attributed to him had no precedence in the

> > ancient world. He even cites a Roman coin supposedly intended to

> > be

> > in the likeness of this Christ. He described it as a depiction

of

> a  
> > wooly-haired man with a Semitic nose.  
> >  
> > Please identify your indisputable evidence so that the more  
> objective  
> > members of this group can have reason to receive you as a serious  
> > researcher and scholar. Thanks for your input.  
> >  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem" wrote:  
> > > Mikyia wo Osirica,  
> > >  
> > > Actually, you may want to review post #7850, i.e., the first  
and  
> > > subsequent posts of mine relating to "Moses' Egyptian Name".  
The  
> > true  
> > > origins are given there. Also, there is information in the "Are  
> all  
> > > peoples gods and heroes...." thread.  
> > >  
> > > All of the fictional characters' origins can be exposed in  
great  
> > > detail. This is apparently not the venue for that kind of  
> dialogue.  
> > > Out of respect for the moderator's rules, I would suggest that  
if  
> > you  
> > > have any questions concerning details of the origins of the  
other  
> > > fictional characters mentioned, you can e-mail me.  
> > >  
> > > Hetep,  
> > > Ra Nehem  
> > >  
> > > --- In Ta\_Seti@yahoogroups.com, "osirica"  
wrote:  
> > > > Well in order to clarify, you would have to explain WHY they  
> are  
> > > > false... as like Manu did with Nofret and Rahotep... you have  
> to  
> > > > show  
> > > > the inconsistencies and contradictions to truth. Show where  
the  
> > > > line  
> > > > of truth diverges from the falsehood. I have not seen that  
> coming  
> > > > from you in this religious regard.  
> > > >  
> > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
> wrote:  
> > > > > Mikyia mo (Greetings),  
> > > > >  
> > > > > I have to clarify that when I refer to these ideologies as  
> > false,  
> > > > > it's based on specific knowledge of how the various  
fictional

> > > > > characters I mentioned actually never existed, and how they  
> > were  
> > > > manufactured and given an absolutely false "historical"  
> > > existence.  
> > > >  
> > > > Similar to the forgeries of Ra Hotep and Nofret being  
exposed  
> > or  
> > > > the  
> > > > fact that the whites and their offspring have been  
> > > misrepresenting  
> > > > our Ancestresses and Ancestors as white in Kamit, the  
> > > > ideologies/"religions" mentioned were/are manufactured as a  
> > > direct  
> > > > assault on us as a people and our culture. The evidence  
> > abounds.  
> > > > I'm  
> > > > speaking of etymologies and other evidence that goes beyond  
> the  
> > > > work  
> > > > of Massey, and is actually conclusive (rooted in the  
> knowledge  
> > of  
> > > > our  
> > > > ancient and contemporary cultures, spiritual/cultural  
> practices  
> > > and  
> > > > languages) as opposed to speculative.  
> > > >  
> > > > The whites and their offspring deliberately distorted our  
> > > spiritual  
> > > > practices after invasion, and then forced the false  
practices  
> > and  
> > > > characters on us, attempting to force us to worship the  
> whites  
> > > > themselves. I can understand, and empathize with someone  
> takes  
> > > > offense at an attack on \*actual\* religious/spiritual  
systems  
> > > > (Wolof,  
> > > > Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
> Ovambo,  
> > > > Cherokee, Chippewa, indigenous, etc.), but I am never  
> offended--  
> > > > only  
> > > > glad--when someone attacks a false ideology/"religion" that  
> is  
> > > > actually a deliberate corruption of my own Ancestral  
culture.  
> > > >  
> > > > Nevertheless, I didn't start this forum, Paul did. So, if  
it  
> is  
> > > > against the rules of the forum to delve deeply into the  
> > evidence  
> > > of





--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"  
wrote:

> Paul, in regards to the narrow eyed representations, the masks

look

> like the eyes were intended to be closed (sleeping?).

> <http://www.art.man.ac.uk/ARTHIST/ay2091/ag-16.jpg>

>

Actually I wasn't referring so much to the eyes so much as the general facial look. The term "paedomorphic" is often used to describe some of the features that are noticeable.

Have you ever noticed that babies of all "races" look somewhat alike facially?

Well, it happens that "Negroids" and "Mongoloids" supposedly retain some of these features much more commonly than "Caucasoids." I guess you could call it the 'cherubic' face.

Not surprisingly, there have been some racial theories focused on this occurrence.

>

> The masks or the skulls upon which they were constructed, compared

> with other contemporaneous representations do not convince me that

> any of the objects were intended to be \*powerful\* representations

of

> African people, who were participating in some kind of African

> inspired burial culture that is directly related to modern day

East

> African customs and cultures.

>

I agree, but they also do not look like powerful representations of "Semitic" or similar Aamw people.

Regards,  
Paul Kekai Manansala

| 8749|2003-06-18 18:47:28|Alex Derrick|Re: So Called "negroid" Jericho Death Mask & African cultural spher|  
From the photos I provided, I'll agree with you. ;)

Alex

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> I agree, but they also do not look like powerful representations  
> of "Semitic" or similar Aamw people.

>

> Regards,

> Paul Kekai Manansala

| 8751|2003-06-18 19:55:11|Nisine Waite|(no subject)|

Attachments :

---

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<http://join.msn.com/?page=features/junkmail>

| 8753|2003-06-18 21:04:24|osirica|Ok this thread on Jesus, diffusionism, and word associations... |

I can't even comment on most of it, because its wayyyy to much. I will be the FIRST to admit I like to go into a debate or a discourse and break it down to the very fibers... but only if it has a purpose. Attacking a certain hyphenated Eurocentricist has a purpose... to prevent her lies from spreading. So I catch her on every iota of misinformation she tries to slip by.

Dealing with Diffusionistic Afrocentricism has always been the thing that is like painful medicine. If it doesn't get handled, we end up turning everything into some very confusing spiritualist and historical analysis.

I can understand the spiritual explanations all of you have made... I don't need to be misunderstood as the guy who is too "physically literal"... the problem is that I don't agree with everything meaningful coming from only Black African people. It is no better than hearing white Eurocentricists swear up and down that they are the only meaningful people in the universe.

I don't even mind discussing spiritual issues here on Ta-Seti, but I won't because other people mind. I can get really deep from a biblical perspective. I can remind people how Jesus spoke (predicted) our eventual suffering of the past 500 years when he spoke to the Ethiopian via Philip, but I won't go into that because well, of course some of you will disagree with how I see it, and we will go back and fourth, etc... you know the routine.

I can say that the written evidence that Jesus exists is compiled in the Bible, but you will just say "no that doesn't count" for some reason or another. We know that Peter existed and died in Rome, and also Paul (was it in Malta?), and well I guess Jesus must have been a made up conjure of those two guys, who historically are known to have died. You consider Jesus sayings to be plagiarism of Egyptian spiritual writings, yet you just spoke of the spiritual truth of Egyptian writings themselves. How can I plagiarize off of spiritual truth?

Most NOTABLY about your analysis of Jesus's name. You spent AGAIN a lot of attempts to make his name mean something Egyptian that is totally off track. Jesus is pronounced Yehua in Hebrew, which means SALVATION. All this Khonsu, and Amin, and Kh, and all of that.. Nope. His name is a literal word. Means "Salvation". His name illustrates his purpose. But you will force these extremely convoluted explanations, much like Eurocentricists explain why so many obvious plain in sight things we see and read in Egyptian history are "not what they obviously seem".

What amazes me however is how deep and very explanatory you all can make words like "africa" and "bantu" and how these words have all these deep spiritual meanings that point to the spiritual power of the ancients... yet you fail to apply that same level of analysis and understanding to the Bible, especially when these very concepts you speak of are already mentioned IN the Bible...but again... this is Ta-Seti, and we can't really get into THAT.

but what we CAN get into is this:

Earth, our world is interconnected. Everyone is through generations related to someone else. What is divinely african, is divinely human. What is weakness in africans is weakness in everyone else. The Egyptians may have had a spiritual insight we don't have, but they were no more plugged into the spirit world than we are. You know why? All of their texts, all of their writings, all of their work, it was from their human perspective. There has been no indication that Ra, or Atum, or Amon, or any of these dieties did anything supernatural. When Ramses II was looking for a cure for his suffering as an old man, he went to the Hittites to find a diety that could save him. And he still died, still!

Even Akhenaten had to suffer and die for his divergent beliefs from the Egyptian spiritual status quo. I know the Afrocentricists Diffusionists in here have an explanation... what is it? Was Akhenaten influenced by EUrocentricists? Was he poisoned by the

white caucasoid lies...?? Or is the entire saga of Armana a made up Eurocentric fable? I know somewhere in there, the idea of Egyptians fighting amongst each other over spiritual issues will be explained as an Eurocentric hoax, so lets just hear it and get it out of the way.

The point is, some of us in here can't have any real discourse when one group of people are driven to prove that they are better (spiritually, or in some meaningful way) than other people. We got people in here saying that the Hebrew events in the bible was designed to pacify the mulatto mindset now... i mean come on! | 8754|2003-06-18 21:13:09|osirica|Re: Afuraka/Afuraitkait/Terminology| Yeah the white people just all of a sudden in 1970 decided to just stop en masse. Wow. Here is something:

<http://www.apa.org/pi/oema/wcarplenary.html>  
<http://www.apa.org/pi/oema/racism/homepage.html>

Oh and the American Psychological Association has stated that racism (the white variety) is the single most damaging psychological event in the human race to this day. Read for yourself.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Ed,  
>  
> I've encountered comments like yours before: white  
> supremacy is so alien, doesn't enter my mindset at  
> all. Knowledgeable black people know this as a symptom  
> of white denial, white folk pretending that the effect  
> of racism upon black folk doesn't exist anymore, that  
> white supremacy is a figment of the imagination of  
> conscious black folks, that it hasn't anything to do  
> with the dictation of the lives of Afruikan people all  
> over the world.  
>  
> P.E.A.C.E. Progress...  
>  
> --- Loring Edward wrote:  
> > Mickel,  
> >  
> > I really don't understand what you are getting at.

> > 'White-supremacy' is so alien to my mindset that I  
> > don't think about it at all. That is an American  
> > problem, not a European one.  
> >  
> > E.  
> >  
> > ----- Original Message -----  
> > From: Mickel Hendrix  
> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Sent: Tuesday, June 17, 2003 7:44 PM  
> > Subject: Re: [Ta\_Seti] Re:  
> > Afuraka/Afuraitkait/Terminology  
> >  
> >  
> > Hotep Ed,  
> >  
> > Now, let's see. Are you sending a sublime message  
> > that  
> > I have been resorting to name-calling? Well, I  
> > call it  
> > like I see it, and see it like I call it. When I  
> > say  
> > people who don't want to listen, I mean in a  
> > racist-white supremacist society that only wants  
> > to  
> > champion white this white that, for the sheer  
> > purpose  
> > of white preservation at the expense of the  
> > dominated  
> > class: Afrikan people. Ed, for a person who  
> > appears  
> > to have some coherency about  
> > socio-cultural-historical  
> > (in the case of the Afrikan ourstory) matters,  
> > it's  
> > funny how I've been responding to your posts in a  
> > simple manner and you've failed to realize the  
> > obvious: white supremacy. One or two persons on  
> > here  
> > actually think we're arguing over the internet.  
> > How  
> > funny!  
> >  
> > P.E.A.C.E. Progress...  
> >  
> > --- Loring Edward wrote:

>>> Hello Mickel ...here I am again. There will  
>> always  
>>> be masses of people of all colors etc who do not  
>>> want to listen. Mostly it is because they are so  
>>> involved with themselves that they don't have  
>> time  
>>> for others. My point is that more people will  
>> listen  
>>> if one is friendly-suggestive rather than  
>> blocking  
>>> the road with name-calling.  
>>>  
>>> E.  
>>> ----- Original Message -----  
>>> From: Mickel Hendrix  
>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> Sent: Tuesday, June 17, 2003 12:10 AM  
>>> Subject: Re: [Ta\_Seti] Re:  
>>> Afuraka/Afuraitkait/Terminology  
>>>  
>>>  
>>> Hotep Ed,  
>>>  
>>> Where you state do I want others to listen,  
>> you  
>>> have  
>>> to overstand that there are still, many white  
>>> scholars  
>>> who don't care to listen. That's why I tell my  
>>> people  
>>> that we can't be caught up worrying about  
>> trying  
>>> to  
>>> get them to listen. We ought to be spending an  
>>> enormous amount of time trying to get our own  
>>> people  
>>> to listen first, because many of them don't  
>> want  
>>> to  
>>> listen. And guess what, Afruikan scholars like  
>> me  
>>> take  
>>> a similar position towards those Afruikan  
>> brothas  
>>> and  
>>> sistars who don't want to listen, right now.

>>>  
>>> P.E.A.C.E. Progress...  
>>>  
>>> --- Loring Edward wrote:  
>>>  
>>> ----- Original Message -----  
>>> From: Mickel Hendrix  
>>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>> Sent: Sunday, June 15, 2003 7:31 PM  
>>> Subject: Re: [Ta\_Seti] Re:  
>>> Afuraka/Afuraitkait/Terminology  
>>>  
>>>  
>>> Hotep Ed,  
>>>  
>>> No! You're trying to coerce us into being  
>>> scholarly  
>>> from a western-dominated point of view,  
>>> because  
>>> the  
>>> so-called field of Egyptology is  
>> monopolized  
>>> by  
>>> white  
>>> men, who project themselves onto the  
>> masses as  
>>> authorities. And you're pretending that  
>> there  
>>> isn't a  
>>> problem with the way they conduct  
>> business,  
>>> that  
>>> they're not like their forefathers.  
>>>  
>>> .....No! I am only suggesting how you  
>> could  
>>> apply your energy, your efforts and the  
>> serious  
>>> scholarship of some Ta\_Seti members in an  
>>> effective  
>>> manner. Do you want to keep on "preaching to  
>> the  
>>> choir", or do you want others to listen to  
>> you,  
>>> too?  
>>> If you want to become effective, you should



> > get  
> > > on a  
> > > > wave-length that everyone can tune in to.  
> > > >  
> > > > By the way; nobody is suggesting that  
> > everyone  
> > > > become a scientist. Artists, philosophers,  
> > poets  
> > > and  
> > > > political theoreticians are just as valid  
> > and  
> > > some  
> > > > of you are talented in those directions.  
> > > >  
> > > > E.  
> > >  
> > >  
> > > \_\_\_\_\_  
> > > Do you Yahoo!?  
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| 8755|2003-06-18 21:44:50|osirica|Ra Nehem|

I respect where you are coming from. Don't take my confrontational tone as one of resentment or anger towards you. I am speaking about the ideas and the perspective which I have experienced before. In a way everything IS kind of drawn from everything. You can say that mostly everything is from Egypt.. but you have to go further back. Egypt came from somewhere. And Egypt wasn't the first nor the only great civilization. There was more to it than that. You cannot associate everything in existence to an Egyptian root. Not shapes, or syllables, nor can you associate every spiritual idea that is "true" to Egypt.

Syllables:

But Hesus does not come from Khensu. the "He" sound does not turn into a "Khen" sound. the K and the N are just too much.

Since we know that Jesus name in Hebrew means "Salvation" and its actually pronounced Yehuva (I think the V is silent, but I don't know), it's not working that Yehuva comes from Khonsu. You can take like I said any word on earth and say it comes from some corrupted form of an Egyptian origin.

Of course the Hebrews get much of their heritage from Egypt. They even acknowledge that in the old testament. Moses name is definitely from Egypt.

People and events:

The story of Ausar in relation to Jesus is to me is very much as divergent as the name Jesus is from Khonsu. I have had the SAME arguement with Mormons, and I told you in here, that this would

happen. They like you believe that Jesus is the story of Ausar and Set. They use "Representationalism" in the SAME manner you use what you use to make one mean the other. Every single word in existence... from Torah, to whatever you will say is a rip off of Egyptian.

#### Spirituality:

The fundamental differences are ignored. Jesus has to die on a cross and NONE of his bones are broken (Ausar was chopped into pieces thrown across the four corners of the world). Jesus was risen as his divine nature. Auset had to put Ausar back together. Heru is to rule the world and ressurect his father Auset. Jesus was to die to save our souls. I don't recall Heru or Ausar going around healing the sick and the most wretched poor. Did Ausar ride on a horse or a donkey? If memory serves me correctly Egyptians found horseback riding repulsive. The two situations are so different, the only similarity is ressurection, which is not an Egyptian invention. The idea of someone rising from the dead, that's as universal as the idea of someone flying, or being invulnerable, or being forever youthful. Furthermore, you seem to associate anything universal as a ripoff from Egypt. Ausar had two hands and feet, so the story of Jesus walking was a rip off from Ausar.

Again I empathize that I respect you. I can see where the washington monument is a rip off. I can see where so many American symbols and icons are rip offs to Egyptian. What I can't see is where you think that the Egyptians were so perfectly right spiritually and where everything spoken and written in Hebrew was a rip off of Egypt. Not everything made of squares, triangles and circles are rip offs from Egypt.

Sears comes from Sirius? Well lets keep going. Chrysler comes from what? What does Hapsburg come from? How about Mary?

Did you know that Mary is actually from the name "Miriam" That's "Mee-ree-ahmmm"

Uhp, there is a "re" sound, and you know the rule. Anything with the word "re" comes from Ra!

Can you do me one small favor. Can you point out one...just one...thing or concept or idea or anything that isn't "evil and white" that did not come from Egypt. Can you name one innovation or story or name or writing in Hebrew or Arabic, or from the middle east that was NOT a ripoff from Egypt, and was NOT a "bad" thing.

Finally with all due respect. Do you really think when you die, you

will exist in the manner of the Egyptians have written? Do you think you will meet Ausar and Anpu and have your heart weighed against a feather?

| 8756|2003-06-18 22:08:31|osirica|Re: Ra Nehem|

Correction and update.

From what I gathered, Jesus name was pronounced "Yeshua"... the "V" is silent and the "S" is not. Yeshua comes from the name Joshua or Yehoshua (God saves). Now the thing here is, from all of this we get back to

"Yaweh" and "Jah"...which have absolutely no Egyptian root or parallel.. that is of course unless you make the "J" and "Y" into an "R"... or a "K"... then you have Ka-weh, and Ka.... but why on earth would you do that. The Egyptians and Hebrews knew the difference between a K, R, Y, and J. So unless you change the pronunciation of the word and take it out of context, then there is no reason to imply that God was ripped off the Egyptians. How can the existence of the Creator be ripped off? Did God want His Existence to be a secret only known to the Egyptians?

CAn someone in here tell me how to say "I am" in Medu Netjer?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> I respect where you are coming from. Don't take my confrontational  
> tone as one of resentment or anger towards you. I am speaking about  
> the ideas and the perspective which I have experienced before. In a  
> way everything IS kind of drawn from everything. You can say that  
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> Egypt came from somewhere. And Egypt wasn't the first nor the only  
> great civilization. There was more to it than that. You cannot  
> associate everything in existence to an Egyptian root. Not shapes,

or

> syllables, nor can you associate every spiritual idea that  
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> to Egypt.

>

> Syllables:

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> into a "Khen" sound. the K and the N are just too much.

>

>

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> like I said any word on earth and say it comes from some corrupted

> form of an Egyptian origin.

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> divergent as the name Jesus is from Khonsu. I have had the SAME

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> happen. They like you believe that Jesus is the story of Ausar and

> Set. They use "Representationalism" in the SAME manner you use what

> you use to make one mean the other. Every single word in

> existence... from Torah, to whatever you will say is a rip off of

> Egyptian.

>

> Spirituality:

> The fundamental differences are ignored. Jesus has to die on a cross

> and NONE of his bones are broken (Ausar was chopped into pieces

> thrown across the four corners of the world). Jesus was risen as

his

> divine nature. Auset had to put Ausar back together. Heru is to rule

> the world and resurrect his father Auset. Jesus was to die to save

> our souls. I don't recall Heru or Ausar going around healing the sick

> and the most wretched poor. Did Ausar ride on a horse or a donkey?

If

> memory serves me correctly Egyptians found horseback riding

> repulsive. The two situations are so different, the only similarity

> is resurrection, which is not an Egyptian invention. The idea of

> someone rising from the dead, that's as universal as the idea of

> someone flying, or being invulnerable, or being forever youthful.

> Furthermore, you seem to associate anything universal as a ripoff

> from Egypt. Ausar had two hands and feet, so the story of Jesus

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>

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> monument is a rip off. I can see where so many American symbols and

> icons are rip offs to Egyptian. What I can't see is where you think

> that the Egyptians were so perfectly right spiritually and where

> everything spoken and written in Hebrew was a rip off of Egypt. Not

> everything made of squares, triangles and circles are rip offs from

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 >  
 > Sears comes from Sirius? Well lets keep going. Chrysler comes from  
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 >  
 > Did you know that Mary is actually from the name "Miriam"  
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 > ree-ahmmm"  
 > Uhp, there is a "re" sound, and you know the rule. Anything with  
 the  
 > word "re" comes from Ra!  
 >  
 > Can you do me one small favor. Can you point out one...just  
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 > white" that did not come from Egypt. Can you name one innovation or  
 > story or name or writing in Hebrew or Arabic, or from the middle  
 east  
 > that was NOT a ripoff from Egypt, and was NOT a "bad" thing.  
 >  
 > Finally with all due respect. Do you really think when you die, you  
 > will exist in the manner of the Egyptians have written? Do you  
 think  
 > you will meet Ausar and Anpu and have your heart weighed against a  
 > feather?

| 8757|2003-06-18 23:32:11|ibn Taom|Re: Afrika word derivation|  
 I don't have access to receipts made out to the land  
 holders by the K\*na`ani for the use of the territories  
 at the location of Qeret Hhaddashat before they seized  
 ownership by acts of war.

I know of only one volume of applicable inscriptions,  
 Lidzbarski's "Nordsemitische Epigraphik." If you can  
 locate a copy maybe you'll find what you're looking  
 for there, or maybe you can write the publishers of  
 Lewis and Short for their Roman sources since they  
 wrote the dictionary. It's beyond my capabilities  
 to prove or disprove a dictionary's entry whose  
 reliability I have no reason to doubt.

Respectfully,  
 - Yafeu -

>  
 > What ancient inscriptions are pointed out as mentioning the  
 > Aourigha/Avrigha/Afrigha?  
 >

- >
- > What inscription is pointed to as the earliest mention of them?
- >
- > What inscriptions contains the name that the Romans had received

from

> Qart Hadasht as designating their country?

>

> Djehuti Sundaka

>

| 8758|2003-06-19 00:00:41|kamau makesi-tehuti|removing eurocentrism...SELECTIVELY|  
Greetings.....

May ASR & DWJHTY help me be MAAKHURU (True of voice)...

The bible has done a lot...A LOT to distort our historical perspective as well as our spiritual perspective.

When looking from real history, real, actual history, based on the research we have now, humans have been here for at least 6 million years and they come from Afrika. Times passes and what we call modern humans, still mainly in Afrika, emerge around now 160,000 years ago.

Coming from this angle looking forward at history, one asks, how did these people live, how did they organize themselves, how did they relate to the Universe and how did they ritualize this experience.?

Afrikan people who stayed on the continent created rituals that venerated the Universe which gave them DIRECT ACCESS to the spiritual realm of existence. We, Afrikans, were the first to do this and have done this longer than any other human group on the planet. By knowing this realm was in fact real even though not seen, we shaped our societies up based on a delicate balance between the seen & unseen realms. Even as some Afrikan people left home and made new areas home, they brought the rituals, found similiar places, rivers mountains, etc but since it was different environments and different energies, the spirits manifested differently and the experiences were slightly different, yet for all primary people of the world, you see significant respect for spirit and its realm of existence and some parity in societal organization...be it Harrapa Valley folks, those who we call native amerikans, indigenous folks in australia (Koori, I think and others), etc.

This is the spiritual makeup each Afrikan person of direct descendance comes from... anytime 1 wants to get a drink of water from a stream, you must ask the Deity of that stream for permission because you the human didn't create the stream and before you disturb The Divine's Creation, you must ask first...Deep respect for Nature and deep understanding that the Divine is in everything.

Male/Female parity so much so that some societies were matrilineal and/ or bi-or twin-lineal and even some societies had their Creator Deities as both male/female (not in the anthropomorphic sense)

but in energy (FON/EWE w/ Mawu (female aspect)-Lisa (male aspect), or just female. Of course we all know about MAAT, the female principle of Divine order. Also you have Nokhumbulwane, the only begotten daughter of the Creator, who is the only Divinity who has total love from and can interact with both spiritual plane beings and physical plane beings from

the Zulu oral traditions. These are just a few examples.

I have stated this once but it seems to bear repeating--NO! AFRIKAN PEOPLE WERE NOT PERFECT, BUT A SOCIETY BASED ON SPIRIT FIRST WILL BE FUNDAMENTALLY DIFFERENT FROM SOCIETIES BASED SOLELY ON THIS MATERIAL WORLD AND THOSE THAT EVEN DENY A SPIRIT WORLD EXISTS.

One major reason why we fell all over the continent was because we were becoming complacent with doing the rituals, some forgot the meaning of the rituals and didn't bring forth the proper energy for their full efficaciousness, we being the oldest started becoming arrogant and didn't think we needed to continue being so diligent, etc etc.

We fell because we started neglecting OUR UNIQUE UNDERSTANDING & LONG TIME TESTED RELATIONS WITH THE SPIRIT REALM.

Now with this correct reorienting of our history, we fast forward to KMT and their long internal debates on whether or not to let the greeks in our schools in the first place. (Personally I say No). But we did.

A lot of greeks went to our schools which took 40 years to complete AND NONE GRADUATED!! nONE! Which means you had a lot of folks running around thinking they knew something when their knowledge was incomplete. These not-full-knowing types opened schools or spoke loudly on street corners professing their incomplete knowledge.

As KMT finally fell, the incomplete knowledge started taking precedence--aristotle even being considered a philosopher, platonism, neo-platonism, etc...incomplete wisdom.

We also know during one of KMT's down times a group of folks invaded and ruled and possibly this is where the Haribu, possible hebrews came in. After the invasion was stopped, not all of them left. some stayed.

some learned. Still none graduated. The reason why exposing the moshe/moses myth is important is because it dispels the lie that "moses was learned in all the ways of the egyptians" misnomer.

From what I have gathered from research in real hebrew history not related to THEIR propaganda book, they came in with no real coherent spiritual system....but left with one. and after putting their cultural spin on things, you get the 1st 5 books and what has been labelled the old testament. Their cultural spin being...a mean, vengeful god, patriarchalism abound, near hatred for their woman, but definitely subhumanism. All the powers of the Divine doesn't rest in the Divine's Creations but in 1 sole individual, over and over again...THESE ARE NOT AFRIKAN LIFE CONCEPTS NO MATTER HOW MUCH KENTE CLOTH YOU WRAP IT UP IN AND NO MATTER HOW DARK YOU TRY TO MAKE THE CHARACTERS!

1 key point I make in my lectures on this point...THE PRESENT BIBBLE, THE PAST BIBBLES, ALL HELIOS BIBBLIOSSSES

never came FROM...F-R-O-M...AN INDIGENOUS AFRIKAN LANGUAGE...they have been translated TO them.

That damn book, its people, its concepts, its cultural mores, its cultural ways of live are ANTI-AFRIKAN & this becomes clear 1)when we study the cultures of Afrika..esp. the rural peoples and 2)when we study history from the beginning down and not from now and look back. You start w/ Afrika on her terms (esp. since we claim we are the 1st people & have been here the longest), see how we venerated the Creator(s)

and then we can best see how this deviated over time...how this got perverted over time.

DO YOU THINK THE EURO'S BEAT OBATALA/ODUMANKOMA/MAWU-LISA out of us



just because they had nothing else to do???

Carter G. wrote another book besides the overly quoted, still highly misunderstood book Miseducation...He wrote The Education of the Negro. He gives COPIOUS examples and quotes stating that christianity & the bible were taught to us to pacify us and keep us in check.

Goodness, I could go on & on...Baba Ra took off the gloves from the etymological angle and this is the historical angle.

Let me give some texts....

-The Shadow of the 3rd Century & Who is this King of Glory and The Case of the Missing Messiah all by Alvin Boyd Kuhn.

-Ancient Egypt: Light of the World and Lectures by Gerald Massey-(This man dissects the bible & takes it back to its Kemetic roots from genesis to revelations) Now while Gerald is correct that the imagery and a lot of verses, important events and "personages" were MISUNDERSTOOD, stolen and badly repackaged for the masses, Dr. Jacob Carruthers is also correct to say that the cultural stuff may have come from themselves the hebrews and babylonians...because when reading their texts, you see the eye for an eye, and dehumanization of women and vengefulness and meanness all in their cosmogony & cosmology. So NO, the hebrews didnt steal it ALL from KMT

but damn near all.

--Who wrote the bible by friedman

--The book your church doesn't want you to read--edited by a lot of folks

--Did jesus exist by G.a. wells

--Fragments of a forgotten faith by GRS Mead

--The Gnostic Gospels by Elaine Pagels

--The Nag Hammadi Scrolls--et al

--The council of Nicea of 325 ad and the history of Constantine by Dean (or David) Dudley

There is way too much history of christianity that folks don't know. And the fact that there MAY have been 1 or 2 or 3 Afrikan people around when it was formed also DOESN'T MAKE IT FUNDaMENTALLY AFRIKAN IN THE DEEP CULTURAL SENSE.

Condi Rice heading NSA doesn't make the NSA an Afrikan organization...

Abraham lincoln or the other 4-5 folks, so I've heard possibly having black blood in his body doesn't mean we have had Afrikan Minded presidents in this country in the deep, cultural sense. I have laid out

some core Afrikan cultural precepts...and there are many more and that darn book has none of that in it. and it is those Afrikan cultural precepts that makes something Afrikan or not, in the deep sense.

We want so desperately to put it in there, but it ain't there. So spiritual sanity dictates we relink w/ systems that not only have them, but have been practicing them the longest and have had the most results.

ALL THE GREATNESS OF THE CONTINENT HAPPENED WHEN WE WERE NOT CHRISTIANS NOR MUSLIMS.

THE GREATNESS WAS THERE WHEN WE DIRECTLY LINKIED W/ THE DEITIES/SPIRITS, ETC, THE WAYS OUR ANCESTORS AND THEIR ANCESTORS TAUGHT US. SINCE WE GAVE UP OUR WAY TO VENERATE AND TOOK ON FOREIGN SYSTEMS, WE HAVE HAD NOTHING BUT DEATH, DESTRUCTION, MAYHEM, MAXIMAL ISFET, CHAOS, DISORDER and basically no accomplishments to speak of inside or outside of Afrika wherever we have been in the world.

Besides emotionalism or Comedy Central-esque skits, prove this incorrect, based on our history.  
I shall end on a quote that was given through me....  
We will never be truly free until we return to our Afrikan spirituality!!!  
Yebehyia Bio(see you later)

---

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| 8759|2003-06-19 06:55:28|Bruno Matt|Walking with the Cavemen|

Hotep,

Has anyone had the opportunity to view the Discovery Channel program called "Walking with the Cavemen?" I found the show's dramatic portrayals of selected humanoid ancestors to be very Eurocentric and consequently inaccurate. I seriously doubt that any humanoids abiding in Africa at any time would resemble northern Europeans in both complexion and facial features. Of course, we do not know what skin color these people may have had, but I seriously doubt that their skin color would be so pale. How could they possibly have survived on the African savannah in the hot equatorial sun. The characters didn't even look sunburned. Bruno

---

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| 8760|2003-06-19 07:24:46|Alex van Deelen|Re: Afuraka/Afuraitkait/Terminology|

> > Message: 1

Date: Wed, 18 Jun 2003 12:52:25 -0000

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

Subject: Re: Afuraka/Afuraitkait/Terminology

> > "Yes, Paul, there is a certain amount of white-trash in every  
> > European country"  
>  
> Wrong, you will find that many white supremists are also very educated  
> people with degrees. The vast majority of white supremists like the  
> BNP have backing from white intellectuals in academia.

Evidence, please? I'm sorry, but we're talking about people from the fringes of academia (Rushton), or people who are commenting completely outside their fields of expertise (Murray, Herrnstein, Stuckey).

The likes of David Duke are not exactly "highly educated".  
Ignorant is more like it.

Alex

| 8761|2003-06-19 07:26:32|Paul Kekai Manansala|Re: Walking with the Cavemen|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bruno Matt wrote:

> Hotep,

>

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>

The commercial promotions were enough to convince me not to watch the show. I remember that the the 'cavemen' looked like they were covered in blond hair and as you say were very pale. Needless to say what anthropoids in Africa have this coloration?

Regards,

Paul Kekai Manansala

| 8762|2003-06-19 08:53:58|ra\_nehem|Re: Ra Nehem|

Mikyia wo (Greetings) Osirica,

I can only say that I stand by every thing that I have typed. It's okay that we won't agree. People asked certain questions, I gave information. Until some of the source material is reviewed by those who question what I have written, I don't know how productive the conversation becomes. It would just be a back and forth kind of thing. If someone looked at the actual hieroglyphic texts that I cited, read them for themselves, studied the names and functions of the Deities and compared them (through academic observation as well as ritual practice) with the names and functions of the exact same Deities in our contemporary cultures----and then questioned me on their findings in comparison to what I have written----then maybe it won't be a "drive-by" debate. I don't mean that negatively. What I mean by that is throwing some questions/information/contradictory statements out there without all of us looking fully at what the other person's references are.

In Akan and Ewe we have a Deity called "Densu". The Ewe say "Densu", the Akan say "Densu, Dzensu and Densu Yao". When you hear the name pronounced by both groups it (the 'n' being nasal) it sounds

like 'DAY-SOO' or 'DZAY-SOO'. It is the same with Khensu. It sounds like 'Tchay-soo' (Yesu/Yesu) when pronounced (the 'n' is nasal). This form of Heru (Khensu) is from which Yesu-a was plagiarized.

You also mentioned Jah, which is Yah. Did you know that a major title of Tehuti (God of Wisdom) is Iah? He is called Iah-Tehuti. In this form He has the crescent moon (Iah) on His headress. Jah or Iah is corruption of this title Iah.

Did you know that the bird that represents Tehuti, usually called an ibis (crane-headed bird) is called "Habu" and "Habui" in the language? "Habui" is pronounced [Hah-bweh] Habui (Habweh) was corrupted into Haweh. Just as 'h', 'y', 'j' and 'i' have interchanged (hesus, jesus, yesu, iesu, issa (arabic)) so is Habui (Habweh) corrupted into Yabweh/Yawe. Those sounds are also interchangeable in Afurakani/Afuraitkaitnit (African) languages.

There was a curious statement by the greeks, when they said that:

"The Ioudians (judeans/"jews") don't worship the Supreme Being---they worship the demiurge". Tehuti, Iah-Tehuti, Habui (Yawe) is the origin of this statement, because much of the plagiarism in the bible deals with Tehuti---whether the greeks understood that or not.

While we're on Tehuti, I might as well state the proper etymology of another biblical name. Tehuti (in the metutu it's Thuti) is pronounced Taut by some of our people in "phoenicia" and others. Tehuti was often written with the metut/symbol representing a soft 't' or 'd'. Tehuti (sounds like Dehuti) was thus Dahuti and Daut in some dialects. Daut was corrupted into Dawud. Dawud still exists in arabic and is equivalent to Dawid (dwd) in "hebrew" and David in english.

I have given the proper etymologies for moses-Maakher/Tehuti, for jah/jahweh-Iah, Habui and Iah-Tehuti, david-Tehuti, Taut (greek tho).

Finally, I never said that Kamit was the origin of everything. I often mention Keneset (Nubia) in my posts. The nature of the specific questions and comments just hasn't taken me there in-depth so far. I never said that the people of Kamit were absolutely perfect nor have I said that people who practice Afurakani/Afuraitkaitnit (African) Ancestral Religion are perfect, don't make mistakes. Anyone who really understands the many purposes of oracles, why we were given oracles, and why we utilize oracular divination, regularly, could never make the claims you have attributed to me.

All I can say again is, if you read the actual writings (not only the translations) of Kamit and study the nature and functions of the Deities these statements I've made would be much clearer.

P.S. Ausar was killed and resurrected. So was Heru. Both of them were. Many who don't know this (they haven't reviewed the actual texts) associate Ausar with the character Jesus instead of Khensu Heru. The 'um' sound in miriam, maryam is a European linguistic device. Merit or Meri becomes Merium/mariam in European languages just as Heru becomes Herus or Horus. With respect to the Deities (Ausar, Anpu, etc.), I have consistently said that we still worship the same Deities by the same names today. Ausar is Oosaala in Yoruba. He still communicates with and possesses people today in ritual. As Agwu-isi in Igbo and Akwesi or Awusi (Awusir) in Akan, He is very much a part of our culture and deals directly with us. I was born on Sunday (Akwesida). My first name, Kwesi, is a reflection of the fact that this Deity is connected to me spiritually.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Correction and update.

>

> From what I gathered, Jesus name was pronounced "Yeshua"... the "V" is silent and the "S" is not. Yeshua comes from the name Joshua or Yehoshua (God saves). Now the thing here is, from all of this we get

> back to

> "Yaweh" and "Jah"...which have absolutely no Egyptian root or parallel.. that is of course unless you make the "J" and "Y" into an "R"... or a "K"... then you have Ka-weh, and Ka.... but why on earth would you do that. The Egyptians and Hebrews knew the difference between a K, R, Y, and J. So unless you change the pronunciation of the word and take it out of context, then there is

> no reason to imply that God was ripped off the Egyptians. How can the

> existence of the Creator be ripped off? Did God want His Existence to

> be a secret only known to the Egyptians?

>

> Can someone in here tell me how to say "I am" in Medu Netjer?

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>> I respect where you are coming from. Don't take my confrontational  
>> tone as one of resentment or anger towards you. I am speaking about  
>> the ideas and the perspective which I have experienced before. In a  
>> way everything IS kind of drawn from everything. You can say that  
>> mostly everything is from Egypt.. but you have to go further back.  
>> Egypt came from somewhere. And Egypt wasn't the first nor the only  
>> great civilization. There was more to it than that. You cannot  
>> associate everything in existence to an Egyptian root. Not shapes,  
> or  
>> syllables, nor can you associate every spiritual idea that  
> is "true"  
>> to Egypt.  
>>  
>> Syllables:  
>> But Hesus does not come from Khensu. the "He" sound does not turn  
>> into a "Khen" sound. the K and the N are just too much.  
>>  
>>  
>> Since we know that Jesus name in Hebrew means "Salvation" and its  
>> actually pronounced Yehuva (I think the V is silent, but I don't  
>> know), it's not working that Yehuva comes from Khonsu. You can  
> take  
>> like I said any word on earth and say it comes from some corrupted  
>> form of an Egyptian origin.  
>>  
>> Of course the Hebrews get much of their heritage from Egypt. They  
>> even acknowledge that in the old testament. Moses name is  
> definitely  
>> from Egypt.  
>>  
>> People and events:  
>> The story of Ausar in relation to Jesus is to me is very much as  
>> divergent as the name Jesus is from Khonsu. I have had the SAME  
>> argument with Mormons, and I told you in here, that this would  
>> happen. They like you believe that Jesus is the story of Ausar and  
>> Set. They use "Representationalism" in the SAME manner you use what

> > you use to make one mean the other. Every single word in  
> > existence... from Torah, to whatever you will say is a rip off of  
> > Egyptian.  
> >  
> > Spirituality:  
> > The fundamental differences are ignored. Jesus has to die on a  
> cross  
> > and NONE of his bones are broken (Ausar was chopped into pieces  
> > thrown across the four corners of the world). Jesus was risen as  
> his  
> > divine nature. Auset had to put Ausar back together. Heru is to  
> rule  
> > the world and ressurect his father Auset. Jesus was to die to  
save  
> > our souls. I don't recall Heru or Ausar going around healing the  
> sick  
> > and the most wretched poor. Did Ausar ride on a horse or a  
donkey?  
> If  
> > memory serves me correctly Egyptians found horseback riding  
> > repulsive. The two situations are so different, the only  
similarity  
> > is ressurection, which is not an Egyptian invention. The idea of  
> > someone rising from the dead, that's as universal as the idea of  
> > someone flying, or being invulnerable, or being forever youthful.  
> > Furthermore, you seem to associate anything universal as a ripoff  
> > from Egypt. Ausar had two hands and feet, so the story of Jesus  
> > walking was a rip off from Ausar.  
> >  
> > Again I empathize that I respect you. I can see where the  
> washington  
> > monument is a rip off. I can see where so many American symbols  
and  
> > icons are rip offs to Egyptian. What I can't see is where you  
think  
> > that the Egyptians were so perfectly right spiritually and where  
> > everything spoken and written in Hebrew was a rip off of Egypt.  
Not  
> > everything made of squares, triangles and circles are rip offs  
from  
> > Egypt.  
> >  
> > Sears comes from Sirius? Well lets keep going. Chrysler comes  
from  
> > what? What does Hapsburg come from? How about Mary?  
> >

> > Did you know that Mary is actually from the name "Miriam"  
 > That's "Mee-  
 > > ree-ahmmm"  
 > > Uhp, there is a "re" sound, and you know the rule. Anything with  
 > the  
 > > word "re" comes from Ra!  
 > >  
 > > Can you do me one small favor. Can you point out one...just  
 > > one...thing or concept or idea or anything that isn't "evil and  
 > > white" that did not come from Egypt. Can you name one innovation  
 or  
 > > story or name or writing in Hebrew or Arabic, or from the middle  
 > east  
 > > that was NOT a ripoff from Egypt, and was NOT a "bad" thing.  
 > >  
 > > Finally with all due respect. Do you really think when you die,  
 you  
 > > will exist in the manner of the Egyptians have written? Do you  
 > think  
 > > you will meet Ausar and Anpu and have your heart weighed against  
 a  
 > > feather?  
 | 8763|2003-06-19 09:17:38|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica &  
 comment to B|  
 Mikyia wo (Greetings) Freddie,

I must say that I can state with absolute certainty that the various  
 biblical, quranic, talmudic characters discussed are purely  
 fictional. I've given just some of the evidence. If you like, you can  
 study the actual texts of Kamit (not just translations) and the names  
 and functions of the Deities, how They manifest in nature, in your  
 body and in your spirit, and how the cultural expression of our  
 religious practices in Kamit and in Afuraka/Afuraitkait (Africa)  
 today are identical.

I don't mind you copying info., analyzing it drawing conclusions,  
 etc. It's all good. We all have to make up our own minds.

With respect to the bible stories. Europeans copied stories from our  
 culture, left out most of it, and then corrupted the fragment that  
 they saved. This saved fragment was then re-presented to us as  
 the "word of god". Obviously, the fragment is going to contain some  
 of the original wording of the original documents that were copied  
 from. (Don't steal; Don't murder; Don't covet your neighbor's wife,  
 etc.) There were and are many prophecies that were copied as well.  
 Understand that under the 18th Dynasty and afterward, our people were



worshipping Amen, Ausar, Tehuti, Auset, etc. in Palestine, Lebanon, parts of Syria, etc. One reason being that the Kings of Kamit had influence over these areas. I'm not saying that we didn't worship these Deities before the 18th dynasty in these areas, but monuments, reliefs, stelae, etc. were erected in these areas outside Kamit in a style that was rooted in the present Kamau (Kamitic) leadership. Also, yes, some of the writings of the bible ("prophecies") were written after the said events occurred. Still, the source material (monuments, documents of Kamit) is of utmost importance. Have you read the story of the "Seven Year's Famine" from Kamit? It's another good reference.

Finally, my information/research is primary. In other words, the proper etymologies for the names of the Divinities, the connections to Akan, Ewe, Yoruba and Igbo I learned by studying the actual texts of Kamit, the languages of Kamit and the contemporary cultures and languages (I'm not saying that I'm fluent in these languages) and studying the functions of the Deities and Ancestral Spirits (through scholarship and ritual practice/invocation-evocation, etc.).

I do mention other people's work because people need to see supporting references. But the main references again are the texts, the languages and the ritual practice.

I appreciate your responses.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

>

> Greetings Ra Nehem,

>

>

>

> When I began reading your reply, I thought for sure that I would be offended. But the resurrection story you shared is intriguing. I am somewhat aware of it from the standpoint of Osiris, Isis, Set and Khons. The bible predetermines that a savior of mankind would one day come in the book of genesis. Personally, I have suspected that this revelation was "divinely" made available to other groups of people way before the Hebrews. And I believe the Egyptians had this revelation. You may find this strange, but much of what you have said has given me a renewed respect for the bible's validity. There

is a lot to be learned. Whatever amount is true, or whatever amount is false, the key to a right understanding is to approach it without bias, or hatred.

>

>

>

> However, while I take the information you present seriously, I am not convinced of how silence, or the lack of documentation against well-documented historical persons -- prove that such persons did not exist; nor how parallels between religious systems demonstrate definitively that historically attested persons and events were merely creations of a deceptive imaginative.

>

>

>

> The fall of Egypt, Babylon, the Persian Empire and Greece were predicted in the bible ? the later three in the book of Daniel. The bible gives an account on the existence of the Assyrian city of Ninevah. Modern historians reportedly denied that city's existence ? and even used their lack of knowledge of such a city as proof that the bible was a book of false tales- until archeologists one day dug up the city (in the very location attested by the biblical evidence) and found an inscription identifying its name. If these reports are true, they can be used as evidence against your claims. I'm sure it's easy to assume that the biblical predictions are after-the-fact predictions. But what if the dating of the biblical scrolls truly do prove the predictions to be authentic? I think it is worth objectively looking into.

>

>

>

> As I take-in what you say, should I assume that I am obtaining documented facts from someone who has gotten his evidence through the unbiased primary research of his own? Or can I assume that your assertions are based on the writings and conclusions of others who may or may not have been motivated by some misinformation from others and a bias of their own?

>

>

>

> Freddie Thompson

>

>

>

> P.S. I will copy the information you contributed in a word file and refer to it when referencing other material. I will also go back

to your previous posts and copy them as well. I hope you won't mind if I use my own worldview to discern what I should accept as truth, and what I should reject. Thanks for the valuable info?

>

>

> ra\_nehem wrote:Mikyia wo (Greetings) Freddie,

>

> I appreciate your response. I'm going to address the issue similar to

> the way I addressed the "Moses" issue #7850, and maybe that won't be

> against the rules of the board. But first, to some of your initial points:

>

> There aren't references denying the existence of jesus around the

> time of "his existence" because he didn't exist. Many

> writers/scholars have commented on the fact that historians, writers,

> etc. who lived during that time do not mention jesus at all. The

> one "reference" to jesus by Josephus is held even by christian

> scholars as a "specious interpolation". Check a search engine on "the

> myth of jesus" and you will find innumerable references to

> writers/scholars who have looked all over the ancient world for

> actual references to jesus, and find none.

>

> Why would anyone assert that jesus lived? You must ask just as

> forcefully, why would anyone assert that this character did exist?

> Where is th evidence?

>

> I respect what Van Sertima has done as well. I disagree

> wholeheartedly with his view on this issue however. With respect to

> the coin with "jesus" on it, I suggest the book "The Historical

> Origin of Christianity" by Walter Williams. You're looking at a coin

> with a depiction of Serapis. Serapis was a greek psuedo-deity, which

> was actually a corruption modeled after the ancient Deity Ausar-Hapi.

> The iconography of Serapis is the origin of the "white male with long

> hair and a beard as the saviour of the world". Study the Rosetta

> stone, the canopus text, how Ptolemy Soter's (Soter was

> surnamed "saviour", the "saviour of Egpyt") image/statue was ordered

> to be placed in all of the temples of Kamit along with Ausar, Auset

> and Heru. Study about how some ancient writers concluded that "it  
> seems that the worship of Serapis and Isis rules the whole world".  
>  
> With respect to the sayings of 'jesus', not only did they have  
> precedence, they were pure plagiarisms. I'll get into Ausar, Auset  
> and Heru and the wisdom texts of Kamit, but even the european  
scholar  
> Gerald Massey explodes this myth. See, "Gerald Massey's Lectures"  
and  
> the chapter dealing with the "Logia of the Lord". He'll show where  
> many of these "sayings" came from.  
>  
> I will now give you evidence, but not because I desire to be  
received  
> as a scholar/researcher, etc. by others, but only because the  
> information is relevant and important.  
>  
> References:  
> Metternich Stele (Sorrows of Auset (Isis))  
> Papyrus of Hunefer  
> Papyrus of Ani  
> Book of Knowing the Manifestations of Ra  
> Temple of Khensu  
> Tomb of Seti I ("Destruction of Mankind")  
> Lamentations of Auset and NebHet (Isis and Nephthys)  
> Temple of the Ram of Mendes  
> Pyramid Texts of Teta, Mer en Ra, Pepi  
> Languages and cultural practices of the Akan, Ewe, Yoruba and Igbo  
>  
>  
> The entire story of "jesus" is a deliberate perversion of the story  
> of Ausar, Auset and Heru (misnomered Osiris, Isis, and Horus)  
>  
> Let me begin with the proper etymology of the name  
jesus/hesus/yeshua  
>  
> Many of us know the letter 'j' entered the english alphabet in the  
> 1600s. The latin and so-called hebrew way of pronouncing the name  
is  
> what's relevant here, to wit "hesus/yeshua". Of course, those who  
> speak spanish say "hesus".  
>  
> The greeks and later romans took one of the forms of the God Heru  
> from ancient Kamit and corrupted His name into 'hesus'. The form of  
> the hawk-headed Deity Heru that they corrupted was that of "Khensu".  
>

- > "Khensu" is often written "Khons" or "Khonsu". This is as misleading
- > as writing the name of God, 'Amen' as 'Ammon' or 'Amon'. This was
- > done by the white egyptologists and others in order to conceal the
- > fact that 'Amen/Amin' in christianity/hebrewism/islam comes from the
- > God Amen (Amen Ra). The same goes for writing "Khensu" as "Khonsu".
- >
- > The 'kh' metut/hieroglyphic symbol in the name is often
- > interchangeable in the language of Kamit with the metut/symbol
- > for 'sh'. An example of this is the famous term "serekh" (the symbol
- > containing a name of the King) which has also been spelled "seresh".
- > I mentioned in the "moses" post #7850 that in the Twi (Akan) language
- > we have the same sound and it is written "hy". I mentioned that "Maa
- > Kher" in Kamit was also "Maa Sher/Maa She" (the origin of
- > moshe/moses) and that in Twi it is written "mmara hye"
- > (pronounced "mahrah-sheh"). In both languages, the meaning is the
- > same. The 'kh' in Khensu, is pronounced similarly. 'Khensu' thus
- > becomes 'Shensu', 'Tchensu', 'Jensu', 'Yeshu', 'Hesu-s' in greek.
- > The 'n' in the name is nasal, as it is in Twi.
- >
- > "Khensu" is a hawk-headed Divinity, and as a form of Heru, He is the
- > son of Auset and Ausar. Does His name indicate this? Yes. "Kh"
- > or "Khi" in the language of Kamit means "child". "Nsu" (nesu)
- > means "Divine, royal, King, King of Southern Kamit". 'Nsu' is the
- > title of the King (Per aa, Pharoah). It is the first part
- > of 'Nesubat' (nsubat), meaning "king of the south and north". Kh-nsu,
- > Khi-nsu, thus means "Divine royal child". 'Heru' or 'Khensu Heru' is
- > the Divine royal child born of Auset and Ausar. He was born to become
- > King.
- >
- > The whites and their offspring used the descriptive title of the God
- > Heru (Khensu) and corrupted it into Khensus, Shensus, Shesu, Yeshu,
- > Hesus, and in english 'jesus'. You must hear the pronunciations
- > of 'Khensu' (Tchensu--Tchay-nsoo) and 'Yeshu' (Jay/Yay-soo)
- > and 'Hesus' (Hay-soos) together, and you will see the connection.
- >

- > Khensu Heru was born of Auset. Auset has held the descriptive
- > title "merit" for thousands of years. "Merit" means "beloved" in
- > Kamit. Auset was called "Merit Ausar", meaning the "beloved of
- > Ausar". Nebt Het (Nephthys) also held the title "Merit". In fact, as
- > Goddesses of the Inundation of the Nile/Hapi, Auset and Nebt Het
- were
- > identified with the Goddesses Merit Shema (Merit/Inundation of the
- > southern Nile) and Merit Meht (Merit/Inundation of the northern
- Nile).
- >
- > I'm assuming you all know the story of Ausar, Auset and Heru. But
- > briefly, the God Ausar and the Goddess Auset were King and Queen in
- > Kamit. Their brother, the God Set was jealous of Ausar and murdered
- > Him. He took Ausar's body and threw it in the river. Auset was then
- > removed from power and Set took over the rule of the country,
- > reigning as a tyrant. Auset searched tirelessly for the body of Her
- > Husband. When She found Him She performed ritual. Through ritual,
- the
- > Spirit of the God Ausar came to Auset, and through Their Divine
- > spiritual union Auset became pregnant with Heru (Khensu).
- >
- > Of course, this is the origin of the story of Auset Merit (Mary)
- > being impregnated by the Holy Spirit of God the Father (Ausar) and
- > conceiving the Son of God (Khensu/Hesus/Jesus). Auset was told by
- > Tehuti (the God of Wisdom) that Heru would grow strong and defeat
- the
- > rule of Set. Tehuti then directed Auset to hide in the swamps of
- > North Kamit to raise the child in secret. Set (the red-evil one)
- was
- > corrupted by the whites into Set-an/Satan/Shaitan, the red devil.
- He
- > sought to kill Khensu Heru, because he knew that of the prophecy
- that
- > Heru would grow to defeat Him and restore the kingdom of His Father
- > Ausar.
- >
- > I.e., this is the origin of Mary going to northern Egypt
- with "Jesus"
- > to avoid the wrath of the evil king who sought to kill all newborn
- > boys. It is also the origin of the 'angel' Gabriel coming to Mary
- and
- > telling her that she would give birth to the son of God.
- >
- > (I'm summarizing the story, but you can look at above references as
- > well as "Astrological Foundations of the Christ Myth" Vols. 1,2,3
- by

- > Malik Jabbar, as well as Metu Neter, Vols. 1, 2 by Ra Un Nefer Amen
- > for the story in its entirety.)
- >
- > Death and resurrection of Khensu Heru. (See the Metternich Stele)
- > Auset comes to find Heru has been stabbed by one of Set's associates.
- > She embraces the body of Her Son and laments. Her Sister, the Goddess
- > Nebt Het laments with Her. Another Goddess, Serqet, tells Auset to
- > call on Ra in Heaven. Auset calls on Ra. Ra sends Tehuti down from
- > Heaven to facilitate the resurrection of Heru. Heru goes on to defeat
- > Set and take over the rule of the world. Heru, Auset, and Nebt Het
- > then resurrect Ausar.
- >
- > I.e., Khensu (Hesus) has been murdered. The two Marys (Auset Merit
- > and Nebt Het Merit) are there to embrace the body of the dead Son of
- > God. The "angel of the Lord" (NOT gabriel/TEHUTI) comes to tell the
- > two Marys (as the song goes "mary(s) don't you weep". Khensu (Hesus)
- > is resurrected.
- >
- > Anyone who studies the story of Ausar, Auset and Heru in detail will
- > see the absolute forgery of christianity, islam and hebrewism. Why do
- > I say hebrewism?
- >
- > "Objective" scholars recognized the plagiarisms of the bible, how the
- > texts are perversions by the invading arians of ancient texts of
- > Kamit. What about the Talmud? The "Destruction of Mankind" is the
- > origin of the story that was corrupted into the "moses" fiction.
- See
- > #7850. The Torah is a corruption of "tua Ra". This is the title of
- > many compositions of ancient Kamit. "tua" means "worship,
- > adoration". "Tua Ra" means the "Worship/Adoration of Ra".
- > Torah. "Khu" is our ancient word for illumination, intelligence,
- > wisdom, the intelligent aspect of the spirit. The Ancestral Spirits
- > are thus called "Aakhu" or the "intelligent"
- or "shining/illuminated
- > ones". The bird that represents Divine wisdom and is a determinative
- > for "khu" (intelligence, wisdom) is a bird connected with the God of

> Wisdom, Tehuti. "Khu Ra" is thus the "Wisdom of Ra". Now we know why

> the muslims call the "qu-ran/quran" (khu-ra) the "book of wisdom".

> Holy Bible. Bible comes from Byblos, Pyplus/Pyprus---papyrus. Holy

> comes from Helios. Who is Helios? The greek corruption of "Ra".

Holy

> bible. Helios Papyrus. Papers/Papyrus/Book of Ra. Plagiarisms.

>

> I digress. The talmudic character Yeshua ben Pandera is fictional.

A

> major nothern sanctuary of the worship of Ausar, Auset and Heru (and

> this held true also very heavily in the "christian era") is a city

> called Tata (often written with the metut/symbol for the soft 't'

> or 'd'). It is pronounced 'Dada'. It is often spelled Tettetu, or

> Tettet. The triad of the city was Ba Neb Tata, Hat Mehit, and Heru

pa

> khart. (A "bishop" was sent from this region to the council of Nicea.

> Remember "bishop" is actually defined in by Webster as the head of a

> non-christian religious sect/group, etc.)

>

> Ausar was identified with Ba Neb Tata. Look at the "names of Ausar in

> all the shrines wherein He dwells" (See Budge's Gods of the Egyptians, Vol. 2, Osiris chapter.) One of Ausar's titles is "Ausar

> Ba Neb Tata". 'Ba' means Ram. 'Neb' means master, lord. Tata (Dada)

> is the name of the city. Ba Neb Dada is thus "the Great Ram, lord of

> the city Tata (Dada)". The greeks called the city Mendes.

>

> Hat Mehit was identified with Auset.

> Heru pa khart, meaning Heru the child, was identified with Heru or

> Khensu son of Ausar and Auset.

>

> Ba Neb Tata or Ba Neb Dada became corrupted into Ba Ne Dada,

> Banedada, Bandada, Pandada and Pandera. Remember, the rolling 'r' in

> our Ancestral languages (tongue tapping the roof of the mouth once)

> sounds like a soft 'd'. This is why Tuesday in the Akan language

> (Benada--Beh-nah-dah) is veritably indistinguishable with benara (Beh-

> nah-rah), when the rolling 'r' is pronounced. This is why "Ra" is

> pronounced/called "Da" in Ewe Vodoun. 'B' and 'P' are

> interchangeable. The 'n' is nasal.



>

> Ausar or Banebdada/Bandara/Pandara/Pandera is the Father--symbolized

> as a Ram. Heru pa khart is Heru (Khensu/Hesus/Yesu) son of Pandera.

> The son of the Ram is the Lamb. There is no "historical jesus"

> named "ben Pandira". This was a major mistake made by Massey.

>

> All of this information is in the texts of our Ancestresses and

> Ancestors and in the languages and cultural/spiritual practices of

> our contemporary Ancestral Clans (Akan, Bakongo, Yoruba, Igbo,

> Bambara, Nguni, Dogon, etc.)

>

> I didn't even go into the fact that every December 25 (after the

> solstice) God's Sun (son) is born. The sun hangs on the cross

> (intersection of the equator and the ecliptic) near "easter" and then

> ascends into heaven (highest arc in the sky) at the summer solstice.

>

> You can watch the entire story of 'jesus' play out every year by

> watching the movements of the sun. The story also plays out in the

> lunar phases, in your physical body and in the divisions of your

> spirit that are governed by the different Divinities mentioned in the

> story.

>

> I'm sure there will be questions. Look at the references, compare

> them to the fictional accounts given to us by europeans.

>

> Also, to try and blacken up the fictional characters is akin to us

> learning about santa claus, then reading Africa Presence in Early

> Europe, and finding out about the "arctic Twa" then concluding

> that "santa clause was real, he was actually a brother". We attempt

> to blacken up the fictional characters and then continue to practice

> the perversions that the europeans intially gave us in white-face,

> now in black-face. It's truly an insult to our Ancestresses and

> Ancestors Who were living when the europeans first began placing

> white sculptures in our temples. Those Who were there when the

> europeans perverted the teachings of our culture and tried to force

> the false teachings on us when we knew the truth.

>

> Moses and Aaron didn't exist. Maakher/Tehuti and Anan are the two

> Deities from which the fictional characters were manufactured.

Khensu

> Heru is the Deity from which the functions of the fictional jesus

> were manufactured. (The white iconography comes from serapis).

There

> was no brotha walking around in Palestine two thousand years ago

> telling people to turn the other cheek. Study Heru, Khensu, Khensu

> Nefer Hetep Heru, how Khensu and Heru were identified with one

> another. Study Auset, the title Merit. Study Ausar, Set, Nebt Het.

Ba

> Neb Tata (Tettet).

>

> Understand that the Virgin Mother Merit (Auset) was plagiarized again

> when Ta-Meri was anglicized into the Land of Mary (Maryland) and the

> land of the Virgin (Virginia). The symbol/Tekhen/Obelisk of Her

> deceased Husband Ausar (the washington monument) was another

> plagiarism. Finally, you will find that the symbol for Auset (the

> seat/throne) that She wears on Her head---that which identifies Her

> as Auset---on the monuments and in murals and papyrii, was

> plagiarized in a major way in the midwest. Look at the Sears Tower.

> Look at it's shape. It's Auset's symbol. (Sirius Tower; Sirius is

> Sepdet/Sapadet, Auset's star/heavenly abode). Just as we were

> plagiarized centuries ago, we are being plagiarized today.

>

> Hetep,

> Ra Nehem

>

>

>

>

>

>

>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

> wrote:

>> (Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)

>>

>> Ra Nehem,

>>

>> Please identify any number of ancient writings -and testimonials of

>> persons that supposedly lived around the time of Jesus- that

> express

> > any doubt as to his existence on this earth. I'm just wondering  
 > that  
 > > since I have not heard of any ancient documents or traditions  
 > denying  
 > > his existence, what would qualify any modern person to assert  
 that  
 > he  
 > > was indeed a fictional character. Ivan Van Sertima -a very  
 > competent  
 > > historian, whom I believe is not a Christian- has stated to a  
 > skeptic  
 > > that he believes that Jesus did live in the time assigned to him  
 > > because the sayings attributed to him had no precedence in the  
 > > ancient world. He even cites a Roman coin supposedly intended to  
 > be  
 > > in the likeness of this Christ. He described it as a depiction  
 of  
 > a  
 > > wooly-haired man with a Semitic nose.  
 > >  
 > > Please identify your indisputable evidence so that the more  
 > objective  
 > > members of this group can have reason to receive you as a serious  
 > > researcher and scholar. Thanks for your input.  
 > >  
 > >  
 > > --- In [Ta.Seti@yahoogroups.com](mailto:Ta.Seti@yahoogroups.com), "Freddie Thompson"  
 > > wrote:  
 > > > Greetings Mikyia,  
 > > >  
 > > > Please identify any number of ancient writings -and  
 testimonials  
 > of  
 > > > persons that supposedly lived around the time of Jesus- that  
 > > express  
 > > > any doubt as to his existence on this earth. I'm just  
 wondering  
 > > that  
 > > > since I have not heard of any ancient documents or traditions  
 > > denying  
 > > > his existence, what would qualify any modern person to assert  
 > that  
 > > he  
 > > > was indeed a fictional character. Ivan Van Sertima -a very  
 > > competent  
 > > > scholar, whom I believe is not a Christian- has stated to a

> skeptic  
>>> that he believes that Jesus did live in the time assigned to him  
>>> because the sayings attributed to him had no precedence in the  
>>> ancient world. He even cites a Roman coin supposedly intended to  
>> be  
>>> in the likeness of this Christ. He described it as a depiction  
> of  
>> a  
>>> wooly-haired man with a Semitic nose.  
>>>  
>>> Please identify your indisputable evidence so that the more  
>> objective  
>>> members of this group can have reason to receive you as a serious  
>>> researcher and scholar. Thanks for your input.  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:  
>>>> Mikyia wo Osirica,  
>>>>  
>>>> Actually, you may want to review post #7850, i.e., the first  
> and  
>>>> subsequent posts of mine relating to "Moses' Egyptian Name".  
> The  
>>> true  
>>>> origins are given there. Also, there is information in the "Are  
>> all  
>>>> peoples gods and heroes...." thread.  
>>>>  
>>>> All of the fictional characters' origins can be exposed in  
> great  
>>>> detail. This is apparently not the venue for that kind of  
>> dialogue.  
>>>> Out of respect for the moderator's rules, I would suggest that  
> if  
>>> you  
>>>> have any questions concerning details of the origins of the  
> other  
>>>> fictional characters mentioned, you can e-mail me.  
>>>>  
>>>> Hetep,

>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>> Well in order to clarify, you would have to explain WHY  
they  
>> are  
>>>>> false... as like Manu did with Nofret and Rahotep... you  
have  
>> to  
>>>>> show  
>>>>> the inconsistencies and contradictions to truth. Show where  
> the  
>>>>> line  
>>>>> of truth diverges from the falsehood. I have not seen that  
>> coming  
>>>>> from you in this religious regard.  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>> wrote:  
>>>>>> Mikyia mo (Greetings),  
>>>>>>  
>>>>>> I have to clarify that when I refer to these ideologies  
as  
>>> false,  
>>>>>> it's based on specific knowledge of how the various  
> fictional  
>>>>>> characters I mentioned actually never existed, and how  
they  
>>> were  
>>>>>> manufactured and given an absolutely false "historical"  
>>>> existence.  
>>>>>>  
>>>>>> Similar to the forgeries of Ra Hotep and Nofret being  
> exposed  
>>> or  
>>>>>> the  
>>>>>> fact that the whites and their offspring have been  
>>>> misrepresenting  
>>>>>> our Ancestresses and Ancestors as white in Kamit, the  
>>>>>> ideologies/"religions" mentioned were/are manufactured as  
a  
>>>> direct  
>>>>>> assault on us as a people and our culture. The evidence  
>>> abounds.  
>>>>>> I'm

>>>>> speaking of etymologies and other evidence that goes  
beyond  
>> the  
>>>>> work  
>>>>> of Massey, and is actually conclusive (rooted in the  
>> knowledge  
>>> of  
>>>>> our  
>>>>> ancient and contemporary cultures, spiritual/cultural  
>> practices  
>>>> and  
>>>>> languages) as opposed to speculative.  
>>>>>>  
>>>>>> The whites and their offspring deliberately distorted our  
>>>> spiritual  
>>>>>> practices after invasion, and then forced the false  
> practices  
>>> and  
>>>>>> characters on us, attempting to force us to worship the  
>> whites  
>>>>>> themselves. I can understand, and empathize with someone  
>> takes  
>>>>>> offense at an attack on \*actual\* religious/spiritual  
> systems  
>>>>>> (Wolof,  
>>>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
>> Ovambo,  
>>>>>> Cherokee, Chippewa, indigenous, etc.), but I am never  
>> offended--  
>>>>>> only  
>>>>>> glad--when someone attacks a false ideology/"religion"  
that  
>> is  
>>>>>> actually a deliberate corruption of my own Ancestral  
> culture.  
>>>>>>>  
>>>>>>> Nevertheless, I didn't start this forum, Paul did. So, if  
> it  
>> is  
>>>>>>> against the rules of the forum to delve deeply into the  
>>> evidence  
>>>> of  
>>>>>>> the above-mentioned facts then I can from this point  
> forward  
>>>>>> reserve  
>>>>>>> those kinds of posts for some other group.

>>>>>  
>>>>>  
>>>>> Ma asomdwoee-Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>>>>> wrote:  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>>>>>  
>>>>>> wrote:  
>>>>>>> What's the deal with the religious bias on a forum  
like  
>>> this?  
>>>>>>>  
>>>>>>>>> You're absolutely correct, embracing false religious  
>>>>> idealogies  
>>>>>>>>> (christianity, islam, judaism/hebrewism, buddhism,  
> etc.)  
>>>>> fatally  
>>>>>>>>> skews are perception of reality when it comes to  
>>> trustorical  
>>>>> and  
>>>>>>>>> cosmological analysis.  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> I agree. We should not label any religion "false" and  
>> should  
>>>> stay  
>>>>>>>>> away from such discussions regarding people's faith and  
>>>> spiritual  
>>>>>>>>> beliefs.  
>>>>>>>>>  
>>>>>>>>> Regards,  
>>>>>>>>> Paul Kekai Manansala  
>  
>  
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> -----

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| 8764|2003-06-19 09:29:31|Djehuti Sundaka|Egypt Ramses I Mummy in October official|  
<http://www.uk.sis.gov.eg/online/html9/o1906231.htm>

Egypt Ramses I Mummy in October official

Ramses I mummy, currently in the US Atlantis Carlos Musseum, will return to Egypt in October, said the Secretary General of the Supreme Council for Antiquities (SCA) on Wednesday.

Zahi Hawas added an agreement had been reached with the director of the Museum to hand over Ramses I mummy to the south Egyptian of Luxor after being verified as a royal mummy.

The mummy is believed to have been stolen from the Valley of the Rings in Luxor during excavations for antiquities in the past.

Ramses I was one of the most important Ring of Pharaonic Egypt whose time saw the golden era of the ancient Egyptian Old Kingdom. His mummy's fingernails are covered with gold.

Disclosing on important find, Hawas told a seminar in the coastal city of Alexandria, Hawas said that three complete tombs discovered recently, would be opened next week.

A record will be compiled of contents of the tombs within three months to take necessary steps to restore their stolen pieces through legal steps.

He also revealed that a SCA delegation would head for Switzerland to restore some stolen antiquities.

Hawas described as unacceptable and uncivilized the placid of the bust of Queen Nefertiti head on a nude statue in the Berlin Museum.

Queen Nefertiti, along with her husband the pharaoh Akhenaten, ruled from 1353-1336 BC during the 18th dynasty ancient Egyptian rulers.  
| 8765|2003-06-19 09:50:09|Freddie Thompson|Re: Walking with the Cavemen|  
Historical events and subject matter are deliberately reproduced to cater to the sensibilities of the "Majority." It's always disappointing, but we've learned to expect it.



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bruno Matt

wrote:

> > Hotep,

> >

> > Has anyone had the opportunity to view the Discovery Channel  
> program called "Walking with the Cavemen?" I found the show's  
> dramatic portrayals of selected humanoid ancestors to be very  
> Eurocentric and consequently inaccurate. I seriously doubt that

any

> humanoids abiding in Africa at any time would resemble northern  
> Europeans in both complexion and facial features. Of course, we do  
> not know what skin color these people may have had, but I seriously  
> doubt that their skin color would be so pale. How could they  
> possible have survived on the African savannah in the hot

equatorial

> sun. The characters didn't even look sunburned. Bruno

> >

>

>

> The commercial promotions were enough to convince me not to watch  
> the show. I remember that the the 'cavemen' looked like they were  
> covered in blond hair and as you say were very pale. Needless to

say

> what anthropoids in Africa have this coloration?

>

> Regards,

> Paul Kekai Manansala

| 8766|2003-06-19 09:58:25|Freddie Thompson|Re: a whole lot to comment on.....retorts to  
Osirica & comment to B|  
Thanks Ra Nehem.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Freddie,

>

> I must say that I can state with absolute certainty that the  
various

> biblical, quranic, talmudic characters discussed are purely  
> fictional. I've given just some of the evidence. If you like, you  
can

> study the actual texts of Kamit (not just translations) and the

names

- > and functions of the Deities, how They manifest in nature, in your
- > body and in your spirit, and how the cultural expression of our
- > religious practices in Kamit and in Afuraka/Afuraitkait (Africa)
- > today are identical.

>

- > I don't mind you copying info., analyzing it drawing conclusions,
- > etc. It's all good. We all have to make up our own minds.

>

- > With respect to the bible stories. Europeans copied stories from our

- > culture, left out most of it, and then corrupted the fragment that
- > they saved. This saved fragment was then re-presented to us as
- > the "word of god". Obviously, the fragment is going to contain some
- > of the original wording of the original documents that were copied
- > from. (Don't steal; Don't murder; Don't covet your neighbor's wife,
- > etc.) There were and are many prophecies that were copied as well.
- > Understand that under the 18th Dynasty and afterward, our people were

- > worshipping Amen, Ausar, Tehuti, Auset, etc. in Palestine, Lebanon,
- > parts of Syria, etc. One reason being that the Kings of Kamit had
- > influence over these areas. I'm not saying that we didn't worship
- > these Deities before the 18th dynasty in these areas, but monuments,

- > reliefs, stelae, etc. were erected in these areas outside Kamit in a

- > style that was rooted in the present Kamau (Kamitic) leadership.
- > Also, yes, some of the writings of the bible ("prophecies") were
- > written after the said events occurred. Still, the source material
- > (monuments, documents of Kamit) is of utmost importance. Have you
- > read the story of the "Seven Year's Famine" from Kamit? It's another

- > good reference.

>

- > Finally, my information/research is primary. In other words, the
- > proper etymologies for the names of the Divinities, the connections
- > to Akan, Ewe, Yoruba and Igbo I learned by studying the actual texts

- > of Kamit, the languages of Kamit and the contemporary cultures and
- > languages (I'm not saying that I'm fluent in these languages) and
- > studying the functions of the Deities and Ancestral Spirits (through

- > scholarship and ritual practice/invocation-evocation, etc.).

>

- > I do mention other people's work because people need to see
- > supporting references. But the main references again are the texts,

> the languages and the ritual practice.  
>  
> I appreciate your responses.  
>  
> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:  
> >  
> > Greetings Ra Nehem,  
> >  
> >  
> >  
> > When I began reading your reply, I thought for sure that I would be  
> offended. But the resurrection story you shared is intriguing. I am  
> somewhat aware of it from the standpoint of Osiris, Isis, Set and  
> Khons. The bible predetermines that a savior of mankind would one  
> day come in the book of genesis. Personally, I have suspected that  
> this revelation was "divinely" made available to other groups of  
> people way before the Hebrews. And I believe the Egyptians had this  
> revelation. You may find this strange, but much of what you have  
> said has given me a renewed respect for the bible's validity.  
There  
> is a lot to be learned. Whatever amount is true, or whatever amount  
> is false, the key to a right understanding is to approach it without  
> bias, or hatred.  
> >  
> >  
> >  
> > However, while I take the information you present seriously, I am  
> not convinced of how silence, or the lack of documentation against  
> well-documented historical persons -- prove that such persons did not  
> exist; nor how parallels between religious systems demonstrate  
> definitively that historically attested persons and events were  
> merely creations of a deceptive imaginative.  
> >

> >

> >

> > The fall of Egypt, Babylon, the Persian Empire and Greece were  
> predicted in the bible ? the later three in the book of Daniel.

The

> bible gives an account on the existence of the Assyrian city of  
> Ninevah. Modern historians reportedly denied that city's  
existence ?

> and even used their lack of knowledge of such a city as proof that  
> the bible was a book of false tales- until archeologists one day  
dug

> up the city (in the very location attested by the biblical  
evidence)

> and found an inscription identifying its name. If these reports  
are

> true, they can be used as evidence against your claims. I'm sure

> it's easy to assume that the biblical predictions are after-the-  
fact

> predictions. But what if the dating of the biblical scrolls truly  
do

> prove the predictions to be authentic? I think it is worth

> objectively looking into.

> >

> >

> >

> >

> > As I take-in what you say, should I assume that I am obtaining

> documented facts from someone who has gotten his evidence through  
the

> unbiased primary research of his own? Or can I assume that your

> assertions are based on the writings and conclusions of others who

> may or may not have been motivated by some misinformation from  
others

> and a bias of their own?

> >

> >

> >

> >

> > Freddie Thompson

> >

> >

> >

> > P.S. I will copy the information you contributed in a word file

> and refer to it when referencing other material. I will also go  
back

> to your previous posts and copy them as well. I hope you won't  
mind

> if I use my own worldview to discern what I should accept as truth,

> and what I should reject. Thanks for the valuable info?  
> >  
> >  
> > ra\_nehem wrote: Mikyia wo (Greetings) Freddie,  
> >  
> > I appreciate your response. I'm going to address the issue  
similar  
> to  
> > the way I addressed the "Moses" issue #7850, and maybe that won't  
> be  
> > against the rules of the board. But first, to some of your  
initial  
> > points:  
> >  
> > There aren't references denying the existence of Jesus around the  
> > time of "his existence" because he didn't exist. Many  
> > writers/scholars have commented on the fact that historians,  
> writers,  
> > etc. who lived during that time do not mention Jesus at all. The  
> > one "reference" to Jesus by Josephus is held even by Christian  
> > scholars as a "specious interpolation". Check a search engine  
> on "the  
> > myth of Jesus" and you will find innumerable references to  
> > writers/scholars who have looked all over the ancient world for  
> > actual references to Jesus, and find none.  
> >  
> > Why would anyone assert that Jesus lived? You must ask just as  
> > forcefully, why would anyone assert that this character did  
exist?  
> > Where is the evidence?  
> >  
> > I respect what Van Sertima has done as well. I disagree  
> > wholeheartedly with his view on this issue however. With respect  
to  
> > the coin with "Jesus" on it, I suggest the book "The Historical  
> > Origin of Christianity" by Walter Williams. You're looking at a  
> coin  
> > with a depiction of Serapis. Serapis was a Greek pseudo-deity,  
> which  
> > was actually a corruption modeled after the ancient Deity Ausar-  
> Hapi.  
> > The iconography of Serapis is the origin of the "white male with  
> long  
> > hair and a beard as the saviour of the world". Study the Rosetta  
> > stone, the Canopus text, how Ptolemy Soter's (Soter was  
> > surnamed "saviour", the "saviour of Egypt") image/statue was

> ordered

>> to be placed in all of the temples of Kamit along with Ausar, Auset

>> and Heru. Study about how some ancient writers concluded that "it

>> seems that the worship of Serapis and Isis rules the whole world".

>>

>> With respect to the sayings of 'jesus', not only did they have

>> precedence, they were pure plagiarisms. I'll get into Ausar, Auset

>> and Heru and the wisdom texts of Kamit, but even the european

> scholar

>> Gerald Massey explodes this myth. See, "Gerald Massey's Lectures"

> and

>> the chapter dealing with the "Logia of the Lord". He'll show where

>> many of these "sayings" came from.

>>

>> I will now give you evidence, but not because I desire to be

> received

>> as a scholar/researcher, etc. by others, but only because the

>> information is relevant and important.

>>

>> References:

>> Metternich Stele (Sorrows of Auset (Isis))

>> Papyrus of Hunefer

>> Papyrus of Ani

>> Book of Knowing the Manifestations of Ra

>> Temple of Khensu

>> Tomb of Seti I ("Destruction of Mankind")

>> Lamentations of Auset and NebHet (Isis and Nepthys)

>> Temple of the Ram of Mendes

>> Pyramid Texts of Teta, Mer en Ra, Pepi

>> Languages and cultural practices of the Akan, Ewe, Yoruba and Igbo

>>

>>

>> The entire story of "jesus" is a deliberate perversion of the story

>> of Ausar, Auset and Heru (misnomered Osiris, Isis, and Horus)

>>

>> Let me begin with the proper etymology of the name

> jesus/hesus/yeshua

>>

>> Many of us know the letter 'j' entered the english alphabet in the

>> 1600s. The latin and so-called hebrew way of pronouncing the name

> is

> > what's relevant here, to wit "hesus/yeshua". Of course, those who  
> > speak spanish say "hesus".  
> >  
> > The greeks and later romans took one of the forms of the God Heru  
> > from ancient Kamit and corrupted His name into 'hesus'. The form  
of  
> > the hawk-headed Deity Heru that they corrupted was that  
of "Khensu".  
> >  
> > "Khensu" is often written "Khons" or "Khonsu". This is as  
> misleading  
> > as writing the name of God, 'Amen' as 'Ammon' or 'Amon'. This was  
> > done by the white egyptologists and others in order to conceal  
the  
> > fact that 'Amen/Amin' in christianity/hebrewism/islam comes from  
> the  
> > God Amen (Amen Ra). The same goes for writing "Khensu"  
as "Khonsu".  
> >  
> > The 'kh' metut/hieroglyphic symbol in the name is often  
> > interchangeable in the language of Kamit with the metut/symbol  
> > for 'sh'. An example of this is the famous term "serekh" (the  
> symbol  
> > containing a name of the King) which has also been  
> spelled "seresh".  
> > I mentioned in the "moses" post #7850 that in the Twi (Akan)  
> language  
> > we have the same sound and it is written "hy". I mentioned  
> that "Maa  
> > Kher" in Kamit was also "Maa Sher/Maa She" (the origin of  
> > moshe/moses) and that in Twi it is written "mmara hye"  
> > (pronounced "mahrah-sheh"). In both languages, the meaning is the  
> > same. The 'kh' in Khensu, is pronounced similarly. 'Khensu' thus  
> > becomes 'Shensu', 'Tchensu', 'Jensu', 'Yeshu', 'Hesu-s' in greek.  
> > The 'n' in the name is nasal, as it is in Twi.  
> >  
> > "Khensu" is a hawk-headed Divinity, and as a form of Heru, He is  
> the  
> > son of Auset and Ausar. Does His name indicate this? Yes. "Kh"  
> > or "Khi" in the language of Kamit means "child". "Nsu" (nesu)  
> > means "Divine, royal, King, King of Southern Kamit". 'Nsu' is the  
> > title of the King (Per aa, Pharaoh). It is the first part  
> > of 'Nesubat' (nsubat), meaning "king of the south and north". Kh-  
nsu,  
> > Khi-nsu, thus means "Divine royal child". 'Heru' or 'Khensu Heru'  
> is

> > the Divine royal child born of Auset and Ausar. He was born to  
 > become  
 > > King.  
 > >  
 > > The whites and their offspring used the descriptive title of the  
 > God  
 > > Heru (Khensu) and corrupted it into Khensus, Shensus, Shesu,  
 Yeshu,  
 > > Hesus, and in english 'jesus'. You must hear the pronunciations  
 > > of 'Khensu' (Tchensu--Tchay-nsoo) and 'Yeshu' (Jay/Yay-soo)  
 > > and 'Hesus' (Hay-soos) together, and you will see the connection.  
 > >  
 > > Khensu Heru was born of Auset. Auset has held the descriptive  
 > > title "merit" for thousands of years. "Merit" means "beloved" in  
 > > Kamit. Auset was called "Merit Ausar", meaning the "beloved of  
 > > Ausar". Nebt Het (Nephthys) also held the title "Merit". In fact,  
 as  
 > > Goddesses of the Inundation of the Nile/Hapi, Auset and Nebt Het  
 > were  
 > > identified with the Goddesses Merit Shema (Merit/Inundation of  
 the  
 > > southern Nile) and Merit Meht (Merit/Inundation of the northern  
 > Nile).  
 > >  
 > > I'm assuming you all know the story of Ausar, Auset and Heru. But  
 > > briefly, the God Ausar and the Goddess Auset were King and Queen  
 in  
 > > Kamit. Their brother, the God Set was jealous of Ausar and  
 murdered  
 > > Him. He took Ausar's body and threw it in the river. Auset was  
 then  
 > > removed from power and Set took over the rule of the country,  
 > > reigning as a tyrant. Auset searched tirelessly for the body of  
 Her  
 > > Husband. When She found Him She performed ritual. Through ritual,  
 > the  
 > > Spirit of the God Ausar came to Auset, and through Their Divine  
 > > spiritual union Auset became pregnant with Heru (Khensu).  
 > >  
 > > Of course, this is the origin of the story of Auset Merit (Mary)  
 > > being impregnated by the Holy Spirit of God the Father (Ausar)  
 and  
 > > conceiving the Son of God (Khensu/Hesus/Jesus). Auset was told by  
 > > Tehuti (the God of Wisdom) that Heru would grow strong and defeat  
 > the  
 > > rule of Set. Tehuti then directed Auset to hide in the swamps of



> > North Kamit to raise the child in secret. Set (the red-evil one)  
 > was  
 > > corrupted by the whites into Set-an/Satan/Shaitan, the red devil.  
 > He  
 > > sought to kill Khensu Heru, because he knew that of the prophecy  
 > that  
 > > Heru would grow to defeat Him and restore the kingdom of His  
 Father  
 > > Ausar.  
 > >  
 > > I.e., this is the origin of mary going to northern egypt  
 > with "jesus"  
 > > to avoid the wrath of the evil king who sought to kill all  
 newborn  
 > > boys. It is also the origin of the 'angel' gabriel coming to mary  
 > and  
 > > telling her that she would give birth to the sun/son of god.  
 > >  
 > > (I'm summarizing the story, but you can look at above references  
 as  
 > > well as "Astrological Foundations of the Christ Myth" Vols. 1,2,3  
 > by  
 > > Malik Jabbar, as well as Metu Neter, Vols. 1, 2 by Ra Un Nefer  
 Amen  
 > > for the story in its entirety.)  
 > >  
 > > Death and resurrection of Khensu Heru. (See the Metternich Stele)  
 > > Auset comes to find Heru has been stabbed by one of Set's  
 > associates.  
 > > She embraces the body of Her Son and laments. Her Sister, the  
 > Goddess  
 > > Nebt Het laments with Her. Another Goddess, Serqet, tells Auset  
 to  
 > > call on Ra in Heaven. Auset calls on Ra. Ra sends Tehuti down  
 from  
 > > Heaven to facilitate the resurrection of Heru. Heru goes on to  
 > defeat  
 > > Set and take over the rule of the world. Heru, Auset, and Nebt  
 Het  
 > > then resurrect Ausar.  
 > >  
 > > I.e., Khensu (Hesus) has been murdered. The two Marys (Auset  
 Merit  
 > > and Nebt Het Merit) are there to embrace the body of the dead Son  
 > of  
 > > God. The "angel of the Lord" (NOT gabriel/TEHUTI) comes to tell

the

>> two Marys (as the song goes "mary(s) don't you weep". Khensu

> (Hesus)

>> is resurrected.

>>

>> Anyone who studies the story of Ausar, Auset and Heru in detail

> will

>> see the absolute forgery of christianity, islam and hebrewism.

Why

> do

>> I say hebrewism?

>>

>> "Objective" scholars recognized the plagiarisms of the bible, how

> the

>> texts are perversions by the invading aryan of ancient texts of

>> Kamit. What about the Talmud? The "Destruction of Mankind" is the

>> origin of the story that was corrupted into the "moses" fiction.

> See

>> #7850. The Torah is a corruption of "tua Ra". This is the title

of

>> many compositions of ancient Kamit. "tua" means "worship,

>> adoration". "Tua Ra" means the "Worship/Adoration of Ra".

>> Torah. "Khu" is our ancient word for illumination, intelligence,

>> wisdom, the intelligent aspect of the spirit. The Ancestral

Spirits

>> are thus called "Aakhu" or the "intelligent"

> or "shining/illuminated

>> ones". The bird that represents Divine wisdom and is a

> determinative

>> for "khu" (intelligence, wisdom) is a bird connected with the God

> of

>> Wisdom, Tehuti. "Khu Ra" is thus the "Wisdom of Ra". Now we know

> why

>> the muslims call the "qu-ran/quran" (khu-ra) the "book of

wisdom".

>> Holy Bible. Bible comes from Byblos, Pyplus/Pyprus---papyrus.

Holy

>> comes from Helios. Who is Helios? The greek corruption of "Ra".

> Holy

>> bible. Helios Papyrus. Papers/Papyrus/Book of Ra. Plagiarisms.

>>

>> I digress. The talmudic character Yeshua ben Pandera is

fictional.

> A

>> major northern sanctuary of the worship of Ausar, Auset and Heru

> (and

> > this held true also very heavily in the "christian era") is a city

> > called Tata (often written with the metut/symbol for the soft 't' or 'd'). It is pronounced 'Dada'. It is often spelled Tettetu, or Tettet. The triad of the city was Ba Neb Tata, Hat Mehit, and Heru

> pa

> > khart. (A "bishop" was sent from this region to the council of Nicea.

> > Remember "bishop" is actually defined in by Webster as the head of

> a

> > non-christian religious sect/group, etc.)

> >

> > Ausar was identified with Ba Neb Tata. Look at the "names of Ausar

> in

> > all the shrines wherein He dwells" (See Budge's Gods of the Egyptians, Vol. 2, Osiris chapter.) One of Ausar's titles is "Ausar

> > Ba Neb Tata". 'Ba' means Ram. 'Neb' means master, lord. Tata (Dada)

> > is the name of the city. Ba Neb Dada is thus "the Great Ram, lord of

> > the city Tata (Dada)". The greeks called the city Mendes.

> >

> > Hat Mehit was identified with Auset.

> > Heru pa khart, meaning Heru the child, was identified with Heru or

> > Khensu son of Ausar and Auset.

> >

> > Ba Neb Tata or Ba Neb Dada became corrupted into Ba Ne Dada, Banedada, Bandada, Pandada and Pandera. Remember, the rolling 'r' in

> > our Ancestral languages (tongue tapping the roof of the mouth once)

> > sounds like a soft 'd'. This is why Tuesday in the Akan language

> > (Benada--Beh-nah-dah) is veritably indistinguishable with benara

> (Beh-

> > nah-rah), when the rolling 'r' is pronounced. This is why "Ra" is

> > pronounced/called "Da" in Ewe Vodoun. 'B' and 'P' are

> > interchangeable. The 'n' is nasal.

> >

> > Ausar or Banebdada/Bandara/Pandara/Pandera is the Father--

> symbolized

> > as a Ram. Heru pa khart is Heru (Khensu/Hesus/Yeshu) son of

> Pandera.  
>> The son of the Ram is the Lamb. There is no "historical jesus"  
>> named "ben Pandira". This was a major mistake made by Massey.  
>>  
>> All of this information is in the texts of our Ancestresses and  
>> Ancestors and in the languages and cultural/spiritual practices  
of  
>> our contemporary Ancestral Clans (Akan, Bakongo, Yoruba, Igbo,  
>> Bambara, Nguni, Dogon, etc.)  
>>  
>> I didn't even go into the fact that every December 25 (after the  
>> solstice) God's Sun (son) is born. The sun hangs on the cross  
>> (intersection of the equator and the ecliptic) near "easter" and  
> then  
>> ascends into heaven (highest arc in the sky) at the summer  
solstice.  
>>  
>> You can watch the entire story of 'jesus' play out every year by  
>> watching the movements of the sun. The story also plays out in  
the  
>> lunar phases, in your physical body and in the divisions of your  
>> spirit that are governed by the different Divinities mentioned in  
> the  
>> story.  
>>  
>> I'm sure there will be questions. Look at the references, compare  
>> them to the fictional accounts given to us by europeans.  
>>  
>> Also, to try and blacken up the fictional characters is akin to  
us  
>> learning about santa claus, then reading Africa Presence in Early  
>> Europe, and finding out about the "arctic Twa" then concluding  
>> that "santa clause was real, he was actually a brother". We  
attempt  
>> to blacken up the fictional characters and then continue to  
> practice  
>> the perversions that the europeans intially gave us in white-  
face,  
>> now in black-face. It's truly an insult to our Ancestresses and  
>> Ancestors Who were living when the europeans first began placing  
>> white sculptures in our temples. Those Who were there when the  
>> europeans perverted the teachings of our culture and tried to  
force  
>> the false teachings on us when we knew the truth.  
>>  
>> Moses and Aaron didn't exist. Maakher/Tehuti and Anan are the two

> > Deities from which the fictional characters were manufactured.  
> Khensu  
> > Heru is the Deity from which the functions of the fictional Jesus  
> > were manufactured. (The white iconography comes from Serapis).  
> There  
> > was no brother walking around in Palestine two thousand years ago  
> > telling people to turn the other cheek. Study Heru, Khensu,  
Khensu  
> > Nefer Hetep Heru, how Khensu and Heru were identified with one  
> > another. Study Auset, the title Merit. Study Ausar, Set, Nebt  
Het.  
> Ba  
> > Neb Tata (Tettet).  
> >  
> > Understand that the Virgin Mother Merit (Auset) was plagiarized  
> again  
> > when Ta-Meri was Anglicized into the Land of Mary (Maryland) and  
> the  
> > land of the Virgin (Virginia). The symbol/Tekhen/Obelisk of Her  
> > deceased Husband Ausar (the Washington monument) was another  
> > plagiarism. Finally, you will find that the symbol for Auset (the  
> > seat/throne) that She wears on Her head---that which identifies  
Her  
> > as Auset---on the monuments and in murals and papyri, was  
> > plagiarized in a major way in the Midwest. Look at the Sears  
Tower.  
> > Look at its shape. It's Auset's symbol. (Sirius Tower; Sirius is  
> > Sepdet/Sapadet, Auset's star/heavenly abode). Just as we were  
> > plagiarized centuries ago, we are being plagiarized today.  
> >  
> > Hetep,  
> > Ra Nehem  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
> > wrote:  
> > > (Pardon my mistake Miykia. My previous reply was meant for Ra  
> Nehem)

>>>  
>>> Ra Nehem,  
>>>  
>>> Please identify any number of ancient writings -and  
testimonials  
> of  
>>> persons that supposedly lived around the time of Jesus- that  
>> express  
>>> any doubt as to his existence on this earth. I'm just  
wondering  
>> that  
>>> since I have not heard of any ancient documents or traditions  
>> denying  
>>> his existence, what would qualify any modern person to assert  
> that  
>> he  
>>> was indeed a fictional character. Ivan Van Sertima -a very  
>> competent  
>>> historian, whom I believe is not a Christian- has stated to a  
>> skeptic  
>>> that he believes that Jesus did live in the time assigned to  
him  
>>> because the sayings attributed to him had no precedence in the  
>>> ancient world. He even cites a Roman coin supposedly intended  
to  
>> be  
>>> in the likeness of this Christ. He described it as a depiction  
> of  
>> a  
>>> wooly-haired man with a Semitic nose.  
>>>  
>>> Please identify your indisputable evidence so that the more  
>> objective  
>>> members of this group can have reason to receive you as a  
serious  
>>> researcher and scholar. Thanks for your input.  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
  
>>> wrote:  
>>>> Greetings Mikyia,  
>>>>  
>>>> Please identify any number of ancient writings -and  
> testimonials  
>> of

>>>> persons that supposedly lived around the time of Jesus- that  
>>> express  
>>>> any doubt as to his existence on this earth. I'm just  
> wondering  
>>> that  
>>>> since I have not heard of any ancient documents or traditions  
>>> denying  
>>>> his existence, what would qualify any modern person to assert  
>> that  
>>> he  
>>>> was indeed a fictional character. Ivan Van Sertima -a very  
>>> competent  
>>>> scholar, whom I believe is not a Christian- has stated to a  
>> skeptic  
>>>> that he believes that Jesus did live in the time assigned to  
> him  
>>>> because the sayings attributed to him had no precedence in  
the  
>>>> ancient world. He even cites a Roman coin supposedly  
intended  
> to  
>>> be  
>>>> in the likeness of this Christ. He described it as a  
depiction  
>> of  
>>> a  
>>>> wooly-haired man with a Semitic nose.  
>>>>  
>>>> Please identify your indisputable evidence so that the more  
>>> objective  
>>>> members of this group can have reason to receive you as a  
> serious  
>>>> researcher and scholar. Thanks for your input.  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
> wrote:  
>>>>> Mikyia wo Osirica,  
>>>>>  
>>>>> Actually, you may want to review post #7850, i.e., the  
first  
>> and  
>>>>> subsequent posts of mine relating to "Moses' Egyptian  
Name".  
>> The  
>>>>> true

>>>> origins are given there. Also, there is information in  
> the "Are  
>>> all  
>>>> peoples gods and heroes...." thread.  
>>>>  
>>>> All of the fictional characters' origins can be exposed in  
>> great  
>>>> detail. This is apparently not the venue for that kind of  
>> dialogue.  
>>>> Out of respect for the moderator's rules, I would suggest  
> that  
> if  
>>> you  
>>>> have any questions concerning details of the origins of the  
>> other  
>>>> fictional characters mentioned, you can e-mail me.  
>>>>  
>>>> Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>> wrote:  
>>>>> Well in order to clarify, you would have to explain WHY  
> they  
>> are  
>>>>> false... as like Manu did with Nofret and Rahotep... you  
> have  
>> to  
>>>>> show  
>>>>> the inconsistencies and contradictions to truth. Show  
where  
>> the  
>>>>> line  
>>>>>> of truth diverges from the falsehood. I have not seen  
that  
>>> coming  
>>>>> from you in this religious regard.  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
  
>>> wrote:  
>>>>>> Mikyia mo (Greetings),  
>>>>>>  
>>>>>>> I have to clarify that when I refer to these ideologies  
> as  
>>>> false,



>>>>>> it's based on specific knowledge of how the various  
>> fictional  
>>>>>> characters I mentioned actually never existed, and how  
> they  
>>>> were  
>>>>>> manufactured and given an absolutely false "historical"  
>>>>> existence.  
>>>>>>>  
>>>>>>> Similar to the forgeries of Ra Hotep and Nofret being  
>> exposed  
>>>> or  
>>>>>> the  
>>>>>>> fact that the whites and their offspring have been  
>>>>> misrepresenting  
>>>>>>> our Ancestresses and Ancestors as white in Kamit, the  
>>>>>>> ideologies/"religions" mentioned were/are manufactured  
as  
> a  
>>>>> direct  
>>>>>>> assault on us as a people and our culture. The evidence  
>>>>> abounds.  
>>>>>>> I'm  
>>>>>>> speaking of etymologies and other evidence that goes  
> beyond  
>>> the  
>>>>>>> work  
>>>>>>>> of Massey, and is actually conclusive (rooted in the  
>>> knowledge  
>>>>> of  
>>>>>>> our  
>>>>>>>> ancient and contemporary cultures, spiritual/cultural  
>>> practices  
>>>>>>> and  
>>>>>>>> languages) as opposed to speculative.  
>>>>>>>>  
>>>>>>>>> The whites and their offspring deliberately distorted  
our  
>>>>>>> spiritual  
>>>>>>>>> practices after invasion, and then forced the false  
>> practices  
>>>>> and  
>>>>>>>>> characters on us, attempting to force us to worship the  
>>> whites  
>>>>>>>>> themselves. I can understand, and empathize with  
someone  
>>> takes

>>>>>> offense at an attack on \*actual\* religious/spiritual  
>> systems  
>>>>>> (Wolof,  
>>>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
>>> Ovambo,  
>>>>>> Cherokee, Chippewa, indigenous, etc.), but I am never  
>>> offended--  
>>>>>> only  
>>>>>> glad--when someone attacks a false ideology/"religion"  
> that  
>>> is  
>>>>>> actually a deliberate corruption of my own Ancestral  
>> culture.  
>>>>>>>  
>>>>>>> Nevertheless, I didn't start this forum, Paul did. So,  
if  
>> it  
>>> is  
>>>>>>> against the rules of the forum to delve deeply into the  
>>>> evidence  
>>>>>> of  
>>>>>>> the above-mentioned facts then I can from this point  
>> forward  
>>>>>>> reserve  
>>>>>>> those kinds of posts for some other group.  
>>>>>>>  
>>>>>>>  
>>>>>>> Ma asomdwoee-Hetep,  
>>>>>>> Ra Nehem  
>>>>>>>  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>>>>>>> wrote:  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>>>>>>  
>>>>>>>> wrote:  
>>>>>>>>> What's the deal with the religious bias on a forum  
> like  
>>>> this?  
>>>>>>>>>  
>>>>>>>>>>>>> You're absolutely correct, embracing false  
religious  
>>>>>>> idealogies  
>>>>>>>>>>>>>>>(christianity, islam, judaism/hebrewism, buddhism,  
>> etc.)  
>>>>>>> fatally

>>>>>>>>>skews are perception of reality when it comes to  
 >>>> trustorical  
 >>>>>> and  
 >>>>>>>>>cosmological analysis.  
 >>>>>>>>>  
 >>>>>>>>>  
 >>>>>>>>>  
 >>>>>>>>> I agree. We should not label any religion "false" and  
 >>> should  
 >>>>> stay  
 >>>>>>>> away from such discussions regarding people's faith  
 and  
 >>>>> spiritual  
 >>>>>>>>> beliefs.  
 >>>>>>>>>  
 >>>>>>>>> Regards,  
 >>>>>>>>> Paul Kekai Manansala  
 >>  
 >>  
 >> Yahoo! Groups SponsorADVERTISEMENT  
 >>  
 >> To unsubscribe from this group, send an email to:  
 >> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
 >>  
 >>  
 >>  
 >> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
 > Service.  
 >>  
 >>  
 >>  
 >> -----  
 >> Do you Yahoo!?  
 >> SBC Yahoo! DSL - Now only \$29.95 per month!  
 | 8767|2003-06-19 10:16:19|Djehuti Sundaka|Re: Afrika word derivation|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), ibn Taom wrote:  
 > I don't have access to receipts made out to the land  
 > holders by the K\*na`ani for the use of the territories  
 > at the location of Qeret Hhaddashat before they seized  
 > ownership by acts of war.  
 >  
 > I know of only one volume of applicable inscriptions,  
 > Lidzbarski's "Nordsemitische Epigraphik." If you can  
 > locate a copy maybe you'll find what you're looking  
 > for there, or maybe you can write the publishers of  
 > Lewis and Short for their Roman sources since they

> wrote the dictionary. It's beyond my capabilities  
> to prove or disprove a dictionary's entry whose  
> reliability I have no reason to doubt.  
>  
> Respectfully,  
> - Yafeu -

Well therein lies the problem. If in mentioning the Aourigha/Afrigha, no one actually cites their having been mentioned over 2000 years ago, there's nothing upon which to conclude the name Africa to have been derived from them especially since other sources such as the Oxford English Dictionary and Dana Reynolds (The African Heritage & Ethnohistory of the Moors) show the derivation to have been from the word Afer, not Afrigha. However, I will strive to follow up on your suggestion of locating "Nordsemitische Epigraphik" and contacting the publishers of Lewis and Short for their Roman sources.

Djehuti Sundaka

>  
> >  
> > What ancient inscriptions are pointed out as mentioning the  
> > Aourigha/Avrigha/Afrigha?  
> >  
>  
> >  
> > What inscription is pointed to as the earliest mention of them?  
> >  
> > What inscriptions contains the name that the Romans had received  
>  
> from  
> > Qart Hadasht as designating their country?  
> >  
> > Djehuti Sundaka  
> >  
> | 8768|2003-06-19 10:16:40|omari maulana|Re: Walking with the Cavemen|  
Discovery Channel and the Learning Channel are infamous for producing documentaries with "middle eastern" looking ancient Egyptians. I was watching one doc. the other night and a replay of the story of Ausar was acted out by a guy who looked like an Iraqi to me. Joann Fletcher was invloved in this project.

I wonder if Discovery Channel would be open to an African perspective on the Nile Valley cultures?

>Historical events and subject matter are deliberately reproduced to  
>cater to the sensibilities of the "Majority." Its always  
>disappointing, but we've learned to expect it.

---

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| 8769|2003-06-19 10:22:47|Paul Kekai Manansala|Re: Walking with the Cavemen|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Discovery Channel and the Learning Channel are infamous for

producing

> documentaries with "middle eastern" looking ancient Egyptians. I

was

> watching one doc. the other night and a replay of the story of

Ausar was

> acted out by a guy who looked like an Iraqi to me. Joann Fletcher

was

> invloved in this project.

>

> I wonder if Discovery Channel would be open to an African

perspective on the

> Nile Valley cultures?

>

Omari, you said before you are a film director.

What would it take to produce a documentary of this type? As a  
writer, I know how to write project proposals. Is that how we would  
go about it for a television show?

Regards,

Paul Kekai Manansala

| 8770|2003-06-19 10:31:48|osirica|Re: Afuraka/Afuraitkait/Terminology|

The executives at Texaco for example. As they were only busted  
becasuse one of their fellow colleagues was disgruntled.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> > > Message: 1  
> Date: Wed, 18 Jun 2003 12:52:25 -0000  
> From: alberto34482@y...  
> Subject: Re: Afuraka/Afuraitkait/Terminology  
>  
> > > "Yes, Paul, there is a certain amount of white-trash in every  
> > > European country"  
> >  
> > Wrong, you will find that many white supremist are also very  
  
educated  
> > people with degrees. The vast majority of white supremist like

the  
> > BNP have backing from white intellectuals in academia.  
>  
> Evidence, please? I'm sorry, but we're talking about people  
> from the fringes of academia (Rushton), or people who are  
> commenting completely outside their fields of expertise  
> (Murray, Herrnstein, Stuckey).  
>  
> The likes of David Duke are not exactly "highly educated".  
> Ignorant is more like it.  
>  
> Alex  
| 8771|2003-06-19 10:39:18|omari maulana|Re: Walking with the Cavemen|  
What I will do is contact Discovery Channel and get some insight into what  
their submittal process is.

>Omari, you said before you are a film director.  
>  
>What would it take to produce a documentary of this type? As a  
>writer, I know how to write project proposals. Is that how we would  
>go about it for a television show?

---

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| 8772|2003-06-19 10:50:05|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|  
No problem.

Hetep..

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
wrote:

> Thanks Ra Nehem.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

>> Mikyia wo (Greetings) Freddie,

>>

>> I must say that I can state with absolute certainty that the

> various

>> biblical, quranic, talmudic characters discussed are purely

>> fictional. I've given just some of the evidence. If you like, you

> can

>> study the actual texts of Kamit (not just translations) and the

> names

>> and functions of the Deities, how They manifest in nature, in

your

>> body and in your spirit, and how the cultural expression of our

>> religious practices in Kamit and in Afuraka/Afuraitkait (Africa)

>> today are identical.

>>

>> I don't mind you copying info., analyzing it drawing conclusions,

>> etc. It's all good. We all have to make up our own minds.

>>

>> With respect to the bible stories. Europeans copied stories from

> our

>> culture, left out most of it, and then corrupted the fragment

that

>> they saved. This saved fragment was then re-presented to us as

>> the "word of god". Obviously, the fragment is going to contain

some

>> of the original wording of the original documents that were

copied

>> from. (Don't steal; Don't murder; Don't covet your neighbor's

wife,

>> etc.) There were and are many prophecies that were copied as

well.

>> Understand that under the 18th Dynasty and afterward, our people

> were

>> worshipping Amen, Ausar, Tehuti, Auset, etc. in Palestine,

Lebanon,

> > parts of Syria, etc. One reason being that the Kings of Kamit had  
> > influence over these areas. I'm not saying that we didn't worship  
> > these Deities before the 18th dynasty in these areas, but  
> monuments,  
> > reliefs, stelae, etc. were erected in these areas outside Kamit

in

> a  
> > style that was rooted in the present Kamau (Kamitic) leadership.  
> > Also, yes, some of the writings of the bible ("prophecies") were  
> > written after the said events occurred. Still, the source material  
> > (monuments, documents of Kamit) is of utmost importance. Have you  
> > read the story of the "Seven Year's Famine" from Kamit? It's  
> another  
> > good reference.  
> >  
> > Finally, my information/research is primary. In other words, the  
> > proper etymologies for the names of the Divinities, the

connections

> > to Akan, Ewe, Yoruba and Igbo I learned by studying the actual  
> texts  
> > of Kamit, the languages of Kamit and the contemporary cultures

and

> > languages (I'm not saying that I'm fluent in these languages) and  
> > studying the functions of the Deities and Ancestral Spirits  
> (through  
> > scholarship and ritual practice/invocation-evocation, etc.).  
> >  
> > I do mention other people's work because people need to see  
> > supporting references. But the main references again are the

texts,

> > the languages and the ritual practice.  
> >  
> > I appreciate your responses.

> >  
> > Ma asomdwoee-Hetep,  
> > Ra Nehem

> >

> >

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson

> wrote:



> > >

> > > Greetings Ra Nehem,

> > >

> > >

> > >

> > > When I began reading your reply, I thought for sure that I

would

> be

> > offended. But the resurrection story you shared is intriguing.

I

> am

> > somewhat aware of it from the standpoint of Osiris, Isis, Set and

> > Khons. The bible predetermines that a savior of mankind would

one

> > day come in the book of genesis. Personally, I have suspected

that

> > this revelation was "divinely" made available to other groups of

> > people way before the Hebrews. And I believe the Egyptians had

> this

> > revelation. You may find this strange, but much of what you have

> > said has given me a renewed respect for the bible's validity.

> There

> > is a lot to be learned. Whatever amount is true, or whatever

> amount

> > is false, the key to a right understanding is to approach it

> without

> > bias, or hatred.

> > >

> > >

> > >

> > > However, while I take the information you present seriously, I

am

> > not convinced of how silence, or the lack of documentation

against

> > well-documented historical persons -- prove that such persons did

> not

> > exist; nor how parallels between religious systems demonstrate

> > definitively that historically attested persons and events were

> > merely creations of a deceptive imaginative.

> > >

>>>  
>>>  
>>> The fall of Egypt, Babylon, the Persian Empire and Greece were  
>> predicted in the bible ? the later three in the book of Daniel.  
> The  
>> bible gives an account on the existence of the Assyrian city of  
>> Ninevah. Modern historians reportedly denied that city's  
> existence ?  
>> and even used their lack of knowledge of such a city as proof

that  
>> the bible was a book of false tales- until archeologists one day  
> dug  
>> up the city (in the very location attested by the biblical  
> evidence)  
>> and found an inscription identifying its name. If these reports  
> are  
>> true, they can be used as evidence against your claims. I'm sure  
>> it's easy to assume that the biblical predictions are after-the-  
> fact  
>> predictions. But what if the dating of the biblical scrolls

truly  
> do  
>> prove the predictions to be authentic? I think it is worth  
>> objectively looking into.  
>>>  
>>>  
>>>  
>>> As I take-in what you say, should I assume that I am obtaining  
>> documented facts from someone who has gotten his evidence through  
> the  
>> unbiased primary research of his own? Or can I assume that your  
>> assertions are based on the writings and conclusions of others

who  
>> may or may not have been motivated by some misinformation from  
> others  
>> and a bias of their own?  
>>>  
>>>  
>>>  
>>> Freddie Thompson  
>>>  
>>>  
>>>

> > > P.S. I will copy the information you contributed in a word

file

> > and refer to it when referencing other material. I will also go

> back

> > to your previous posts and copy them as well. I hope you won't

> mind

> > if I use my own worldview to discern what I should accept as

truth,

> > and what I should reject. Thanks for the valuable info?

> > >

> > >

> > > ra\_nehem wrote:Mikyia wo (Greetings) Freddie,

> > >

> > > I appreciate your response. I'm going to address the issue

> similar

> > to

> > > the way I addressed the "Moses" issue #7850, and maybe that

won't

> > be

> > > against the rules of the board. But first, to some of your

> initial

> > > points:

> > >

> > > There aren't references denying the existence of jesus around

the

> > > time of "his existence" because he didn't exist. Many

> > > writers/scholars have commented on the fact that historians,

> > writers,

> > > etc. who lived during that time do not mention jesus at all.

The

> > > one "reference" to jesus by Josephus is held even by christian

> > > scholars as a "specious interpolation". Check a search engine

> > on "the

> > > myth of jesus" and you will find innumerable references to

> > > writers/scholars who have looked all over the ancient world for

> > > actual references to jesus, and find none.

> > >

> > > Why would anyone assert that jesus lived? You must ask just as

> > > forcefully, why would anyone assert that this character did

> exist?

> > > Where is th evidence?

> > >

> > > I respect what Van Sertima has done as well. I disagree  
> > > wholeheartedly with his view on this issue however. With

respect

> to

> > > the coin with "jesus" on it, I suggest the book "The Historical  
> > > Origin of Christianity" by Walter Williams. You're looking at a  
> > coin  
> > > with a depiction of Serapis. Serapis was a greek psuedo-deity,  
> > which  
> > > was actually a corruption modeled after the ancient Deity Ausar-  
> > Hapi.  
> > > The iconography of Serapis is the origin of the "white male

with

> > long

> > > hair and a beard as the saviour of the world". Study the

Rosetta

> > > stone, the canopus text, how Ptolemy Soter's (Soter was  
> > > surnamed "saviour", the "saviour of Egypt") image/statue was  
> > ordered  
> > > to be placed in all of the temples of Kamit along with Ausar,  
> Auset  
> > > and Heru. Study about how some ancient writers concluded

that "it

> > > seems that the worship of Serapis and Isis rules the whole

world".

> > >

> > > With respect to the sayings of 'jesus', not only did they have  
> > > precedence, they were pure plagiarisms. I'll get into Ausar,  
> Auset  
> > > and Heru and the wisdom texts of Kamit, but even the european  
> > scholar  
> > > Gerald Massey explodes this myth. See, "Gerald Massey's

Lectures"

> > and

> > > the chapter dealing with the "Logia of the Lord". He'll show  
> where  
> > > many of these "sayings" came from.

> > >

> > > I will now give you evidence, but not because I desire to be

> > received  
> > > as a scholar/researcher, etc. by others, but only because the  
> > > information is relevant and important.  
> > >  
> > > References:  
> > > Metternich Stele (Sorrows of Auset (Isis))  
> > > Papyrus of Hunefer  
> > > Papyrus of Ani  
> > > Book of Knowing the Manifestations of Ra  
> > > Temple of Khensu  
> > > Tomb of Seti I ("Destruction of Mankind")  
> > > Lamentations of Auset and NebHet (Isis and Nepthys)  
> > > Temple of the Ram of Mendes  
> > > Pyramid Texts of Teta, Mer en Ra, Pepi  
> > > Languages and cultural practices of the Akan, Ewe, Yoruba and

## Igbo

> > >  
> > >  
> > > The entire story of "jesus" is a deliberate perversion of the  
> story  
> > > of Ausar, Auset and Heru (misnomered Osiris, Isis, and Horus)  
> > >  
> > > Let me begin with the proper etymology of the name  
> > jesus/hesus/yeshua  
> > >  
> > > Many of us know the letter 'j' entered the english alphabet in  
> the  
> > > 1600s. The latin and so-called hebrew way of pronouncing the

## name

> > is  
> > > what's relevant here, to wit "hesus/yeshua". Of course, those

## who

> > > speak spanish say "hesus".  
> > >  
> > > The greeks and later romans took one of the forms of the God

## Heru

> > > from ancient Kamit and corrupted His name into 'hesus'. The

## form

> > of  
> > > the hawk-headed Deity Heru that they corrupted was that  
> of "Khensu".

> > >  
> > > "Khensu" is often written "Khons" or "Khonsu". This is as  
> > misleading  
> > > as writing the name of God, 'Amen' as 'Ammon' or 'Amon'. This

was

> > > done by the white egyptologists and others in order to conceal  
> the  
> > > fact that 'Amen/Amin' in christianity/hebrewism/islam comes

from

> > the  
> > > God Amen (Amen Ra). The same goes for writing "Khensu"  
> as "Khonsu".  
> > >  
> > > The 'kh' metut/hieroglyphic symbol in the name is often  
> > > interchangeable in the language of Kamit with the metut/symbol  
> > > for 'sh'. An example of this is the famous term "serekh" (the  
> > symbol  
> > > containing a name of the King) which has also been  
> > spelled "seresh".  
> > > I mentioned in the "moses" post #7850 that in the Twi (Akan)  
> > language  
> > > we have the same sound and it is written "hy". I mentioned  
> > that "Maa  
> > > Kher" in Kamit was also "Maa Sher/Maa She" (the origin of  
> > > moshe/moses) and that in Twi it is written "mmara hye"  
> > > (pronounced "mahrah-sheh"). In both languages, the meaning is

the

> > > same. The 'kh' in Khensu, is pronounced similarly. 'Khensu'

thus

> > > becomes 'Shensu', 'Tchensu', 'Jensu', 'Yeshu', 'Hesu-s' in

greek.

> > > The 'n' in the name is nasal, as it is in Twi.  
> > >  
> > > "Khensu" is a hawk-headed Divinity, and as a form of Heru, He

is

> > the  
> > > son of Auset and Ausar. Does His name indicate this? Yes. "Kh"  
> > > or "Khi" in the language of Kamit means "child". "Nsu" (nesu)  
> > > means "Divine, royal, King, King of Southern Kamit". 'Nsu' is

the

>>> title of the King (Per aa, Pharoah). It is the first part  
>>> of 'Nesubat' (nsubat), meaning "king of the south and north".

Kh-

>> nsu,  
>>> Khi-nsu, thus means "Divine royal child". 'Heru' or 'Khensu

Heru'

>> is  
>>> the Divine royal child born of Auset and Ausar. He was born to  
>> become  
>>> King.  
>>>  
>>> The whites and their offspring used the descriptive title of

the

>> God  
>>> Heru (Khensu) and corrupted it into Khensus, Shensus, Shesu,  
> Yeshu,  
>>> Hesus, and in english 'jesus'. You must hear the pronunciations  
>>> of 'Khensu' (Tchensu--Tchay-nsoo) and 'Yeshu' (Jay/Yay-soo)  
>>> and 'Hesus' (Hay-soos) together, and you will see the

connection.

>>>  
>>> Khensu Heru was born of Auset. Auset has held the descriptive  
>>> title "merit" for thousands of years. "Merit" means "beloved"

in

>>> Kamit. Auset was called "Merit Ausar", meaning the "beloved of  
>>> Ausar". Nebt Het (Nephthys) also held the title "Merit". In

fact,

> as  
>>> Goddesses of the Inundation of the Nile/Hapi, Auset and Nebt

Het

>> were  
>>> identified with the Goddesses Merit Shema (Merit/Inundation of  
> the  
>>> southern Nile) and Merit Meht (Merit/Inundation of the northern  
>> Nile).  
>>>  
>>> I'm assuming you all know the story of Ausar, Auset and Heru.

But

> > > briefly, the God Ausar and the Goddess Auset were King and

Queen

> in

> > > Kamit. Their brother, the God Set was jealous of Ausar and

> murdered

> > > Him. He took Ausar's body and threw it in the river. Auset was

> then

> > > removed from power and Set took over the rule of the country,

> > > reigning as a tyrant. Auset searched tirelessly for the body of

> Her

> > > Husband. When She found Him She performed ritual. Through

ritual,

> > the

> > > Spirit of the God Ausar came to Auset, and through Their Divine

> > > spiritual union Auset became pregnant with Heru (Khensu).

> > >

> > > Of course, this is the origin of the story of Auset Merit

(Mary)

> > > being impregnated by the Holy Spirit of God the Father (Ausar)

> and

> > > conceiving the Son of God (Khensu/Hesus/Jesus). Auset was told

by

> > > Tehuti (the God of Wisdom) that Heru would grow strong and

defeat

> > the

> > > rule of Set. Tehuti then directed Auset to hide in the swamps

of

> > > North Kamit to raise the child in secret. Set (the red-evil

one)

> > was

> > > corrupted by the whites into Set-an/Satan/Shaitan, the red

devil.

> > He

> > > sought to kill Khensu Heru, because he knew that of the

prophecy



> > that  
> > > Heru would grow to defeat Him and restore the kingdom of His  
> Father  
> > > Ausar.  
> > >  
> > > I.e., this is the origin of mary going to northern egypt  
> > with "jesus"  
> > > to avoid the wrath of the evil king who sought to kill all  
> newborn  
> > > boys. It is also the origin of the 'angel' gabriel coming to

mary

> > and  
> > > telling her that she would give birth to the sun/son of god.  
> > >  
> > > (I'm summarizing the story, but you can look at above

references

> as  
> > > well as "Astrological Foundations of the Christ Myth" Vols.

1,2,3

> > by  
> > > Malik Jabbar, as well as Metu Neter, Vols. 1, 2 by Ra Un Nefer  
> Amen  
> > > for the story in its entirety.)  
> > >  
> > > Death and resurrection of Khensu Heru. (See the Metternich

Stele)

> > > Auset comes to find Heru has been stabbed by one of Set's  
> > associates.  
> > > She embraces the body of Her Son and laments. Her Sister, the  
> > Goddess  
> > > Nebt Het laments with Her. Another Goddess, Serqet, tells Auset  
> to  
> > > call on Ra in Heaven. Auset calls on Ra. Ra sends Tehuti down  
> from  
> > > Heaven to facilitate the resurrection of Heru. Heru goes on to  
> > defeat  
> > > Set and take over the rule of the world. Heru, Auset, and Nebt  
> Het  
> > > then resurrect Ausar.  
> > >  
> > > I.e., Khensu (Hesus) has been murdered. The two Marys (Auset  
> Merit

> > > and Nebt Het Merit) are there to embrace the body of the dead

Son

> > of

> > > God. The "angel of the Lord" (NOT gabriel/TEHUTI) comes to tell  
> the

> > > two Marys (as the song goes "mary(s) don't you weep". Khensu

> > (Hesus)

> > > is resurrected.

> > >

> > > Anyone who studies the story of Ausar, Auset and Heru in detail

> > will

> > > see the absolute forgery of christianity, islam and hebrewism.

> Why

> > do

> > > I say hebrewism?

> > >

> > > "Objective" scholars recognized the plagiarisms of the bible,

how

> > the

> > > texts are perversions by the invading aryan of ancient texts

of

> > > Kamit. What about the Talmud? The "Destruction of Mankind" is

the

> > > origin of the story that was corrupted into the "moses"

fiction.

> > See

> > > #7850. The Torah is a corruption of "tua Ra". This is the title

> of

> > > many compositions of ancient Kamit. "tua" means "worship,

> > > adoration". "Tua Ra" means the "Worship/Adoration of Ra".

> > > Torah. "Khu" is our ancient word for illumination,

intelligence,

> > > wisdom, the intelligent aspect of the spirit. The Ancestral

> Spirits

> > > are thus called "Aakhu" or the "intelligent"

> > or "shining/illuminated

> > > ones". The bird that represents Divine wisdom and is a

> > determinative

> > > for "khu" (intelligence, wisdom) is a bird connected with the

God

> > of

> > > Wisdom, Tehuti. "Khu Ra" is thus the "Wisdom of Ra". Now we

know

> > why

> > > the muslims call the "qu-ran/quran" (khu-ra) the "book of

> wisdom".

> > > Holy Bible. Bible comes from Byblos, Pyplus/Pyprus---papyrus.

> Holy

> > > comes from Helios. Who is Helios? The greek corruption of "Ra".

> > Holy

> > > bible. Helios Papyrus. Papers/Papyrus/Book of Ra. Plagiarisms.

> > >

> > > I digress. The talmudic character Yeshua ben Pandera is

> fictional.

> > A

> > > major nothern sanctuary of the worship of Ausar, Auset and Heru

> > (and

> > > this held true also very heavily in the "christian era") is a

> city

> > > called Tata (often written with the metut/symbol for the

soft 't'

> > > or 'd'). It is pronounced 'Dada'. It is often spelled Tettetu,

or

> > > Tettet. The triad of the city was Ba Neb Tata, Hat Mehit, and

> Heru

> > pa

> > > khart. (A "bishop" was sent from this region to the council of

> > Nicea.

> > > Remember "bishop" is actually defined in by Webster as the head

> of

> > a

> > > non-christian religious sect/group, etc.)

> > >

> > > Ausar was identified with Ba Neb Tata. Look at the "names of

> Ausar

> > in

> > > all the shrines wherein He dwells" (See Budge's Gods of the

> > > Egyptians, Vol. 2, Osiris chapter.) One of Ausar's titles

> is "Ausar

> > > Ba Neb Tata". 'Ba' means Ram. 'Neb' means master, lord. Tata

> (Dada)

> > > is the name of the city. Ba Neb Dada is thus "the Great Ram,

lord

> > of

> > > the city Tata (Dada)". The greeks called the city Mendes.

> > >

> > > Hat Mehit was identified with Auset.

> > > Heru pa khart, meaning Heru the child, was identified with Heru

> or

> > > Khensu son of Ausar and Auset.

> > >

> > > Ba Neb Tata or Ba Neb Dada became corrupted into Ba Ne Dada,

> > > Banedada, Bandada, Pandada and Pandera. Remember, the

rolling 'r'

> > in

> > > our Ancestral languages (tongue tapping the roof of the mouth

> once)

> > > sounds like a soft 'd'. This is why Tuesday in the Akan

language

> > > (Benada--Beh-nah-dah) is veritably indistinguishable with

benara

> > (Beh-

> > > nah-rah), when the rolling 'r' is pronounced. This is why "Ra"

is

> > > pronounced/called "Da" in Ewe Vodoun. 'B' and 'P' are

> > > interchangeable. The 'n' is nasal.

> > >

> > > Ausar or Banebdada/Bandara/Pandara/Pandera is the Father--

> > symbolized

> > > as a Ram. Heru pa khart is Heru (Khensu/Hesus/Yeshu) son of

> > Pandera.

> > > The son of the Ram is the Lamb. There is no "historical jesus"

> > > named "ben Pandira". This was a major mistake made by Massey.

> > >

> > > All of this information is in the texts of our Ancestresses and

> > > Ancestors and in the languages and cultural/spiritual practices

> of

> > > our contemporary Ancestral Clans (Akan, Bakongo, Yoruba, Igbo,

> > > Bambara, Nguni, Dogon, etc.)

> > >

> > > I didn't even go into the fact that every December 25 (after

the

> > > solstice) God's Sun (son) is born. The sun hangs on the cross  
> > > (intersection of the equator and the ecliptic) near "easter"

and

> > then

> > > ascends into heaven (highest arc in the sky) at the summer  
> solstice.

> > >

> > > You can watch the entire story of 'jesus' play out every year

by

> > > watching the movements of the sun. The story also plays out in  
> the

> > > lunar phases, in your physical body and in the divisions of

your

> > > spirit that are governed by the different Divinities mentioned

in

> > the

> > > story.

> > >

> > > I'm sure there will be questions. Look at the references,

compare

> > > them to the fictional accounts given to us by europeans.

> > >

> > > Also, to try and blacken up the fictional characters is akin to

> us

> > > learning about santa claus, then reading Africa Presence in

Early

> > > Europe, and finding out about the "arctic Twa" then concluding

> > > that "santa clause was real, he was actually a brother". We

> attempt

> > > to blacken up the fictional characters and then continue to

> > practice

> > > the perversions that the europeans intially gave us in white-  
> face,

> > > now in black-face. It's truly an insult to our Ancestresses and

> > > Ancestors Who were living when the europeans first began

placing

> > > white sculptures in our temples. Those Who were there when the

> > > europeans perverted the teachings of our culture and tried to

> force  
>>> the false teachings on us when we knew the truth.  
>>>  
>>> Moses and Aaron didn't exist. Maakher/Tehuti and Anan are the

two  
>>> Deities from which the fictional characters were manufactured.  
>> Khensu  
>>> Heru is the Deity from which the functions of the fictional

jesus  
>>> were manufactured. (The white iconography comes from serapis).  
>> There  
>>> was no brotha walking around in Palestine two thousand years

ago  
>>> telling people to turn the other cheek. Study Heru, Khensu,  
> Khensu  
>>> Nefer Hetep Heru, how Khensu and Heru were identified with one  
>>> another. Study Auset, the title Merit. Study Ausar, Set, Nebt  
> Het.  
>> Ba  
>>> Neb Tata (Tettet).  
>>>  
>>> Understand that the Virgin Mother Merit (Auset) was plagiarized  
>> again  
>>> when Ta-Meri was anglicized into the Land of Mary (Maryland)

and  
>> the  
>>> land of the Virgin (Virginia). The symbol/Tekhen/Obelisk of Her  
>>> deceased Husband Ausar (the washington monument) was another  
>>> plagiarism. Finally, you will find that the symbol for Auset

(the  
>>> seat/throne) that She wears on Her head---that which identifies  
> Her  
>>> as Auset---on the monuments and in murals and papyrii, was  
>>> plagiarized in a major way in the midwest. Look at the Sears  
> Tower.  
>>> Look at it's shape. It's Auset's symbol. (Sirius Tower; Sirius

is  
>>> Sepdet/Sapadet, Auset's star/heavenly abode). Just as we were  
>>> plagiarized centuries ago, we are being plagiarized today.  
>>>

>>> Hetep,  
>>> Ra Nehem  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"

>>> wrote:  
>>>> (Pardon my mistake Miykia. My previous reply was meant for Ra  
>> Nehem)  
>>>>  
>>>> Ra Nehem,  
>>>>  
>>>> Please identify any number of ancient writings -and  
> testimonials  
>> of  
>>>> persons that supposedly lived around the time of Jesus- that  
>>> express  
>>>> any doubt as to his existence on this earth. I'm just  
> wondering  
>>> that  
>>>> since I have not heard of any ancient documents or traditions  
>>> denying  
>>>> his existence, what would qualify any modern person to assert  
> that  
>>> he  
>>>> was indeed a fictional character. Ivan Van Sertima -a very  
>>> competent  
>>>> historian, whom I believe is not a Christian- has stated to a  
>>> skeptic  
>>>> that he believes that Jesus did live in the time assigned to  
> him  
>>>> because the sayings attributed to him had no precedence in

the  
>>>> ancient world. He even cites a Roman coin supposedly  
intended

> to  
>>> be  
>>>> in the likeness of this Christ. He described it as a

depiction

>> of  
>>> a  
>>>> wooly-haired man with a Semitic nose.  
>>>>  
>>>> Please identify your indisputable evidence so that the more  
>>> objective  
>>>> members of this group can have reason to receive you as a  
> serious  
>>>> researcher and scholar. Thanks for your input.  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
>  
>>>> wrote:  
>>>>> Greetings Mikyia,  
>>>>>  
>>>>> Please identify any number of ancient writings -and  
>> testimonials  
>>> of  
>>>>> persons that supposedly lived around the time of Jesus-

that

>>>> express  
>>>>> any doubt as to his existence on this earth. I'm just  
>> wondering  
>>>> that  
>>>>> since I have not heard of any ancient documents or

traditions

>>>> denying  
>>>>> his existence, what would qualify any modern person to

assert

>>> that  
>>>> he  
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>>>>> that he believes that Jesus did live in the time assigned



to

> > him

> > > > because the sayings attributed to him had no precedence in

> the

> > > > ancient world. He even cites a Roman coin supposedly

> intended

> > to

> > > be

> > > > in the likeness of this Christ. He described it as a

> depiction

> > of

> > > a

> > > > wooly-haired man with a Semitic nose.

> > > >

> > > > Please identify your indisputable evidence so that the more

> > > > objective

> > > > members of this group can have reason to receive you as a

> > serious

> > > > researcher and scholar. Thanks for your input.

> > > >

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

> > wrote:

> > > > > Mikyia wo Osirica,

> > > > >

> > > > > Actually, you may want to review post #7850, i.e., the

> first

> > and

> > > > > subsequent posts of mine relating to "Moses' Egyptian

> Name".

> > The

> > > > true

> > > > > origins are given there. Also, there is information in

> > the "Are

> > > all

> > > > > peoples gods and heroes...." thread.

> > > > >

> > > > > All of the fictional characters' origins can be exposed

in

> > > great

> > > > > detail. This is apparently not the venue for that kind of

> > > > > dialogue.

> > > > > Out of respect for the moderator's rules, I would suggest

> > that

> > > if

>>>> you  
>>>>> have any questions concerning details of the origins of

the

>>> other  
>>>>> fictional characters mentioned, you can e-mail me.  
>>>>>  
>>>>> Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

>>> wrote:  
>>>>>> Well in order to clarify, you would have to explain WHY  
>> they  
>>>> are  
>>>>>> false... as like Manu did with Nofret and Rahotep...

you

>> have  
>>>> to  
>>>>> show  
>>>>>> the inconsistencies and contradictions to truth. Show  
> where  
>>> the  
>>>>>> line  
>>>>>>> of truth diverges from the falsehood. I have not seen  
> that  
>>>> coming  
>>>>>>> from you in this religious regard.  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
>

>>>> wrote:  
>>>>>>> Mikyia mo (Greetings),  
>>>>>>>>  
>>>>>>>> I have to clarify that when I refer to these

ideologies

>> as  
>>>>> false,  
>>>>>>>> it's based on specific knowledge of how the various  
>>> fictional  
>>>>>>>> characters I mentioned actually never existed, and

how

> > they

> > > > > were

> > > > > > manufactured and given an absolutely

false "historical"

> > > > > > existence.

> > > > > > >

> > > > > > Similar to the forgeries of Ra Hotep and Nofret being

> > > exposed

> > > > > or

> > > > > > the

> > > > > > fact that the whites and their offspring have been

> > > > > misrepresenting

> > > > > > our Ancestresses and Ancestors as white in Kamit, the

> > > > > > ideologies/"religions" mentioned were/are

manufactured

> as

> > a

> > > > > direct

> > > > > > assault on us as a people and our culture. The

evidence

> > > > > abounds.

> > > > > > I'm

> > > > > > speaking of etymologies and other evidence that goes

> > beyond

> > > the

> > > > > work

> > > > > > of Massey, and is actually conclusive (rooted in the

> > > > knowledge

> > > > of

> > > > > our

> > > > > > ancient and contemporary cultures, spiritual/cultural

> > > > practices

> > > > > and

> > > > > > languages) as opposed to speculative.

> > > > > >

> > > > > > The whites and their offspring deliberately distorted

> our

> > > > > spiritual

> > > > > > practices after invasion, and then forced the false

> > > practices

> > > > and

>>>>>>> characters on us, attempting to force us to worship

the

>>>> whites

>>>>>>> themselves. I can understand, and empathize with  
> someone

>>>> takes

>>>>>>> offense at an attack on \*actual\* religious/spiritual  
>>> systems

>>>>>>> (Wolof,

>>>>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai,

Twa,

>>>> Ovambo,

>>>>>>> Cherokee, Chippewa, indigenous, etc.), but I am never

>>>> offended--

>>>>>>> only

>>>>>>> glad--when someone attacks a false

ideology/"religion"

>> that

>>>> is

>>>>>>> actually a deliberate corruption of my own Ancestral  
>>> culture.

>>>>>>>

>>>>>>> Nevertheless, I didn't start this forum, Paul did.

So,

> if

>>> it

>>>> is

>>>>>>> against the rules of the forum to delve deeply into

the

>>>>> evidence

>>>>>>> of

>>>>>>>> the above-mentioned facts then I can from this point

>>> forward

>>>>>>> reserve

>>>>>>>> those kinds of posts for some other group.

>>>>>>>>

>>>>>>>>

>>>>>>>> Ma asomdwoee-Hetep,

>>>>>>>> Ra Nehem

>>>>>>>>

>>>>>>>>

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai

Manansala"

>>>>>>> wrote:

>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>>>>>>>

>>>>>>> wrote:

>>>>>>>> What's the deal with the religious bias on a

forum

>> like

>>>> this?

>>>>>>>>

>>>>>>>>> You're absolutely correct, embracing false

> religious

>>>>>> ideologies

>>>>>>>>> (christianity, islam, judaism/hebrewism,

buddhism,

>>> etc.)

>>>>>> fatally

>>>>>>>>> skews are perception of reality when it comes to

>>>>> trustorical

>>>>>> and

>>>>>>>>> cosmological analysis.

>>>>>>>>>

>>>>>>>>>

>>>>>>>>>

>>>>>>>>> I agree. We should not label any religion "false"

and

>>>> should

>>>>>> stay

>>>>>>>>> away from such discussions regarding people's faith

> and

>>>>>> spiritual

>>>>>>>>> beliefs.

>>>>>>>>>

>>>>>>>>> Regards,

>>>>>>>>> Paul Kekai Manansala

>>>

>>>

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| 8773|2003-06-19 10:51:38|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

No problem. Hope it helps out.

Hetep..

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Thanks for the elaboration Ra Nehem.

>

>

---

> The new MSN 8: advanced junk mail protection and 2 months FREE\*

> <http://join.msn.com/?page=features/junkmail>

| 8774|2003-06-19 10:52:51|alberto34482@yahoo.com|Re: Afuraka/Afuraitkait/Terminology|

"Evidence, please? I'm sorry, but we're talking about people from the fringes of academia (Rushton"

Rushton is on the fringes of academia know, but many years ago he was a peer-reviewed Psychologist. You can read some of his theories in serious peer-reviewed journals. In the past, however, we find that many top authorities in the field tended to hold ethnocentric points of view about racial supremacy. Many academics hold these doctrines, but are not upfront about them. You ever heard of Han Eyneck, a scientist, like Shockley, held white supremacist views.

"The likes of David Duke are not exactly "highly educated". Ignorant is more like it."

You might disagree with David Duke, I do, but David Duke seems to have a high intellect, but eschewed sense of political goals.

I wonder why I must push the point that these pseudo-racist academia ideas came out of high levels of education. Oxford Publishing as late of the 1970's publish an anthropology book by John R Baker, who was supposedly a geneticist, but I have never researched his

credentials. The book is banned in Canada, but you can find it on any Community College, probably Universities too, anywhere in the United States.

| 8775|2003-06-19 10:53:33|osirica|Re: Ra Nehem|

I'm sorry, but your associations are not working. I know we have a right to disagree and all that, but what you are doing is finding any remotely similar vowel sounds in any language that has the same vowel sounds in Egyptian. Jah is not the same as Iah. "Yaweh" in Hebrew means "I am". You cannot tell me what "I am" means in ancient Egyptian can you? You imply that you know how to read ancient Egyptian and understand it. So what does "I am" mean in Ancient Egyptian.

Secondly, you ignore that Jesus name means "Salvation".

Thirdly you focus on the resurrection being the indicator of the ripoff, and you ignore the overwhelming differences I pointed out. This is (Eurocentricist's name omitted) all over again.

There isn't enough that you take any word in existence and find out if it's a rip off of Ancient Egyptian. You go further by taking key consonants and replacing them with what might be a pronunciation difference, yet ignoring the fact that the meaning of the two words are different. "Salvation" does not mean "Khonsu"... You further rely on English approximations of Egyptian vowels and associate those approximations as indicators of ripoffs of Egyptian to Hebrew.

You say:

In Akan and Ewe we have a Deity called "Densu". The Ewe say "Densu",  
> the Akan say "Densu, Dzensu and Densu Yao". When you hear the name  
> pronounced by both groups it (the 'n' being nasal) it sounds  
> like 'DAY-SOO' or 'DZAY-SOO'. It is the same with Khensu. It sounds  
> like 'Tchay-soo' (Yesu/Yeshu) when pronounced (the 'n' is nasal).  
> This form of Heru (Khensu) is from which Yeshu-a was plagiarized.

I reply:

This is ridiculous because the only relationship is a "su" sound at the end. Do you know what Yeshu means literally in Hebrew?

"I am SALVATION"

What does "Khonsu" mean in Egyptian?

I asked you to find one Hebrew thing or word that's not a rip off of Ancient Egyptian. You failed to answer. I ask again. Name one Hebrew

word or name that is not a rip off of Ancient Egyptian. I will do the same thing you do. Every answer you give, I will make it a rip off just like you did. And we will end up in a state of absolutes, where the truth is based on diffusionism instead on accurate and consistent observation.

To the rest of Ta-Seti, esp Paul, I can understand if you want me to part company. Because I don't find any purpose at this point of continuing to compile information that is impossibly subjective.

Yah/Jah (pronounced ee-yah or jah) is a "title" as you say. Just like "El" is a title to the Caananites. In Hebrew, the name has an actual meaning. The meaning comes from some very common words spoken. Whether those words are derived from Egyptian or not is not actually the point. "Iah" from Thoth is pronounced "AAAAH".

There is no rip off in the fact that a language (Hebrew) has many borrowings from a totally different language (Egyptian). It would be a rip off if the name "Yeshua" was actually from "Khonsu". But it is not. "Yeshua" nor "Yaweh" is represented as a moon, nor a baboon. No, in the Hebrew temples, God is not represented at all. UNLIKE the Egyptian temples, there is no representation of God, no image, no likeness.

OF course you will say "Oh thats a ripoff anyway because the Egyptian Creator God is represented originally as the hidden God." Well my reply to that is this:

As the Bible, as you, as I know... in ancient times, before Osiris, before Thoth, before any representations of God as an animal or a person, the Egyptians, the Hebrews, the everybodies, knew God as God was. Over TIME, people became foolish and started to misrepresent God as He truely was and made these "representations" that are incompatible. You keep thinking that Egyptians had the monopoly on knowledge of the truth... and of course Nubians.

Which leads me to the obvious issue. WHen I asked who else besides Egyptians... well you replied "Oh the Nubians also". Ok let me be more clear and without any confusion. I thought we all agreed and knew the Nubians and Egyptians are of the same origin. Who else Besides the EGYPTIAN-NUBIAN peoples.... Please don't keep giving me answers of other people along the Nile. Else I will come back and say "Who else besides people along the Nile had spiritual knowledge of the truth."

If you say "Nobody" then this whole thing is done. We can pack our



bags and forget this whole thing.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Osirica,

>

> I can only say that I stand by every thing that I have typed. It's

> okay that we won't agree. People asked certain questions, I gave

> information. Until some of the source material is reviewed by those

> who question what I have written, I don't know how productive the

> conversation becomes. It would just be a back and forth kind of

> thing. If someone looked at the actual hieroglyphic texts that I

> cited, read them for themselves, studied the names and functions of

> the Deities and compared them (through academic observation as well

> as ritual practice) with the names and functions of the exact same

> Deities in our contemporary cultures----and then questioned me on

> their findings in comparison to what I have written----then maybe

it

> won't be a "drive-by" debate. I don't mean that negatively. What I

> mean by that is throwing some questions/information/contradictory

> statements out there without all of us looking fully at what the

> other person's references are.

>

> In Akan and Ewe we have a Deity called "Densu". The Ewe

say "Densu",

> the Akan say "Densu, Dzensu and Densu Yao". When you hear the name

> pronounced by both groups it (the 'n' being nasal) it sounds

> like 'DAY-SOO' or 'DZAY-SOO'. It is the same with Khensu. It sounds

> like 'Tchay-soo' (Yesu/Yesu) when pronounced (the 'n' is nasal).

> This form of Heru (Khensu) is from which Yesu-a was plagiarized.

>

> You also mentioned Jah, which is Yah. Did you know that a major

title

> of Tehuti (God of Wisdom) is Iah? He is called Iah-Tehuti. In this

> form He has the crescent moon (Iah) on His headress. Jah or Iah is

> corruption of this title Iah.

>

> Did you know that the bird that represents Tehuti, usually called

an

> ibis (crane-headed bird) is called "Habu" and "Habui" in the

> language? "Habui" is pronounced [Hah-bweh] Habui (Habweh) was

> corrupted into Haweh. Just as 'h', 'y', 'j' and 'i' have

interchanged

> (hesus, jesu, yesu, iesu, issa (arabic)) so is Habui (Habweh)

> corrupted into Yabweh/Yawehe. Those sounds are also interchangeable

in

> Afurakani/Afuraitkaitnit (African) languages.

>

> There was a curious statement by the greeks, when they said that:

>

> "The Ioudians (judeans/"jews") don't worship the Supreme Being---they

> worship the demiurge". Tehuti, Iah-Tehuti, Habui (Yaweh) is the

> origin of this statement, because much of the plagiarism in the bible

> deals with Tehuti---whether the greeks understood that or not.

>

> While we're on Tehuti, I might as well state the proper etymology of

> another biblical name. Tehuti (in the metutu it's Thuti) is

> pronounced Taut by some of our people in "phoenicia" and others.

> Tehuti was often written with the metut/symbol representing a

> soft 't' or 'd'. Tehuti (sounds like Dehuti) was thus Dahuti and Daut

> in some dialects. Daut was corrupted into Dawud. Dawud still exists

> in arabic and is equivalent to Dawid (dwd) in "hebrew" and David in

> english.

>

> I have given the proper etymologies for moses-Maakher/Tehuti, for

> jah/jahweh-Iah, Habui and Iah-Tehuti, david-Tehuti, Taut (greek

> thoth).

>

> Finally, I never said that Kamit was the origin of everything. I

> often mention Keneset (Nubia) in my posts. The nature of the specific

> questions and comments just hasn't taken me there in-depth so far.

I

> never said that the people of Kamit were absolutely perfect nor have

> I said that people who practice Afurakani/Afuraitkaitnit (African)

> Ancestral Religion are perfect, don't make mistakes. Anyone who

> really understands the many purposes of oracles, why we were given

> oracles, and why we utilize oracular divination, regularly, could

> never make the claims you have attributed to me.

>

> All I can say again is, if you read the actual writings (not only the

> translations) of Kamit and study the nature and functions of the

> Deities these statements I've made would be much clearer.

>

> P.S. Ausar was killed and resurrected. So was Heru. Both of them were.

> Many who don't know this (they haven't reviewed the actual texts)

> associate Ausar with the character Jesus instead of Khensu Heru.  
 > The 'um' sound in Miriam, Maryam is a European linguistic device.  
 > Merit or Meri becomes Merium/mariam in European languages just as  
 > Heru becomes Herus or Horus. With respect to the Deities (Ausar,  
 > Anpu, etc.), I have consistently said that we still worship the  
 same  
 > Deities by the same names today. Ausar is Oosaala in Yoruba. He  
 still  
 > communicates with and possesses people today in ritual. As Agwu-isi  
 > in Igbo and Akwesi or Awusi (Awusir) in Akan, He is very much a  
 part  
 > of our culture and deals directly with us. I was born on Sunday  
 > (Akwesida). My first name, Kwesi, is a reflection of the fact that  
 > this Deity is connected to me spiritually.  
 >  
 > Hetep,  
 > Ra Nehem  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 >> Correction and update.  
 >>  
 >> From what I gathered, Jesus' name was pronounced "Yeshua"...  
 the "V"  
 >> is silent and the "S" is not. Yeshua comes from the name Joshua  
 or  
 >> Yehoshua (God saves). Now the thing here is, from all of this we  
 > get  
 >> back to  
 >> "Yaweh" and "Jah"...which have absolutely no Egyptian root or  
 >> parallel.. that is of course unless you make the "J" and "Y" into  
 >> an "R"... or a "K"... then you have Ka-weh, and Ka.... but why on  
 >> earth would you do that. The Egyptians and Hebrews knew the  
 >> difference between a K, R, Y, and J. So unless you change the  
 >> pronunciation of the word and take it out of context, then there  
 > is  
 >> no reason to imply that God was ripped off the Egyptians. How can  
 > the  
 >> existence of the Creator be ripped off? Did God want His  
 Existence  
 > to  
 >> be a secret only known to the Egyptians?  
 >>  
 >> Can someone in here tell me how to say "I am" in Medu Netjer?  
 >>  
 >>

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > > I respect where you are coming from. Don't take my  
> confrontational  
> > > tone as one of resentment or anger towards you. I am speaking  
> about  
> > > the ideas and the perspective which I have experienced before.  
In  
> a  
> > > way everything IS kind of drawn from everything. You can say  
that  
> > > mostly everything is from Egypt.. but you have to go further  
> back.  
> > > Egypt came from somewhere. And Egypt wasn't the first nor the  
> only  
> > > great civilization. There was more to it than that. You cannot  
> > > associate everything in existence to an Egyptian root. Not  
> shapes,  
> > or  
> > > syllables, nor can you associate every spiritual idea that  
> > is "true"  
> > > to Egypt.  
> > >  
> > > Syllables:  
> > > But Hesus does not come from Khensu. the "He" sound does not  
turn  
> > > into a "Khen" sound. the K and the N are just too much.  
> > >  
> > >  
> > > Since we know that Jesus name in Hebrew means "Salvation" and  
its  
> > > actually pronounced Yehuva (I think the V is silent, but I  
don't  
> > > know), it's not working that Yehuva comes from Khonsu. You can  
> > take  
> > > like I said any word on earth and say it comes from some  
> corrupted  
> > > form of an Egyptian origin.  
> > >  
> > > Of course the Hebrews get much of their heritage from Egypt.  
They  
> > > even acknowledge that in the old testament. Moses name is  
> > definitely  
> > > from Egypt.  
> > >  
> > > People and events:  
> > > The story of Ausar in relation to Jesus is to me is very much

as

>>> divergent as the name Jesus is from Khonsu. I have had the SAME

>>> argument with Mormons, and I told you in here, that this would

>>> happen. They like you believe that Jesus is the story of Ausar

> and

>>> Set. They use "Representationalism" in the SAME manner you use

> what

>>> you use to make one mean the other. Every single word in

>>> existence... from Torah, to whatever you will say is a rip off

of

>>> Egyptian.

>>>

>>> Spirituality:

>>> The fundamental differences are ignored. Jesus has to die on a

>> cross

>>> and NONE of his bones are broken (Ausar was chopped into pieces

>>> thrown across the four corners of the world). Jesus was risen

as

>> his

>>> divine nature. Auset had to put Ausar back together. Heru is to

>> rule

>>> the world and resurrect his father Auset. Jesus was to die to

> save

>>> our souls. I don't recall Heru or Ausar going around healing

the

>> sick

>>> and the most wretched poor. Did Ausar ride on a horse or a

> donkey?

>> If

>>> memory serves me correctly Egyptians found horseback riding

>>> repulsive. The two situations are so different, the only

> similarity

>>> is resurrection, which is not an Egyptian invention. The idea

of

>>> someone rising from the dead, that's as universal as the idea

of

>>> someone flying, or being invulnerable, or being forever

youthful.

>>> Furthermore, you seem to associate anything universal as a

ripoff

>>> from Egypt. Ausar had two hands and feet, so the story of Jesus

>>> walking was a rip off from Ausar.

>>>

>>> Again I empathize that I respect you. I can see where the

>> washington

>>> monument is a rip off. I can see where so many American symbols

> and  
>>> icons are rip offs to Egyptian. What I can't see is where you  
> think  
>>> that the Egyptians were so perfectly right spiritually and  
where  
>>> everything spoken and written in Hebrew was a rip off of Egypt.  
> Not  
>>> everything made of squares, triangles and circles are rip offs  
> from  
>>> Egypt.  
>>>  
>>> Sears comes from Sirius? Well lets keep going. Chrysler comes  
> from  
>>> what? What does Hapsburg come from? How about Mary?  
>>>  
>>> Did you know that Mary is actually from the name "Miriam"  
>> That's "Mee-  
>>> ree-ahmmm"  
>>> Uhp, there is a "re" sound, and you know the rule. Anything  
with  
>> the  
>>> word "re" comes from Ra!  
>>>  
>>> Can you do me one small favor. Can you point out one...just  
>>> one...thing or concept or idea or anything that isn't "evil and  
>>> white" that did not come from Egypt. Can you name one  
innovation  
> or  
>>> story or name or writing in Hebrew or Arabic, or from the  
middle  
>> east  
>>> that was NOT a ripoff from Egypt, and was NOT a "bad" thing.  
>>>  
>>> Finally with all due respect. Do you really think when you die,  
> you  
>>> will exist in the manner of the Egyptians have written? Do you  
>> think  
>>> you will meet Ausar and Anpu and have your heart weighed  
against  
> a  
>>> feather?

| 8776|2003-06-19 10:55:14|osirica|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|

So the Ethiopian church must have been tricked into thinking they  
have ancient texts. Sometime in the 1500s or 1300s maybe during the  
Crusades when the evil Europeans came and did what they did, they

snuck into Ethiopia and somehow made the entire culture believe what they have been believing to this very day.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Freddie,

>

> I must say that I can state with absolute certainty that the various

> biblical, quranic, talmudic characters discussed are purely

> fictional. I've given just some of the evidence. If you like, you can

> study the actual texts of Kamit (not just translations) and the names

> and functions of the Deities, how They manifest in nature, in your

> body and in your spirit, and how the cultural expression of our

> religious practices in Kamit and in Afuraka/Afuraitkait (Africa)

> today are identical.

>

> I don't mind you copying info., analyzing it drawing conclusions,

> etc. It's all good. We all have to make up our own minds.

>

> With respect to the bible stories. Europeans copied stories from our

> culture, left out most of it, and then corrupted the fragment that

> they saved. This saved fragment was then re-presented to us as

> the "word of god". Obviously, the fragment is going to contain some

> of the original wording of the original documents that were copied

> from. (Don't steal; Don't murder; Don't covet your neighbor's wife,

> etc.) There were and are many prophecies that were copied as well.

> Understand that under the 18th Dynasty and afterward, our people were

> worshipping Amen, Ausar, Tehuti, Auset, etc. in Palestine, Lebanon,

> parts of Syria, etc. One reason being that the Kings of Kamit had

> influence over these areas. I'm not saying that we didn't worship

> these Deities before the 18th dynasty in these areas, but

monuments,

> reliefs, stelae, etc. were erected in these areas outside Kamit in

a

> style that was rooted in the present Kamau (Kamitic) leadership.

> Also, yes, some of the writings of the bible ("prophecies") were

> written after the said events occurred. Still, the source material

> (monuments, documents of Kamit) is of utmost importance. Have you

> read the story of the "Seven Year's Famine" from Kamit? It's

another

> good reference.

>

> Finally, my information/research is primary. In other words, the

> proper etymologies for the names of the Divinities, the connections  
 > to Akan, Ewe, Yoruba and Igbo I learned by studying the actual  
 texts  
 > of Kamit, the languages of Kamit and the contemporary cultures and  
 > languages (I'm not saying that I'm fluent in these languages) and  
 > studying the functions of the Deities and Ancestral Spirits  
 (through  
 > scholarship and ritual practice/invocation-evocation, etc.).  
 >  
 > I do mention other people's work because people need to see  
 > supporting references. But the main references again are the texts,  
 > the languages and the ritual practice.  
 >  
 > I appreciate your responses.  
 >  
 > Ma asomdwoee-Hetep,  
 > Ra Nehem  
 >  
 >  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson  
 wrote:  
 >>  
 >> Greetings Ra Nehem,  
 >>  
 >>  
 >>  
 >>  
 >> When I began reading your reply, I thought for sure that I would  
 be  
 > offended. But the resurrection story you shared is intriguing. I  
 am  
 > somewhat aware of it from the standpoint of Osiris, Isis, Set and  
 > Khons. The bible predetermines that a savior of mankind would one  
 > day come in the book of genesis. Personally, I have suspected that  
 > this revelation was "divinely" made available to other groups of  
 > people way before the Hebrews. And I believe the Egyptians had  
 this  
 > revelation. You may find this strange, but much of what you have  
 > said has given me a renewed respect for the bible's validity.  
 There  
 > is a lot to be learned. Whatever amount is true, or whatever  
 amount  
 > is false, the key to a right understanding is to approach it  
 without  
 > bias, or hatred.



> >

> >

> >

> > However, while I take the information you present seriously, I am  
> not convinced of how silence, or the lack of documentation against  
> well-documented historical persons -- prove that such persons did  
not

> exist; nor how parallels between religious systems demonstrate  
> definitively that historically attested persons and events were  
> merely creations of a deceptive imaginative.

> >

> >

> >

> > The fall of Egypt, Babylon, the Persian Empire and Greece were  
> predicted in the bible ? the later three in the book of Daniel.

The

> bible gives an account on the existence of the Assyrian city of  
> Ninevah. Modern historians reportedly denied that city's  
existence ?

> and even used their lack of knowledge of such a city as proof that  
> the bible was a book of false tales- until archeologists one day  
dug

> up the city (in the very location attested by the biblical  
evidence)

> and found an inscription identifying its name. If these reports  
are

> true, they can be used as evidence against your claims. I'm sure  
> it's easy to assume that the biblical predictions are after-the-  
fact

> predictions. But what if the dating of the biblical scrolls truly  
do

> prove the predictions to be authentic? I think it is worth  
> objectively looking into.

> >

> >

> >

> > As I take-in what you say, should I assume that I am obtaining  
> documented facts from someone who has gotten his evidence through  
the

> unbiased primary research of his own? Or can I assume that your  
> assertions are based on the writings and conclusions of others who  
> may or may not have been motivated by some misinformation from  
others

> and a bias of their own?

> >

> >

> >  
> > Freddie Thompson  
> >  
> >  
> >  
> > P.S. I will copy the information you contributed in a word file  
> and refer to it when referencing other material. I will also go  
back  
> to your previous posts and copy them as well. I hope you won't  
mind  
> if I use my own worldview to discern what I should accept as truth,  
> and what I should reject. Thanks for the valuable info?  
> >  
> >  
> > ra\_nehem wrote:Mikyia wo (Greetings) Freddie,  
> >  
> > I appreciate your response. I'm going to address the issue  
similar  
> to  
> > the way I addressed the "Moses" issue #7850, and maybe that won't  
> be  
> > against the rules of the board. But first, to some of your  
initial  
> > points:  
> >  
> > There aren't references denying the existence of jesus around the  
> > time of "his existence" because he didn't exist. Many  
> > writers/scholars have commented on the fact that historians,  
> writers,  
> > etc. who lived during that time do not mention jesus at all. The  
> > one "reference" to jesus by Josephus is held even by christian  
> > scholars as a "specious interpolation". Check a search engine  
> on "the  
> > myth of jesus" and you will find innumerable references to  
> > writers/scholars who have looked all over the ancient world for  
> > actual references to jesus, and find none.  
> >  
> > Why would anyone assert that jesus lived? You must ask just as  
> > forcefully, why would anyone assert that this character did  
exist?  
> > Where is th evidence?  
> >  
> > I respect what Van Sertima has done as well. I disagree  
> > wholeheartedly with his view on this issue however. With respect  
to  
> > the coin with "jesus" on it, I suggest the book "The Historical

> > Origin of Christianity" by Walter Williams. You're looking at a  
 > coin  
 > > with a depiction of Serapis. Serapis was a greek psuedo-deity,  
 > which  
 > > was actually a corruption modeled after the ancient Deity Ausar-  
 > Hapi.  
 > > The iconography of Serapis is the origin of the "white male with  
 > long  
 > > hair and a beard as the saviour of the world". Study the Rosetta  
 > > stone, the canopus text, how Ptolemy Soter's (Soter was  
 > > surnamed "saviour", the "saviour of Egpyt") image/statue was  
 > ordered  
 > > to be placed in all of the temples of Kamit along with Ausar,  
 Auset  
 > > and Heru. Study about how some ancient writers concluded that "it  
 > > seems that the worship of Serapis and Isis rules the whole world".  
 > >  
 > > With respect to the sayings of 'jesus', not only did they have  
 > > precedence, they were pure plagiarisms. I'll get into Ausar,  
 Auset  
 > > and Heru and the wisdom texts of Kamit, but even the european  
 > scholar  
 > > Gerald Massey explodes this myth. See, "Gerald Massey's Lectures"  
 > and  
 > > the chapter dealing with the "Logia of the Lord". He'll show  
 where  
 > > many of these "sayings" came from.  
 > >  
 > > I will now give you evidence, but not because I desire to be  
 > received  
 > > as a scholar/researcher, etc. by others, but only because the  
 > > information is relevant and important.  
 > >  
 > > References:  
 > > Metternich Stele (Sorrows of Auset (Isis))  
 > > Papyrus of Hunefer  
 > > Papyrus of Ani  
 > > Book of Knowing the Manifestations of Ra  
 > > Temple of Khensu  
 > > Tomb of Seti I ("Destruction of Mankind")  
 > > Lamentations of Auset and NebHet (Isis and Nepthys)  
 > > Temple of the Ram of Mendes  
 > > Pyramid Texts of Teta, Mer en Ra, Pepi  
 > > Languages and cultural practices of the Akan, Ewe, Yoruba and Igbo  
 > >  
 > >

> > The entire story of "jesus" is a deliberate perversion of the story

> > of Ausar, Auset and Heru (misnomered Osiris, Isis, and Horus)

> >

> > Let me begin with the proper etymology of the name

> jesus/hesus/yeshua

> >

> > Many of us know the letter 'j' entered the english alphabet in the

> > 1600s. The latin and so-called hebrew way of pronouncing the name

> is

> > what's relevant here, to wit "hesus/yeshua". Of course, those who

> > speak spanish say "hesus".

> >

> > The greeks and later romans took one of the forms of the God Heru

> > from ancient Kamit and corrupted His name into 'hesus'. The form of

> > the hawk-headed Deity Heru that they corrupted was that of "Khensu".

> >

> > "Khensu" is often written "Khons" or "Khonsu". This is as

> misleading

> > as writing the name of God, 'Amen' as 'Ammon' or 'Amon'. This was

> > done by the white egyptologists and others in order to conceal the

> > fact that 'Amen/Amin' in christianity/hebrewism/islam comes from

> the

> > God Amen (Amen Ra). The same goes for writing "Khensu" as "Khonsu".

> >

> > The 'kh' metut/hieroglyphic symbol in the name is often

> > interchangeable in the language of Kamit with the metut/symbol

> > for 'sh'. An example of this is the famous term "serekh" (the

> symbol

> > containing a name of the King) which has also been

> spelled "seresh".

> > I mentioned in the "moses" post #7850 that in the Twi (Akan)

> language

> > we have the same sound and it is written "hy". I mentioned

> that "Maa

> > Kher" in Kamit was also "Maa Sher/Maa She" (the origin of

> > moshe/moses) and that in Twi it is written "mmara hye"

> > (pronounced "mahrah-sheh"). In both languages, the meaning is the

> > same. The 'kh' in Khensu, is pronounced similarly. 'Khensu' thus

> > becomes 'Shensu', 'Tchensu', 'Jensu', 'Yeshu', 'Hesu-s' in greek.

> > The 'n' in the name is nasal, as it is in Twi.

> >  
> > "Khensu" is a hawk-headed Divinity, and as a form of Heru, He is  
> the  
> > son of Auset and Ausar. Does His name indicate this? Yes. "Kh"  
> > or "Khi" in the language of Kamit means "child". "Nsu" (nesu)  
> > means "Divine, royal, King, King of Southern Kamit". 'Nsu' is the  
> > title of the King (Per aa, Pharoah). It is the first part  
> > of 'Nesubat' (nsubat), meaning "king of the south and north". Kh-  
> nsu,  
> > Khi-nsu, thus means "Divine royal child". 'Heru' or 'Khensu Heru'  
> is  
> > the Divine royal child born of Auset and Ausar. He was born to  
> become  
> > King.  
> >  
> > The whites and their offspring used the descriptive title of the  
> God  
> > Heru (Khensu) and corrupted it into Khensus, Shensus, Shesu,  
Yeshu,  
> > Hesus, and in english 'jesus'. You must hear the pronunciations  
> > of 'Khensu' (Tchensu--Tchay-nsoo) and 'Yeshu' (Jay/Yay-soo)  
> > and 'Hesus' (Hay-soos) together, and you will see the connection.  
> >  
> > Khensu Heru was born of Auset. Auset has held the descriptive  
> > title "merit" for thousands of years. "Merit" means "beloved" in  
> > Kamit. Auset was called "Merit Ausar", meaning the "beloved of  
> > Ausar". Nebt Het (Nephys) also held the title "Merit". In fact,  
as  
> > Goddesses of the Inundation of the Nile/Hapi, Auset and Nebt Het  
> were  
> > identified with the Goddesses Merit Shema (Merit/Inundation of  
the  
> > southern nile) and Merit Meht (Merit/Inundation of the northern  
> nile).  
> >  
> > I'm assuming you all know the story of Ausar, Auset and Heru. But  
> > briefly, the God Ausar and the Goddess Auset were King and Queen  
in  
> > Kamit. Their brother, the God Set was jealous of Ausar and  
murdered  
> > Him. He took Ausar's body and threw it in the river. Auset was  
then  
> > removed from power and Set took over the rule of the country,  
> > reigning as a tyrant. Auset searched tirelessly for the body of  
Her  
> > Husband. When She found Him She performed ritual. Through ritual,

> the  
>> Spirit of the God Ausar came to Auset, and through Their Divine  
>> spiritual union Auset became pregnant with Heru (Khensu).  
>>  
>> Of course, this is the origin of the story of Auset Merit (Mary)  
>> being impregnated by the Holy Spirit of God the Father (Ausar)  
and  
>> conceiving the Son of God (Khensu/Hesus/Jesus). Auset was told by  
>> Tehuti (the God of Wisdom) that Heru would grow strong and defeat  
> the  
>> rule of Set. Tehuti then directed Auset to hide in the swamps of  
>> North Kamit to raise the child in secret. Set (the red-evil one)  
> was  
>> corrupted by the whites into Set-an/Satan/Shaitan, the red devil.  
> He  
>> sought to kill Khensu Heru, because he knew that of the prophecy  
> that  
>> Heru would grow to defeat Him and restore the kingdom of His  
Father  
>> Ausar.  
>>  
>> I.e., this is the origin of mary going to northern egypt  
> with "jesus"  
>> to avoid the wrath of the evil king who sought to kill all  
newborn  
>> boys. It is also the origin of the 'angel' gabriel coming to mary  
> and  
>> telling her that she would give birth to the sun/son of god.  
>>  
>> (I'm summarizing the story, but you can look at above references  
as  
>> well as "Astrological Foundations of the Christ Myth" Vols. 1,2,3  
> by  
>> Malik Jabbar, as well as Metu Neter, Vols. 1, 2 by Ra Un Nefer  
Amen  
>> for the story in its entirety.)  
>>  
>> Death and resurrection of Khensu Heru. (See the Metternich Stele)  
>> Auset comes to find Heru has been stabbed by one of Set's  
> associates.  
>> She embraces the body of Her Son and laments. Her Sister, the  
> Goddess  
>> Nebt Het laments with Her. Another Goddess, Serqet, tells Auset  
to  
>> call on Ra in Heaven. Auset calls on Ra. Ra sends Tehuti down  
from

> > Heaven to facilitate the resurrection of Heru. Heru goes on to  
 > defeat  
 > > Set and take over the rule of the world. Heru, Auset, and Nebt  
 Het  
 > > then resurrect Ausar.  
 > >  
 > > I.e., Khensu (Hesus) has been murdered. The two Marys (Auset  
 Merit  
 > > and Nebt Het Merit) are there to embrace the body of the dead Son  
 > of  
 > > God. The "angel of the Lord" (NOT gabriel/TEHUTI) comes to tell  
 the  
 > > two Marys (as the song goes "mary(s) don't you weep". Khensu  
 > (Hesus)  
 > > is resurrected.  
 > >  
 > > Anyone who studies the story of Ausar, Auset and Heru in detail  
 > will  
 > > see the absolute forgery of christianity, islam and hebrewism.  
 Why  
 > do  
 > > I say hebrewism?  
 > >  
 > > "Objective" scholars recognized the plagiarisms of the bible, how  
 > the  
 > > texts are perversions by the invading aryan of ancient texts of  
 > > Kamit. What about the Talmud? The "Destruction of Mankind" is the  
 > > origin of the story that was corrupted into the "moses" fiction.  
 > See  
 > > #7850. The Torah is a corruption of "tua Ra". This is the title  
 of  
 > > many compositions of ancient Kamit. "tua" means "worship,  
 > > adoration". "Tua Ra" means the "Worship/Adoration of Ra".  
 > > Torah. "Khu" is our ancient word for illumination, intelligence,  
 > > wisdom, the intelligent aspect of the spirit. The Ancestral  
 Spirits  
 > > are thus called "Aakhu" or the "intelligent"  
 > or "shining/illuminated  
 > > ones". The bird that represents Divine wisdom and is a  
 > determinative  
 > > for "khu" (intelligence, wisdom) is a bird connected with the God  
 > of  
 > > Wisdom, Tehuti. "Khu Ra" is thus the "Wisdom of Ra". Now we know  
 > why  
 > > the muslims call the "qu-ran/quran" (khu-ra) the "book of  
 wisdom".

> > Holy Bible. Bible comes from Byblos, Pyplus/Pyprus---papyrus.  
Holy

> > comes from Helios. Who is Helios? The greek corruption of "Ra".  
> Holy

> > bible. Helios Papyrus. Papers/Papyrus/Book of Ra. Plagiarisms.  
> >

> > I digress. The talmudic character Yeshua ben Pandera is  
fictional.

> A

> > major nothern sanctuary of the worship of Ausar, Auset and Heru  
> (and

> > this held true also very heavily in the "christian era") is a  
city

> > called Tata (often written with the metut/symbol for the soft 't'  
> > or 'd'). It is pronounced 'Dada'. It is often spelled Tettetu, or  
> > Tettet. The triad of the city was Ba Neb Tata, Hat Mehit, and  
Heru

> pa

> > khart. (A "bishop" was sent from this region to the council of  
> Nicea.

> > Remember "bishop" is actually defined in by Webster as the head  
of

> a

> > non-christian religious sect/group, etc.)  
> >

> > Ausar was identified with Ba Neb Tata. Look at the "names of  
Ausar

> in

> > all the shrines wherein He dwells" (See Budge's Gods of the  
> > Egyptians, Vol. 2, Osiris chapter.) One of Ausar's titles  
is "Ausar

> > Ba Neb Tata". 'Ba' means Ram. 'Neb' means master, lord. Tata  
(Dada)

> > is the name of the city. Ba Neb Dada is thus "the Great Ram, lord  
> of

> > the city Tata (Dada)". The greeks called the city Mendes.  
> >

> > Hat Mehit was identified with Auset.

> > Heru pa khart, meaning Heru the child, was identified with Heru  
or

> > Khensu son of Ausar and Auset.

> >

> > Ba Neb Tata or Ba Neb Dada became corrupted into Ba Ne Dada,  
> > Banedada, Bandada, Pandada and Pandera. Remember, the rolling 'r'  
> in

> > our Ancestral languages (tongue tapping the roof of the mouth



once)

> > sounds like a soft 'd'. This is why Tuesday in the Akan language  
> > (Benada--Beh-nah-dah) is veritably indistinguishable with benara  
> > (Beh-  
> > nah-rah), when the rolling 'r' is pronounced. This is why "Ra" is  
> > pronounced/called "Da" in Ewe Vodoun. 'B' and 'P' are  
> > interchangeable. The 'n' is nasal.

> >

> > Ausar or Banebdada/Bandara/Pandara/Pandera is the Father--  
> > symbolized

> > as a Ram. Heru pa khart is Heru (Khensu/Hesus/Yesu) son of  
> > Pandera.

> > The son of the Ram is the Lamb. There is no "historical jesus"  
> > named "ben Pandira". This was a major mistake made by Massey.

> >

> > All of this information is in the texts of our Ancestresses and  
> > Ancestors and in the languages and cultural/spiritual practices  
> > of

> > our contemporary Ancestral Clans (Akan, Bakongo, Yoruba, Igbo,  
> > Bambara, Nguni, Dogon, etc.)

> >

> > I didn't even go into the fact that every December 25 (after the  
> > solstice) God's Sun (son) is born. The sun hangs on the cross  
> > (intersection of the equator and the ecliptic) near "easter" and  
> > then

> > ascends into heaven (highest arc in the sky) at the summer  
> > solstice.

> >

> > You can watch the entire story of 'jesus' play out every year by  
> > watching the movements of the sun. The story also plays out in  
> > the

> > lunar phases, in your physical body and in the divisions of your  
> > spirit that are governed by the different Divinities mentioned in  
> > the

> > story.

> >

> > I'm sure there will be questions. Look at the references, compare  
> > them to the fictional accounts given to us by europeans.

> >

> > Also, to try and blacken up the fictional characters is akin to  
> > us

> > learning about santa claus, then reading Africa Presence in Early  
> > Europe, and finding out about the "arctic Twa" then concluding  
> > that "santa clause was real, he was actually a brother". We  
> > attempt

> > to blacken up the fictional characters and then continue to

> practice  
> > the perversions that the europeans intially gave us in white-face,  
> > now in black-face. It's truly an insult to our Ancestresses and  
> > Ancestors Who were living when the europeans first began placing  
> > white sculptures in our temples. Those Who were there when the  
> > europeans perverted the teachings of our culture and tried to force  
> > the false teachings on us when we knew the truth.  
> >  
> > Moses and Aaron didn't exist. Maakher/Tehuti and Anan are the two  
> > Deities from which the fictional characters were manufactured.  
> Khensu  
> > Heru is the Deity from which the functions of the fictional jesus  
> > were manufactured. (The white iconography comes from serapis).  
> There  
> > was no brotha walking around in Palestine two thousand years ago  
> > telling people to turn the other cheek. Study Heru, Khensu, Khensu  
> > Nefer Hetep Heru, how Khensu and Heru were identified with one  
> > another. Study Auset, the title Merit. Study Ausar, Set, Nebt Het.  
> Ba  
> > Neb Tata (Tettet).  
> >  
> > Understand that the Virgin Mother Merit (Auset) was plagiarized  
> again  
> > when Ta-Meri was anglicized into the Land of Mary (Maryland) and  
> the  
> > land of the Virgin (Virginia). The symbol/Tekhen/Obelisk of Her  
> > deceased Husband Ausar (the washington monument) was another  
> > plagiarism. Finally, you will find that the symbol for Auset (the  
> > seat/throne) that She wears on Her head---that which identifies Her  
> > as Auset---on the monuments and in murals and papyrii, was  
> > plagiarized in a major way in the midwest. Look at the Sears Tower.  
> > Look at it's shape. It's Auset's symbol. (Sirius Tower; Sirius is  
> > Sepdet/Sapadet, Auset's star/heavenly abode). Just as we were  
> > plagiarized centuries ago, we are being plagiarized today.  
> >  
> > Hetep,  
> > Ra Nehem  
> >  
> >  
> >

>>  
>>  
>>  
>>  
>>  
>>  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
>> wrote:  
>>> (Pardon my mistake Miykia. My previous reply was meant for Ra  
> Nehem)  
>>>  
>>> Ra Nehem,  
>>>  
>>> Please identify any number of ancient writings -and  
testimonials  
> of  
>>> persons that supposedly lived around the time of Jesus- that  
>> express  
>>> any doubt as to his existence on this earth. I'm just  
wondering  
>> that  
>>> since I have not heard of any ancient documents or traditions  
>> denying  
>>> his existence, what would qualify any modern person to assert  
> that  
>> he  
>>> was indeed a fictional character. Ivan Van Sertima -a very  
>> competent  
>>> historian, whom I believe is not a Christian- has stated to a  
>> skeptic  
>>> that he believes that Jesus did live in the time assigned to  
him  
>>> because the sayings attributed to him had no precedence in the  
>>> ancient world. He even cites a Roman coin supposedly intended  
to  
>> be  
>>> in the likeness of this Christ. He described it as a depiction  
> of  
>> a  
>>> wooly-haired man with a Semitic nose.  
>>>  
>>> Please identify your indisputable evidence so that the more  
>> objective  
>>> members of this group can have reason to receive you as a  
serious

>>> researcher and scholar. Thanks for your input.  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
  
>>> wrote:  
>>>> Greetings Mikyia,  
>>>>  
>>>> Please identify any number of ancient writings -and  
> testimonials  
>> of  
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>>> express  
>>>> any doubt as to his existence on this earth. I'm just  
> wondering  
>>> that  
>>>> since I have not heard of any ancient documents or traditions  
>>> denying  
>>>> his existence, what would qualify any modern person to assert  
>> that  
>>> he  
>>>> was indeed a fictional character. Ivan Van Sertima -a very  
>>> competent  
>>>> scholar, whom I believe is not a Christian- has stated to a  
>> skeptic  
>>>> that he believes that Jesus did live in the time assigned to  
> him  
>>>> because the sayings attributed to him had no precedence in  
the  
>>>> ancient world. He even cites a Roman coin supposedly  
intended  
> to  
>>> be  
>>>> in the likeness of this Christ. He described it as a  
depiction  
>> of  
>>> a  
>>>> wooly-haired man with a Semitic nose.  
>>>>  
>>>> Please identify your indisputable evidence so that the more  
>>> objective  
>>>> members of this group can have reason to receive you as a  
> serious  
>>>> researcher and scholar. Thanks for your input.  
>>>>  
>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
> wrote:  
>>>>> Mikyia wo Osirica,  
>>>>>  
>>>>> Actually, you may want to review post #7850, i.e., the  
first  
>> and  
>>>>> subsequent posts of mine relating to "Moses' Egyptian  
Name".  
>> The  
>>>>> true  
>>>>> origins are given there. Also, there is information in  
> the "Are  
>>> all  
>>>>> peoples gods and heroes...." thread.  
>>>>>  
>>>>> All of the fictional characters' origins can be exposed in  
>> great  
>>>>> detail. This is apparently not the venue for that kind of  
>>> dialogue.  
>>>>> Out of respect for the moderator's rules, I would suggest  
> that  
>> if  
>>>>> you  
>>>>> have any questions concerning details of the origins of the  
>> other  
>>>>> fictional characters mentioned, you can e-mail me.  
>>>>>  
>>>>> Hetep,  
>>>>> Ra Nehem  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>> wrote:  
>>>>>> Well in order to clarify, you would have to explain WHY  
> they  
>>> are  
>>>>>> false... as like Manu did with Nofret and Rahotep... you  
> have  
>>> to  
>>>>>> show  
>>>>>> the inconsistencies and contradictions to truth. Show  
where  
>> the  
>>>>>> line  
>>>>>> of truth diverges from the falsehood. I have not seen  
that

>>> coming  
>>>>> from you in this religious regard.  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"

>>> wrote:  
>>>>> Mikyia mo (Greetings),  
>>>>>  
>>>>> I have to clarify that when I refer to these ideologies  
> as  
>>>> false,  
>>>>> it's based on specific knowledge of how the various  
> fictional  
>>>>> characters I mentioned actually never existed, and how  
> they  
>>>> were  
>>>>> manufactured and given an absolutely false "historical"  
>>>>> existence.  
>>>>>  
>>>>> Similar to the forgeries of Ra Hotep and Nofret being  
>> exposed  
>>>> or  
>>>>> the  
>>>>>> fact that the whites and their offspring have been  
>>>>> misrepresenting  
>>>>>> our Ancestresses and Ancestors as white in Kamit, the  
>>>>>> ideologies/"religions" mentioned were/are manufactured  
> as  
> a  
>>>>> direct  
>>>>>> assault on us as a people and our culture. The evidence  
>>>>> abounds.  
>>>>>> I'm  
>>>>>> speaking of etymologies and other evidence that goes  
> beyond  
>>> the  
>>>>>> work  
>>>>>>> of Massey, and is actually conclusive (rooted in the  
>>> knowledge  
>>>> of  
>>>>>> our  
>>>>>>> ancient and contemporary cultures, spiritual/cultural  
>>> practices  
>>>>> and  
>>>>>>> languages) as opposed to speculative.  
>>>>>>>

>>>>> The whites and their offspring deliberately distorted  
our  
>>>> spiritual  
>>>>> practices after invasion, and then forced the false  
>> practices  
>>> and  
>>>>> characters on us, attempting to force us to worship the  
>>> whites  
>>>>> themselves. I can understand, and empathize with  
someone  
>>> takes  
>>>>> offense at an attack on \*actual\* religious/spiritual  
>> systems  
>>>>> (Wolof,  
>>>>> Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
>>> Ovambo,  
>>>>> Cherokee, Chippewa, indigenous, etc.), but I am never  
>>> offended--  
>>>>> only  
>>>>> glad--when someone attacks a false ideology/"religion"  
> that  
>>> is  
>>>>> actually a deliberate corruption of my own Ancestral  
>> culture.  
>>>>>>  
>>>>>> Nevertheless, I didn't start this forum, Paul did. So,  
if  
>> it  
>>> is  
>>>>>> against the rules of the forum to delve deeply into the  
>>>> evidence  
>>>>> of  
>>>>>> the above-mentioned facts then I can from this point  
>> forward  
>>>>>> reserve  
>>>>>> those kinds of posts for some other group.  
>>>>>>>  
>>>>>>>  
>>>>>>> Ma asomdwoee-Hetep,  
>>>>>>> Ra Nehem  
>>>>>>>  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>>>>>>> wrote:  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>>>>>>>>

>>>>>>> wrote:  
>>>>>>> What's the deal with the religious bias on a forum  
> like  
>>>> this?  
>>>>>>>  
>>>>>>>> You're absolutely correct, embracing false  
religious  
>>>>> idealogies  
>>>>>>>> (christianity, islam, judaism/hebrewism, buddhism,  
>> etc.)  
>>>>> fatally  
>>>>>>>> skews are perception of reality when it comes to  
>>>> trustorical  
>>>>> and  
>>>>>>>> cosmological analysis.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> I agree. We should not label any religion "false" and  
>>> should  
>>>> stay  
>>>>>>>> away from such discussions regarding people's faith  
and  
>>>>> spiritual  
>>>>>>>> beliefs.  
>>>>>>>>  
>>>>>>>> Regards,  
>>>>>>>> Paul Kekai Manansala  
>>  
>>  
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| 8777|2003-06-19 11:00:42|omari maulana|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Regarding the interaction of Ancient Egyptian and Judeo-Christian religions, I wonder what part the introduction of literacy from Egypt to Palestine played in the formulation of religious ideas in the Semetic world?

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| 8778|2003-06-19 11:13:44|KAMAU|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Only until you study FIRST the spiritual systems of this group FROM THE BEGINNING, then can 1 begin to see how the change happened. And from all of your previos comments, thou haseth not doneth that. You throw around the word diffusionism, yet you are guilty of biblical diffusionism. Everything goes back to that anti-Afrikan text. Baba Ra exhibits his extensive knowledge in OUR OWN holy writ and that gets thrown by the wayside. I try to reorient the discussion around real, actual history and not what the hebrews said about the beginning (IN the beginning...genesis chimera) and no response.

Basically Ra closed the subject....until you david velar...osirica (wouldn't it more properly be ausarica??) do some of the research into either the ACTUAL KEMETIC TEXTS as Baba Ra suggested and/or do some research into the ACTUAL HISTORY of the formulation of christianity (as I have suggested)...all you get is some assemblage of research & experiential-ness (us and others) speaking to conjecture (yourself). biblical diffusionism can be cured. I have given the red pill to quite a few people over the years, but they first must be open and WANT to know no matter where the information leads them.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- > So the Ethiopian church must have been tricked into thinking they
- > have ancient texts. Sometime in the 1500s or 1300s maybe during the
- > Crusades when the evil Europeans came and did what they did, they
- > snuck into Ethiopia and somehow made the entire culture believe what
- > they have been believing to this very day.

| 8779|2003-06-19 11:42:12|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Then lets put it this way. When we both die. We will see if Ra or God from the Bible is what awaits us. So let me say it now. I reject Ra,

and I denounce it's name and I consider Ra impotent and powerless. I have already looked into the study of Egyptian religion. I have relatives that are into it. Despite some universal spiritual TRUTH to Kemetic religion, the fact of the matter is, there is no fundamental foundation of Truth. This whole notion that Black people are the topmost rung of spirituality (yes it has been pushed in here no matter how you try to deny it) is so rubber stamp of what white racists (read:mormons) have been going on trying to do.

So lets see what happens after our bodies cease to function and whatnot. You in so many words have been implying (no matter how much you try to get around it) that God or Ra or whomever is a respecter of persons, that God or Ra, or whomever you think is the Creator, that this Creator endowed some of us with spiritual ability and/or connection based on our racial/ethnic makeup. You take your chances and like white people, you think that your racial background is somehow relevant or related to your spirituality.

Let me teach you something. The thing that the Europeans did that screwed up their understanding of God is this. They made idols and icons of God. The Sistine Chapel and creations like it is the biggest mistake and the origin of White Supremacy as a religious experience.

You insist that the Bible is anti-African.

Let it be that for you. You created a conclusion first and caused all the premises to be explained within the confines of your conclusion. Like Eurocentricists, you insist on the truth being what you want it to be, and when things don't match, you call it a "made up piece of trickery". From Nimrod to Tziporah to all of the Black people in the bible, its all trickery to you. You think I haven't done research first. None of you can explain how your theory on Jesus name being from Khonsu compares to the MEANING of Jesus' name being what it is in Hebrew... salvation. Silence is what IIII get. None of you can explain why such a pretend religion was successful enough to nearly wipe out the entire Egyptian AND European polytheistic cults. There is no doubt that Egyptian religion started OUT long ago from the truth, but once again, they became corrupted.

The Greeks didn't bring the fall of Egypt. They came into the picture after Egypt was already falling...to the Persians, and the Assyrians.

You think you are doing so much work in this? Take a look at how the Eurocentricists are hand in hand parallel to you in this:

<http://www.myegyptology.net/file/id130.htm>

And that link is so amateurish. You go to Salt Lake City and talk to some mormon scholars. They will be agreeing with you right to the end. IN fact, why not go to the Mormon church and become their new spiritual leader, you have all the missing pieces they need to fill in those gaps that they can't explain when Christians always question them honestly.

I told this group last month that the extremities of Afrocentricism would run smack into extremes of Eurocentricism. None of you took me seriously. Well enjoy this "Afrocentric" discourse.

And by the way. Osirica would be actually "Ausaru".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

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- > THE BEGINNING, then can 1 begin to see how the change happened.
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- >> Crusades when the evil Europeans came and did what they did, they
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> what

>> they have been believing to this very day.

| 8780|2003-06-19 11:44:55|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Quite a bit I would imagine. That's not in doubt. What the problem is, people in here really believe that everything spiritually taught in the bible is false, and everything spiritually taught in Egyptian religious texts is true. They also believe that everyone Equatorial had the inside Spiritual scoop in life. This is the classic "How to out race the white racist" game.

For all its worth, we are being told in here why White people who had the inability to understand the deep spiritual Afrikkkkkakakakakakakan depth and understanding... why white people who had lived on lies for centuries...why white people embraced a false doctrine...why these people ended up somehow able to function and overpower us... just because our ancestors forgot the fundamental purpose behind these rituals. How can people who never had the capacity to understand something or be capable of recognizing fundamental truths be able to overpower people who simply forgot some part of the truth. It is not possible. They could not function to be able to overpower us if these factors were real.

A belief SYSTEM, whether it be African or European has to be a working system for it to be even possibly "truth". In Africa, religious practices belie the sense of ignorance that occurred during and after colonization. It belies how our ancestors sold us to slavery to our enemies. Even now there are these situations of female circumcision and in S.Africa people doing ridiculous things to cure themselves of AIDS. And you know what? If we follow these non - working belief systems, we will find ourselves in a psychedelic haze while Eurocentricists totally destroy and rewrite our history.

So fine, at the risk of alienating myself from this group, I believe that some of you "Afrocentricists" are Eurocentric plants trying to do an overboard Afrocentricist routine to counteract the TRUTH we have been discovering about our history. You know the old "give them too much of what they want" routine. You think you can keep us distracted and focused on these over-subjective interpretations of Egyptian and Hebrew history and spirituality, while you run around trying to figure out how to pick up the pieces from what some of us have done recently.

It's not going to work.

The Egyptians were Black. You can't stop us from proving it, you

never will. It's too late. We are going to continue to add more and more evidence of this. We will continue without missing a single shread of evidence of 19th century fakes, and 20th century erasures.

I know how the game works. I know how the Eurocentricist mind works in desperation. Somewhere, there is someone white and resentful to our progress who is behind this craziness. Maybe I'm wrong. But I have never seen such excuses since I was told that Lepsius confused two tombs when he did his drawings. I saw this overboard Afrocentricism coming a mile away.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> Regarding the interaction of Ancient Egyptian and Judeo-Christian

religions,

> I wonder what part the introduction of literacy from Egypt to

Palestine

> played in the formulation of religious ideas in the Semetic world?

>

>

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| 8781|2003-06-19 11:55:40|alberto34482@yahoo.com|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

"So the Ethiopian church must have been tricked into thinking they have ancient texts. Sometime in the 1500s or 1300s maybe during the Crusades when the evil Europeans came and did what they did, they snuck into Ethiopia and somehow made the entire culture believe what they have been believing to this very day. "

The Ethiopian Kebra Nagast is nothing more than court litterature composed to legitimize the rulers of the pusedo-Solomonic line. Sheba is nothing but myths and legends. Bliquis was not a real woman.

A Alexzandrian bishop turned the Aksumite population into Christainty,while king Ezana embraced the christain doctrine. Even in the annual Timket ceremonies in Ethiopia you can witness native rites intertwined in with Christain ones. The Ethiopia of the Torah is Nubia not the modern day East African nation.

Phillip,a Merotic eumch,is considered by many to be the first convert to Christainty. Nubia and Egypt prior to the Arab invasion were mostly Christains. After the Arabs invaded imposing a high tax upon

the native Christain population many chose to convert to Islam instead face such imposing penalties. Many Islamic writters write about this exclusively. Ibn Khaldun mentions this in his writtings,as well.

The difference was that Egyptian Christains remained true to their native roots and intermixed relgions. The reason why so many Egyptians converted to Christainty is because of the parallel between their relgion and Christainty. Even when mummification was forbidden Egyptian Christains continued to do so.

Even after both Islam and Christainty many traditional populations remained in Upper Egypt,where today you can see their pressence in rites synchized with Islam.

| 8782|2003-06-19 12:05:07|osirica|SO lets summarize. What have we "rediscovered"|  
Ok lets see here.

Jesus name is a ripoff from Khonsu. So ignore the part where Jesus original name has it's own meaning.

The Bible is a made up piece of fiction. Ignore how most of the events in the Bible are consistent with all other historical accounts.

The story of Jesus ressurection is a ripoff of Ausar. Ignore all of the fundamental differences. The idea they both have hands, feet, and look like humans is enough.

Everything Biblical is a Eurocentric hoax to manipulate us.  
No correction, the Bible was a ripoff of Kemetic writings.

Moses was a myth. Ignore the references to Moses name in Egyptian names. Ignore the mention of Israel and the Hebrews in 18th & 19th dynsasty writings.

Every word in existence that has a remotely similar sound to an Egyptian word is a ripoff from Egyptian words. Everyword that starts with "R" and has a vowel is from Ra the Egyptian diety. Ignore everything else that is common sense.

Our ancestors were defeated by people who lacked the capacity to understand belief systems of truth. Ignore more common sense.

Christianity has no spiritual power or relation to the truth. ITs fiction. Ignore the miracles and the supernatural events over history.

Africans and Equatorial people are the only true people who can get to paradise or heaven or whatever "nice spiritual" plane, because

only Equatorial people have the capacity to spiritually transcend the limitations that as humans we find ourselves in. Well lets just ignore that whole thing about people being equal here.

Like the Mormons, if we go into some spiritual ritual or deep practice we will see the truth. LOL - i dont even know what to say about that.

What did I miss...?

Hmm, oh I forgot. Everything that exists and that is meaningful and is true... comes from Egypt and NUBIA! Ignore Babylonia, Susa, Akkad, the Harappans, the Celts, ignore the first Chinese dynasties, the Aetu of the Philippines.... oh and if you don't or can't ignore them... just call them all "Egyptian" diaspora civilizations.

And all of this was erased and destroyed by a bunch of uncivilizable barbarians we call white people.

| 8783|2003-06-19 12:10:03|alberto34482@yahoo.com|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

"You insist that the Bible is anti-African"

some parts of the Torah are very anti-African,especially the part about Abraham and Hagar. Yaweh,a Semetic fertilty deity,gives his complete authority to treat Hagar like trash.

The Torah is a litany of compiles sources-from Babylonian texts to Ancient Kemitan wisdom litterature. Even the "Tales of Sinhue" are like the stories of David and Goliath. In the Torah is even a full description of the Kemetian ceremony "Breaking of the Red Pots".

"From Nimrod to Tzipporah to all of the Black people in the bible, its all trickery to you"

Both are mythological,and non-existant in the hitography of thing. Show me evidence that sugests Zipporah was real,or Nimrod ever existed.

"None of you can explain why such a pretend religion was successful enough to nearly wipe out the entire Egyptian AND European polytheistic cults"

Nonsense,emcampnants of Egyptian relgion survives within Upper Egyptian communities. Islam nor Christainty completely wiped out

people practicing tradition based spiritual religions. The Egyptian Christians found Christianity was much like their own religion because they knew Christianity was nothing more than a plagiarization of their religion.

"The Greeks didn't bring the fall of Egypt"

True, but some rulers in the Ptolemaic era were rather cold hearted. Ptolemies helped rebuild old temples and added new ones. Romans completely taxed the regular Egyptian citizens and treated the native Egyptians very badly.

" They came into the picture  
after Egypt was already falling"

Ever heard of the Saite Renaissance? During the Saite renaissance Egyptians started looking back for their glory days.

"to the Persians, and the Assyrians"

Assyrians set up vassal governments around the Delta region and punished the Wasetans for supporting the Kushites.

| 8784|2003-06-19 12:22:22|KAMAU|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Oh Brother....emotionalism w/o research abounds.

Lil Davey, let's sit down, take 4 deep breaths and start from the beginning...

African centered/Africentric/African-centric/Afrocentric is defined as...

Utilizing the history, culture and PHILOSOPHY of Afrikan people, the original people of the planet, as the frame of reference for organizing one's approach to reality-survival and understanding in the world. [The CONCEPTUAL framework or ORIENTATION TO REALITY (values, beliefs, definitions, rituals, customs, practices, etc.) based on the history, culture and PHILOSOPHY of Afrikan people (as a collective)]

Afrikan worldview is defined as....

The CONCEPTUAL-IDEOLOGICAL framework derived from AFRIKAN COSMOLOGY which projects Afrikan reality, history, culture, philosophy (ontology, axiology, epistemology, science, etc) as the center of the universe. It represents the Afrikan survival thrust of spiritualism, collectivism, interconnectedness and harmony w/ Nature, inherent in Afrikan Cosmology.

Cosmology is defined as.....

The system for organizing, experiencing, constructing and describing the structure of reality, the cosmos, the Universe, THAT IS INDIGENOUS to a racial-cultural group. It represents the ideational



and philosophical underpinnings of a culture by Kobi Kambon author of The Afrikan Personality in america pg. 213-215

If you define those of us who are not afraid to leave foreign religious systems behind and FULLY EMBRACE those that we created whether they be Kemetic, Akan, Ifa, Ewe, Fon, etc...than so be it. If you would have made the statement of disrespecting the Kemetic spiritual system, no regard for Ra a long time ago, I would not have wasted my finger strength a long time ago.

I have made my conclusions off of a decade of intense research in the religious/spirituality subject. My first question which started me off was, "what was the 1st religion" I found that christianity and islam were relatively new to the human family and they conquered and killed those that didn't believe in it or just to spread its dogma...then & now.

It is such a shame that w/in a message group that defines itself as being Afrikan centered, there are those blessed to be an Afrikan who harbor strong anti-Afrikan feelings where its cultures, philosophies and rituals are concerned.

I will leave the linguist gymnastics you ask for to Baba RA, he is more qualified in that area than I, but I will say we have accomplished nothing noteworthy since we have become christians no where where Afrikan people reside.

The foolishness of "eurocentric plants" doesn't even deserve comments other than that is the tactics those employ when information goes over their heads and they have no other retort but that (lil davey is in a corner shivering..."what if what they are saying is correct.....what I have been living for all these years is a lie...no. It cannot be true...but what if....No it can not be true.....MOMMY!!!!. No, they must be trying to trick me...test my faith like saul/paul...but what if.....")

If you want jokes, comedy skits and putdowns, I can go there...If you want research quodlibets, I can go there also (I prefer this one)...maybe closer to your level, I'll quote Snoop Dog, "We can handle this like gentlemen or we can get into some gangsta sh\*@!"

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- > Quite a bit I would imagine. Thats not in doubt. What the problem is,
- > people in here really believe that everything spiritually taught in
- > the bible is false, and everything spiritually taught in Egyptian

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 > The Egyptians were Black. You can't stop us from proving it, you  
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 > > \_\_\_\_\_  
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 > > <http://join.msn.com/?page=features/virus>  
 | 8785|2003-06-19 12:26:21|osirica|Re: a whole lot to comment on.....retorts to Osirica &  
 comment to B|  
 OK what does Haggar being Egyptian have to do with the events  
 being "Anti-African"? Was it "Pro-African" when Joseph was treated  
 like trash by Potiphar? Or was it "Pro-African" when Miriam was  
 turned leperous when she complained about Moses' marriage to  
 Tzipporah?  
 Since you ask for evidence that 3000 year old people exist, why don't

we find evidence that the "origin" of these mythological people exist.

Where are Sinuhe's bones? Where are these Egyptian deities? Oh am I to understand that natural workings of the universe are a testimony of the Kemetic spiritual power?

Yeah I know about the Saite renaissance, but it didn't last because the ASSYRIANS came in and destroyed everything. Remember?

Now your example of the story of Sinuhe, which like the comparison of Jesus to Ausar is filled with so many differences that you ignore. Sinuhe's only similarity is that he defeated a stronger enemy in a duel. Like the linguistic stretches, if you see any slight resemblance to any part (no matter how big or small) you call the whole thing a ripoff. Sinuhe did not become a king. Sinuhe was not a child when he fought his enemy.

Finally I said "Nearly" not "completely" wiped out. So your reply about these leftover Kemetic religious villages makes no impact on what I said. I am stating that the Kemetic religious influence was reduced from its highest point in history to what you have illustrated now. That is not how a "true" religion would end up. What you guys are totally ignoring is the results, the present day results.

All of this back and forth is religious theory, not reality. And if you are gonna make a claim that Christianity is false, and Kemeticism is truth, then there has to be results. The results by and far do not measure up. I mean you can look back and say "oh Egypt lasted for 5,000 years" and if you are really gonna do the overboard thing, add another zero to that number. The point is, Egypt fell, it fell and it never came back.

And I notice what you are NOT addressing, more than I notice what you ARE addressing.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>

> "You insist that the Bible is anti-African"

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 | 8786|2003-06-19 12:27:49|omari maulana|Re: SO lets summarize. What have we  
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 What a great debate!

---

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| 8787|2003-06-19 12:27:51|omari maulana|Re: SO lets summarize. What have we "rediscovered"|

What a great debate!

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| 8788|2003-06-19 12:30:00|alberto34482@yahoo.com|Re: SO lets summarize. What have we "rediscovered"|

"Ignore how most of the events in the Bible are consistent with all other historical accounts. "

Because some events in the Torah are true does not mean it is actual history. The same can be said of other epics including the Odysseys\_\_etc. The Torah is pretty inaccurate when examined under the eyes of a scientific mind and archeology. See Israel Finkelstein and Amon-Ben-Tor debate in the Odysseys Magazine. See Israel Finkelstien book "" The Bible Unearthed". In the following book Finkelstien speculates that ancient Israel was nothing more than a chieftain,nothing like the Kingdoms of Solomon and David,proposed by the Torah.

"The story of Jesus resurrection is a ripoff of Ausar"

I believe this to be true,and it seems likely also. Considering that even the Egyptian Coptics saw much similarity with their own stories and the mythical Yeshua figures. We don;t have much sufficient data to prove this person existed,outside the New Testament,and of course,the writings of a Hellenized Jew named Paulos.

Where is your evidence counter the opinions?

"Moses was a myth. Ignore the references to Moses name in Egyptian names."

Moses is most likely a myth. We have no evidence of his existence either. Moses was a popular Egyptian name. The word Moses simply means born of. Show me proof!!!!!!!!!!!!!!

Are you going to suggest that Moses was the sculptor Tutmosis of the Amarna period? Yuya,I suppose is Yusef? Read Jan Assman

Moses: The Egyptian. Manetho mentions Moses as a deranged Kemetian priest who led a colony of lepers out of Ta-Meri.

"Ignore the mention of Israel and the Hebrews in 18th & 19th dynasty writings"

The name Israel in Merenptah Stela does not prove that Hebrews were slaves in Ta-Meri. The Tell-Amarna tablets mention a people called Hibiru, but this still does not prove the Exodus has really happened.

"Ignore Babylonia"

I did I mentioned that Enuma Elish is probably where some of the inspiration of Genesis comes from. The Gilgamesh epic is also where the flood story comes from. Babylonia is not interesting to me.

" Susa"

How are the Elamites related to Kemetians? Elam was much later after the Pharaonic dynasties were already established.

"Akkad"  
irrelevant Semitic people. Semites I don't care much about. Sargon of Akkad, wow!!!!!!!!!!

"Harappans"

I am familiar with them, but their civilization is still much later than Ta-Meri.

"the Celts"

semi-civilized European tribal people do not interest me. Perhaps if I were Taratans, and was European I would care. What relevance to Egypt do Celts have?

| 8789|2003-06-19 12:34:08|omari maulana|Re: SO let's summarize. What have we "rediscovered"|  
LOL

>semi-civilized European tribal people do not interest me. Perhaps if I  
>were Taratans, and was European I would care. What relevance to Egypt  
>do Celts have?

---

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| 8790|2003-06-19 12:39:21|alberto34482@yahoo.com|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

""Where are Sinuhe's bones? Where are these Egyptian dieties? Oh am I

to undrestand that natural workings of the universe are a testimony of the Kemetic spiritual power?""

I never claimed that Kemetian dieties were actual living people. Egyptians,like most pre-scineitific people,create stories to explain how they came into existance. Look at myths,legends,and folktales are a way to connect and understand people from their perspective.

Sinhue story is most likley true,as compared to stories like a talking donkey,and other assorted tales. Egyptians influences are felt all through the Torah,as well as "The Thousand and One Nights",a book I take as seriously as the Torah.

"Now your example of the story of Sinuhe, which like the comparison of

Jesus to Ausar is filled with so many differences that you ignore. Sinuhe's only similarity is that he defeated a stronger enemy in a duel. Like the linguistic stretches, if you see any slight resemblance to any part (no matter how big or small) you call the whole thing a ripoff. Sinuhe did not become a king. Sinuhe was not a child when he fought his enemy.

"

Yes,many differances,but Egypt was probally where the story orginated. For many years the region was under egyptian hegemony,so it is very likley the Egyptized Caanite population spread the story and it became mixed with other events and became the David and Goliath story.

| 8791|2003-06-19 12:42:22|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Oh yeah, this is Eurocentricism with an Afrocentricist twist. The emotion tha abounds is "Please don't go two steps backwards, we have made a lot of progress here. Don't undermine it" emotonalism.

Utilize the philosophy but use it consistently and accurately. Do not gloss over mistakes and untruths. You are pushing an extremely religious belief system here as a prerequisite to uncovering



historical truth. Fine. What you are doing in the process is making everything that is "real" and "True" be based on everything that is "African". You say that you are not treating the Egyptians and Africans as perfect, but that IS what you are doing. Everything that is meaningful and true and accurate is from Africa. Everything that is a lie, and inaccurate is NOT from Africa. There is nothing worthwhile in thinking like that. You base truth and meaning on what works and what stands after being looked at and tested, what stands after being observed. YOU however think the "first" religion means that it is the "right" religion. Just about everything "First" came from Africa. Did it ever occur to you that the first "wrongs" and the first "mistakes" and the first "lies" came from there also?

The greatest accomplishments AND failures come from the greatest people.

You are doing the same exact thing white people do. You take all the credit and pass off all the blame. Oh except for the part where you say "Oh we made the mistake of letting the white people into Egypt"... yeah yeah, I heard that one before, the White racists have been using that same routine for 100 years. "When the Negroes came in, that's when the civilization fell". That's one of the founding lies of white racism.

So you can little davey all you want. I'm not ashamed of my name that I have to change it to something Kemetic. How many people in here notice the pattern that when an EUrocentric and their lies are defeated in here that we find within a week some serious afrocentric diffusionism in here? But even if you are not a plant, you are still using the same tactics like a rubber stamp. You just switch "black" and "white".

For 4 years someone ELSE was doing the little davey routine with me in regards to a certain tomb. Manu showed the pictures. Explaining how I'm acting emotional and illogical...while hoping I would ignore the points that they never addressed. All that little davey stuff... went out the window when Manu posted those pics.

So lets put it like this. There is an implication that these KEmetic belief systems will help us defeat the EUropean domination in the world. Christianity teaches that God through Jesus will allow us to have true peace in our lives and deal with whatever comes to us. That God will protect us in our times of need. I see that happen in my life. Where has Ra or Khonsu done anything supernatural?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:  
> Oh Brother....emotionalism w/o research abounds.

- > Lil Davey, let's sit down, take 4 deep breaths and start from the
- > beginning...
- > African centered/Africentric/African-centric/Afrocentric is defined
- > as...
- > Utilizing the history, culture and PHILOSOPHY of Afrikan people,
- the
- > original people of the planet, as the frame of reference for
- > organizing one's approach to reality-survival and understanding in
- > the world. [The CONCEPTUAL framework or ORIENTATION TO REALITY
- > (values, beliefs, definitions, rituals, customs, practices, etc.)
- > based on the history, culture and PHILOSOPHY of Afrikan people (as
- a
- > collective)]
- > Afrikan worldview is defined as....
- > The CONCEPTUAL-IDEOLOGICAL framework derived from AFRIKAN COSMOLOGY
- > which projects Afrikan reality, history, culture, philosophy
- > (ontology, axiology, epistemology, science, etc) as the center of
- the
- > universe. It represents the Afrikan survival thrust of
- spiritualism,
- > collectivism, interconnectedness and harmony w/ Nature, inherent in
- > Afrikan Cosmology.
- > Cosmology is defined as.....
- > The system for organizing, experiencing, constructing and
- describing
- > the structure of reality, the cosmos, the Universe, THAT IS
- > INDIGENOUS to a racial-cultural group. It represents the ideational
- > and philosophical underpinnings of a culture by Kobi Kambon author
- > of The Afrikan Personality in America pg. 213-215
- >
- > If you define those of us who are not afraid to leave foreign
- > religious systems behind and FULLY EMBRACE those that we created
- > whether they be Kemetic, Akan, Ifa, Ewe, Fon, etc...than so be it.
- > If you would have made the statement of disrespecting the Kemetic
- > spiritual system, no regard for Ra a long time ago, I would not
- have
- > wasted my finger strength a long time ago.
- > I have made my conclusions off of a decade of intense research in
- > the religious/spirituality subject. My first question which started
- > me off was, "what was the 1st religion" I found that Christianity
- > and Islam were relatively new to the human family and they
- conquered
- > and killed those that didn't believe in it or just to spread its
- > dogma...then & now.
- > It is such a shame that w/in a message group that defines itself
- as

> being Afrikan centered, there are those blessed to be an Afrikan  
 who  
 > harbor strong anti-Afrikan feelings where its cultures,  
 philosophies  
 > and rituals are concerned.  
 > I will leave the linguist gymnastics you ask for to Baba RA, he is  
 > more qualified in that area than I, but I will say we have  
 > accomplished nothing noteworthy since we have become christians no  
 > where where Afrikan people reside.  
 > The foolishness of "eurocentric plants" doesn't even deserve  
 > comments other than that is the tactics those imploymen when  
 > information goes over their heads and they have no other retort but  
 > that (lil davey is in a corner shivering..."what if what they are  
 > saying is correct.....what I have been living for all these years  
 is  
 > a lie...no. It cannot be true...but what if....No it can not be  
 > true.....MOMMY!!!!. No, they must be trying to trick me...test my  
 > faith like saul/paul...but what if.....")  
 > If you want jokes, comedy skits and putdowns, I can go there...If  
 > you want research quodlibets, I can go there also (I prefer this  
 > one)...maybe closer to your level, I'll quote Snoop Dog, "We can  
 > handle this like gentlemen or we can get into some gangsta sh\*@!"  
 >  
 >  
 >  
 >  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 > > Quite a bit I would imagine. Thats not in doubt. What the problem  
 > is,  
 > > people in here really believe that everything spiritually taught  
 > in  
 > > the bible is false, and everything spiritually taught in Egyptian  
 > > religious texts is true. They also believe that everyone  
 > Equatorial  
 > > had the inside Spiritual scoop in life. This is the classic "How  
 > to  
 > > out race the white racist" game.  
 > >  
 > > For all its worth, we are being told in here why White people who  
 > had  
 > > the inability to understand the deep spiritual  
 > > Afrikkkkkakakakakakan depth and understanding... why white  
 > people  
 > > who had lived on lies for centuries...why white people embraced a

> > false doctrine...why these people ended up somehow able to  
> function  
> > and overpower us... just because our ancestors forgot the  
> fundamental  
> > purpose behind these rituals. How can people who never had the  
> > capacity to understand something or be capable of recognizing  
> > fundamental truths be able to over power people who simply forgot  
> some  
> > part of the truth. It is not possible. They could not function  
to  
> be  
> > able to overpower us if these factors were real.  
> >  
> > A belief SYSTEM, whether it be African or European has to be a  
> > working system for it to be even possibly "truth". In Africa,  
> > religious practices belie the sense of ignorance that occurred  
> during  
> > and after colonization. It belies how our ancestors sold us to  
> > slavery to our enemies. Even now there are these situations of  
> female  
> > circumcision and in S.Africa people doing ridiculous things to  
> cure  
> > themselves of AIDS. And you know what? If we follow these non -  
> > working belief systems, we will find ourselves in a psychadelic  
> haze  
> > while Eurocentricists totally destroy and rewrite our history.  
> >  
> > So fine, at the risk of alienating myself from this group, I  
> believe  
> > that some of you "Afrocentricists" are Eurocentric plants trying  
> to  
> > do an overboard Afrocentricist routine to counteract the TRUTH we  
> > have been discovering about our history. You know the old "give  
> them  
> > too much of what they want" routine. You think you can keep us  
> > distracted and focused on these over-subjective interpretations  
of  
> > Egyptian and Hebrew history and spirituality, while you run  
around  
> > trying to figure out how to pick up the pieces from what some of  
> us  
> > have done recently.  
> >  
> > It's not going to work.  
> >  
> > The Egyptians were Black. You can't stop us from proving it, you

> > never will. It's too late. We are going to continue to add more  
> and  
> > more evidence of this. We will continue without missing a single  
> > shread of evidence of 19th century fakes, and 20th century  
> erasures.  
> >  
> > I know how the game works. I know how the Eurocentricist mind  
> works  
> > in desperation. Somewhere, there is someone white and resentful  
to  
> > our progress who is behind this craziness. Maybe I'm wrong. But I  
> > have never seen such excuses since I was told that Lepsius  
> confused  
> > two tombs when he did his drawings. I saw this overboard  
> > Afrocentricism coming a mile away.  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>  
> > wrote:  
> > > Regarding the interaction of Ancient Egyptian and Judeo-  
> Christian  
> > religions,  
> > > I wonder what part the introduction of literacy from Egypt to  
> > Palestine  
> > > played in the formulation of religious ideas in the Semetic  
> world?  
> > >  
> > >

---

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| 8792|2003-06-19 12:45:06|Loring Edward|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|

----- Original Message -----

**From:** [osirica](mailto:osirica)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 19, 2003 9:26 PM

**Subject:** [Ta\_Seti] Re: a whole lot to comment on.....retorts to Osirica & comment to  
Baba Ra Nehem

Yeah I know about the Saite renaissance, but it didn't last  
because  
the ASSYRIANS came in and destroyed everything. Remember?

Actually the Saitic 26th Dynasty had Assyria to thank for its position.  
Ed Loring

| 8793|2003-06-19 12:45:34|osirica|Re: SO lets summarize. What have we "rediscovered"|

No I'm hopefully preventing some of us from being sucked into a gullible haze of following these religious teachings and ignoring our goal which is gathering information and presenting it. Remember they started off saying that our methods are a waste of time. Following the scholarly, and scientific methods to prove that the Egyptians were Black is pointless. So either we follow Ra and disband and create a Yahoo Group of Kemetic Orthodox Religion or we continue and compile the information and make that the priority.

One choice will keep us gaining ground and changing the future to our benefit. The other will keep us safely drugged into a haze that allows the Eurocentricists to destroy more monuments, create more lies, and have our stand be incoherent babble about syllables.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> What a great debate!

>

>

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| 8794|2003-06-19 13:02:14|omari maulana|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

>It is such a shame that w/in a message group that defines itself  
>as being Afrikan centered, there are those blessed to be an Afrikan  
>who harbor strong anti-Afrikan feelings where its cultures,  
>philosophies and rituals are concerned.

Oh, were back to the old "you don't agree with me, so your Eurocentric" cop-out.

> > you want research quodlibets, I can go there also (I prefer this  
> > one)...maybe closer to your level, I'll quote Snoop Dog, "We can  
> > handle this like gentlemen or we can get into some gangsta sh\*@!"

I have to assume that is not a threat?

---

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| 8795|2003-06-19 13:09:07|osirica|Re: SO lets summarize. What have we "rediscovered"|  
They existed. Thats the point, and thats what it comes down to.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> LOL

>

>>semi-civilized European tribal people donot interest me. Perhaps if

I

>>wore Taratans,and was European I would care. What relavence to

Egypt

>>do Celtics have?

>

>

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| 8796|2003-06-19 13:09:19|osirica|Re: SO lets summarize. What have we "rediscovered"|

You just showed me the evidence. What evidence exists that Ra existed besides Kemetic texts in pyramids that repeate over and over the book of the dead et cetera?

First off, until the Muslims and Jews let Bethlehem be archaeologically analyzed (which is sacreligious to both) we will never know if David or Solomon or whomever was buried there.

The writings that are considered Apocrypha are numerous and undoubtedly rejected by all of you for some reason or another as additional evidence.

We know JERUSALEM exists, we have the indications that Sodom & Gamorrah existed. (Tell Madikh, the site of Elba)

We know of Thallus account of the Earthquake and the Darkness. BUt again, you will reject that as being christian second hand.

IN fact, everything in existence about the period of history of anything religious is "second hand".

The Roman presence in Jerusalem, Herod, Pontius Pilate, all of these things were invented or made up? Asiatics living in the delta, was made up? "Hebrews" and "Israel" is made up? Come on, I mentioned that already. Meremptah and Akhenaten mention them.

But here:

Tell me if these are more lies or not

[http://members.aol.com/acoixon1274/Jesus\\_existed.html](http://members.aol.com/acoixon1274/Jesus_existed.html)  
<http://www.bibleinterp.com/excavations/kisle-eng.htm>

You must keep in mind, Christians weren't powerful enough to be that manipulative. Back in these years, they were hiding in caves and being executed all over the place. And since it is KNOWN to the romans that these Christians were bound by oath not to do the kind of things that you mention (lies, fraud, etc), it makes no sense to accuse everything they did as a "lie" or an act of fraud.

<http://members.aol.com/acoixon1274/Pliny.html>

Now I will without any problem seriously go into this issue. Paul you give me the red flag, I stop.

What I want from YOU guys is to show me where Ra or Osiris walked the Earth. Bring similar evidence of other sources besides tomb writigns that show these great dieties did their miraculous things. Or at the very least that they existed or something!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "Ignore how most of the  
> events in the Bible are consistent with all other historical  
> accounts. "  
>  
> Because some events in the Torah are true does not mean it is  
actual  
> history. The same can be said of other epics including the  
> Odyssesy\_\_etc. The Torah is pretty inaccurate when examined  
under  
> the eyes of a scienitific mind and archeology. See Israel  
Finkelstein  
> and Amon-Ben-Tor debate in the Odyssesy Magazine. See Israel  
> Finkelstien book "" The Bible Unearthed". In the following book  
> Finkelstien speculates that ancient Israel was nothing moe than a  
> cheiftain,nothing like the Kingdoms of Solomon and David,proposed  
by  
> the Torah.  
>  
> "The story of Jesus ressurrection is a ripoff of Ausar"  
>  
> I believe this to be true,and it seems likley also. Considering  
that  
> even the Egyptian Coptics saw much similaritiy with their own  
stories  
> and the mythical Yeshusa figures. We don;t have much sufficent data



> to prove this person existed, outside the New Testament, and of  
> course, the writings of a Hellenized Jew named Paulos.  
>  
> Where is your evidence counter the opinions?  
>  
> "Moses was a myth. Ignore the references to Moses name in  
> Egyptian  
> names."  
>  
> Moses is most likely a myth. We have no evidence of his existence  
> either. Moses was a popular Egyptian name. The word Moses simply  
> means born of. Show me proof!!!!!!!!!!!!!!  
>  
> Are you going to suggest that Moses was the sculptor Tutmosis of  
> the Amarna period? Yuya, I suppose is Yusef? Read Jan Assmann  
> Moses: The Egyptian. Manetho mentions Moses as a deranged Kemetian  
> priest who led a colony of lepers out of Ta-Meri.  
>  
>  
> "Ignore the mention of Israel and the Hebrews in 18th & 19th  
> dynasty writings"  
>  
> The name Israel in Merneptah Stela does not prove that Hebrews were  
> slaves in Ta-Meri. The Tell-Amarna tablets mention a people  
> called Habiru, but this still does not prove the Exodus has really  
> happened.  
>  
> "Ignore Babylonia"  
>  
> I did I mentioned that Enuma Elish is probably where some of the  
> inspiration of Genesis comes from. The Gilgamesh epic is also where  
> the flood story comes from. Babylonia is not interesting to me.  
>  
> "Susa"  
>  
> How are the Elamites related to Kemetians? Elam was much later  
after  
> the Pharaonic dynasties were already established.  
>  
> "Akkad"  
> irrelevant Semitic people. Semites I don't care much about. Sargon  
> of Akkad, wow!!!!!!!!!!  
>  
> "Harappans"  
>  
> I am familiar with them, but their civilization is still much later

than

> Ta-Meri.

>

> "the Celts"

>

> semi-civilized European tribal people do not interest me. Perhaps if

I

> wore Taratans, and was European I would care. What relevance to  
Egypt

> do Celts have?

| 8797|2003-06-19 13:17:39|alberto34482@yahoo.com|Re: a whole lot to comment on.....retorts  
to Osirica & comment to B|

"Oh yeah, this is Eurocentricism with an Afrocentricist twist."

I am not Afrocentric, because I don't put much value in the word. I  
just search for truth in Ancient Kemetian and African history.

Maybe I am a little ethnocentric, so what.

"Everything that  
is meaningful and true and accurate is from Africa"

I have never stated this, nor do I believe this. Most  
Americans, including historians seem to believe the opposite, however I  
clearly see that many meaningful things did exist and come out of  
Africa.

"Everything that  
is a lie, and inaccurate is NOT from Africa"

I never said this either, and I read every scholar's perspective, even  
the politically incorrect ones who claim Egyptians were caucasoids.

"You base truth and meaning on what  
works and what stands after being looked at and tested, what stands  
after being observed."

Archeology, Scientific method, etc should be used on historiography to  
establish points. We only need to use holy books as references to  
history, nothing more nothing less.

"YOU however think the "first" religion means  
that it is the "right" religion."

I am not religious, but a die hard agnostic, but what relevance does  
this have to Kemetian connections to the Torah.

" Just about everything "First" came from Africa. "

I disagree

"Did it ever occur to you that the first "wrongs" and the first "mistakes" and the first "lies" came from there also"

This depends upon the Mores of the supposed society in question. Egyptians had different Mores than other people; Herodotus witnessed many differences between Greeks and Egyptians, but he admitted where most of the Greeks obtained their knowledge. In modern day Egypt going around naked is considered wrong, but in Ancient Egypt everybody went around naked. Mores dictate wrongs and rights within a culture. No cultural mores except Murder is universal.

"You are doing the same exact thing white people do. You take all the credit and pass off all the blame"

I give blame to Kemetians for being imperialists, much like the Europeans of the 19th century. Many people ignore the fact that Egyptians looked down upon others as inferiors. The sayings of Merikare called the Asiatics wretched. We can see Egyptian ethnocentrism.

"Oh we made the mistake of letting the white people into Egypt" ... "

I consider Arabs to be white people, so I agree. The mistake was made by a bunch of Egyptian Christians trying to escape the dreadful yoke of the Byzantines.

Egyptians should have never let any foreigners into their gates. You can read texts from around the Greco-Roman period where native Egyptians resisted the Europeans as much as possible. You have a copy of Ian Shaw's History of Ancient Egypt look around the back chapters and see how native Egyptians felt about Greeks, Romans, Bedouins, and various other Eur-Asians.

"yeah yeah, I heard that one before, the White racists have been using that same routine for 100 years. "When the Negroes came in, that's when the civilization fell". That's one of the founding lies of white racism."

True,but those days are over!!!!!!!!!!!!

"I'm not ashamed of my name that  
I have to change it to something Kemetic"

My name is Arabic;I change my name on this forum because I don't like  
giving my real name on the internet.

"How many people in here  
notice the pattern that when an EUrocentric and their lies are  
defeated in here that we find within a week some serious afrocentric  
diffusionism in here?"

I am neithr Afrocentric,nor Eurocentric  
| 8798|2003-06-19 13:19:47|osirica|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|

Have you read the story of Sinhue? YOu know Sinuhe's body was not  
found in his tomb right?

Maybe actual events can occur outside of Egypt that are told as  
stories, or as events in the Bible. You cant seem to get past the  
part where everything written must have come from events within Egypt.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> ""Where are Sinuhe's bones? Where are these Egyptian dieties? Oh  
am  
> I  
> to undrestand that natural workings of the universe are a testimony  
> of the Kemetic spiritual power?""  
>  
>  
> I never claimed that Kemetian dieties were actual living people.  
> Egyptians,like most pre-scineitific people,create stories to explain  
> how they came into existance. Look at myths,legends,and folktales  
are  
> a way to connect and understand people from their perspective.  
>  
> Sinhue story is most likley true,as compared to stories like a  
> talking donkey,and other assorted tales. Egyptians influences are  
> felt all through the Torah,as well as "The Thousand and One  
> Nights",a book I take as seriously as the Torah.  
>  
>  
> "Now your example of the story of Sinuhe, which like the  
comparison  
> of  
> Jesus to Ausar is filled with so many differences that you ignore.

> Sinuhe's only similarity is that he defeated a stronger enemy in a  
> duel. Like the linguistic stretches, if you see any slight  
> resemblance to any part (no matter how big or small) you call the  
> whole thing a ripoff. Sinuhe did not become a king. Sinuhe was not

a

> child when he fought his enemy.

> "

>

> Yes, many differences, but Egypt was probably where the story  
> originated. For many years the region was under Egyptian hegemony, so  
> it is very likely the Egyptized Canaanite population spread the story  
> and it became mixed with other events and became the David and  
> Goliath story.

| 8799|2003-06-19 13:32:29|KAMAU|Re: SO lets summarize. What have we "rediscovered"|

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "osirica" wrote:

> No I'm hopefully preventing some of us from being sucked into a  
> gullible haze of following these religious teachings and ignoring

our > goal which is gathering information and presenting it.

Remember they started off saying that our methods are a waste of  
time. Following

> the scholarly, and scientific methods to prove that the Egyptians

were

> Black is pointless.

KAMAU RESPONSE.....

WHAT THE..... Not I nor Baba Ra ever said--when things go  
over one's head, erroneous statements are usually made-- disband  
gathering information or using scholarly endeavors to ascertain  
truth. What we have stated (Baba Ra very succinctly) was we as  
Afrikans MUST ADD IN SPIRITUAL & EXPERIENTIAL KNOWLEDGE to our way  
of knowing, to our present epistemology. Right now, we Afrikans, are  
trying to be wholly intellectual to come to truth. That is not our  
way. YURUGU: An Afrikan centered critique to European cultural  
thought & behavior by Dr. Marimba Ani warns us against that loudly.  
We have become too used to only dealing w/ information from a  
strictly heady/intellectual means, following Caucasoids in their non-  
spiritual paths. However one cannot get to other levels of knowing  
LOCKED into foreign systems that trap one's spirit INTO THEIR  
CULTURAL & ONTOLOGICAL FRAMEWORKS. Hence the main reason why you  
can't see what Baba Ra is saying...and my more historical based  
posts to leave that foreign systems alone goes unfettered.  
If you could step beyond biblical diffusionism, maybe, just maybe,  
you could see some of what we & others have stated.

-----  
So either we follow Ra and disband and create a  
> Yahoo Group of Kemetic Orthodox Religion or we continue and compile  
> the information and make that the priority.

One choice will keep us gaining ground and changing the future to  
our benefit. The other will keep us safely drugged into a haze that  
> allows the Eurocentricists to destroy more monuments, create more  
> lies, and have our stand be incoherent babble about syllables.

#### KAMAU RESPONSE.....

One choice will open us up to information that has yet to be fully  
given the light of day (adding experiential wisdom w/ the  
intellectual pursuits, whatever traditional Afrikan system one  
reawakens to be it Kemet, Akan, Zulu, Ifa, Igbo, etc)...and the  
other choice keeps trapped w/in european ontology in its most subtle  
and most pervasive levels (chaining of one's spirit)  
Lets try this...here are some texts which speak to Afrikan ways of  
knowing..maybe if you pick up a few you can see HOW WE DIFFER from  
caucasoids and for this discussion hiw we differ from those non-  
entities in the bible

Afrikan cosmology of the Bantu Congo by Fu Kiau

After God, there is Dibia by John Umeh

Ancestors by Babalawo Ifagbemi

Anthem of the Decades by Mazisi Kunene

Healing wisdom of Afrika & Of water and of spirit by Malidoma Some

That's enough...you ain't gonna get them anyway so I won't  
continue...my fingers tire.

Oh wait, nan 1 of us ever said we made no mistakes and yes we made  
aplenty...THE MAJOR ONE WAS TO TURN OUR BACKS ON OUR INTIMATE WAYS  
OF VENERATING THE CREATOR(S)...another was to listen to arabs,  
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get us throughout the world AND MORE DISCONNECTED FROM OUR TRUSTORY  
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Dibias, babalawos who of the Maafa time TOLD THEM an enemy would  
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The simple fact that large portions of the continent ARE STILL  
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systems are still abound in Haiti, the Caribbean islands, the hills of the Phillipines, in PauPau new guinea, etc shows that still AFRIKAN SPIRITUAL SYSTEMS ARE THE OLDEST, HAVE ENDURED, HAD A SETBACK BUT ARE NOW RE-EMERGING STRONGER THAN EVER, while christianity is dwindling, the prisons are exploding WITH CHRISTIANS, folks who follow the jesus-cult CALL OUT HIS NAME WHILE poking little boys, etc... HMMMMMMMMM.....  
No one has ever said, become Kemetic...become Akan...we have said we have been duped into thinking they are backwards or pagan, that they deserve MAJOR respect because they suited our foremothers & forefathers and if you read some GOOD texts written about them, find places in your area that may have those ceremonies, go and check them out with an open mind & your AFRIKAN SPIRIT and your spirit will know if that is a system you were snatched from oh so long ago or if your Afrikan search continues...BUT ALL FOREIGN SYSTEMS, WHEN 1 REMOVES CAUCASOID PROPOGANDA FROM THEIR PSYCHE ABOUT OUR SYSTEMS, WILL NOT SERVE OUR AFRIKAN SPIRITS AND ACTUALLY SERVE TO TRAP IT STRANGLE IT INTO NOTHINGNESS.  
(PLEASE REWATCH SANKOFA BY HAILE GERIMA)

-----

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > What a great debate!

> >

> >

---

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| 8800|2003-06-19 13:36:39|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Alberto you are wrong again as usual. White racism is alive and well, strong as ever. What white racism cannot do is blatantly speak openly and seem credible. What white racism can do is play mind games very very effectively. I see the characteristic thinking pattern in what I read from people's posts. Eurocentric dogma is wrong because it is wrong, not because it comes from white people. When Afrocentricism becomes dogmatic, it becomes succetable to the same inherently wrong and flaws as Eurocentricism. Just because it comes from Black people doesn't make it "right". Even murder wasn't a universal moral. The Caananites were known by the Egyptians AND the Hebrews to be ridiculously into debauchery.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > "Oh yeah, this is Eurocentricism with an Afrocentricist twist."
- >
- > I am not Afrocentric,because I don't put much value in the word. I
- > just serch for truth in Ancient Kemetian and African history.
- >
- > Maybe I am a little ethnocentric,so what.
- >
- > "Everything that
- > is meaningful and true and accurate is from Africa"
- >
- > I have never stated this,nor do I believe this. Most
- > Americans,including historians seem to believe the opposite,however
- I
- > clearly see that many meaningful things did exist and come out of
- > Africa.
- >
- > "Everything that
- > is a lie, and inaccurate is NOT from Africa"
- >
- > I never said this either,and I read every scholar's perspective,even
- > the politically incorrect ones who claim Egyptians were caucasoids.
- >
- > "You base truth and meaning on what
- > works and what stands after being looked at and tested, what stands
- > after being observed."
- >
- > Archeology,Scientific method,etc should be used on histography to
- > establish points. We only need to use holy books as references to
- > history,nothing more nothing less.
- >
- > "YOU however think the "first" religion means
- > that it is the "right" religion."
- >
- > I am not relgious,but a die hard agnostic,but what realvance does
- > this have to Kemetian connections to the Torah.
- >
- > " Just about everything "First" came
- > from Africa. "
- >
- > I disagree
- >
- > "Did it ever occur to you that the first "wrongs" and the
- > first "mistakes" and the first "lies" came from there also"
- >
- > This depends upon the Mores of the supposed soccity in question.



- > Egyptians had different Mores than other people;Herodotus witnessed
- > many differences between Greeks and Egyptians,but he admitted where
- > most of the Greeks obtained their knowleadge. In modern day Egypt
- > going around naked is considered wrong,but in Ancient Egypt everybody
- > went around naked. Mores dictate wrongs and rights withing a culture.
- > No cultural mores except Murder is unversial.
- >
- >
- > "You are doing the same exact thing white people do. You take all
- > the
- > credit and pass off all the blame"
- >
- > I give blame to Kemetians for being imperilists,much like the
- > Europeans of the 19th century. Many people ignore the fact that
- > Egyptians looked down upon others as inferiors. The sayings of
- > Merikare called the Asiatics wretched. We can see Egyptian
- > ethnocentrism.
- >
- > "Oh we made the mistake of letting the white people into
- > Egypt"... "
- > I consider Arabs to be white people,so I agree. The mistake was made
- > by a bunch of Egyptian Christains trying to escape the dreadful yoke
- > of the Byzhantines.
- >
- > Egyptians should have never let any foreginers into their gates.
- > You can read texts from around the Greco-Roman period where native
- > Egyptians resisted the Europeans as much as possible. You have a copy
- > of Ian Shaw's History of Ancient Egypt look around the back chapters
- > and see how native Egyptians felt about Greeks,Romans,Bedouins,and
- > various other Eur-Asians.
- >
- > "yeah yeah, I heard that one before, the White racists have
- > been using that same routine for 100 years. "When the Negroes came
- > in, that's when the civilization fell". That's one of the founding
- > lies of white racism."
- >
- > True,but those days are over!!!!!!!!!!
- >
- > "I'm not ashamed of my name that

> I have to change it to something Kemetic"

>

> My name is Arabic;I change my name on this forum because I don't like

> giving my real name on the internet.

>

> "How many people in here

> notice the pattern that when an EUrocentric and their lies are

> defeated in here that we find within a week some serious afrocentric

> diffusionism in here?"

>

> I am neithr Afrocentric,nor Eurocentric

| 8801|2003-06-19 13:36:41|KAMAU|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Omari....my bad, I thought that was going to Osirica.

Ninasikitika (swahili for I apologize)

No threats...just verbal jousting...he likes jokes & putdowns as tactics when the info gets to deep for him...so the Snoop quote was to let Osirica know, I can go that route also if need be, but I'de perfer to keep it on the quodlibet level.

Sorry you got that.....

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> >It is such a shame that w/in a message group that defines ittself

> >as being Afrikan centered, there are those blessed to be an

Afrikan

> >who harbor strong anti-Afrikan feelings where its cultures,

> >philosophies and rituals are concerned.

>

> Oh, were back to the old "you don't agree with me, so your

Eurocentric"

> cop-out.

>

> > > you want research quodlibets, I can go there also (I perfer

this

> > > one)...maybe closer to your level, I'll quote Snoop Dog, "We

can

> > > handle this like gentlemen or we can get into some gangsta

sh\*@"!

>

> I have to assume that is not a threat?

>

>

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| 8802|2003-06-19 13:38:19|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Oops, I mean to say the Meroitic presence. The 25th dynasty was destroyed by the Assyrians. What is considered the Saite renaissance owes itself to the 25th dynasty. But then again, I think the Saite renaissance is an oops, where Saite was confused with the 25th dynasty.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

>

> ----- Original Message -----

> From: osirica

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, June 19, 2003 9:26 PM

> Subject: [Ta\_Seti] Re: a whole lot to comment on.....retorts to Osirica & comment to Baba Ra Nehem

>

> Yeah I know about the Saite renaissance, but it didn't last because

> the ASSYRIANS came in and destroyed everything. Remember?

>

> Actually the Saitic 26th Dynasty had Assyria to thank for its position.

>

> Ed Loring

| 8803|2003-06-19 13:38:26|alberto34482@yahoo.com|Re: SO lets summarize. What have we "rediscovered"|

"First off, until the Muslims and Jews let Bethlehem be archaeologically analyzed (which is sacreligious to both) we will never know if David or Solomon or whomever was buried there"

Yes,much of the sites is under the PLO. Israel Finkelstien seems to disagree with you. I sugest you read the debate between Finkelstien and Amon-Ben Tor.

By the way,nobody is denying that these people existed,just that they were probally exagerated tribal cheiftains.

"The writings that are considered Apocrypha are numerous and undoubtedly rejected by all of you for some reason or another as

additional evidence."

Contains many stories, even one which the Jesus figure strikes down a child.

"We know JERUSALEM exists"

Nothing more than a bronze age village.

"we have the indications that Sodom & Gamorrah existed. (Tell Madikh, the site of Elba"

I will investigate this.

"The Roman presence in Jerusalem, Herod, Pontius Pilate, all of these things were invented or made up?"

No, but they were greatly exaggerated by Josephus.

"Asiatics living in the delta, was made up?"

Who says they were Hebrews.?

"Hebrews" and "Israel" is made up?"  
No

"Meremtah and Akhenaten mention them"

Prove that the Hibiru of Tell-Marna tablets are really the Hebrews, Akenaten could have been referring to nomadic syro-Palestineans.

"<<http://members.aol.com/acoxxon1274/Pliny.html>>"

Your source quotes Celsus, who said Jesus received much of his teachings from Kemetian priests.

| 8804|2003-06-19 13:50:42|En Sabah Nur|Re: Walking with the Cavemen|

'Walking with Cavemen' is interesting in that Discovery Channel and BBC (who put it together) have also done such documentaries as "The Real Eve" as well as "Journey of Man," both of which did not cast early humans as lighter-skinned or "Caucasoid" (define as you wish).

Here is the Discovery site for various early hominids.

<http://dsc.discovery.com/convergence/cavemen/evolve/evolve.html>

H. habilis is questionable as being "Caucasoid" as the features still appear "simian"---though the skin is certainly rather light.

H. erectus/ergaster can be said to be depicted as "Caucasoid" I suppose if we take away the "ape-like" features. Certainly the image as used by Discovery is not as dark skinned as one would imagine.

H. heidelbergensis in the Discovery Channel depiction looks "Caucasoid" in both hair and skin color, though the face is less defined.

H. neanderthalis is depicted as "Caucasoid" (if one applies such a thing to Neanderthal, with his large nose and teeth...that some have at times attempted to compare to indigenous Australians).

H. sapiens (modern humans) are depicted as Khoi-San types.

I noticed that the documentary spent a great deal of time in Europe or Asia, only briefly mentioning Africa in terms of origins of the various species.

Taking out H. habilis and H. erectus, it seemed that H. heidelbergensis and H. neanderthalis were being cast through the Eurasian model. I don't recall them even showing H. heidelbergensis in Africa, but attempting to use Eurasian H. heidelbergensis to lead into Eurasian H. neanderthalis.

If they were trying to pass off that version of H. heidelbergensis as S. African, I agree the folks at Discovery have a serious screw loose. If they were using the Eurasian version, then I suppose they at least have a reasoning---though it shows a fixation with European early man and dead-ends like H. neanderthalis and not enough time spent with the rise of modern H. sapiens.

As for the H. habilis and H. ergaster/erectus, I too thought they were depicted as far too light skinned---including the use of red hair (pure conjecture) and obvious whites beneath the costume/make-up.

I thought perhaps they were again giving us Asian versions of these types, thus at least perhaps accounting for their "lighter-skin" tone, and I wondered why they weren't focusing on these types in Africa. If they were trying to pass off these light-skinned types as African then again---a screw is loose.

More than likely, they were probably using the "chimp" theory---where early hominids are lighter skinned because they are covered by hair (like chimps). They become more pigmented/darker once the hair is lost and the need for protection from the sun becomes more important. This still doesn't explain the red hair or the seemingly singular use of white actors.

I think Discovery dropped the ball on what could have been a good series to compliment their others on this topic. And from what I've seen on a few listservs, they've been bombarded with questions about the "white/light" looking early hominids (at least beyond H. neanderthalis).

DG

-----

Hotep,

Has anyone had the opportunity to view the Discovery Channel program called "Walking with the Cavemen?" I found the show's dramatic portrayals of selected humanoid ancestors to be very Eurocentric and consequently inaccurate. I seriously doubt that any humanoids abiding in Africa at any time would resemble northern Europeans in both complexion and facial features. Of course, we do not know what skin color these people may have had, but I seriously doubt that their skin color would be so pale. How could they possibly have survived on the African savannah in the hot equatorial sun. The characters didn't even look sunburned. Bruno

-----

| 8805|2003-06-19 14:06:42|omari maulana|Re: Walking with the Cavemen|  
Even working with this theory one would assume that the hair loss would be a gradual process. As hair was lost it would seem logical that melanin was gained.

>More than likely, they were probably using the "chimp" theory---where  
>early hominids are lighter skinned because they are covered by hair

>(like chimps). They become more pigmented/darker once the hair is  
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>This still doesn't explain the red hair or the seemingly singular use of  
>white actors.

---

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| 8806|2003-06-19 14:11:39|osirica|Re: SO lets summarize. What have we "rediscovered"|

No no no my friend. We have to reject the Bible first. This is in our way...remember? You cannot add truth to lies. You cannot add pure water (truth) to poison (lies).

INtelligence is a fundamnetal ability to coherently understand what is around you. You say that you cannot be wholly intellectual in the search for truth. I can say you cannot be overly analytical and logical and always find the truth. But you must always use your intellect.

I can see where you are going very much so. It's humanism and it's fine and dandy, but it's a rejection of fundamental spiritual principles as Christians. They are incompatibilities.

I can learn ABOUT egyptian religion without taking it seriously like you are. I can learn about Egyptian systems of learning without taking all of them to be "the true way". Some work, some don't. You speak of how Babalao and Oluku spoke of the Europeans. Fine. That's in the Bible anyway also, but you choose to ignore that. The fact that Egypt would never rise again is in the Bible. For 2500 years Egypt has been like Spain, a vast Empire that fell and never rose again.

Then you look at what heretics and manipulators do as fake Christians. Heck you bring up what Catholic priests do, not realizing that the instutution of Catholicism condoned that. Christianity is not from the Roman Catholic Church. That's why so often in history large groups of Christians broke off from that INSTITUTION. It's corrupted. Your example of it's corruption has nothing to do with the Bible.

There is nothing Caucasoid about the Bible. The Romans weren't the good guys. The Greeks weren't the good guys. They weren't represented as the people to respect and follow. Get a grip and stop telling me on one hand to use a new sensible way of thinking while you yourself refuse to do the same thing. I'm understanding everything you are

saying, and I am wondering why you only choose to follow your own principles only "sometimes".

YOU can apply all of the venerating the creator intimately from a biblical perspective. Yet you somehow go 180 degrees in recognizing those fundamental truths in the bible. Fascinating.

Everybody from the Congo to the Ewe had systems of knowledge, of understanding of enlightenment. But what so many lacked was a system that worked through the test of time. Regardless of it being Christian or whatever, they fought and sold each other out. The Dahomey were among the biggest collaborators to the Europeans ever! Their entire societies were built on the slave trade. Their religion has or has not provisions in that? I don't know. But there were no prophets or oracles that spoke out against it!

The Europeans however... they always deviated from the Bible and thus that's when they started following evil. The Bible spoke clearly of slavery being for a particular period of time, and it being indentured servitude. I remember the debate a month back, here is why it matters. When the Europeans took it upon themselves to focus on permanent slavery for Black people, they deviated from the Bible's clear explanation of inequities, of idolatry, and of hypocrisy. For any of you to ignore that is ridiculous. The "bible loving" WASPs were turning into heretics, and like many African groups that did the same thing, they thought they were "inherently right because of their race". Where is that in the bible? All the Bible does is explain how to live within that situation if you can't get out of it. Who

It's no wonder both sides bought and sold our ancestors like animals.

So all of this Kemetic Ewe Fon religious new era thinking system, you take the part that works and makes sense and is accurate, you recognize the parts that don't work. For one, the Egyptian writing system did not maintain itself throughout West Africa if it was ever there. If this system worked, and if it was passed down like NORMAL, at the very least the method of writing would remain! NO matter how bravely the women fought against the British and French, they could not withstand the technological onslaught that turned their societies to colonized societies for the next 100 years.

YOU have to accept the fact that as Black people, we made some mistakes in history, some costly ones. We can thank God that we were not wiped out by the guns. It had nothing to do with Kemetic anything that we end up where we are.



Until you can differentiate what is inherently human and what is an Egyptian viewpoint, you will be trapped into running scared from white people and looking to find legitimacy in Egypt or in West African whatever-systems.

I personally don't need to do that. My life as a Christian is validated only to and by God. It speaks for itself. Eurocentricist racists who think they are Christian? I can always point out their inconsistencies biblically, and they always come back with sarcastic non-spiritual non-christian silly remarks... in other words, they have nothing to say.

My African search (what is the deal with using the letter K anyway man?) is a search for myself as a human. I don't need to put myself nor do any of you need to keep yourself locked into the continent mentally. I don't need to change the spelling of english words, nor do I need to bend over backwards to find a convoluted system of thinking in order to find truth. Don't be locked into any limitation. My search is spiritual and is real, and it is present and now. It is forever and until I die. ONce you think your search is over, then you have fooled yourself.

You call everything Equatorial..everything human and non-european... an "Afrikan" system. Fine, enjoy yourself. Trying to hijack everything human to be "Afrikan" is a game is old and silly to me.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > No I'm hopefully preventing some of us from being sucked into a  
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> Remember they started off saying that our methods are a waste of  
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> CHRISTIANS, folks who follow the jesus-cult CALL OUT HIS NAME WHILE  
> poking little boys, etc... HMMMMMMMMM.....  
> No one has ever said, become Kemetic...become Akan...we have said  
we  
> have been duped into thinking they are backwards or pagan, that  
they  
> deserve MAJOR respect because they suited our foremothers &  
> forefathers and if you read some GOOD texts written about them,  
find  
> places in your area that may have those ceremonies, go and check  
> them out with an open mind & your AFRIKAN SPIRIT and your spirit  
> will know if that is a system you were snatched from oh so long ago  
> or if your Afrikan search continues...BUT ALL FOREIGN SYSTEMS, WHEN  
> 1 REMOVES CAUCASOID PROPOGANDA FROM THEIR PSYCHE ABOUT OUR  
SYSTEMS,  
> WILL NOT SERVE OUR AFRIKAN SPIRITS AND ACTUALLY SERVE TO TRAP IT  
> STRANGLE IT INTO NOTHINGNESS.  
> (PLEASE REWATCH SANKOFA BY HAILE GERIMA)  
> -----  
>  
>  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
>  
> > wrote:  
> > > What a great debate!  
> > >  
> > >

---

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| 8807|2003-06-19 14:13:00|osirica|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Threats? That's way overboard. Who is threatening who, and why? This is pointless, going the snoop dog route? What you gonna do post me to death? Focus on the issue, not on the ego.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

> Omari....my bad, I thought that was going to Osirica.

> Ninasikitika (swahili for I apologize)

> No threats...just verbal jousting...he likes jokes & putdowns as

> tactics when the info gets too deep for him...so the Snoop quote was

> to let Osirica know, I can go that route also if need be, but I'd

> prefer to keep it on the quodlibet level.

> Sorry you got that.....

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > > It is such a shame that w/in a message group that defines itself

> > > as being Afrikan centered, there are those blessed to be an

> Afrikan

> > > who harbor strong anti-Afrikan feelings where its cultures,

> > > philosophies and rituals are concerned.

> >

> > Oh, were back to the old "you don't agree with me, so your

> Eurocentric"

> > cop-out.

> >

> > > > you want research quodlibets, I can go there also (I prefer

> this

> > > > one)...maybe closer to your level, I'll quote Snoop Dog, "We

> can

> > > > handle this like gentlemen or we can get into some gangsta

> sh\*@"!

> >

> > I have to assume that is not a threat?

> >

> >

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| 8808|2003-06-19 14:15:08|En Sabah Nur|Are Humans Furless to Thwart Parasites?|

To tie in with Walking With Caveman post...

-----

## Are Humans Furless to Thwart Parasites?

John Pickrell in England  
for National Geographic News  
June 17, 2003

[http://news.nationalgeographic.com/news/2003/06/0617\\_030617\\_nakedhumans.html](http://news.nationalgeographic.com/news/2003/06/0617_030617_nakedhumans.html)

Humans are unique among primates for our near-total bodily hairlessness. In fact, only a handful of the 5,000 or so mammals—mostly semi-aquatic species such as whales, walruses, and hippopotamuses—are not covered in dense fur.

Now, a controversial new theory suggests that human hairlessness evolved as a strategy to shed the ticks, lice, fleas, and other parasites that nestle deep in fur.

Unique human cultural adaptations such as the use of fire, shelter, and clothing allowed ancient humans the luxury of ditching their insulating hairy layer, says the study soon to appear in print in the journal *Biology Letters*.

"One of the most unusual things about humans is that we don't have fur," said study co-author Mark Pagel, evolutionary biologist at Reading University in England. Though humans are not literally hairless, much of our hair has become so small and fine as to render it virtually invisible.

Humans may have lost their hair when they began settling in the African savanna as hominids. Hair loss reduced dehydration from the body as global temperatures rose. A second possibility, the "aquatic ape" hypothesis, argues that humans underwent a semi-aquatic phase approximately 8 million years ago, and were able to swim, unlike most other primates.

The new theory may also explain the difference in hairiness between men and women. If having less hair leads to a reduction in parasites, then it would offer a big advantage in the race of life and might become a sexually attractive feature in a mate, said Pagel. Hair might have been retained on the head, and on the face in men, as a feature of sexual display, he said, like peacocks' tails or stags' antlers.

Hot and Hairy

The most accepted current theory argues that hairlessness was a strategy for cooling the body on the sun-baked African savanna. Researchers have suggested that hair loss occurred when hominids (bipedal primates that include recent humans, their ancestors, and related species) first left the forests. A combination of an upright posture and lack of hair might have made it easier to radiate heat back into the environment.

"Physiological equations have shown that hairlessness would have doubled the distance hominids could travel off a liter of water," said Robin Dunbar, behavioral ecologist at the University of Liverpool in England.

However, hairlessness may also be a disadvantage in terms of heat regulation, argue Pagel and his co-author Walter Bodmer of Oxford University's Weatherall Institute of Molecular Medicine in England. Hairless animals without shelter or clothing would become too cold at night, said Pagel.

The next best contender is the "aquatic ape hypothesis," which suggests that at around 8 million years ago, human ancestors underwent a semi-aquatic phase, also explaining our improved swimming abilities compared to the other great apes. The majority of hairless mammals are semi-aquatic, probably because hair offers no insulating benefits under water. However, "very little solid evidence has been presented to back up this [aquatic ape] theory," said Pagel. It's also perplexing why features acquired for life in water so many millions of years ago should have been retained, he added.

Despite its other attributes, "fur is rich repository for parasites," said Pagel. Parasites, and the diseases they carry, are a hugely important guiding force in evolution. Fleas are carriers of plague, for example. "For most of the [world's animals], most of the time, the majority of death is from parasites," said Pagel.

The scientists propose that pressure imposed by parasites, in combination with man's unique intelligence, and cultural adaptations, allowed humans to shed fur along with its resident fleas, ticks, and lice. Though parasites also infect clothing, clothes can more easily be cleaned, or changed, to remove the problem.

The new theory might also explain the trait in the only other virtually hairless terrestrial mammal, says the study. Buck-toothed, pink, naked mole rats live in underground colonies. This not only means that the chance of parasite transmission is very high, but also means that the temperature remains relatively constant. This sheltered environment may have also allowed them to lose their fur, suggest Pagel and Bodmer.

## Bug-free Badge

The parasite theory also might explain the difference in amount of hair between the sexes, which the other theories have been unable to account for, say the authors.

"Hairlessness would have allowed humans to convincingly 'advertise' their reduced susceptibility to parasitic infection, and this trait therefore became desirable in a mate," says the study.

Facial and head hair may have been retained due to their importance in sexual attraction. Women may have less, because in our species males exert more sexually selective pressure, or are choosier about looks, than females, said the study. In addition, pubic hair could be important in enhancing transmission of pheromonal signals. Pheromones are subconscious chemical signals used by many species to communicate with or attract mates.

"This is a compelling and elegant theory," said Cristophe Soligo of the Human Origins research group at The Natural History Museum in London, England. The problem with the heat-regulation theory of hair loss is that no other savanna mammals developed the same adaptation, said Soligo. The use of clothes and shelter, however, sets us apart from other animals, and might explain why we alone were able to shed our fur and our parasites, he said.

However, other researchers are not convinced. At this stage, the evidence from "a great deal of modeling using standard physiological equations," is too strong to deny, and more data would be required to back up the new theory, said Dunbar. "The parasite argument would certainly help to reinforce hairlessness, but I am yet to be convinced that it would explain the evidence as we see it," he said.

This "new theory is not a significant challenge to pre-existing theories," argued physicist Lia Amaral at the University of Sao Paulo's Institute of Physics in Brazil. Amaral has studied the thermodynamics of hair loss. "No relevant comparison with the great apes, our hairy near-relatives, is made, [in this study]," said Amaral. "Parasites may have had a role as an additional benefit [of hairlessness], but certainly not as the main selective pressure."

Though Pagel and Bodmer have not yet produced data to back up their idea, they suggest it can be tested. Research should focus on comparing amount of body hair in people living in regions of the world with low and high levels of external parasites, said Pagel, and confirming

existing anecdotal evidence that parasite loads are higher on hairy parts of the body.

| 8809|2003-06-19 14:15:18|osirica|Re: SO lets summarize. What have we "rediscovered"|  
What is the contradiction?

The accusation of these stories being myths is based on the idea that somehow a guy was made up that was non-existent. PAul's story of how he hated Christians and was a Pharasee dedicated to destroying them was a myth.

I'll tell you what, I think you are afraid that if you accept Christianity, you are afraid you are letting the white man win. How foolish.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > "First off, until the Muslims and Jews let Bethlehem be
- > archaeologically analyzed (which is sacreligious to both) we will
- > never know if David or Solomon or whomever was buried there"
- >
- > Yes,much of the sites is under the PLO. Israel Finkelstien seems to
- > disagree with you. I sugest you read the debate between
- Finkelstien
- > and Amon-Ben Tor.
- >
- > By the way,nobody is denying that these people existed,just that
- they
- > were probally exagerated tribal cheiftains.
- >
- > "The writings that are considered Apocrypha are numerous and
- > undoubtedly rejected by all of you for some reason or another as
- > additional evidence."
- >
- > Contains many stories,even one which the Jesus figure stirkes down
- a
- > child.
- >
- >
- > "We know JERUSALEM exists"
- >
- > Nothing more than a bronze age village.
- >
- > "we have the indications that Sodom &
- > Gamorrah existed. (Tell Madikh, the site of Elba"
- >
- >
- > I will investigate this.
- >



> "The Roman presence in Jerusalem, Herod, Pontius Pilate, all of  
> these  
> things were invented or made up?"  
>  
> No, but they were greatly exaggerated by Josephus.  
>  
> "Asiatics living in the delta, was  
> made up?"  
>  
> Who says they were Hebrews.?  
>  
> "Hebrews" and "Israel" is made up?"  
> No  
>  
> "Meremtah and Akhenaten mention them"  
>  
> Prove that the Hibiru of Tell-Marna tablets are really the Hebrews,  
> Akenaten could have been referring to nomadic syro-Palestineans.  
>  
> "<<http://members.aol.com/acoxon1274/Pliny.html>>"  
>  
> Your source quotes Celsus, who said Jesus received much of his  
> teachings from Kemetian priests.  
| 8810|2003-06-19 14:16:36|En Sabah Nur|Re: SO lets summarize. What have we "rediscovered"|  
Tediously redundant if you ask me...  
Its like a fantasy match-up of the  
Ausar Auset Society meets the  
Institute for Creation Research,  
put together by Malachi York...  
but I've already said too much...

DG

-----  
Omari stated:

>What a great debate!  
| 8811|2003-06-19 14:20:22|osirica|Re: SO lets summarize. What have we "rediscovered"|  
Well I am so sorry that my INSTITUTIONal perspective seems redundant.  
Lets all come together use the Kemetic spiritual system and then make  
the white people disappear. Or even better, we can make the Kemetic  
system work to give us spiritual powers to conquer Europe and send  
all the White people away and locked up in Europe's borders.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:  
> Tediously redundant if you ask me...

> Its like a fantasy match-up of the  
> Ausar Auset Society meets the  
> Institute for Creation Research,  
> put together by Malachi York...  
> but I've already said too much...

>

> DG

>

> -----

-----

>

> Omari stated:

>

> >What a great debate!

| 8812|2003-06-19 14:23:12|En Sabah Nur|Re: Walking with the Cavemen|  
agreed.

and again, if using the chimp model...

why the red hair to seemingly match

the light skin? the hair is certainly conjecture.

if you're going to follow the chimp model,

then why not utilize dark hair?

DG

---

Omari stated

Even working with this theory one would assume that the hair loss  
would be a gradual process. As hair was lost it would seem  
logical that melanin was gained. >More than likely, they were  
probably using the "chimp" theory---where >early hominids are  
lighter skinned because they are covered by hair >(like chimps).  
They become more pigmented/darker once the hair is

| 8813|2003-06-19 14:24:34|osirica|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|

Oh hilarious. Now I get where the snoop dog thing came from. So if  
you can't show a Kemetic connection to something, if you are gonna  
contort Christianity to be "anti-African" and it doesn't work.

Just "izzle-zizzle" me to death? I think he's a Eurocentricist  
because he uses the same methods as they do, the same tactics that  
have shown themselves to be manipulations... and only switches the  
races.

I mean come on... Yeshua means Khonsu?

Thats almost the same kind of thinking that says "their brown skin"

means they are "tanned caucasoids".

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> > It is such a shame that w/in a message group that defines itself

> > as being Afrikan centered, there are those blessed to be an

Afrikan

> > who harbor strong anti-Afrikan feelings where its cultures,

> > philosophies and rituals are concerned.

>

> Oh, were back to the old "you don't agree with me, so your

Eurocentric"

> cop-out.

>

> > > you want research quodlibets, I can go there also (I prefer this

> > > one)...maybe closer to your level, I'll quote Snoop Dog, "We can

> > > handle this like gentlemen or we can get into some gangsta

sh\* @!"

>

> I have to assume that is not a threat?

>

>

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| 8814|2003-06-19 14:47:20|omari maulana|Re: SO lets summarize. What have we  
"rediscovered"|

> Everybody from the Congo to the Ewe had systems of knowledge, of

> understanding of enlightenment. But what so many lacked was a system

> that worked through the test of time.

> The Europeans however... they always deviated from the Bible and thus

> that's when they started following evil.

So, according to your philosophy African knowledge systems did not stand the  
test of time and European Christians deviated from the original path!

The more likely explanation is that the leadership of both traditional  
African and Christian practitioners deviated from their original path when  
it comes to slavery and exploitation.

---

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| 8815|2003-06-19 14:49:17|omari maulana|Re: SO lets summarize. What have we "rediscovered"|

LOL!

>Tediously redundant if you ask me...

>Its like a fantasy match-up of the

>Ausar Auset Society meets the

>Institute for Creation Research,

>put together by Malachi York...

>but I've already said too much...

---

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| 8816|2003-06-19 14:58:04|alberto34482@yahoo.com|Re: SO lets summarize. What have we "rediscovered"|

""The accusation of these stories being myths is based on the idea that

somehow a guy was made up that was non-existent"

Yes,Paulos was recreating a messiah figure and added much additional information. I donot dispute that the historical figure known as Yeshua existed,but he was probally not the person as conceived in the Gospels He was probally an Essene who lived around the Qwumron area.

"PAul's story of how he hated Christians and was a Pharasee dedicated to destroying them was a myth."

Yes,but he claimed to have seen a vision of the mythological messiah figure.

"I'll tell you what, I think you are afraid that if you accept Christianity, you are afraid you are letting the white man win. How foolish."

Strawman

Besides,didn't I just mention that my grandmother was Coptic. My father was Coptic before he was converted to Islam. I have never once said Christainty was a white man's religion,because my ancestors

were among the first to embrace it. The Coptics found similarities with their already ancient beliefs and Christianity.

| 8817|2003-06-19 16:46:25|shyatt|Re: Digest Number 873|

I wanted to comment on "walking with Cavemen show"

I saw it, hoping the show was better than the commercials, but I was disappointed in the opinions and views that came out the show. The dramatic portrayals were poor and extremely far fetched. There are a lot of shows on Discovery channel and the like that feel the need to over sensationalize things, (probably a need to draw in interests from people - those that don't research things - to establish more funds for those who do/or who claim to)  
Suzanne

Date: Thu, 19 Jun 2003 06:55:27 -0700 (PDT)

From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>

Subject: Walking with the Cavemen

Hotep,

Has anyone had the opportunity to view the Discovery Channel program called "Walking with the Cavemen?" I found the show's dramatic portrayals of selected humanoid ancestors to be very Eurocentric and consequently inaccurate. I seriously doubt that any humanoids abiding in Africa at any time would resemble northern Europeans in both complexion and facial features. Of course, we do not know what skin color these people may have had, but I seriously doubt that their skin color would be so pale. How could they possibly have survived on the African savannah in the hot equatorial sun. The characters didn't even look sunburned. Bruno  
| 8818|2003-06-19 16:57:15|ibn Taom|Re: Afrika word derivation|  
You're floating the same boat with Afer. What are its origins? Where are the inscriptions? At some point we accept non-primary evidence as factual or we reject it based on nothing more than our own preferences. I prefer Aourigha and have supplied sufficient evidence for my preference. You prefer Afer + ica but have not backed it with historical or etymological sources. You've only complained about my references while producing none yourself.

Afer/Ater appears as a non-specific ethnonym for all Imazighen. It is not a specific reference to any one tribe in particular.

What makes the Oxford ENGLISH dictionary a better source for Latin or Greek etymology than Lewis and Short's LATIN dictionary or Liddell and Scott's GREEK-English lexicon. Which of them would students of Latin or Greek rely on when translating ancient texts?

Why didn't Ki-Zerbo expose the Aourighen as a fabrication, as you think? Is it because he read Tissot and accepts Tissot's evidence? Have you seen a listing of all the north-east Imazighen that you can make such an assertion of fabrication on Tissot's part? Do you know the names of each and every Tuareg tribe, clan and sept?

I depend on Dana Reynolds for non-primary references too. She does not say Africa is from Afer. What does she say?

"The Iforas, Iforaces, or Frexus in the Tunisian area in Pliny's time are the reason why the name Afrika originally denoted the Tunisian area."

Look at the orthographic variance between Iforas/Iforaces/Frexus. Who knows enough about about Tamazight orthography in Latin or anglicized Latin to authoritatively say the plural Iforaces isn't another variant of the plural Afrighen? Let's examine this.

Remove the leading vowel from Iforaces and Foraces is left. Remove the interchangeable vowels from Foraces and Frexus and F-R-C/X is left. Remove the vowels from Afrigha and F-R-GH is left.

The "c"/"x" are outdated Indo-European best attempts to capture in writing the sound that modern day Imazighen transliterators themselves use for "gh" of Tamazight. You can see Reynolds do this herself:

"Their nobles are still called Imoshagh or Amazighen (Mazikes)."

See the removal of the interchangeable leading vowels "i" and "a" and the substituting of "k" for "gh"?

- Yafeu -

>

> Well therein lies the problem. If in mentioning the

Aourigha/Afrigha,

> no one actually cites their having been mentioned over 2000 years

ago,

> there's nothing upon which to conclude the name Africa to have been

> derived from them especially since other sources such as the Oxford

> English Dictionary and Dana Reynolds (The African Heritage &  
> Ethnohistory of the Moors) show the derivation to have been from the  
> word Afer, not Afrigha. However, I will strive to follow up on your  
> suggestion of locating "Nordsemitische Epigraphik" and contacting

the

> publishers of Lewis and Short for their Roman sources.

>

> Djehuti Sundaka

>

| 8819|2003-06-19 17:17:07|osirica|Re: SO lets summarize. What have we "rediscovered"|

IF those systems worked, then they would not have been defeated. In  
any event, the systems themselves as you have stated were not in many  
events what the people were following... the people in power that is.  
What is interesting is that the African religions are diverse and  
very different. They have an overall root that there is one God, and  
of course that is universal truth so it's no doubt that it's going to  
be a fundamental similarity. What is not making sense though is how  
so many different groups could have fallen and thus creating a  
scenario where the Europeans profited and benefitted from it.

That is where I think the idea of misinformed people being  
manipulated by liars.

If you think every religion is "validly true" then there is a  
problem. If you think Christianity is the false and ONE of the many  
different African religions are true, then that is another thing. To  
say "Oh all of the various African religions are the same, or are  
true, and Christianity is false." well that's just dogmatic and  
inconsistent.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

>

> >Everybody from the Congo to the Ewe had systems of knowledge, of  
> >understanding of enlightenment. But what so many lacked was a

system

> >that worked through the test of time.

>

>

> >The Europeans however... they always deviated from the Bible and

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> >thats when they started following evil.

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> test of time and European Christians deviated from the original

path!

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> The more likely explanation is that the leadership of both

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> African and Christian practitioners deviated from their original

path when

> it comes to slavery and exploitation.

>

>

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| 8820|2003-06-19 17:23:17|osirica|Re: SO lets summarize. What have we "rediscovered" |

Guys its really simple. You want to say that we shouldnt be so intellectual and analytical about spiritual truth. Lets just come down to it. Either you believe that Jesus Christ of Bethlehem died and rose from the dead... or you don't. Let's cut to the chase, and you guys stand on your principles. If we can speak about Ra being a manifested form of truth then I think we can get to the part where we just speak about Jesus.

All of this conjecture and reverse psychology on Christian Eurocentricism is just pointless. I have not speculated on any other religion's founder. Only the Mormons who have obvious blatant inconsistencies that are treading on Egyptian historical facts.

BUt all in all lets move on. There ain't no amount of condemnation or Euro-accusation that will cause a Christian who really is reading the Bible and learning the faith to change it. You get really deep on looking at Egyptian religion and representationalism, yet you take no amount of consideration, not even a fraction of it in regards to the Bible. SO fine, lets cut to the chase.

If you don't think he really lived and died and rose from the dead 3 days after, and if you don't think he was the Son of God born of a virgin woman named Mary, then just say it and lets move on. Or don't say it.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> ""The accusation of these stories being myths is based on the idea



> that  
 > somehow a guy was made up that was non-existent"  
 >  
 > Yes,Paulos was recreating a messiah figure and added much  
 additional  
 > information. I donot dispute that the historical figure known as  
 > Yeshua existed,but he was probally not the person as conceived in  
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 >  
 > "PAul's story of how  
 > he hated Christians and was a Pharasee dedicated to destroying them  
 > was a myth."  
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 > Yes,but he claimed to have seen a vision of the mythillogical  
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 > figure.  
 >  
 > "I'll tell you what, I think you are afraid that if you accept  
 > Christianity, you are afraid you are letting the white man win. How  
 > foolish."  
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 > Strawman  
 >  
 >  
 > Besides,didn't I just mention that my grandmother was Coptic. My  
 > father was Coptic before he was converted to Islam. I have never  
 > once said Christainty was a white man's relgion,because my  
 ancestors  
 > were amung the first to embrace it. The Coptics found similarities  
 > with their already ancient beliefs and Christainty.  
 | 8821|2003-06-19 17:37:23|arumese|Re: SO lets summarize. What have we "rediscovered"  
 This is almost as exciting as the matrix. David, as Neo ?with his  
 sharpened intellect and fighting skills- takes on an army of "Agent  
 Smiths" that keep coming back for beat-down after beat-down.

You're making a believer out of me Morpheus. I think maybe? he IS  
 the ONE!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Guys its really simple. You want to say that we shouldnt be so  
 > intellectual and analytical about spiritual truth. Lets just come  
 > down to it. Either you believe that Jesus Christ of Bethlehem died  
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 > amount of consideration, not even a fraction of it in regards to  
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 > Bible. SO fine, lets cut to the chase.  
 >  
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 > days after, and if you don't think he was the Son of God born of a  
 > virgin woman named Mary, then just say it and lets move on. Or  
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 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
 > > "The accusation of these stories being myths is based on the  
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 > > somehow a guy was made up that was non-existent"  
 > >  
 > > Yes,Paulos was recreating a messiah figure and added much  
 > additional  
 > > information. I donot dispute that the historical figure known  
 as  
 > > Yeshua existed,but he was probally not the person as conceived in  
 > the  
 > > Gospels He was probally an Essene who lived around the Qwumron  
 > area.  
 > >  
 > >  
 > > "PAul's story of how

> > he hated Christians and was a Pharisee dedicated to destroying them

> > was a myth."

> >

> > Yes, but he claimed to have seen a vision of the mythological > messiah

> > figure.

> >

> > "I'll tell you what, I think you are afraid that if you accept

> > Christianity, you are afraid you are letting the white man win.

How

> > foolish."

> >

> > Strawman

> >

> >

> > Besides, didn't I just mention that my grandmother was Coptic.

My

> > father was Coptic before he was converted to Islam. I have never

> > once said Christainty was a white man's religion, because my

> > ancestors

> > were among the first to embrace it. The Coptics found similarities

> > with their already ancient beliefs and Christainty.

| 8822|2003-06-19 17:53:48|osirica|Re: SO lets summarize. What have we "rediscovered"|

Yeah but Neo like David, didn't really know anything, and all of those smiths... they were also "Free from the system" but like all of these Afro-Smith-icists they have no purpose and without purpose they are driven to a place of confusion.

IN all of their discussions about Jesus's name and its origin, they never brought up the fact or the "theory" that Jesus's name means "salvation". No, they didn't explain how the word "Salvation" comes from Khonsu...or that "I am" comes from something else. So as redundant as I may sound, I notice what is not being mentioned while they keep trying to explain why some very loosely sounding similarity is the actual source.

Just like a thousand smiths... I gotta go over and over with the pole... and like "little davey" responses... they try to "Mr.Andersen" me... but my name isn't "little Davey"....

it's Osirica.

so yeah, lets have fun debating.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> This is almost as exciting as the matrix. David, as Neo ?with his  
> sharpened intellect and fighting skills- takes on an army of "Agent  
> Smiths" that keep coming back for beat-down after beat-down.

>

> You're making a believer out of me Morpheus. I think maybe? he IS  
> the ONE!

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> Guys its really simple. You want to say that we shouldnt be so  
>> intellectual and analytical about spiritual truth. Lets just come  
>> down to it. Either you believe that Jesus Christ of Bethlehem  
died

>> and rose from the dead... or you don't. Let's cut to the chase,  
and

>> you guys stand on your principles. If we can speak about Ra being  
a

>> manifested form of truth then I think we can get to the part  
where

> we

>> just speak about Jesus.

>>

>> All of this conjecture and reverse psychology on Christian

>> Eurocentricism is just pointless. I have not speculated on any

> other

>> religion's founder. Only the Mormons who have obvious blatant

>> inconsistencies that are treading on Egyptian historical facts.

>>

>> BUt all in all lets move on. There ain't no amount of condmnation

> or

>> Euro-accusation that will cause a Christian who really is reading

> the

>> Bible and learning the faith to change it. You get really deep

on

>> looking at Egyptian religion and representationalism, yet you

take

> no

>> amount of consideration, not even a fraction of it in regards to

> the

>> Bible. SO fine, lets cut to the chase.

>>

>> If you don't think he really lived and died and rose from the  
dead

> 3

>> days after, and if you don't think he was the Son of God born of

a

> > virgin woman named Mary, then just say it and lets move on. Or  
> don't

> > say it.

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> > > "The accusation of these stories being myths is based on the

> > idea

> > > that

> > > somehow a guy was made up that was non-existent"

> > >

> > > Yes,Paulos was recreating a messiah figure and added much

> > additional

> > > information. I donot dispute that the historical figure

known

> as

> > > Yeshua existed,but he was probably not the person as conceived

in

> > the

> > > Gospels He was probably an Essene who lived around the Qwumron

> > area.

> > >

> > >

> > > "PAul's story of how

> > > he hated Christians and was a Pharasee dedicated to destroying

> them

> > > was a myth."

> > >

> > > Yes,but he claimed to have seen a vision of the mythological

> > messiah

> > > figure.

> > >

> > > "I'll tell you what, I think you are afraid that if you accept

> > > Christianity, you are afraid you are letting the white man win.

> How

> > > foolish."

> > >

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> > >

> > >

> > > Besides,didn't I just mention that my grandmother was Coptic.

> My

> > > father was Coptic before he was converted to Islam. I have

never

> > > once said Christainty was a white man's relgion,because my

> > ancestors

> > > were among the first to embrace it. The Coptics found  
> similarities  
> > > with their already ancient beliefs and Christainty.  
| 8823|2003-06-19 18:07:51|Paul Kekai Manansala|Re: SO lets summarize. What have we  
"rediscovered"|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> Guys its really simple. You want to say that we shouldnt be so  
> intellectual and analytical about spiritual truth. Lets just come  
> down to it. Either you believe that Jesus Christ of Bethlehem  
  
died  
> and rose from the dead... or you don't.

David, this is not a valid topic for Ta\_Seti. You're sounding like  
a preacher and that's not good.

Regards,  
Paul Kekai Manansala  
| 8824|2003-06-19 18:28:23|En Sabah Nur|Re: SO lets summarize. What have we "rediscovered"|  
Since you asked...though in reality the gist of this is directed  
to more than just you...

On this forum, it should not matter if I know anything about spiritual truth,  
spiritual truisms being as diverse as is humanity.

On this forum, I do not \*care\* about spiritual truth, as I do  
not see its relevance to the expressed forum theme.

On this forum, it shouldn't matter whether or not I believe  
anyone died and rose from the dead, not Jesus Christ of  
Bethlehem or Asar of Egypt or the many other god-kings  
who share elements of resurrection dramas.

On this forum, I do not \*care\* if anyone died and rose from  
the dead, not Jesus Christ of Bethlehem or Asar of Egypt or  
the many other god-kings who share elements of resurrection  
dramas, as I do not see its relevance to the expressed forum  
theme.

For the record, I personally do not view Christianity as inherently  
"Eurocentric." Rather it has been a tool of  
"Eurocentrism" as has history, science, etc. (none of  
which I consider inherently the domain of Europeans)  
If anything, the three major western religions are Western  
Asian-centric---even if they are influenced in various ways

by Africa/elsewhere and wielded by non-Western Asiatics. Europe certainly had its own indigenous spiritual systems which fell to these Western Asian derived religions (who themselves borrowed, as all people do, from just about everyone in their sphere but imbued their belief system with their particular world outlook). So Christianity can't be inherently Eurocentric, because it didn't originate there. That's not a philosophical or spiritual argument I'm making, but a simple historical one (agree with it in part or full or no).

If there's going to be a discussion about why various spiritual systems (from the Americas, to Europe to Asia to Africa) fell to the 3 western religions, let us not couch it in wholly meaningless and inaccurate ideas of "better" or "more truthful" or "weaker." That's just historical generalizing that doesn't take into account everything from existing social factors of the eras, as well as the oft times differing philosophical approaches (i.e., inclusive/non-conversion based spiritual systems vs the exclusivity and conversion based nature of the 3 western religions as one of the key factors in the latter's success).

And I do not see a need to even have such a discussion, unless it somehow fits the forum theme in an appropriate fashion.

Lastly, on this forum, it shouldn't \*matter\* whether or not I think he (Jesus) really lived and died and rose from the dead 3 days after, and whether or not I think he was the Son of God born of a virgin woman named Mary. Neither should it matter whether or not I worship Ra, Shango or Paul Mau'dib and the Shai Hulud.

There, I've said it. Now we can move on like you've said.

IMHO (my suggestion...don't shoot the messenger...they ain't shoot Paul Revere), if religion is to be discussed on this forum, let's keep it within a scholarly, semi-professional format without making mass appeals to emotionalism on either side. I can point out Ethiopia's long Christian tradition without proselytizing. I can equally discuss ideological differences between many African spiritual philosophies and that of Western Asia, even going into the erosion of many African spiritual philosophies at the hands of the non-inclusive nature of the 3 western religions, without condemning anything as "false" or what have you.

Diop did this in a sense (pointing out differences) with his Northern vs Southern Cradles and Zones of Confluence (agree with such assessments or not).

If one wishes to argue which ancient god figure is the best, the nature of

belief/faith or carry on Chinweizu's and Asante's discussion on the fate of African gods in the modern era, I don't think this is the forum for such a thing--even though I suppose they are all worthy topics.

And if we can't discuss religious claims on here within a historical context (which includes the ability to point out what can be backed up by evidence and what is lacking in that regard) without entering "defensive literalism" on the one hand and politically based cultural bias on the other, then perhaps let's not discuss it at all.

I'm not saying I'm neutral about all this, because I sure ain't.  
I'm not saying I don't have an opinion, because I sure as hell do.  
I'm just saying, I've decided not to bring it \*here.\*

DG- (putting on my Ta-Seti bouncer jacket and grabbing my flashlight...)

PS- I think this should have been nipped in the bud when the first post was made appealing to the whole "false" religion argument (which is where I first noticed the thread). And I suggest that more of us be vigilant in the future to continually police the forum to squash such matters before they get out of hand.

Again...just my humble opinion

"What did you expect when you removed the gag that closed those black mouths? That they would sing your praises? Those heads that our fathers pressed to the ground, did you expect to read adoration in their eyes when they could look up?"---Jean-Paul Sartre  
| 8825|2003-06-19 18:35:28|osirica|Re: SO lets summarize. What have we "rediscovered"|  
Kamau said:  
we as Afrikans MUST ADD IN SPIRITUAL & EXPERIENTIAL KNOWLEDGE to our way of knowing, to our present epistemology.

The Osirica reply:  
How does experiential knowledge weigh into the failures and successes of history... why should one repeat the mistakes of the past to achieve success?

Why should one assimilate various religious systems that often have fundamental differences, just because they are all African?? The African people themselves will not form en masse their religions into a pantheon of unity. Maybe they themselves appreciate their own unique religious perspective. Often the similarities are intriguing, but the differences show themselves to be.

The fact of the matter is that religion is a quest for spiritual



truth, this isn't something to just accept or reject on a racial crusade or issue. Common sense dictates that if a spiritual system or a religion is not accessible or attainable by everyone (because of their race or ethnicity) then the religious system is unacceptable as a path towards truth.

The ideology that everything meaningful comes from Egypt/Nubia (none of the Afrocentricist diffusionists have shown anything else) is an obvious bias, and requires quite a bit of actual factual proof to be taken seriously. It requires no proof to the contrary. Calling everyone that is Equatorial an Afrikan does not cut it. As stated before, its an attempt to hijack what is fundamentally human and universal. If everyone from Papua N.Guinea to Native America is practicing "Afrikan" belief systems, then we can also say that every person that grows crops, hunts, and cooks food is practicing African customs.

The issue at hand is knowing when to let those people who left Africa and diverged from the people who remain Equatorially African... when to let them go and be who they are...which again is human. If it is discovered that the first Afrikans came from Kikuyu-land Kenya, would it then make more sense to call everyone "Kikuyuans"? It is the same exact tactic and technique that the Eurocentricists in their desperation are using when they call the first Homo Sapiens from Ethiopia "Proto-Caucasoids" because afterall, the Caucasoid white people DID at some point in time come from Africans, and probably from Ethiopia...just like everybody else.

But like it has been told to the Eurocentricists, you have to not rely on diffusionism (whether it be via genetics or skulls) to show a legitimate link. I didn't tell the EUrocentricists that because I was trying to "Win" the debate on Egypt. I was telling them that because it is true. Diffusionism works both ways, it is just as powerful against your position as it is for your position.

Everyone is human... all you are doing is changing the name from "human" to "African" or "Caucasoid". Just about all religions recognize the existence of the One True God, the Creator of the universe. When there is difference between the philosophy or the culture or the orientation of the people, and it is of a fundamental nature that differentiates the people from other people, then it no longer applies to group them with some people that they came from eons ago, when they obviously do not share those fundamental similarities.

The Bible is considered by some in here to be a fraud created by Paul

and Peter? Yet no one explains the other apostles that existed. Thomas who is known to have gone to India. Philip, James, etc. The whole debate in the bible wasn't even if Jesus existed, but instead was if Jesus body was actually taken to perpetuate a myth of his resurrection. Your replies that "oh there is no evidence that Jesus existed, no other writings". Out of the 4 million or so Jews in Palestine during that period, how much evidence do we have of their existence. Except the ESTABLISHED leaders... like Hillel, and Herod or whomever, there aren't many individuals! We will never get the body of Jesus as proof. What else is left? You reject the writings as false. Well what is left? No one outside of Palestine is going to write of Him considering that he during his lifetime never ventured past Palestine. Consider also that the region was like it is now, terrorists, clandestine civil war, Romans manipulating the Jews and oppressing them at the same time. Collaborators, spies, etc. But even then you go further, you say that the entire belief system of the Jews was a rip off of Egypt (which houses the religious truths). Finally we haven't been able to research the entire region, nor uncover probably a tenth of what is archaeologically available.

Next, why then couldn't Egyptian belief systems work in tandem? After all since they ripped off the Egyptian religion, the ripoff couldn't be so far from the truth as to be incompatible...unless there were fundamental parts that were simply so different that they could not be "rippoifs". Was it because the Hebrews were lightskinned mulattoes that were too sneaky and wanted to steal Egyptian religious truths for themselves?

And as far as the Europeans being spiritually dumb in comparison to Africans. Here is what I say about that:

Who is more likely to follow a man who brings the truth? The dumb person who knows little, or the person who is so smart and knows so much?

So beware when you create inequity to glorify yourself or to put others in contempt. It is wrong for white people to do it, why on earth is it ok for us to do it? Because we are Black or oh I'm sorry... AFrikan?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "KAMAU" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> No I'm hopefully preventing some of us from being sucked into a  
>> gullible haze of following these religious teachings and ignoring  
> our > goal which is gathering information and presenting it.  
> Remember they started off saying that our methods are a waste of  
> time. Following

> > the scholarly, and scientific methods to prove that the Egyptians  
> were  
> > Black is pointless.  
>  
> KAMAU RESPONSE.....  
> WHAT THE..... Not I nor Baba Ra ever said--when things go  
> over one's head, erroneous statements are usually made-- disband  
> gathering information or using scholarly endeavors to ascertain  
> truth. What we have stated (Baba Ra very succinctly) was we as  
> Afrikans MUST ADD IN SPIRITUAL & EXPERIENTIAL KNOWLEDGE to our way  
> of knowing, to our present epistemology. Right now, we Afrikans,  
are  
> trying to be wholly intellectual to come to truth. That is not our  
> way. YURUGU: An Afrikan centered critique to european cultural  
> thought & behavior by Dr. Marimba Ani warns us against that loudly.  
> We have become too used to only dealing w/ information from a  
> strictly heady/intellectual means, following caucasoids in their  
non-  
> spiritual paths. However one cannot get to other levels of knowing  
> LOCKED into foreign systems that trap one's spirit INTO THEIR  
> CULTURAL & ONTOLOGICAL FRAMEWORKS. Nence the main reason why you  
> can't see what Baba Ra is saying...and my more historical based  
> posts to leave that foreign systems alone goes unfettered.  
> If you could step beyond bibblical diffusionism, maybe, just maybe,  
> you could see some of what we & others have stated.  
> -----  
>  
> So either we follow Ra and disband and create a  
> > Yahoo Group of Kemetic Orthodox Religion or we continue and  
compile  
> > the information and make that the priority.  
> One choice will keep us gaining ground and changing the future to  
> our benefit. The other will keep us safely drugged into a haze  
that  
> > allows the Eurocentricists to destroy more monuments, create more  
> > lies, and have our stand be incoherent babble about syllables.  
>  
> KAMAU RESPONSE.....  
> One choice will open us up to information that has yet to be fully  
> given the light of day (adding experiential wisdom w/ the  
> intellectual pursuits, whatever traditional Afrikan system one  
> reawakens to be it Kemet, Akan, Zulu, Ifa, Igbo, etc)...and the  
> other choice keeps trapped w/in european ontology in its most  
subtle  
> and most pervasive levels (chaining of one's spirit)  
> Lets try this...here are some texts which speak to Afrikan ways of

- > knowing..maybe if you pick up a few you can see HOW WE DIFFER from
- > caucasoids and for this discussion hiw we differ from those non-
- > entities in the bible
- > Afrikan cosmology of the Bantu Congo by Fu Kiau
- > After God, there is Dibia by John Umeh
- > Ancestors by Babalawo Ifagbemi
- > Anthem of the Decades by Mazisi Kunene
- > Healing wisdom of Afrika & Of water and of spirit by Malidoma Some
- > That's enough...you ain't gonna get them anyway so I won't
- > continue...my fingers tire.
- >
- > Oh wait, nan 1 of us ever said we made no mistakes and yes we made
- > aplenty...THE MAJOR ONE WAS TO TURN OUR BACKS ON OUR INTIMATE WAYS
- > OF VENERATING THE CREATOR(S)...another was to listen to arabs,
- > caucasoids that they were spreading civilization when they were
- > really spreading death...another was the SMALL PERCENTAGE who
- helped
- > get us throughout the world AND MORE DISCONNECTED FROM OUR TRUSTORY
- > AND OUR TRUE VENERATION SYSTEMS...another was to think the spirit
- > realm had no bearing on the physical and solely deal w/ that which
- > was tangible...another was to NOT listen to the myriad of Nyanga's,
- > Dibias, babalawos who of the Maafa time TOLD THEM an enemy would
- > come from the sea who would take your land, hearts AND SPIRITS and
- > we did not listen or did not take it seriously.
- > The simple fact that large portions of the continent ARE STILL
- > TRADITIONALLY SPIRITUALLY BASED & that those traditiona are now
- > awakening on this side of the waters, thae Afrikans spiritual
- > systems are still abound in Haiti, the Caribbean islands, the hills
- > of the Phillipines, in PauPau new guinea, etc shows that still
- > AFRIKAN SPIRITUAL SYSTEMS ARE THE OLDEST, HAVE ENDURED, HAD A
- > SETBACK BUT ARE NOW RE-EMERGING STRONGER THAN EVER, while
- > christianity is dwindling, the prisons are exploding WITH
- > CHRISTIANS, folks who follow the jesus-cult CALL OUT HIS NAME WHILE
- > poking little boys, etc... HMMMMMMMMM.....
- > No one has ever said, become Kemetic...become Akan...we have said
- we
- > have been duped into thinking they are backwards or pagan, that
- they
- > deserve MAJOR respect because they suited our foremothers &
- > forefathers and if you read some GOOD texts written about them,
- find
- > places in your area that may have those ceremonies, go and check
- > them out with an open mind & your AFRIKAN SPIRIT and your spirit
- > will know if that is a system you were snatched from oh so long ago
- > or if your Afrikan search continues...BUT ALL FOREIGN SYSTEMS, WHEN
- > I REMOVES CAUCASOID PROPOGANDA FROM THEIR PSYCHE ABOUT OUR

SYSTEMS,

> WILL NOT SERVE OUR AFRIKAN SPIRITS AND ACTUALLY SERVE TO TRAP IT  
> STRANGLE IT INTO NOTHINGNESS.

> (PLEASE REWATCH SANKOFA BY HAILE GERIMA)

> -----

>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

>

>> wrote:

>>> What a great debate!

>>>

>>>

---

>>> Help STOP SPAM with the new MSN 8 and get 2 months FREE\*

>>> <http://join.msn.com/?page=features/junkmail>

| 8826|2003-06-19 18:36:44|osirica|Re: SO lets summarize. What have we "rediscovered"|  
Well then here is my take on that. I dont care about the religious  
beliefs. But some other PREACHERS in here swear that we must change  
our spiritual beliefs to an AfriKan one and reject spiritual beliefs  
that are not AfriKan in order to successfully advance the work that  
we do in here. What do you think of that???

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>> Guys its really simple. You want to say that we shouldnt be so  
>> intellectual and analytical about spiritual truth. Lets just come  
>> down to it. Either you believe that Jesus Christ of Bethlehem  
> died

>> and rose from the dead... or you don't.

>

> David, this is not a valid topic for Ta\_Seti. You're sounding like  
> a preacher and that's not good.

>

> Regards,

> Paul Kekai Manansala

| 8827|2003-06-19 18:52:45|ibn Taom|Re: SO lets summarize. What have we "rediscovered"|  
I don't know about the success of 3 so-called "western religions"  
(but if they originated in the east how can they be west-ern?)  
but TWO of them succeeded in the wake of purely economic political  
wars of conquest followed by colonization where the only colonized  
who could attain the benefits of education or clerical or petty  
governing posts were the ones who [Pardon my English.] kissed the  
ass of their conqueror's god!

- Yafeu -

<< relevent extracts from what i'm replying to >>

>

> If there's going to be a discussion about why various spiritual  
> systems (from the Americas, to Europe to Asia to Africa) fell to  
> the 3 western religions, let us not couch it in wholly meaningless  
> and inaccurate ideas of "better" or "more truthful" or "weaker."  
> That's just historical generalizing that doesn't take into  
> account everything from existing social factors of the eras, as  
> well as the oft times differing philosophical approaches (i.e.,  
> inclusive/non-conversion based spiritual systems vs the exclusivity  
> and conversion based nature of the 3 western religions as one of  
> the key factors in the latters' success).

>

> And I do not see a need to even have such a discussion, unless it  
> somehow fits the forum theme in an appropriate fashion.

>

>

> And if we can't discuss religious claims on here within a historical

context

> (which includes the ability to point out what can be backed up by

evidence and

> what is lacking in that regard) without entering "defensive

literalism" on the

> one hand and politically based cultural bias on the other, then

perhaps let's

> not discuss it at all.

>

> DG- (putting on my Ta-Seti bouncer jacket and grabbing my

flashlight...)

>

> PS- I think this should have been nipped in the bud when the first

> post was made appealing to the whole "false" religion argument

(which

> is where I first noticed the thread).

| 8828|2003-06-19 18:54:35|Paul Kekai Manansala|Re: SO lets summarize. What have we "rediscovered"|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Well then here is my take on that. I dont care about the religious

> beliefs. But some other PREACHERS in here swear that we must

change

> our spiritual beliefs to an AfriKan one and reject spiritual

beliefs

> that are not AfriKan in order to successfully advance the work

that

> we do in here. What do you think of that???

>

I think that we must respect other people's religious beliefs in this forum.

You know that as you're one of the old-timers here. Remember when you yourself claimed that 'Muslim hypocrisy' was the worse thing that ever happened to black people? There's a good argument that Christian hypocrisy has been much worse. But either way these subjects don't contribute to the focus of our discussion and learning.

However, I was surprised at that restraint of many of our Muslim members.

Some new members are still trying to get a feel of what this group is about. So, we need to be patient in that respect. We also need to exercise restraint instead of polarizing the atmosphere even more.

Like DG, I also have very strong feelings on this subject and have been tempted to wade in when I could feel those lashes against my back. I just take a deep breath and move on to something else.

Regards,

Paul Kekai Manansala

| 8829|2003-06-19 19:00:43|osirica|Re: SO lets summarize. What have we "rediscovered"|

Well then who is going around here saying that we need to reject our religious beliefs in order to go any further? Man do I have to find the post? That's where all this started. I personally don't think we need to go into any religious quest in order to successfully undo the EUrocentric damage and to successfully change distorted history to accurate history.

What you say is interesting, that Europeans have used Christianity as a tool of control... thats the whole point. They will use anything they can get their hands on as a method of control.

I already agree whole hearted with you that we don't need to bring religion in here, but since some already HAVE, and they want to somehow force words to mean other words based on a deep religious etymological association, what then?

What was my first response to that "original" post about a certain "false" religion brought about by a "distraction"? I asked what on earth does it have to do with our historical work towards the truth. I got a bunch of post about how the spiritual change to an Afrikan system is required for us to succeed here... I then got all of this stuff about how every Hebrew word is a ripoff from Egyptian words for Ra and whatnot.

We get a reminder of how the ROman Catholic Church was a way to undermine the growing Christian influence (which I totally agree) by controlling it from within. The best way to control your enemy is to become his best friend.

Then the repetitive phrase that everything that we do as Africans should be African oriented. Everything that can be fully human is through Afrikanness, and that we cant be human any other way. Further iit got more and more dogmatic... you know Mars, Stonehenge, etc. While oddly enough become more and more deep and insightful.

But you cannot learn from dogmatic ideology no matter how charismatically it is presented, the dogma destroys the postive Karma.

I'm still trying to figure out where Biblical Christianity is a design to make Caucasoids seem superior. If the civil war & WW1 & WW2 wasn't a wake up call for white people to stop trying to be superior, well then let them keep going, after a while the European Union is going to have another bloodletting.

So there, I only because of the request of a few Ta-Seti members got my hands dirty and challenged another established status-quo... even



though I was gonna leave it alone for a week. No pictures were shown by our martian afrocentricists, no real linguistic references. Just conjecture and representationalism.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> Since you asked...though in reality the gist of this is directed  
> to more than just you...

>

> On this forum, it should not matter if I know anything about  
spiritual truth,

> spiritual truisms being as diverse as is humanity.

>

> On this forum, I do not \*care\* about spiritual truth, as I do

> not see its relevance to the expressed forum theme.

>

> On this forum, it shouldn't matter whether or not I believe

> anyone died and rose from the dead, not Jesus Christ of

> Bethlehem or Asar of Egypt or the many other god-kings

> who share elements of resurrection dramas.

>

> On this forum, I do not \*care\* if anyone died and rose from

> the dead, not Jesus Christ of Bethlehem or Asar of Egypt or

> the many other god-kings who share elements of resurrection

> dramas, as I do not see its relevance to the expressed forum

> theme.

>

> For the record, I personally do not view Christianity as inherently

> "Eurocentric." Rather it has been a tool of

> "Eurocentrism" as has history, science, etc. (none of

> which I consider inherently the domain of Europeans)

> If anything, the three major western religions are Western

> Asian-centric---even if they are influenced in various ways

> by Africa/elsewhere and wielded by non-Western Asiatics. Europe

> certainly had its own indigenous spiritual systems which

> fell to these Western Asian derived religions (who themselves

> borrowed, as all people do, from just about everyone in

> their sphere but imbued their belief system with their

> particular world outlook). So Christianity can't be inherently

> Eurocentric, because it didn't originate there. That's not

> a philosophical or spiritual argument I'm making, but a

> simple historical one (agree with it in part or full or no).

>

> If there's going to be a discussion about why various spiritual

> systems (from the Americas, to Europe to Asia to Africa) fell to

> the 3 western religions, let us not couch it in wholly meaningless

> and inaccurate ideas of "better" or "more truthful" or "weaker."

> That's just historical generalizing that doesn't take into

- > account everything from existing social factors of the eras, as
- > well as the oft times differing philosophical approaches (i.e.,
- > inclusive/non-conversion based spiritual systems vs the exclusivity
- > and conversion based nature of the 3 western religions as one of
- > the key factors in the latters' success).
- >
- > And I do not see a need to even have such a discussion, unless it
- > somehow fits the forum theme in an appropriate fashion.
- >
- > Lastly, on this forum, it shouldn't \*matter\* whether or not I think
- he (Jesus)
- > really lived and died and rose from the dead 3 days after, and
- whether or not
- > I think he was the Son of God born of a virgin woman named Mary.
- Neither
- > should it matter whether or not I worship Ra, Shango or Paul
- Mau'dib and the
- > Shai Hulud.
- >
- > There, I've said it. Now we can move on like you've said.
- >
- > IMHO (my suggestion...don't shoot the messenger...they ain't shoot
- Paul
- > Revere), if religion is to be discussed on this forum, let's keep
- it within a
- > scholarly, semi-professional format without making mass appeals to
- > emotionalism on either side. I can point out Ethiopia's long
- Christian
- > tradition without proselytizing. I can equally discuss ideological
- differences
- > between many African spiritual philosophies and that of Western
- Asia, even
- > going into the erosion of many African spiritual philosophies at
- the hands of
- > the non-inclusive nature of the 3 western religions, without
- condemning
- > anything as "false" or what have you.
- >
- > Diop did this in a sense (pointing out differences) with his
- Northern vs
- > Southern Cradles and Zones of Confluence (agree with such
- assessments or not).
- >
- > If one wishes to argue which ancient god figure is the best, the
- nature of
- > belief/faith or carry on Chinweizu's and Asante's discussion on the

fate of

> African gods in the modern era, I don't think this is the forum for such a

> thing--even though I suppose they are all worthy topics.

>

> And if we can't discuss religious claims on here within a historical context

> (which includes the ability to point out what can be backed up by evidence and

> what is lacking in that regard) without entering "defensive literalism" on the

> one hand and politically based cultural bias on the other, then perhaps let's

> not discuss it at all.

>

> I'm not saying I'm neutral about all this, because I sure ain't.

> I'm not saying I don't have an opinion, because I sure as hell do.

> I'm just saying, I've decided not to bring it \*here.\*

>

>

> DG- (putting on my Ta-Seti bouncer jacket and grabbing my flashlight...)

>

> PS- I think this should have been nipped in the bud when the first post was made appealing to the whole "false" religion argument (which

> is where I first noticed the thread). And I suggest that more of us be vigilant in the future to continually police the forum to squash such matters before they get out of hand.

>

> Again...just my humble opinion

>

> "What did you expect when you removed the gag that closed those black mouths? That they would sing your praises? Those heads that our fathers pressed to the ground, did you expect to read adoration in their eyes when they could look up?"---Jean-Paul Sartre

| 8830|2003-06-19 19:09:17|osirica|Re: SO lets summarize. What have we "rediscovered"|

Well im sorry Paul, i just find it so amazing how when things get complicated some Black people like to just throw the whole problem away instead of facing it and solving it. No patience... we rather go to Mars than to really look at whats going on here in Earth. Before you know it Paul, we will be right back to Atlantis and Aliens creating Egypt. 99% of the time I hear black people rejecting Biblical Christianity, it is not because of it's spiritual fault... no it's due to the inability to see the difference between biblical and established versions.

IN regards to Egypt... If Egyptian systems worked to send people to Mars, and such, then they would never have come close to falling. It's just not possible in the furthest stretches of the mind.

The guy asked... what were we doing that kept us going in AFrica? We were doing what everyone else in the world was doing. We were living, and having families, and going through life. That's all the Egyptians were doing. Until I see a Ra-thunder storm destroy London...until I see Europe fall to an army of enchanted Nubian warriors, I don't think Ta-Seti should be a forum for engaging in supplemental spritual AfriKan systems.

At least with Eurocentricists you can see them coming when they are trying to assimilate us... with these guys, we will get assimilated and we won't even know it!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> > Well then here is my take on that. I dont care about the

religious

> > beliefs. But some other PREACHERS in here swear that we must

> change

> > our spiritual beliefs to an AfriKan one and reject spiritual

> beliefs

> > that are not AfriKan in order to successfully advance the work

> that

> > we do in here. What do you think of that???

> >

>

> I think that we must respect other people's religious beliefs in

> this forum.

>

> You know that as you're one of the old-timers here. Remember when

> you yourself claimed that 'Muslim hypocrisy' was the worse thing

> that ever happened to black people? There's a good argument that

> Christian hypocrisy has been much worse. But either way these

> subjects don't contribute to the focus of our discussion and

> learning.

>

> However, I was surprised at that restraint of many of our Muslim

> members.

>

> Some new members are still trying to get a feel of what this group

> is about. So, we need to be patient in that respect. We also need  
> to exercise restraint instead of polarizing the atmosphere even

more.

>

> Like DG, I also have very strong feelings on this subject and have  
> been tempted to wade in when I could feel those lashes against my  
> back. I just take a deep breath and move on to something else.

>

> Regards,

> Paul Kekai Manansala

| 8832|2003-06-19 20:18:14|yafeutaom|Re: Afuraka/Afuraitkait/Terminology|

So when you come across a copy  
steal it then throw it away or  
take it to the men's room and  
just leave it where it belongs,  
in the toilet bowl. Bet it won't  
find its way back to the stacks  
after that. Oxford will thank you  
for it! >:P

- Yafeu -

> I wonder why I must push the point that these pusedo-racist  
> academia ideas came out of high levels of education. Oxford  
> Publishing as late of the 1970's publish a anthropology book by John  
> R Baker, who was supposedly a geneticist, but I have never reserched

his

> credentials. The book is banned in Canada, but you can find it on

any

> Community College, probably Universities to, anywhere in the United  
> States.

| 8833|2003-06-19 21:19:28|ra\_nehem|Re: SO lets summarize. What have we "rediscovered"|  
Mikyia mo (Greetings),

2 points. Just as we were taught that "amen" means "so be it", which  
is inaccurate, so have we been taught that "yeshua" means "salvation"  
which is also inaccurate. Amen is the name of God in Kamit. Khensu  
(there is no 'o' in Khensu) also called Khensu Heru is the "savior"  
or the One Who saves the kingdom from the tyrannical rule of Set.  
This is the connection to "salvation" in the name. In a previous  
post, I defined what "Khensu" means specifically.

Finally, Osirica has expressed himself. He has shown where he stands

and who he is. I sincerely appreciate the revelation. There is no need for me to post further on this, so I will not. What is constructive I think has already been addressed.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

> Well im sorry Paul, i just find it so amazing how when things get  
> complicated some Black people like to just throw the whole problem  
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> and established versions.

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> and having families, and going through life. That's all the  
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> see Europe fall to an army of enchanted Nubian warriors, I don't  
> think Ta-Seti should be a forum for engaging in supplimental  
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> trying to assimilate us... with these guys, we will get assimilated  
> and we won't even know it!

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:

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 > > > we do in here. What do you think of that???

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 > >  
 > > I think that we must respect other people's religious beliefs in  
 > > this forum.  
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 > > You know that as you're one of the old-timers here. Remember  
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 > > you yourself claimed that 'Muslim hypocrisy' was the worse thing  
 > > that ever happened to black people? There's a good argument that  
 > > Christian hypocrisy has been much worse. But either way these  
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 > > learning.  
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 > > However, I was surprised at that restraint of many of our Muslim  
 > > members.  
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 > > Some new members are still trying to get a feel of what this  
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 > > to exercise restraint instead of polarizing the atmosphere even  
 > more.  
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 > > Like DG, I also have very strong feelings on this subject and  
 have  
 > > been tempted to wade in when I could feel those lashes against my  
 > > back. I just take a deep breath and move on to something else.  
 > >  
 > > Regards,  
 > > Paul Kekai Manansala

| 8834|2003-06-19 22:53:23|Loring Edward|Re: a whole lot to comment on.....retorts to Osirica &  
 comment to B|  
 The Lower Egyptian Saitic 26th Dynasty was installed by Assyrian arms. What the 25th /Kushite) Dynasty  
 interestingly left behind was the strengthened position of the (Theban) Gottesgemahlin Hm.t-nTr (see  
 Graefe: Gottesgemahlin).  
 EL

----- Original Message -----

**From:** [osirica](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, June 19, 2003 10:38 PM

**Subject:** [Ta\_Seti] Re: a whole lot to comment on.....retorts to Osirica & comment to  
 Baba Ra Nehem

Oops, I mean to say the Meroitic presence. The 25th dynasty was destroyed by the Assyrians. What is considered the Saite renaissance owes itself to the 25th dynasty. But then again, I think the Saite renaissance is an oops, where Saite was confused with the 25th dynasty.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" <[gnosarch@b...](mailto:gnosarch@b...)> wrote:

>  
> ----- Original Message -----  
> From: osirica  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Thursday, June 19, 2003 9:26 PM  
> Subject: [Ta\_Seti] Re: a whole lot to comment on.....retorts to Osirica & comment to Baba Ra Nehem  
>  
> Yeah I know about the Saite renaissance, but it didn't last because  
> the ASSYRIANS came in and destroyed everything. Remember?  
>  
> Actually the Saitic 26th Dynasty had Assyria to thank for its position.  
>  
> Ed Loring

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| 8835|2003-06-19 23:04:20|Loring Edward|Re: West African origins from Egypt and Nubia|

----- Original Message -----

**From:** [Omari Keita](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 18, 2003 4:52 PM

**Subject:** Re: [Ta\_Seti] Re: West African origins from Egypt and Nubia

Alafia Ed,

Many of these oral traditions have undergone Christianizing or Islamizing. The Hausa have the story of the founding of their Hausa States which describes a king from Bagdad that came to northern Nigeria. Sadly, the story has many Islamic themes in it. The Yoruba, as well, is colored with things such as the "*tribe of Nimrod*" and other Biblical terminology. This is one reason I believe many (traditions) have not been taken seriously because of the iconology in them, which many researchers conclude are recent additions so therefore the



migration stories themselves must be recent. Whenever ethnographic studies are done about the people, the migration stories, as I've stated, are treated as merely interesting sidebars to the overall treatment of the studied people's history. When dealing with some West African stories, 19th century Islamic archivists would write treatises that were colored with their religious orientation. Due to this, its hard to separate the wheat from the chaff. **What makes it harder is the relative bias that must be shed.** Many people want to assert that West Africans have been in there present locations, with minimal migration confined to regional travel, for centuries, thus the possibility is not explored and serious examination is liken to academic suicide. Somehow there must began some form of reconstruction and reclamation. A very tedious task which many are not up to, at less at this time.  
Ire-O!!!  
Omari O. Sylla-Keita

*Loring Edward* wrote:

Are there any written records of these oral traditions? I am afraid that most of them were destroyed through christianization or islamization of the populations. We have been studying the life of Schenute of Atripe (Coptic abbot ca. 348-465 CE) and how he combatted the 'heathens' in Egypt. It's really depressing (talk about 'primitive') and could have served as a model for the missionaries of the 19th century.  
E.

----- Original Message -----

**From:** [Omari Keita](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, June 17, 2003 5:48 PM

**Subject:** Re: [Ta\_Seti] Re: West African origins from Egypt and Nubia

Alafia Ed,

I agree wholeheartedly, but if they were important I think more groundbreaking research would have been done to confirm or not confirm a link between West Africans and AEs. At best, these oral traiditons have been presented as sidebars when discussing the cultures of people such the Yoruba, Ewe, Ga, Wolof, Akan, Nupe, Hausa, Bamun, and others. At least to my knowledge, I know of no genetic tests or language analyses done in the mainstream to prove they have confidence in the "primitive" oral traditions of my ancestors.

Odabo,

Omari Onu Sylla-Keita

*Loring Edward* wrote:

----- Original Message -----

**From:** [sonofsaba](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, June 16, 2003 8:00 PM

**Subject:** [Ta\_Seti] Re: West African origins from Egypt and Nubia

..." The oral traditions of the elders hold no validity in "scholarly" circles, mainly because the elders' stories are viewed as inaccurate and not containing any historical value."

Oral traditions are valid! I have mentioned this before in connection with the transmission of the Veda. The scholars that I know are very interested in recording and preserving the oral traditions before they vanish.

E.

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| 8836|2003-06-19 23:06:15|Loring Edward|Re: West African origins from Egypt and Nubia|  
Didn't anyone write down any of the oral traditions without Christianizing/Islamizing them?  
EL

----- Original Message -----

**From:** [Omari Keita](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, June 18, 2003 4:52 PM

**Subject:** Re: [Ta\_Seti] Re: West African origins from Egypt and Nubia

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| 8837|2003-06-20 00:42:30|alberto34482@yahoo.com|Yemeni mummies uncovered|

Yemeni mummies uncovered

The age-old mystery as to why our ancestors chose to preserve their dead has been given an extraordinary twist with the discovery of a wholly new mummy-making culture in the Republic of Yemen, a land the Bible calls the ends of the Earth.

Only recently has this ancient, remote and inaccessible country opened its doors and allowed scientists to unlock its secrets. The latest news to come out of the Yemen is startling. There are reports that the ancient Arabians preserved their dead transforming them into mummies hiding them high up on cliff faces.

Archaeologists who travelled to the land of the legendary Queen of Sheba are now speculating about whether the Shebans did develop a mummification culture to rival that of the Egyptians. Their findings could rewrite the story of the ancient world as we know it.

<http://www.channel4.com/history/microsites/B/bodies/bits/sheba00.html>

| 8838|2003-06-20 03:00:07|Djehuti Sundaka|Egyptian Light And Hebrew Fire|

Yesterday, after spending a couple of months trying to obtain this book through Amazon.com and "Trent's Place", I finally decided to track down the author to see if I could obtain the book through him. Upon contacting him, he let me know that his book could be read for free online since it's no longer in print. So for those interested, here's "Egyptian Light And Hebrew Fire".

Djehuti Sundaka

What is Religion? -- Definition on a Sliding Teeter Totter Scale

<http://www.historyofreligions.com/intrel.htm>

Ancient Egyptian Religion -- Mother of Neoplatonism and Christian

Orthodoxy

<http://www.historyofreligions.com/helio.htm>

Israelite Religion -- from Levites to Prophets and Messianic Kings

<http://www.historyofreligions.com/hebre.htm>

Philosophy -- Hellenic Wisdom from Hesiod to Plato and Plotinus

<http://www.historyofreligions.com/hellen.htm>

The Birth of Christendom -- a different Son of God

<http://www.historyofreligions.com/birthof.htm>

| 8839|2003-06-20 05:38:35|KAMAU|Re: Egyptian Light And Hebrew Fire|  
Maa Adwo.....

Wow, this is interesting.

I came across this text when I was at San Diego State & it intrigued me so much I made a copy...however, if memory serves me right, that copy is in my storage in San Diego (sorry)

It has been some time but I really liked how he showed the Kemetic roots to the hebrew stuff but I didn't like how he tried to make the Kemetic system soteriological...I think that was his word...or saviour-based thereby linking it to the un-needed savior base from the hebrew chimera...wow, it is online though.

I can refresh my reading of it,

Thank you a lot..

Kamau

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka

wrote:

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- > What is Religion? -- Definition on a Sliding Teeter Totter Scale
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- > Israelite Religion -- from Levites to Prophets and Messianic Kings
- > <http://www.historyofreligions.com/hebre.htm>
- >
- > Philosophy -- Hellenic Wisdom from Hesiod to Plato and Plotinus
- > <http://www.historyofreligions.com/hellen.htm>
- >
- > The Birth of Christendom -- a different Son of God
- > <http://www.historyofreligions.com/birthof.htm>
- | 8840|2003-06-20 05:57:33|KAMAU|Re: SO lets summarize. What have we "rediscovered"|
- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:
- > Guys its really simple. You want to say that we shouldnt be so
- > intellectual and analytical about spiritual truth. Lets just come
- > down to it. Either you believe that Jesus Christ of Bethlehem

died and rose from the dead... or you don't. Let's cut to the chase, and you guys stand on your principles. If we can speak about Ra being a manifested form of truth then I think we can get to the part where we just speak about Jesus.

- >
- > All of this conjecture and reverse psychology on Christian
- > Eurocentricism is just pointless. I have not speculated on any

other

- > religion's founder. Only the Mormons who have obvious blatant
- > inconsistencies that are treading on Egyptian historical facts.
- >
- > BUt all in all lets move on. There ain't no amount of condmnation

or

- > Euro-accusation that will cause a Christian who really is reading

the

- > Bible and learning the faith to change it. You get really deep on
- > looking at Egyptian religion and representationalism, yet you take

no

- > amount of consideration, not even a fraction of it in regards to

the

> Bible. SO fine, lets cut to the chase.

>

> If you don't think he really lived and died and rose from the dead

3

> days after, and if you don't think he was the Son of God born of a

> virgin woman named Mary, then just say it and lets move on. Or

don't

> say it.

KAMAU'S RESPONSE.....

One dear elder stated to me.....

"We spend so much time READING about Afrika and not enough time  
BEING AFRIKAN and all that that entails..."

This entire quodlibet proves that statement again.....

The Kamau-Osirica treaty is passed (& from the posts it REALLY IS  
Osirica and NOT Ausaru) and WE CAN MOVE ON.

Oh before I forget ....

No, no one raised for the dead some 3000 years ago to take human  
responsibility away from each person; no each of us are NOT born in  
sin from the womb, no the Afrikan/Black woman is NOT the source &  
cause of all evil in the world (if you Blacken up all the characters  
w/crayon like the pseudo-Afrikan heritage tudy bibble) and no this  
chimera is not coming back (1 must exist to be able to come back).

Hopefully we can more agree than disagree on future topics....

you expressed much sagacity in dealing w/ that caucasoid but w/ this  
here....woooo...anyway....

Yebehyia Bio

| 8841|2003-06-20 07:18:00|En Sabah Nur|Nubian words|

Does anyone by chance know an Old Nubian word associated with  
"house" equivalent to the Egyptian "per" ?

If not, what about modern Nubian like Fiadidja-Mahas?

If anyone has an online dictionary/lexicon for any of these,  
it would be appreciated.

I have found a few, but they translate into Nubian script  
(alot of Greek and Coptic)...or Arabic...and I need to  
see the words in their English rendering.

| 8842|2003-06-20 08:07:52|Paul Kekai Manansala|OT: Papua New Guineans among world's first  
farmers|



Papua New Guineans among world's first farmers  
Friday, 20 June 2003

Papua New Guinea's highlands are one of the places where farming first began (Pic: ANU)

Papua New Guinea's highlands was one of the cradles of farming, where some of the world's staple food plants were first domesticated, researchers have confirmed.

The region now joins five others as a core area in which the agricultural revolution - the world's most dominant landuse - had its origins, report a team led by archaeologist Dr Tim Denham of Adelaide's Flinders University in today's issue of the journal Science.

"Until recently, the evidence for independent development of agriculture in New Guinea was equivocal," said Dr Katharina Neumann of the Institute for Pre- and Protohistory at Johann Wolfgang Goethe University in Frankfurt, Germany, in an accompanying commentary.

"From a 'Neolithic backwater', New Guinea has turned into one of the few pristine centres of early plant domestication. There is increasing evidence that two of the worlds most valuable crops, sugar cane and banana, originated there," she said.

The report reveals that people living at the Kuk site, in the Wahgi valley of the Papua New Guinea highlands, were practising agriculture by at least 7,000 years ago - about the same time as indigenous peoples in the Middle East were cultivating wheat and Central Americans were farming corn.

Earlier research - based on sediments and pollen data - had suggested that deforestation and erosion rates increased in the highlands from at least 7,000 years ago, consistent with human landuse impacts. But New Guinea had been generally considered a passive secondary centre, where "agricultural development was derived from or triggered by the arrival of domesticates from Southeast Asia," the authors said.

But archaeological remains found at the site have now identified six phases of wetland use: the first three of which predate the arrival of South East Asian influence on the island around 3,500 years ago.

The oldest were pits, stakeholes, postholes and runnels restricted to elevated levees and "consistent with planting, digging and

tethering of plants and localised drainage in a cultivated plot", which date back about 10,000 years. The scientists caution that further research is needed to confirm whether these remains are the result of agricultural practices.

However, the remains of circular mounds used to better aerate soil - for growing bananas in the second phase, between 6,500 and 7,000 years ago - were much more definite evidence of prehistoric cultivation, the authors write. The third phase - a sequence of ditch networks, or drainage channels - is also clearly associated with cultivation.

The researchers found tiny plant remains that helped them to reconstruct former environmental conditions and identify the plant species present. As well as wood and seeds, they recovered pollen and phytoliths (or plant crystals) from sediments, and starch grains from stone tools found at the site.

Apart from large numbers of banana phytoliths, they also found taro starch grains. "This species does not grow naturally in the New Guinean highlands, and must have been brought there from the lowlands," Neumann said.

The other five regions now confirmed as core areas for plant domestication are: the Near East, China, Mesoamerica, South America and the eastern United States. Scientists remain uncertain whether African plant domestication occurred independently or was triggered by the arrival of crops from the Near East.

"The authors do not solve the question of how significant agriculture was compared to hunting and foraging, but they illustrate impressively how humans have adapted to a specific environment over the past 10,000 years," Neumann said.

"Only a few regions were geographically suited to become the homelands of full agricultural systems. New Guinea seems to have been one of them," she concluded.

Bob Beale ? ABC Science Online

| 8843|2003-06-20 09:09:41|Paul Kekai Manansala|Re: Nubian words|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> Does anyone by chance know an Old Nubian word associated with  
> "house" equivalent to the Egyptian "per" ?

>

> If not, what about modern Nubian like Fiadidja-Mahas?

- >
- > If anyone has an online dictionary/lexicon for any of these,
- > it would be appreciated.
- >
- > I have found a few, but they translate into Nubian script
- > (alot of Greek and Coptic)...or Arabic...and I need to
- > see the words in their English rendering.

I'm not aware of any online dictionary that uses roman script, however you might try posting queries at the Save Nubia group.

It's small, but most of the members are Nubian speakers.

<http://groups.yahoo.com/group/SaveNubia/>

Regards,

Paul Kekai Manansala

| 8844|2003-06-20 09:51:48|En Sabah Nur|Follow-up on West Africa/East Africa Connections-Diallo|

This is interesting...and forum related

This comes from a recent excerpt of an interview with the mother of Amadou Diallo (the slain Guinean merchant who was shot at 41 times by NYPD back in 1999):

"This is one of the things that I mention in the book," explains Ms. Diallo. "People always pronounce it D-AH-LO, but it's not it's (pronounced) JAH-LO. My country (Guinea) is a French speaking country. So, to write JAH-LO in French is Diallo. And an English version would be written a different way...

Diallo is a clan name. The origin of my tribe is in Egypt and we moved from Egypt to Sudan and all of the other African nations...You can find us in Liberia, Nigeria and Guinea. What happened is we moved from one country to another and everytime we stopped in a country someone was left behind because they chose to stay there."

taken from: <http://www.eurweb.com/>

June 20th

D"IALLO MATRIARCH TALKS ABOUT NEW BOOK

... and her quest for justice." -- by Ricardo Hazell

| 8845|2003-06-20 15:46:29|omari maulana|Re: OT: Papua New Guineans among world's first farmers|

WOW!

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] OT: Papua New Guineans among world's first farmers  
>Date: Fri, 20 Jun 2003 15:07:50 -0000  
>  
>Papua New Guineans among world's first farmers  
>Friday, 20 June 2003  
>  
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>first began (Pic: ANU)  
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>agriculture in New Guinea was equivocal," said Dr Katharina Neumann  
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>valley of the Papua New Guinea highlands, were practising  
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>indigenous peoples in the Middle East were cultivating wheat and  
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>suggested that deforestation and erosion rates increased in the  
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>passive secondary centre, where "agricultural development was  
>derived from or triggered by the arrival of domesticates from

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>But archaeological remains found at the site have now identified six  
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>of South East Asian influence on the island around 3,500 years ago.

>

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>ditch networks, or drainage channels - is also clearly associated  
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>

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>

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>agriculture was compared to hunting and foraging, but they  
>illustrate impressively how humans have adapted to a specific  
>environment over the past 10,000 years," Neumann said.

>

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>homelands of full agricultural systems. New Guinea seems to have  
>been one of them," she concluded.

>

>  
>Bob Beale ? ABC Science Online  
>  
>

---

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| 8846|2003-06-20 16:54:40|ibn Taom|Re: The non-spiritual spread of "western" religion|

>  
>In Islam  
>however it was the right thing to do to colonize and take over. I  
>simply have not seen that written in the NT of the Bible. And the  
>Torah established for purely religious reasons the Israelite homeland.  
>

Osirica

I admire your courage in writing what you have these past few days. I agree with you about 80% but know that it's hopeless to get across most of what you're presenting to those who just hate anything that has to do with the Hebrew people at all and deny their obvious Afrikan identity as revealed in their own writings, the Assyrian bas-reliefs of them, the measurements of their osteo-remains, or how Greek and Roman writers attribute Kushite antecedents to them and tell how other people of a different race latched onto Hebrew law and identity.

If you speak to colonized people they will tell you obeying them wasn't enough. The colonized had to attend mission schools to attain to any type of decent education or employment. Today, missionaries helping the poor of underdeveloped nations require conversion to the faith or they withhold assistance.

So we must deal with the spread of religion the way it really happened. Spirituality has nothing to do with why Christianity or Islam has the broad base of followers it has today. Principles or no principles the converts didn't come by choice. These religions were forced unto conquered peoples. That's a fact and it has nothing to do with the tenets of either religion but

they both allow for conquest in the name of religion.

Didn't Yesh"u say something about bringing non-believers to his feet and slaying them? An interesting thing about gods is that can't seem to travel anywhere their followers don't take them. Whether they were good, bad, or indifferent followers of their faith, the clergy were very much the ones responsible for the most reprehensible acts of Christianity including the Inquisition and the Atlantic slave trade in Afrikans (look up Las Casas).

Other than the original conquest of K\*na`an, Judaism only conquered the Edomites during the Hasmonean era. Jews could not give a care about anybody's faith or spiritual practice. Judaism teaches that as long as non-Israelite people behave ethically they are as good as an Israelite koheyn gadol. Salvation is not a tenet of Judaism.

BTW - the conquest of K\*na`an wasn't for religious reasons it was like any other conquest of land by a homeless people -- to establish a national homeland.

- Yaphi`a bar Ya`aqob haLewi -

Matt.22.44 `The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'?

Luke.19.27 But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me."

Luke.20.43 till I make thy enemies a stool for thy feet.'

Acts.2.35 till I make thy enemies a stool for thy feet.'

1Cor.15.25 For he must reign until he has put all his enemies under his feet.

| 8847|2003-06-20 18:47:23|alberto34482@yahoo.com|Questions about the name Abu Simbel?|

I am curious if anybody has an authentic name for the temple complex of Abu Simbel. I have heard the name Isambipal, but I am not certain if this is the authentic name. Can somebody please help me out?

| 8848|2003-06-21 03:20:01|Djehuti Sundaka|Re: Afrika word derivation|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), ibn Taom wrote:

> You're floating the same boat with Afer. What are its origins?

> Where are the inscriptions? At some point we accept non-primary

> evidence as factual or we reject it based on nothing more than

- > our own preferences. I prefer Aourigha and have supplied sufficient
- > evidence for my preference. You prefer Afer + ica but have not
- > backed it with historical or etymological sources. You've only
- > complained about my references while producing none yourself.

Publius Terentius Afer (184-159 BCE) is the earliest person I know of designated as "Afer" in Latin.

- >
- > Afer/Ater appears as a non-specific ethnonym for all Imazighen.
- > It is not a specific reference to any one tribe in particular.
- >
- > What makes the Oxford ENGLISH dictionary a better source for
- > Latin or Greek etymology than Lewis and Short's LATIN dictionary
- > or Liddell and Scott's GREEK-English lexicon. Which of them would
- > students of Latin or Greek rely on when translating ancient texts?

Whenever possible, students would rely upon the most up to date sources rather than sources over a hundred years old. The Oxford English dictionary is an up to date dictionary with access to the same up to date information for Latin derived words that modern Latin dictionaries would have. Dictionaries such as "Follett World Wide Latin Dictionary" (1967) and "Cassell's Latin Dictionary" (1959) posit "Afer" as the source. Cassell's even cites "dirus Afer Hannibal" in applying "Afer" to Hannibal.

Which Latin dictionaries new or old posit "Aourigha" or "Afrigha" rather than "Afer" as the source for "Africa"?

- >
- > Why didn't Ki-Zerbo expose the Aourighen as a fabrication, as you
- > think? Is it because he read Tissot and accepts Tissot's evidence?
- > Have you seen a listing of all the north-east Imazighen that you
- > can make such an assertion of fabrication on Tissot's part? Do
- > you know the names of each and every Tuareg tribe, clan and sept?

Where have I stated that Aourighen is a fabrication?

What bearing does Ki-Zerbo's choice of belief have upon the validity of this matter?

What does Tissot put forth to verify a nation he knew of had been



known over 2000 years ago?

- >
- > I depend on Dana Reynolds for non-primary references too. She does
- > not say Africa is from Afer. What does she say?
- >
- > "The Iforas, Iforaces, or Frexus in the Tunisian area in
- > Pliny's time are the reason why the name Afrika originally
- > denoted the Tunisian area."

Before this she says

"In the time of this invasion "Libyans" called Massyles were in control of the Tunisian area. These indigenous Libyan tribesmen were later called Afri or Afer, Afaricani or Frexus by the Romans and Maures or Maurusioi."

She also states

"Before the rise of the Carthaginian statesman, Hanno, in the 3rd century B.C., Carthage as the Phoenician colony, had been paying tribute to the surrounding Libyans. After this period, during the time of Hamilcar Barca and his son Hannibal, (who incidentally in ancient texts was called Hannibal the Afer), Carthage was holding sway over the area. Numidians and other Libyans went with the Afer or Afra warriors, led by Hannibal, across the Alps to subjugate the Romans who were becoming a formidable and unbearable presence in Africa."

Thus it would appear from her examples that the employment of the term "Afer" for these people had preceded Pliny's designations of Iforaces/Frexus by a few centuries.

- >
- > Look at the orthographic variance between Iforas/Iforaces/Frexus.
- > Who knows enough about about Tamazight orthography in Latin or
- > anglicized Latin to authoritatively say the plural Iforaces isn't
- > another variant of the plural Afrighen? Let's examine this.
- >
- > Remove the leading vowel from Iforaces and Foraces is left.
- > Remove the interchangeable vowels from Foraces and Frexus
- > and F-R-C/X is left. Remove the vowels from Afrigha
- > and F-R-GH is left.
- >
- > The "c"/"x" are outdated Indo-European best attempts to capture

- > in writing the sound that modern day Imazighen transliterators
- > themselves use for "gh" of Tamazight. You can see Reynolds do
- > this herself:
- >
- > "Their nobles are still called Imoshagh or Amazighen (Mazikes)."
- >
- > See the removal of the interchangeable leading vowels
- > "i" and "a" and the substituting of "k" for "gh"?
- >
- > - Yafeu -

It's easy for us play the word manipulation game to obtain desired results. I've been guilty of this from time to time. Iforaces and Frexus just as easily become frc/frx for (A)fr-(i)c(a) once we get rid of the "s".

Djehuti Sundaka

- >
- >
- >>
- >> Well therein lies the problem. If in mentioning the
- >
- > Aourigha/Afrigha,
- >> no one actually cites their having been mentioned over 2000 years
- >
- > ago,
- >> there's nothing upon which to conclude the name Africa to have

been

- >> derived from them especially since other sources such as the

Oxford

- >> English Dictionary and Dana Reynolds (The African Heritage &
- >> Ethnohistory of the Moors) show the derivation to have been from

the

- >> word Afer, not Afrigha. However, I will strive to follow up on

your

- >> suggestion of locating "Nordsemitische Epigraphik" and contacting
- >
- > the
- >> publishers of Lewis and Short for their Roman sources.
- >>

> > Djehuti Sundaka

> >

| 8849|2003-06-21 06:11:39|Manu Ampim|Re: Questions about the name Abu Simbel?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), [alberto34482@y...](mailto:alberto34482@y...) wrote:

> I am curious if anybody has a authentic name for the temple complex

>of Abu Simbel. I have heard the name Isambipal,but I am not certain

>if this is the authentic name. Can somebody please help me out?

I am not sure that there is an actual Mdw Ntr name given to either of the two temples at Abu Simbel. The Nefertari Temple is dedicated to Het-Heru, and the Ramses II Temple is mainly dedicated to Ra-Herakhty (although Amen and Ptah are also honored).

Also, the Temple of Ramses II has four serene and powerful colossal images which flank the left and right side of the entrance. On the shoulder of these images are engraved the names (left to right):

- "The Sun of the Rulers" (Re-n-hekaw);
- "The Ruler of the Two Lands" (Heka-Tawy);
- "The Beloved One of Amen" (Mery-Amen);and
- "The Beloved One of Atum" (Mery-Atum).

Advancing the work,

Manu Ampim

| 8850|2003-06-21 07:04:16|Paul Kekai Manansala|'African' queen for Prince William's party|

'African' queen for Wills party

Monarch 'apprehensive' about wearing fancy dress

Saturday, June 21, 2003 Posted: 9:06 AM EDT (1306 GMT)

'Wills' has arranged his 21st party on an "Out of Africa" theme.

LONDON, England (CNN) -- Britain's Prince William -- the man set to be king after his father, Prince Charles -- is to celebrate his 21st birthday with a royal "Out of Africa" fancy dress party at Windsor Castle.

William told in a birthday interview with the UK's Press Association to mark his coming of age how he thought it would be fun to see members of the royal family -- including Queen Elizabeth II -- in African fancy dress.

The birthday prince -- second in line to the throne after Charles -- has invited more than 300 family and friends to Saturday night's party -- themed "Out of Africa."

In the interview as well as talking about the party, the student prince talks about continuing the legacy of his mother, Princess Diana, and the influence of his father -- whom he said had been given "a hard time" and deserved better.

The prince said he was looking forward to Saturday evening's party at Windsor.

Senior royals and university students, all in fancy dress, will take to the dance floor to music performed by a band and a DJ.

William said: "I thought it would be quite fun to see the family out of black tie and get everyone to dress up. It just gives it a bit of character."

In the run-up to the party, William still had not decided on his own costume. "I'm a little bit stuck on what to wear," he said. "I haven't thought much about it."

Laughing, he said: "The party is on my birthday, June 21 -- my 21st on the 21st, which is Midsummer's Day, the longest day of the year and the longest night for a lot of people who are helping to organize it."

Video showing William playing polo was released on his birthday. He added: "My grandmother may be slightly apprehensive as to what she's going to wear, and what's going to happen, but she's very much looking forward to it. She's very positive towards the whole thing."

Then with a hint of fun in his voice, William added: "I don't know what she's going to wear but I'm sure she'll look very amazing in whatever she chooses."

Party guests would be sitting down to dinner, rather than having a buffet, but the menu would not be too exotic.

"We're not going to go down the whole party in an African theme," said William. "The dress is African and the tables will be decorated, along with the rooms."

"Lots of people will be wondering if we're actually going to be eating crocodile, but obviously we won't be doing that," he said with a wide grin.

"It's not going to be African food, even though it will be hilarious to see everyone's faces when they read the menu!"

"We sent out just over 300 invitations -- lots of family and lots of my friends, and my brother and my father have invited friends."

"There'll be the immediate family and also Godparents."

Playing for the prince at the party are Shakarimba, a marimba band

from the west-African village of Shakawe, Botswana.

William heard the six-piece combo while on holiday in Botswana in 1999. The band members play on their own instruments made of mukwa wood.

"William was so impressed by the band that he invited them to his party," a St James's Palace spokeswoman told PA.

| 8851|2003-06-21 10:40:29|Omari Keita|Re: a whole lot to comment on.....retorts to Osirica & comment to B|

Mikyia wo and alafia Baba Ra,

Thank you for your encouragement. As a young brother, it is very much appreciated. According to my elders, Oduduwa represents an aspect of Obatala (a road), more so than just his wife.

Obatala, being the source of all consciousness, is personified, in the truest sense, androgynous. Oduduwa is an elision of the terms Odu (womb), dudu (black), and iwa (character). The elders say Oduduwa is the *hidden awo of Creation*, due to the use womb and black - black womb (invisible source). Thus being the case, Oduduwa is the feminine flip of the masculine aspect of Baba Obatala.

According to the elders, Ifa scripture states a time when women held powerful sway, being the determiners of the 7-year reign of the Oba as the *Iyaami* (The Mothers). However, some say because there were no checks in balance and power, the Mothers (descriptive of women in general) began abusing their power. Afterwards, men overtook the society. However, due to things such as the slave trade and the intra-societal wars following, the Mothers came back in the formation of Gelede, to provide 'coolness'. This was to bring about a balance in society. So now there are the Ogboni, men's group and the Gelede, women's group. The Gelede venerate the masculine power and force, while the Ogboni, by the linkage with the Earth, venerate the feminine principle. From my understanding, the Yoruba people by all accounts were originally matriarchally-based given that the name Olodumare, the Creator, means "*owner of the womb of the rainbow*".

I hope this supplies a little more understanding. I am still young in the tradition and am growing. Ire-O!!!

Omari O. Sylla-Keita

**ra\_nehem** wrote:

Mikyia wo (Greetings) Omari,

Your posts are very informative and much appreciated. I have a question about the quote you made concerning the migration from Meroe.

I also read a quote the the Oba of Oyotunji about Oduduwa possibly being one of the last Kings of Meroe. My question is this, I have read that Oduduwa is also the name of a Female Orisha Who is the wife of Obatala. She completed the process of creation/formation that

Obatala began. I read that fundamentally as Obatala's energy being the expansive force (white light) and once it reached the limits of expansion (with respect to created/finite objects in creation) the energy was then described as "inebriation", i.e., fullness (Obatala's "drunkenness"). The expansion calls forth contraction-- Oduduwa's energy, so that a perceivable form could take shape. I.e., if the breaks hadn't been placed on expansion, there would never be any definable objects in creation.

If Oduduwa is the wife/counterpart to Obatala, and Yoruba people actually call themselves Omo Oduduwa (children of Oduduwa), does this point to an ancient matrilineal tradition amongst the Yoruba? If so, when did patrilinealism come into the Yoruba culture? Now, when I say patrilinealism/matrilinealism I mean it in the "Twinlineal" sense (as defined by Oba T'Shaka) as opposed to the eurocentric definition.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahooogroups.com, Omari Keita wrote:  
> Alafia to Omo Olodumare,  
>  
> I do not wish to get involved in a religious debate and have chosen, up to this point, not to comment in any way about true/false religion. Firstly, this was done out of respect for Ta-Seti, which exists to disseminate information concerning ancient Africa, and secondly, for those, whose religious orientation differs from mine. A person's belief is just that - a person's belief and they are entitled to their own home of choice. However, I have selected now to try to bring some clarity to this situation for myself and others, as well as, I believe my comments shall have some relevancy to Ta-Seti.  
I do hope you agree, as well.  
>  
> When studying different cultures, it is imperative to look at all aspects of cultural life and undoubtedly,

spiritual/religious beliefs were essential, if not fundamental, to Egypt's cultural and historical development. We are compelled, by the spirit of truth and knowledge, to try and grasp why - why Egypt and Africa, as a whole, believed the way they did? This reasoning, I was taught in school, is the knowledge acquisition sequence and it goes this way: who, what, when, where, and why ? Who were these deities, what role did they play in the people's lives, when were they important, where were they important and why were they important? This reasoning can be used in almost any situation we want to learn about. It's simple. Basic as ABC. No advanced degrees required to ask these questions; matter of fact, the only prerequisite is an open and curious knowledge-seeking mind. We all have that, right?

>

> According to HRH Oba Ofuntola Oseijeman Adelabu Adefunmi I, "The Africans, from time immemorial, have respected two worlds. The physical world and the metaphysical world, or the universe of visible and tangible forces, and the universe of invisible and intangible forces..."

>

> Simple, right?

>

> Thus, there existed for many African people a realm of spirits, which was contemporaneous and intertwined with the world of physical things. It was in this world that physical things find their root source - life-force (ka, ase, kra, nyama)

>

> Not too long ago, Osirica said something to the tune (I'm memorizing here so it is not a quote or anything resembling a quote - strictly paraphrasing) that our ancestors were just men like him. Yes, this is true, but Africans believed more. They were flesh, yes, but they had undergone the transition from this world into another. Thus, their ase was strengthened and they experience existence as spirits. Similiar to how Christians perceive Jesus. Jesus was crucified and

resurrected  
in which is he transitioned from this plane of reality into  
another  
to become an ancestor or in Christian terminology, the  
Savior.  
>  
> Jesus was born, just like I was born. Jesus was 12, just  
like I was  
12. Jesus was 33, just like most have been 33. Jesus gave  
up the  
ghost, just like all will give up the ghost. Jesus was a  
man just  
like me. Any other interpretation is based on belief. Ta-  
Seti is  
factually based.  
>  
> Again, HRH Oba Adefunmi I says, "The Ancestors of the  
Yoruba  
originally inhabited Meroe and upper Egypt, and their  
religion is  
fundamentally the same as that of the ancient Nubians and  
Egyptians.  
The Yoruba worship 401 gods. The Supreme God is called  
Olodumare or  
the Olorun (Owner of Heaven) and is analyzed as a Universal  
Energy  
which permeates all things. Olorun is not worshipped, has  
no priests,  
nor chants, nor rituals and no personality nor sex. It is  
merely the  
first order of the universe, the highest Cosmic Energy  
which being  
omnipresent may be taken for granted, because neither  
sacrifice nor  
prayer can influence its inevitable and eternal  
inscrutibility.  
Second to Olorun is a vast and intricate network of lesser  
forces and  
energies which more directly influence earthly life and its  
cycles.  
Such forces as sunlight, rain, electricity, sickness,  
vegetation,  
oceans, love, luck, etc. These energies or vibrations have  
character  
and temperment, and it is those that mankind may  
> reasonably direct his petitions and sacrifices for mercy,  
relief,  
increase or protection. The ancient Yoruba personified  
these forces  
and called them the "Orisha", their neighbors the Fon  
called them  
the "Vodoun". Other have called these secondary divine  
forces:  
sanints, gods, angels, etc. The ancient Kushites called  
them "Zar",  
the Hebrews who derived most of their religious knowledge  
and



practices from the Egyptians, called a group of them the "Elohim".

>

> To quote another traditional practitioner of the Vodou path,

Houngan Max G. Beauvoir: "Vodou, then, must be seen as a fundamentally monotheistic religion of African origin. It exposes the image of ONE single feminine God who, at the origin, lived along in the Universe, and who, later on, gave birth by successive emanations to spirits, humanity, animals and plants. The human beings, as all living things, are also consequently seen as forces, that is, on the one hand, as energies by virtue of the fact that they have life, which is a part of God and, on the other hand, as energies that are lessened by the fact that they have a substantial and perishable body."

>

> Just because a belief system is not rooted in Christianity does not decrease its validity if it provides the strength and support people need. I think Baba Ra, when using the term "false religions", meant that there is evidence to show that Christianity and a few others were born from the concepts of another and then transformed to totally reject the basis of that fact and call the mother concept "pagan". It is similar to a child believing his/her parents are "less human" than he/she is. The child may be more sophisticated, but I seriously doubt more human. A statement, like this, would be false.

>

> Okay, Omari, now tie all of this in. We have seen that just like Egyptians, other Africans believe in a Supreme Deity, which is distant and unanalyzable. A deity that has no mass, but has always existed as pure Spirit. Through and by this deity, the various forces that generated, maintained and sustained the universe have their origin and source. It is through these forces (orisha, abosom, vodoun, zar, rab, ntr) that man communicates and offer petition. The

reason for this is to seek balance and harmony with the elements (forces of nature) to ensure what is deemed beneficial and avoid what isn't.

>

> The Egyptians believed in various components of the human, especially the soul. So did other Africans. Some suspect that this pluralistic concept is common to civilizations that arose from an earlier Holocene Saharan culture.

>

> I know I didn't do to much justice. But time and space would not allow me more.

>

>

> Ire-O!!!

> Omari O. Sylla-Keita

>

>

>

>

> Omari Keita wrote:

> Alafia,

>

> Pardon the mistake. I wrote that Canaan was Cush's son. This is incorrect, according to Genesis. Who is Ham? I personally believe Ham

was none other than the earliest Black populations, inhabiting Inner Africa. So Ham would be Africa, itself - undifferentiated into

political boundaries, one source from whose loins issued out Cush,

Mizraim, Phut, Canaan and Nimrod. Understanding the text is written

by and for a "mulatto" population that shares more cultural connections with the conquering population of Eurasians, I believe

that is why it was expressed in the way it was.

>

> Ire-O!!!

> Omari O. Sylla-Keita

>

> Omari Keita wrote:

> Alafia Ta-seti,

>

> I am not a Christian and have many points of dispute with all of

three Abrahamic faiths, but I do, at times, use the Biblical record

of the Table of Nations. I believe the inheritors of these religious

traditions were an intermixture of autochthonous Africoid people, speaking an African-based language, and patriarchal nomadic invaders from the Eurasian steppes, possibly Kurgan cultural area. However, noticing the similarities in Genesis with the Gilgamesh Epics and other cultural connections, I believe the people later known as Habiru (Hebrew) had access to ancient records and customs of the ancient populations.

>

> Of particular interest to me is the genealogy of Ham's descendants.

Ham, whose name I'm told means "hot", fathered the sons Cush, Mizraim, Phut, Canaan, and Nimrod. Some interesting details are given. Cush's grandchildren via his son, Ramaah, were Sheba and Dedan, according to the Bible. We are aware of Sheba's presence in Southwest Arabia along the Al'Yaman and Hejaz coast areas. Dedan is thought to have been Northwest Arabia some miles from ancient Yathrib (Medina). Dedan is known in history as a trading outpost for the kingdom of Ma'in, which in the historical record is the anterior Arabian Felix civilization of memory. Thus, Ramaah could have possibly been Ma'in and there were supposedly found some inscriptions in Ma'in with the name "Ramaah". Sheba developed after the establishment of Ma'in and is seen as the successor or inheritor.

This would be reminiscent of the middle age Empire of Segu in Mali, and its offshoot, Kaarta. Some believe that the people of Al-Yaman settled the

> area from Africa, thus providing a link that Ramaah truly did descend from Cush and went on to father Dedan and Sheba.

>

> Another of Cush's sons was Canaan. There are osteological records showing that the ancient Natufians were Africoid in structure.

Surely, the Natufians did not vanish but evolved into the people inhabiting Canaan at the time of the westward migration of the Habiru people.

>  
> Dr. Winters goes into detail using linguistics and other cultural connections to show affinity between the people of Sumer and Africa.  
He postulates a cultural complex known as the "Proto-Saharans". His research seems to support the claim of Nimrod, a son of Cush, that migrates to Fertile Crescent region and begets what is known as Sumeria.  
>  
> Bible speaks of Pathros and calls it the "land of their habitation" from the children of Mizraim. Habitation, in this respect, is seen as the place of origin. Pathros is the Biblical Upper Egypt and I suggest, by extension, Inner Africa.  
>  
> Surely, more research must be done. Plus, I am skeptic, as with any information, but more so because I follow a west African spiritual belief system. No, I don't look to the Bible as a spiritual source, but I believe it can be useful in some ways. That's my personal conviction. Continue searching, re-searching and re-tracing the legacy of our ancestors in the spirit of Sankofa.  
>  
> Ire-O!!!  
> Omari O. Sylla-Keita  
>  
>  
> Freddie Thompson wrote:  
> (Pardon my mistake Miykia. My previous reply was meant for Ra Nehem)  
>  
> Ra Nehem,  
>  
> Please identify any number of ancient writings -and testimonials of  
> persons that supposedly lived around the time of Jesus-that express  
> any doubt as to his existence on this earth. I'm just wondering that  
> since I have not heard of any ancient documents or traditions denying  
> his existence, what would qualify any modern person to assert that he

> was indeed a fictional character. Ivan Van Sertima -a very competent  
> historian, whom I believe is not a Christian- has stated to a skeptic  
> that he believes that Jesus did live in the time assigned to him  
> because the sayings attributed to him had no precedence in the  
> ancient world. He even cites a Roman coin supposedly intended to be  
> in the likeness of this Christ. He described it as a depiction of a  
> wooly-haired man with a Semitic nose.  
>  
> Please identify your indisputable evidence so that the more objective  
> members of this group can have reason to receive you as a serious  
> researcher and scholar. Thanks for your input.  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, "Freddie Thompson"  
> wrote:  
> > Greetings Mikyia,  
> >  
> > Please identify any number of ancient writings -and testimonials  
of  
> > persons that supposedly lived around the time of Jesus- that  
> express  
> > any doubt as to his existence on this earth. I'm just wondering  
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> > ancient world. He even cites a Roman coin supposedly

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> > wooly-haired man with a Semitic nose.  
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> > Please identify your indisputable evidence so that the  
more  
> objective  
> > members of this group can have reason to receive you as  
a serious  
> > researcher and scholar. Thanks for your input.  
> >  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem" wrote:  
> > > Mikyia wo Osirica,  
> > >  
> > > Actually, you may want to review post #7850, i.e.,  
the first  
and  
> > > subsequent posts of mine relating to "Moses' Egyptian  
Name".  
The  
> > true  
> > > origins are given there. Also, there is information  
in the "Are  
> all  
> > > peoples gods and heroes...." thread.  
> > >  
> > > All of the fictional characters' origins can be  
exposed in  
great  
> > > detail. This is apparently not the venue for that  
kind of  
> dialogue.  
> > > Out of respect for the moderator's rules, I would  
suggest that  
if  
> > you  
> > > have any questions concerning details of the origins  
of the  
other  
> > > fictional characters mentioned, you can e-mail me.  
> > >  
> > > Hetep,  
> > > Ra Nehem  
> > >  
> > > --- In Ta\_Seti@yahoogroups.com, "osirica"  
wrote:  
> > > > Well in order to clarify, you would have to explain  
WHY they  
> are  
> > > > false... as like Manu did with Nofret and  
Rahotep... you have  
> to

> > > show  
> > > > the inconsistencies and contradictions to truth.  
Show where  
the  
> > > line  
> > > > of truth diverges from the falsehood. I have not  
seen that  
> coming  
> > > > from you in this religious regard.  
> > > >  
> > > > --- In Ta\_Seti@yahoogroups.com, "ra\_nehem"  
> wrote:  
> > > > Mikyia mo (Greetings),  
> > > >  
> > > > I have to clarify that when I refer to these  
ideologies as  
> > false,  
> > > > it's based on specific knowledge of how the  
various  
fictional  
> > > > characters I mentioned actually never existed,  
and how they  
> > were  
> > > > manufactured and given an absolutely false  
"historical"  
> > > existence.  
> > > >  
> > > > Similar to the forgeries of Ra Hotep and Nofret  
being  
exposed  
> > or  
> > > > the  
> > > > fact that the whites and their offspring have  
been  
> > > misrepresenting  
> > > > our Ancestresses and Ancestors as white in Kamit,  
the  
> > > > ideologies/"religions" mentioned were/are  
manufactured as a  
> > > direct  
> > > > assault on us as a people and our culture. The  
evidence  
> > abounds.  
> > > > I'm  
> > > > speaking of etymologies and other evidence that  
goes beyond  
> the  
> > > > work  
> > > > of Massey, and is actually conclusive (rooted in  
the  
> knowledge  
> > of  
> > > > our  
> > > > ancient and contemporary cultures,  
spiritual/cultural  
> practices  
> > > and

> > > > languages) as opposed to speculative.  
 > > > >  
 > > > > The whites and their offspring deliberately  
 distorted our  
 > > > spiritual  
 > > > > practices after invasion, and then forced the  
 false  
 practices  
 > > and  
 > > > > characters on us, attempting to force us to  
 worship the  
 > whites  
 > > > > themselves. I can understand, and empathize with  
 someone  
 > takes  
 > > > > offense at an attack on \*actual\*  
 religious/spiritual  
 systems  
 > > > > (Wolof,  
 > > > > Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara,  
 Maasai, Twa,  
 > Ovambo,  
 > > > > Cherokee, Chippewa, indigenous, etc.), but I am  
 never  
 > offended--  
 > > > > only  
 > > > > glad--when someone attacks a false  
 ideology/"religion" that  
 > is  
 > > > > actually a deliberate corruption of my own  
 Ancestral  
 culture.  
 > > > >  
 > > > > Nevertheless, I didn't start this forum, Paul  
 did. So, if  
 it  
 > is  
 > > > > against the rules of the forum to delve deeply  
 into the  
 > > evidence  
 > > > of  
 > > > > the above-mentioned facts then I can from this  
 point  
 forward  
 > > > > reserve  
 > > > > those kinds of posts for some other group.  
 > > > >  
 > > > >  
 > > > > Ma asomdwoee-Hetep,  
 > > > > Ra Nehem  
 > > > >  
 > > > >  
 > > > > --- In Ta\_Seti@yahoogroups.com, "Paul Kekai  
 Manansala"  
 > > > > wrote:  
 > > > > > --- In Ta\_Seti@yahoogroups.com, "omari maulana"  
 > > > >



> > > > > wrote:  
> > > > > > What's the deal with the religious bias on a  
forum like  
> > this?  
> > > > > >  
> > > > > > > You're absolutely correct, embracing false  
religious  
> > > > idealogies  
> > > > > > > (christianity, islam, judaism/hebrewism,  
buddhism,  
etc.)  
> > > > fatally  
> > > > > > > skews are perception of reality when it  
comes to  
> > trustorical  
> > > > and  
> > > > > > > cosmological analysis.  
> > > > > >  
> > > > >  
> > > > >  
> > > > > I agree. We should not label any religion  
"false" and  
> should  
> > > stay  
> > > > > away from such discussions regarding people's  
faith and  
> > > spiritual  
> > > > > beliefs.  
> > > > >  
> > > > > Regards,  
> > > > > Paul Kekai Manansala  
>  
>  
>  
> To unsubscribe from this group, send an email to:  
> Ta\_Seti-unsubscribe@yahoogroups.com  
>  
>  
>  
> Your use of Yahoo! Groups is subject to the Yahoo! Terms  
of  
Service.  
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>  
> -----  
> Do you Yahoo!?  
> SBC Yahoo! DSL - Now only \$29.95 per month!  
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[SBC Yahoo! DSL](#) - Now only \$29.95 per month!

| 8852|2003-06-21 12:16:17|ra\_nehem|Re: a whole lot to comment on.....retorts to Osirica &  
comment to B|  
Mikyia wo and se alafia ni Omari,

I appreciate your response. If you don't mind, I would like to forward this to a friend of mine who is in the Yoruba culture. She and I have discussed the possibility of what you have just confirmed, with regard to matriarchy and the egbes, Gelede and Ogboni. It will definitely fill in some gaps for her.

You bring up another important point when defining the name Olodumare. Is the definition given by Bascom a definition he received from Ifa Elders?

He defines the name Olodumare as Ol-odu-omo-ere, meaning "owner of odu, child of the python Ere". I'm citing this from memory so it may not be verbatim. He says that Ere is the python (female) who was the mother of Olodumare. I can see the two definitions being related if

what he meant by this (if he properly related what the Elders shared with him) was related to the fact that the python is connected to the rainbow. I.e., the rainbow serpent being Creator of the world.

I mentioned in previous posts that this is the case with Ra and Rait (serpent with the tail in Its mouth/Creator-Creatress of the World; Da and Huelousou Da (Ewe serpent with the tail in Its mouth/Creator-Creatress of the World), and Amaru (rainbow serpent/Creator of the World in the Inca tradition).

Ma asomdwoee-Hetep,

Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Mikyia wo and alafia Baba Ra,

>

> Thank you for your encouragement. As a young brother, it is very much appreciated. According to my elders, Oduduwa represents an aspect of Obatala (a road), more so than just his wife. Obatala, being the source of all consciousness, is personified, in the truest sense, androgynous. Oduduwa is an elision of the terms Odu (womb), dudu (black), and iwa (character). The elders say Oduduwa is the hidden awo of Creation, due to the use womb and black - black womb (invisible source). Thus being the case, Oduduwa is the feminine flip of the masculine aspect of Baba Obatala.

>

> According to the elders, Ifa scripture states a time when women held powerful sway, being the determiners of the 7-year reign of the Oba as the Iyaami (The Mothers). However, some say because there were no checks in balance and power, the Mothers (descriptive of women in general) began abusing their power. Afterwards, men overtook the society. However, due to things such as the slave trade and the intra-societal wars following, the Mothers came back in the formation of Gelede, to provide 'coolness'. This was to bring about a balance in society. So now there are the Ogboni, men's group and the Gelede, women's group. The Gelede venerate the masculine power and force, while the Ogboni, by the linkage with the Earth, venerate the feminine principle. From my understanding, the Yoruba people by all accounts were originally matriarchally-based given that the name Olodumare, the Creator, means "owner of the womb of the rainbow".

>

> I hope this supplies a little more understanding. I am still young in the tradition and am growing.

>

> Ire-O!!!

> Omari O. Sylla-Keita

>

> ra\_nehem wrote:

> Mikyia wo (Greetings) Omari,

>

> Your posts are very informative and much appreciated. I have a

> question about the quote you made concerning the migration from

Meroe.

>

> I also read a quote the the Oba of Oyotunji about Oduduwa possibly

> being one of the last Kings of Meroe. My question is this, I have

> read that Oduduwa is also the name of a Female Orisha Who is the

wife

> of Obatala. She completed the process of creation/formation that

> Obatala began. I read that fundamentally as Obatala's energy being

> the expansive force (white light) and once it reached the limits of

> expansion (with respect to created/finite objects in creation) the

> energy was then described as "inebriation", i.e., fullness

> (Obatala's "drunkenness"). The expansion calls forth contraction--

> Oduduwa's energy, so that a perceivable form could take shape.

I.e.,

> if the breaks hadn't been placed on expansion, there would never be

> any definable objects in creation.

>

> If Oduduwa is the wife/counterpart to Obatala, and Yoruba people

> actually call themselves Omo Oduduwa (children of Oduduwa), does

this

> point to an ancient matrilineal tradition amongst the Yoruba? If

so,

> when did patrilinealism come into the Yoruba culture? Now, when I

say

> patrilinealism/matrilinealism I mean it in the "Twinlineal" sense

(as

> defined by Oba T'Shaka) as opposed to the eurocentric definition.

>

> Ma asomdwoee-Hetep,

> Ra Nehem

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

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> >

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> secondly, for those, whose religious orientation differs from mine.

A

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- > entitled to their own home of choice. However, I have selected now
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- > try to bring some clarity to this situation for myself and others,
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- > well as, I believe my comments shall have some relevancy to Ta-
- Seti.
- > I do hope you agree, as well.
- > >
- > > When studying different cultures, it is imperative to look at all
- > aspects of cultural life and undoubtedly, spiritual/religious
- beliefs
- > were essential, if not fundamental, to Egypt's cultural and
- > historical development. We are compelled, by the spirit of truth
- and
- > knowledge, to try and grasp why - why Egypt and Africa, as a whole,
- > believed the way they did? This reasoning, I was taught in school,
- is
- > the knowledge acquisition sequence and it goes this way: who, what,
- > when, where, and why ? Who were these deities, what role did they
- > play in the people's lives, when were they important, where were
- they
- > important and why were they important? This reasoning can be used
- in
- > almost any situation we want to learn about. It's simple. Basic as
- > ABC. No advanced degrees required to ask these questions; matter of
- > fact, the only prerequisite is an open and curious knowledge-
- seeking
- > mind. We all have that, right?
- > >
- > > According to HRH Oba Ofuntola Oseijeman Adelabu Adefunmi I, "The
- > Africans, from time immemorial, have respected two worlds. The
- > physical world and the metaphysical world, or the universe of
- visible
- > and tangible forces, and the universe of invisible and intangible
- > forces..."
- > >
- > > Simple, right?
- > >
- > > Thus, there existed for many African people a realm of spirits,
- > which was contemporaneous and intertwined with the world of physical
- > things. It was in this world that physical things find their root
- > source - life-force (ka, ase, kra, nyama)
- > >
- > > Not to long ago, Osirica said something to the tune (I'm

memorizing

> here so it is not a quote or anything resembling a quote - strictly  
> paraphrasing) that our ancestors were just men like him. Yes, this  
is

> true, but Africans believed more. They were flesh, yes, but they  
had

> undergone the transition from this world into another. Thus, their  
> ase was strengthen and they experience existence as spirits.

Similiar

> to how Christians perceive Jesus. Jesus was crucified and  
resurrected

> in which is he transitioned from this plane of reality into another  
> to become an ancestor or in Christian terminology, the Savior.

> >

> > Jesus was born, just like I was born. Jesus was 12, just like I  
was

> 12. Jesus was 33, just like most have been 33. Jesus gave up the  
> ghost, just like all will give up the ghost. Jesus was a man just  
> like me. Any other interpretation is based on belief. Ta-Seti is  
> factually based.

> >

> > Again, HRH Oba Adefunmi I says, "The Ancestors of the Yoruba  
> originally inhabited Meroe and upper Egypt, and their religion is  
> fundamentally the same as that of the ancient Nubians and  
Egyptians.

> The Yoruba worship 401 gods. The Supreme God is called Olodumare or  
> the Olorun (Owner of Heaven) and is analyzed as a Universal Energy  
> which permeates all things. Olorun is not worshipped, has no  
priests,

> nor chants, nor rituals and no personality nor sex. It is merely  
the

> first order of the universe, the highest Cosmic Energy which being  
> omnipresent may be taken for granted, because neither sacrifice nor  
> prayer can influence its inevitable and eternal inscrutibility.

> Second to Olorun is a vast and intricate network of lesser forces  
and

> energies which more directly influence earthly life and its cycles.

> Such forces as sunlight, rain, electricity, sickness, vegetation,  
> oceans, love, luck, etc. These energies or vibrations have character  
> and temperment, and it is those that mankind may

> > reasonably direct his petitions and sacrifices for mercy,  
relief,

> increase or protection. The ancient Yoruba personified these forces  
> and called them the "Orisha", their neighbors the Fon called them  
> the "Vodoun". Other have called these secondary divine forces:  
> sanints, gods, angels, etc. The ancient Kushites called them "Zar",

> the Hebrews who derived most of their religious knowledge and  
 > practices from the Egyptians, called a group of them the "Elohim".  
 > >  
 > > To quote another traditional practitioner of the Vodou path,  
 > Houngan Max G. Beauvoir: "Vodou, then, must be seen as a  
 > fundamentally monotheistic religion of African origin. It exposes  
 the  
 > image of ONE single feminine God who, at the origin, lived along in  
 > the Universe, and who, later on, gave birth by successive  
 emanations  
 > to spirits, humanity, animals and plants. The human beings, as all  
 > living things, are also consequently seen as forces, that is, on  
 the  
 > one hand, as energies by virtue of the fact that they have life,  
 > which is a part of God and, on the other hand, as energies that are  
 > lessened by the fact that they have a substantial and perishable  
 > body."  
 > >  
 > > Just because a belief system is not rooted in Christianity does  
 not  
 > decrease its validity if it provides the strength and support  
 people  
 > need. I think Baba Ra, when using the term "false religions", meant  
 > that there is evidence to show that Christianity and a few others  
 > were born from the concepts of another and then transformed to  
 > totally reject the basis of that fact and call the mother  
 > concept "pagan". It is similar to a child believing his/her  
 parents  
 > are "less human" than he/she is. The child may be more  
 sophisticated,  
 > but I seriously doubt more human. A statement, like this, would be  
 > false.  
 > >  
 > > Okay, Omari, now tie all of this in. We have seen that just like  
 > Egyptians, other Africans believe in a Supreme Deity, which is  
 > distant and unanalyzable. A deity that has no mass, but has always  
 > existed as pure Spirit. Through and by this deity, the various  
 forces  
 > that generated, maintained and sustained the universe have their  
 > origin and source. It is through these forces (orisha, abosom,  
 > vodoun, zar, rab, ntr) that man communicates and offer petition.  
 The  
 > reason for this is to seek balance and harmony with the elements  
 > (forces of nature) to ensure what is deemed beneficial and avoid  
 what  
 > isn't.

> >

> > The Egyptians believed in various components of the human,  
 > especially the soul. So did other Africans. Some suspect that this  
 > pluralistic concept is common to civilizations that arose from an  
 > earlier Holocene Saharan culture.

> >

> > I know I didn't do to much justice. But time and space would not  
 > allow me more.

> >

> >

> > Ire-O!!!

> > Omari O. Sylla-Keita

> >

> >

> >

> >

> > Omari Keita wrote:

> > Alafia,

> >

> > Pardon the mistake. I wrote that Canaan was Cush's son. This is  
 > incorrect, according to Genesis. Who is Ham? I personally believe  
 Ham  
 > was none other than the earliest Black populations, inhabiting  
 Inner  
 > Africa. So Ham would be Africa, itself - undifferentiated into  
 > political boundaries, one source from whose loins issued out Cush,  
 > Mizraim, Phut, Canaan and Nimrod. Understanding the text is written  
 > by and for a "mulatto" population that shares more cultural  
 > connections with the conquering population of Eurasians, I believe  
 > that is why it was expressed in the way it was.

> >

> > Ire-O!!!

> > Omari O. Sylla-Keita

> >

> > Omari Keita wrote:

> > Alafia Ta-seti,

> >

> > I am not a Christian and have many points of dispute with all of  
 > three Abrahamic faiths, but I do, at times, use the Biblical record  
 > of the Table of Nations. I believe the inheritors of these  
 religious  
 > traditions were an intermixture of autochthonous Africoid people,  
 > speaking an African-based language, and patriarchal nomadic  
 invaders  
 > from the Eurasian steppes, possibly Kurgan cultural area. However,  
 > noticing the similarities in Genesis with the Gilgamesh Epics and



- > other cultural connections, I believe the people later known as
- > Habiru (Hebrew) had access to ancient records and customs of the
- > ancient populations.
- > >
- > > Of particular interest to me is the genealogy of Ham's
- descendants.
- > Ham, whose name I'm told means "hot", fathered the sons Cush,
- > Mizraim, Phut, Canaan, and Nimrod. Some interesting details are
- > given. Cush's grandchildren via his son, Ramaah, were Sheba and
- > Dedan, according to the Bible. We are aware of Sheba's presence in
- > Southwest Arabia along the Al'Yaman and Hejaz coast areas. Dedan is
- > thought to have been Northwest Arabia some miles from ancient
- > Yathrib (Medina). Dedan is known in history as a trading outpost
- for
- > the kingdom of Ma'in, which in the historical record is the
- anterior
- > Arabian Felix civilization of memory. Thus, Ramaah could have
- > possibly been Ma'in and there were supposedly found some
- inscriptions
- > in Ma'in with the name "Ramaah". Sheba developed after the
- > establishment of Ma'in and is seen as the successor or inheritor.
- > This would be reminiscent of the middle age Empire of Segou in Mali,
- > and its offshoot, Kaarta. Some believe that the people of Al-Yaman
- > settled the
- > > area from Africa, thus providing a link that Ramaah truly did
- > descend from Cush and went on to father Dedan and Sheba.
- > >
- > > Another of Cush's sons was Canaan. There are osteological records
- > showing that the ancient Natufians were Africoid in structure.
- > Surely, the Natufians did not vanish but evolved into the people
- > inhabiting Canaan at the time of the westward migration of the
- Habiru
- > people.
- > >
- > > Dr. Winters goes into detail using linguistics and other cultural
- > connections to show affinity between the people of Sumer and
- Africa.
- > He postulates a cultural complex known as the "Proto-Saharans". His
- > research seems to support the claim of Nimrod, a son of Cush, that
- > migrates to Fertile Crescent region and begets what is known as
- > Sumeria.
- > >
- > > Bible speaks of Pathros and calls it the "land of their
- habitation"
- > from the children of Mizraim. Habitation, in this respect, is seen
- as

> the place of origin. Pathros is the Biblical Upper Egypt and I  
> suggest, by extension, Inner Africa.  
> >  
> > Surely, more research must be done. Plus, I am skeptic, as with  
any  
> information, but more so because I follow a west African spiritual  
> belief system. No, I don't look to the Bible as a spiritual source,  
> but I believe it can be useful in some ways. That's my personal  
> conviction. Continue searching, re-searching and re-tracing the  
> legacy of our ancestors in the spirit of Sankofa.  
> >  
> > Ire-O!!!  
> > Omari O. Sylla-Keita  
> >  
> >  
> > Freddie Thompson wrote:  
> > (Pardon my mistake Miykia. My previous reply was meant for Ra  
Nehem)  
> >  
> > Ra Nehem,  
> >  
> > Please identify any number of ancient writings -and testimonials  
of  
> > persons that supposedly lived around the time of Jesus- that  
> express  
> > any doubt as to his existence on this earth. I'm just wondering  
> that  
> > since I have not heard of any ancient documents or traditions  
> denying  
> > his existence, what would qualify any modern person to assert  
that  
> he  
> > was indeed a fictional character. Ivan Van Sertima -a very  
> competent  
> > historian, whom I believe is not a Christian- has stated to a  
> skeptic  
> > that he believes that Jesus did live in the time assigned to him  
> > because the sayings attributed to him had no precedence in the  
> > ancient world. He even cites a Roman coin supposedly intended to  
> be  
> > in the likeness of this Christ. He described it as a depiction  
of  
> a  
> > wooly-haired man with a Semitic nose.  
> >  
> > Please identify your indisputable evidence so that the more

> objective  
>> members of this group can have reason to receive you as a serious  
>> researcher and scholar. Thanks for your input.  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Freddie Thompson"  
>> wrote:  
>>> Greetings Mikyia,  
>>>  
>>> Please identify any number of ancient writings -and  
testimonials  
> of  
>>> persons that supposedly lived around the time of Jesus- that  
>> express  
>>> any doubt as to his existence on this earth. I'm just  
wondering  
>> that  
>>> since I have not heard of any ancient documents or traditions  
>> denying  
>>> his existence, what would qualify any modern person to assert  
> that  
>> he  
>>> was indeed a fictional character. Ivan Van Sertima -a very  
>> competent  
>>> scholar, whom I believe is not a Christian- has stated to a  
> skeptic  
>>> that he believes that Jesus did live in the time assigned to  
him  
>>> because the sayings attributed to him had no precedence in the  
>>> ancient world. He even cites a Roman coin supposedly intended  
to  
>> be  
>>> in the likeness of this Christ. He described it as a depiction  
> of  
>> a  
>>> woolly-haired man with a Semitic nose.  
>>>  
>>> Please identify your indisputable evidence so that the more  
>> objective  
>>> members of this group can have reason to receive you as a  
serious  
>>> researcher and scholar. Thanks for your input.  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
wrote:

>>>> Mikyia wo Osirica,  
>>>>  
>>>> Actually, you may want to review post #7850, i.e., the first  
> and  
>>>> subsequent posts of mine relating to "Moses' Egyptian Name".  
> The  
>>> true  
>>>> origins are given there. Also, there is information in  
the "Are  
>> all  
>>>> peoples gods and heroes...." thread.  
>>>>  
>>>> All of the fictional characters' origins can be exposed in  
> great  
>>>> detail. This is apparently not the venue for that kind of  
>> dialogue.  
>>>> Out of respect for the moderator's rules, I would suggest  
that  
> if  
>>> you  
>>>> have any questions concerning details of the origins of the  
> other  
>>>> fictional characters mentioned, you can e-mail me.  
>>>>  
>>>> Hetep,  
>>>> Ra Nehem  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>> Well in order to clarify, you would have to explain WHY  
they  
>> are  
>>>>> false... as like Manu did with Nofret and Rahotep... you  
have  
>> to  
>>>>> show  
>>>>> the inconsistencies and contradictions to truth. Show where  
> the  
>>>>> line  
>>>>> of truth diverges from the falsehood. I have not seen that  
>> coming  
>>>>> from you in this religious regard.  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem"  
> wrote:  
>>>>>> Mikyia mo (Greetings),

>>>>>  
>>>>> I have to clarify that when I refer to these ideologies  
as  
>>> false,  
>>>>> it's based on specific knowledge of how the various  
> fictional  
>>>>> characters I mentioned actually never existed, and how  
they  
>>> were  
>>>>> manufactured and given an absolutely false "historical"  
>>>> existence.  
>>>>>  
>>>>> Similar to the forgeries of Ra Hotep and Nofret being  
> exposed  
>>> or  
>>>>> the  
>>>>> fact that the whites and their offspring have been  
>>>> misrepresenting  
>>>>> our Ancestresses and Ancestors as white in Kamit, the  
>>>>> ideologies/"religions" mentioned were/are manufactured as  
a  
>>>> direct  
>>>>> assault on us as a people and our culture. The evidence  
>>> abounds.  
>>>>> I'm  
>>>>> speaking of etymologies and other evidence that goes  
beyond  
>> the  
>>>>> work  
>>>>> of Massey, and is actually conclusive (rooted in the  
>> knowledge  
>>> of  
>>>>> our  
>>>>> ancient and contemporary cultures, spiritual/cultural  
>> practices  
>>>> and  
>>>>> languages) as opposed to speculative.  
>>>>>  
>>>>>> The whites and their offspring deliberately distorted our  
>>>> spiritual  
>>>>>> practices after invasion, and then forced the false  
> practices  
>>> and  
>>>>>> characters on us, attempting to force us to worship the  
>> whites  
>>>>>> themselves. I can understand, and empathize with someone

> > takes  
> > > > > offense at an attack on \*actual\* religious/spiritual  
> systems  
> > > > > (Wolof,  
> > > > > Bakongo, Igbo, Akan, Ewe, Yoruba, Bambara, Maasai, Twa,  
> > Ovambo,  
> > > > > Cherokee, Chippewa, indigenous, etc.), but I am never  
> > offended--  
> > > > > only  
> > > > > glad--when someone attacks a false ideology/"religion"  
that  
> > is  
> > > > > actually a deliberate corruption of my own Ancestral  
> culture.  
> > > > >  
> > > > > Nevertheless, I didn't start this forum, Paul did. So, if  
> it  
> > is  
> > > > > against the rules of the forum to delve deeply into the  
> > evidence  
> > > > of  
> > > > > the above-mentioned facts then I can from this point  
> forward  
> > > > > reserve  
> > > > > those kinds of posts for some other group.  
> > > > >  
> > > > >  
> > > > > Ma asomdwoee-Hetep,  
> > > > > Ra Nehem  
> > > > >  
> > > > >  
> > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> > > > > wrote:  
> > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
> > > > >  
> > > > > wrote:  
> > > > > > What's the deal with the religious bias on a forum  
like  
> > this?  
> > > > > >  
> > > > > > > You're absolutely correct, embracing false religious  
> > > > > > > idealogies  
> > > > > > > (christianity, islam, judaism/hebrewism, buddhism,  
> > etc.)  
> > > > > > > fatally  
> > > > > > > > > skews are perception of reality when it comes to

>>> trustorical  
>>>> and  
>>>>>>> >cosmological analysis.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> I agree. We should not label any religion "false" and  
>> should  
>>>> stay  
>>>>>>> away from such discussions regarding people's faith and  
>>>> spiritual  
>>>>>>> beliefs.  
>>>>>>>  
>>>>>>> Regards,  
>>>>>>> Paul Kekai Manansala  
>>  
>>  
>>  
>> To unsubscribe from this group, send an email to:  
>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>>  
>>  
>>  
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
> Service.  
>>  
>>  
>> -----  
>> Do you Yahoo!?  
>> SBC Yahoo! DSL - Now only \$29.95 per month!  
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>> To unsubscribe from this group, send an email to:  
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> Service.  
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> >

> >

> >

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> Service.

> >

> >

> > -----

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>

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>

>

>

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Service.

>

>

> -----

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> SBC Yahoo! DSL - Now only \$29.95 per month!

| 8853|2003-06-21 14:37:58|alberto34482@yahoo.com|Tomb of Akhenaton?s scribe found |

Tomb of Akhenaton's scribe found Important new information about  
life under Egypt's Sun king By Francesco Tiraditti EGYPT. French  
archaeologist Alain Zivie has discovered a superbly decorated Amarna  
period (1350-1333 BC) tomb which sheds new light on this most  
fascinating period of Egyptian history, when the pharaoh Akhenaton  
famously brought about a religious revolution by adopting one god  
above all others. The new discovery is sited in Sakkara, the area  
known mainly for the stepped pyramids of the Old Kingdom (27th  
century BC). A cliff in this area was used for tombs by members of  
the Egyptian nobility in the New Kingdom (15th-13th century BC),  
which were reused centuries later as receptacles for mummified cats.  
Until now, archaeologists had always assumed the area was of no other  
archaeological interest. Dr Zivie had been excavating the site on  
behalf of the French Centre National de Recherche Scientifique (CNRS)  
for the past 15 years before his remarkable new discovery: the tomb  
of a scribe who worked in the temples of Aton, both in Memphis and in  
Amarna. One of the most interesting details of the find is that the  
scribe had two names: Raya, typical of the new Atonian religion,



because it contains a reference to the sun, and Hatyia. This last name is thought to have been composed around the name of a god: "I am made in the likeness of Amon" (Amon is the god of Luxor). The implication of this double name is that when Akhenaton came to the throne, the scribe embraced the new religion and changed his name but also kept a reference to the old gods as well. The tomb has been dated to the second half of Akhenaton's reign because of the form of the name of Aton, found in the inscription, which is typical of the period. In the reliefs which line the tomb walls, Raya's face is depicted in the same extreme fashion as that of Akhenaton in his royal tomb. According to Dr Zivie, the quality of the relief work is very close to that seen in a royal house: "The decoration of the tomb is reminiscent of some of the exceptional work created by the so called studio of Thutmosi in Amarna. It cannot be ruled out that the hand of the artists who worked there can be identified here. The decoration is typical of the period, with all its characteristic immediacy and freshness and the colours are very well preserved." The unusual thing is that, compared with the tombs of other functionaries of the time, where there is a clear preference for scenes from everyday, particularly religious, life, here the traditional decoration of the pre-Amarnian period has been maintained. This means that there is a preponderance of scenes relating to funeral rites. Also, other divinities besides Aton are portrayed, which is quite unusual for the period when the tomb was made. It may mean that, even among functionaries, the old forms of worship had not entirely disappeared. Yet, the decorations display the softness that is typical of the Amarnian style, and the faces of Raya and the other figures are incredibly beautiful.

<http://www.theartnewspaper.com/news/article.asp?idart=11172>

| 8854|2003-06-21 14:39:08|alberto34482@yahoo.com|Anatolia - Home to First Civilization on Earth |

Italian Archeologist: Anatolia - Home to First Civilization on Earth  
Prof. Dr. Marcella Frangipane is trying to convince scientists that Anatolia is the source of civilization on earth, and not Mesopotamia, as historians have claimed.

20/06/2003 13:20

After 13 years of work in the Aslantepe Mound Orduzu, Malatya, Frangipane says the archefacts she uncovered prove that the first civilization was established in Anatolia. According to Frangipane, the swords he found in Aslantepe and the palace, are the oldest in the world. These findings contradict everything in history books. Frangipane held a seminar, accompanied by a slide show, entitled 'Anatolia and Birth of State' for academics at the Turkish Embassy in Rome. While finding her assertions 'striking', Italian

experts said they wanted to discuss the subject in a larger scientific forum.

Frangipane's ideas rock Italian and Global scientific circles

With Turkey unable to promote Aslantepe, the first excavations were done by the French in the 1930's. Their research has been continued by Italian Rome La Sapienza University archeologists since 1961. The Italians have covered all the costs, including the hiring of a custodian to protect the artifacts. Frangipane works hard to publicise his findings, which will earn Anatolia a place in history. Turkey, however cannot sufficiently promote it. Aslantepe was a city from 5000BC to 712BC, until the Assyrian invasion, and was later abandoned for a long time. It then became a Roman village from 500 to 600AD, and later the Byzantine necropolis. The first palace in the world was built in Aslantepe in 3350BC. There are storage chambers, a corridor, a courtyard and a temple in the palace.

Zaman / TURKEY

<http://www.bakutoday.net/view.php?d=5041>

| 8855|2003-06-21 14:40:01|alberto34482@yahoo.com|Prehistoric 'shoes' better than modern hiking boots|

Prehistoric 'shoes' better than modern hiking boots

Prehistoric 'shoes' made out of bearskin and hay are better for mountain walks than modern hiking boots, claims an expert.

Shoe specialist Petr Hlavacek has been studying the shoes found on the feet of a prehistoric iceman whose mummified body was found in an Alpine glacier in 1991.

Mr Hlavacek, who reconstructed a pair of the shoes, said they kept the foot at an optimal temperature, allowed sweat to evaporate and dried quickly if they got wet.

The footwear engineer's version went on display this week at the Leather Museum in Offenbach.

Christian Rathke, the museum chief, said the shoe was the "most interesting and best tested" reconstruction yet.

The discovery of the iceman, a Copper Age hunter who was killed on a mountain trek, has triggered a wave of new science, with studies of both his physical health and all the equipment he wore and carried.

Rathke said the shoes were far from waterproof, but if the iceman stepped in a puddle he would only be cold for a few seconds and the shoes would dry quickly as he walked.

"This shoe is optimal for places where it's damp and cold," he said. "It would not be suitable for the savannah or desert."

The sole was of thin bearskin, padded on the inside with hay as protection against the cold. Hlavacek's reconstruction is like a slipper, with no leather upper behind the heel, just a net.

Story filed: 10:30 Friday 20th June 2003

[http://www.ananova.com/news/story/sm\\_792377.html?menu=news.quirkies](http://www.ananova.com/news/story/sm_792377.html?menu=news.quirkies)

| 8856|2003-06-21 18:52:00|Paul Kekai Manansala|Re: Anatolia - Home to First Civilization on Earth|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

Aslantepe was a city

> from 5000BC to 712BC, until the Asyrian invasion, and was later

> abandoned for a long time.

I wonder how they define "city" here.

Regards,

Paul Kekai Manansala

| 8857|2003-06-21 20:03:35|omari maulana|Re: 'African' queen for Prince William's party|  
Isn't Prince William a Mountbatten? If so maybe his Pushkin side is coming out?

>'African' queen for Wills party

>Monarch 'apprehensive' about wearing fancy dress

>Saturday, June 21, 2003 Posted: 9:06 AM EDT (1306 GMT)

>

>'Wills' has arranged his 21st party on an "Out of Africa" theme.

>

>LONDON, England (CNN) -- Britain's Prince William -- the man set to

>be king after his father, Prince Charles -- is to celebrate his 21st

>birthday with a royal "Out of Africa" fancy dress party at Windsor

>Castle.

>

>William told in a birthday interview with the UK's Press Association

>to mark his coming of age how he thought it would be fun to see

>members of the royal family -- including Queen Elizabeth II -- in

>African fancy dress.

>

>The birthday prince -- second in line to the throne after Charles --

>has invited more than 300 family and friends to Saturday night's

>party -- themed "Out of Africa."

>

>In the interview as well as talking about the party, the student

>prince talks about continuing the legacy of his mother, Princess

>Diana, and the influence of his father -- whom he said had been

>given "a hard time" and deserved better.

>

>The prince said he was looking forward to Saturday evening's party

>at Windsor.

>

>Senior royals and university students, all in fancy dress, will take  
>to the dance floor to music performed by a band and a DJ.  
>  
>William said: "I thought it would be quite fun to see the family out  
>of black tie and get everyone to dress up. It just gives it a bit of  
>character."  
>  
>In the run-up to the party, William still had not decided on his own  
>costume. "I'm a little bit stuck on what to wear," he said. "I  
>haven't thought much about it."  
>  
>Laughing, he said: "The party is on my birthday, June 21 -- my 21st  
>on the 21st, which is Midsummer's Day, the longest day of the year  
>and the longest night for a lot of people who are helping to  
>organize it."  
>  
>  
>Video showing William playing polo was released on his birthday.  
>He added: "My grandmother may be slightly apprehensive as to what  
>she's going to wear, and what's going to happen, but she's very much  
>looking forward to it. She's very positive towards the whole thing."  
>  
>Then with a hint of fun in his voice, William added: "I don't know  
>what she's going to wear but I'm sure she'll look very amazing in  
>whatever she chooses."  
>  
>Party guests would be sitting down to dinner, rather than having a  
>buffet, but the menu would not be too exotic.  
>  
>"We're not going to go down the whole party in an African theme,"  
>said William. "The dress is African and the tables will be  
>decorated, along with the rooms."  
>  
>"Lots of people will be wondering if we're actually going to be  
>eating crocodile, but obviously we won't be doing that," he said  
>with a wide grin.  
>  
>"It's not going to be African food, even though it will be hilarious  
>to see everyone's faces when they read the menu!"  
>  
>"We sent out just over 300 invitations -- lots of family and lots of  
>my friends, and my brother and my father have invited friends."  
>  
>"There'll be the immediate family and also Godparents."  
>  
>Playing for the prince at the party are Shakarimba, a marimba band

>from the west-African village of Shakawe, Botswana.  
>  
>William heard the six-piece combo while on holiday in Botswana in  
>1999. The band members play on their own instruments made of mukwa  
>wood.  
>  
>"William was so impressed by the band that he invited them to his  
>party," a St James's Palace spokeswoman told PA.  
>  
>

---

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| 8858|2003-06-21 20:41:08|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Isn't Prince William a Mountbatten? If so maybe his Pushkin side

is coming

> out?

>

Yes, his father is a Mountbatten. Another article onsite said he was learning Swahili and that he had spent four months in Kenya over one summer.

Wonder if he has any views on Ancient Egypt ;).

Regards,

Paul Kekai Manansala

| 8859|2003-06-21 21:41:57|Loring Edward|Re: Anatolia - Home to First Civilization on Earth|

----- Original Message -----

**From:** [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 21, 2003 11:39 PM

**Subject:** [Ta\_Seti] Anatolia - Home to First Civilization on Earth

Italian Archeologist: Anatolia - Home to First Civilization on Earth

Prof. Dr. Marcella Frangipane is trying to convince scientists that

Anatolia is the source of civilization on earth, and not Mesopotamia,

as historians have claimed.

20/06/2003 13:20

After 13 years of work in the Aslantepe Mound Orduzu, Malatya, Frangipane says the archeifacts she uncovered prove that the first civilization was established in Anatolia. According to Frangipane, the swords he found in Aslantepe and the palace, are the oldest in the world. These findings contradict everything in history books. Frangipane held a seminar, accompanied by a slide show, entitled 'Anatolia and Birth of State' for academics at the Turkish Embassy in Rome. While finding her assertions 'striking', Italian experts said they wanted to discuss the subject in a larger scientific forum.

Frangipane's ideas rock Italian and Global scientific circles

With Turkey unable to promote Aslantepe, the first excavations were done by the French in the 1930's. Their research has been continued by Italian Rome La Sapienza University archeologists since 1961. The Italians have covered all the costs, including the hiring of a custodian to protect the artifacts. Frangipane works hard to publicise his findings, which will earn Anatolia a place in history. Turkey, however cannot sufficiently promote it. Aslantepe was a city from 5000BC to 712BC, until the Asyrian invasion, and was later abandoned for a long time. It then became a Roman village from 500 to 600AD, and later the Byzantine necropolis. The first palace in the world was built in Aslantepe in 3350BC. There are storage chambers, a corridor, a courtyard and a temple in the palace.

Zaman / TURKEY

<http://www.bakutoday.net/view.php?d=5041>

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---

Attachments :

[Marc's question here \(\\*\\*\)](#)

**From:** En Sabah Nur [mailto:dg14@swt.edu]  
**Sent:** Friday, June 20, 2003 11:52 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Follow-up on West Africa/East Africa Connections-Diallo

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taken from: <http://www.eurweb.com/>  
June 20th

D"IALLO MATRIARCH TALKS ABOUT NEW BOOK  
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Marc Washington

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| 8861|2003-06-21 21:52:13|Loring Edward|Re: Anatolia - Home to First Civilization on Earth|  
This is an example of the kind of thing one should avoid. "Scientists" set out to "prove" amore or less political premise ("oldest culture" paradigm is closely related to the "we invented" disinformation line) E.

----- Original Message -----

**From:** [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, June 21, 2003 11:39 PM

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| 8862|2003-06-21 22:27:37|clyde winters|Re: Follow-up on West Africa/East Africa  
Connections- Diallo|

Hi

There is evidence of a possible African migration into the Pacific. This theory is discussed at the following web site:

<http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>

C.A.Winters

"M. Washington" wrote:

Marc's question here (\*\*)

**From:** En Sabah Nur [<mailto:dg14@swt.edu>]  
**Sent:** Friday, June 20, 2003 11:52 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Follow-up on West Africa/East Africa Connections-Diallo  
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June 20th

D"IALLO MATRIARCH TALKS ABOUT NEW BOOK

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| 8863|2003-06-21 22:40:54|M. Washington|Re: Follow-up on West Africa/East Africa Connections- Diallo|

Thanks very much for the link below. I'm reading it now.

Marc

-----Original Message-----

**From:** clyde winters [mailto:cwinters@enc.k12.il.us]

**Sent:** Sunday, June 22, 2003 12:42 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Follow-up on West Africa/East Africa Connections- Diallo

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C.A.Winters

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[Marc's question here \(\\*\\*\)](#)

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**Sent:** Friday, June 20, 2003 11:52 AM

**To:** Ta\_Seti@yahoogroups.com

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June 20th

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Marc Washington

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| 8864|2003-06-21 23:16:03|Marc Washington|Re: Follow-up on West Africa/East Africa  
Connections- Diallo|  
Attachments :  
.....

Marc's comments here (\*\*)

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C.A.Winters

Marc's comment here (\*\*)

Hi Clyde. Im reading the link you sent:

<http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>

And came upon the following:

The bird egg motif is found along the eastern coastal region of China. This motif is also established among the Polynesians, whose creator god Tangaroa maui had an identical birth as the founders of the Shang dynasty from a bird's egg. (Ling 1970; Chang 1980).

That the author identifies the Shang dynasty is one additional piece of evidence supporting your position that the Shang are of African heritage the authors are claiming that which was your point. Certainly the cosmic egg is an African motif. Then, they mention Tangaroa, and that there is a Tangaroa-Ra motif. Ra, found in the same symbol (circle-dot) as in Egyptian hieroglyphics.

**RA MOTIF:** Take my last child of light, Tangotango said, and threw Te **Ra**, the hot, blinding sun at Tane, hoping his brother would be incinerated in the fierce heat. Then Tane threw Rangi far above, and with him Te Ra, so that the sun's rays would shine with kindly light on the Earth Mother, and on the gods and their children forever. A. W. Reed, *Maori fables*, (A. H. & A. W. Reed, Wellington, Australia, 1964), pp. 26 27.

**SHU MOTIF IN SOMOA:** Another Somoan legend credited the pushing-up of the sky to Til [Tiki]. According to this tale, the heavens, for some unstated cause, fell to the earth so that men had to crawl on their hands and feet; but Tiitii [Tikitiki] (the son of Tangaroa) fixed his feet firmly on solid rock, where his footmarks are still shown, raised himself up, and by an effort lifted the heavens to their present position.

IN: Robert Williamson, *Religious and cosmic beliefs of Central Polynesia*, (Cambridge University Press, Cambridge, 1933), p. 41.

**SHU MOTIF IN SUDAN:** The Dinka or the southern Sudan say that the first woman disobeyed the creator god who told her to plant or pound only one grain of millet a day, lest she strike the low-hanging sky with her hoe or tall pestle. When she lifted her pole to cultivate (or pound) more millet, she struck the sky, causing the sky and God to withdraw.

IN: Mircea Eliade (ed.), *The Encyclopedia of Religion*, v. 1, (Macmillan Publishing Company, New York, 1987), p. 63.

Marc Washington

**From:** En Sabah Nur [<mailto:dg14@swt.edu>]  
**Sent:** Friday, June 20, 2003 11:52 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Follow-up on West Africa/East Africa Connections- Diallo

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| 8865|2003-06-22 00:46:16|M. Washington|'African' queen for Prince William's party|

Marc's comment here (\*\*)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

**Sent:** Saturday, June 21, 2003 10:41 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: 'African' queen for Prince William's party

--- In Ta\_Seti@yahoogroups.com, "omari maulana" wrote:

> Isn't Prince William a Mountbatten? If so maybe his  
Pushkin side  
is coming  
> out?  
>

Yes, his father is a Mountbatten. Another article onsite said he was learning Swahili and that he had spent four months in Kenya over one summer.

Wonder if he has any views on Ancient Egypt ;).

Regards,

Paul Kekai Manansala

(\*\*) You wonder if he has any view on Ancient Egypt? That would truly be interesting as the use of the crown, throne, royal regalia, state art, the concept of the king, queen, courts, court jesters, forms of dance and musical entertainment including chamber music, the royal home, and the divine right of kings all came from Africa via Egypt. These aren't new things, of course, but are the particular ones that come to mind when looking at modern monarchies made on templates likely predating the first cities.

Marc Washington

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| 8866|2003-06-22 02:08:47|alberto34482@yahoo.com|Re: 'African' queen for Prince William's party|  
"chamber music"

Do you have a reference to this, Marc?



Also, exactly where did the Kemetians have court jesters. I am aware that they had jugglers, but where was the court jesters?

| 8867|2003-06-22 07:44:43|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

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>

> Do you have a reference to this, Marc?

>

> Also, exactly where did the Kemetians have court jesters. I am

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> that they had jugglers, but where was the court jesters?

Yes, Marc let's not go overboard. Maybe some germ of the ideas you mentioned originated in Africa, but you have to give Europeans (and others) their due.

If you make it sound as if Europeans had no originality, then you start to sound no different than the Eurocentric folk.

Regards,

Paul Kekai Manansala

| 8868|2003-06-22 12:30:43|ibn Taom|Re: Afrika word derivation|

You haven't given any support for Afrika being derived from AFER + ICA. Is there any? Please give the the complete listing for "Africa" from the Latin dictionaries you prefer as I've done from Lewis and Short, thank you. I'm sure your preferred dictionaries are fine but the one I referenced is used by graduate students of Latin.

You may want to learn valid linguistic transliteration techniques to avoid the "word manipulation game." Learning a non-Indo Aryan language such as Hebrew or Tamazight will help you understand how to properly elide vowels; substitute correct consonants of the same group or category: labial, dental, sibilant, palatal, guttural, nasal, liquid, etc.; recognize semi-vowel consonants; what constitutes root words.

"K" is the unvoiced velar plosive and "g" is the voiced velar plosive. The "x" in Frexus isn't a sibilant. It's a best try in Indo-Aryan to approximate what's represented in Afrasian by "gh", the aspirated form of "g" -- a rolling sound formed between the soft palate and uvula. "GH" is the voiced uvular plosive, "q" is the unvoiced uvular plosive as seen in Ifriqiya the Arabic

variant of the word. Is this relationship K<--G-->Q clear?  
See now why Libya's leader's name gets alternately spelled  
Khadafi/Ghadafi/Qadafi?

But, yes, F-R-C/X (F-R-GH) is the root for Afrika and it has nothing to do with a supposed Latin word AFR + ICA. F-R-C/X (F-R-GH) is a complete Amazight root word not a pastiche of (A)FR + (I)C(A) which is not Amazight but at best supposedly Latin, which you have as yet to show from any reference source which surprises me because I've seen your excellent research skills at work many times before and respect them. You can't use a root from one language family and claim it is a noun plus a suffix in a non-related language family as you did. That's playing the "word manipulation game to obtain desired results" because you've broken two rules. You've crossed language family barriers and you've blurred the distinction between a root word and an affixed word.

This quote from Reynolds makes Frexus, Afer, and Ifuraces synonymous terms:

"In the 4th century AD the Mauri Bauers or Bavares are mentioned along with the Quinquegentiani or Mauri Gensani and Frexus (Afer or Ifuraces) as breaking into the Moroccan area of ancient Numidia."

Now let's recall Reynold's explicit words on the origin of "Africa."

"The Iforas, Iforaces, or Frexus in the Tunisian area in Pliny's time are the reason why the name Afrika originally denoted the Tunisian area."

This much is certain, Afrika is derived from the name of the people the K\*na`ani found inhabiting Tunisia upon their arrival. It doesn't come from fanciful explanations involving fruit, cold, sunshine, separation, or legendary personages (which I excluded right from the start to avoid confusion and perpetuation of erroneous matter).

This exchange has brought out that Afer appears to be a short form of Aourigha/Avrigha/Afrigha/Afarika/Iforaces/Ifuraces. Notice the first four forms are in singular while the last two are plural. The singulars begin with "i" and the plurals begin with "a" showing their indigenous origin as in Amazigh (singular for Berber) and Imazighen (plural of Berbers).

Before the Romans had their word Afrika, the Greeks had their word Aphrike, and before that the Imazighen had their Afrigha tribe. The difference is that the Greek and Roman words are not native to either language whereas Afrigha is from a Tamazight root, F-R-GH. There's no need trying to invent a Latin word AFR + ICA when it's known that "Africa" is not an original Latin word but borrowed from the Greek Aphrike -- which only use in Greek was for "Africa" (the Afrigha being the people who the K\*na`ani paid to rent the land where they founded the new city Qeret Hhaddashat).

- Yafeu -

- >
- > Whenever possible, students would rely upon the most up to date
- > sources rather than sources over a hundred years old. The Oxford
- > English dictionary is an up to date dictionary with access to the
- > same up to date information for Latin derived words that modern Latin
- > dictionaries would have. Dictionaries such as "Follett World Wide
- > Latin Dictionary" (1967) and "Cassell's Latin Dictionary" (1959) posit
- > "Afer" as the source. Cassell's even cites "dirus Afer Hannibal" in
- > applying "Afer" to Hannibal.
- >
- > Which Latin dictionaries new or old posit "Aourigha" or "Afrigha"
- > rather than "Afer" as the source for "Africa"?
- >

- > Before this she says
- >
- > "In the time of this invasion "Libyans" called Massyles were in
- > control of the Tunisian area. These indigenous Libyan tribesmen were
- > later called Afri or Afer, Afaricani or Frexus by the Romans and
- > Maures or Maurusioi."
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- > She also states
- >
- > "Before the rise of the Carthaginian statesman, Hanno, in the 3rd
- > century B.C., Carthage as the Phoenician colony, had been paying
- > tribute to the surrounding Libyans. After this period, during the
- > time of Hamilcar Barca and his son Hannibal, (who incidentally in
- > ancient texts was called Hannibal the Afer), Carthage was holding sway
- > over the area. Numidians and other Libyans went with the Afer or Afra
- > warriors, led by Hannibal, across the Alps to subjugate the Romans who
- > were becoming a formidable and unbearable presence in Africa."

- >
- > Thus it would appear from her examples that the employment of the term
- > "Afer" for these people had preceded Pliny's designations of
- > Iforaces/Frexus by a few centuries.
- >

- >
- > It's easy for us play the word manipulation game to obtain desired
- > results. I've been guilty of this from time to time. Iforaces and
- > Frexus just as easily become frc/frx for (A)fr-(i)c(a) once we get rid
- > of the "s".
- >
- > Djehuti Sundaka
- >

| 8869|2003-06-22 12:50:24|Djehuti Sundaka|Re: Afrika word derivation|

The feeling of respect for each other's research is most mutual thus I will discontinue this discussion for now until I've dug up all of the evidence for this matter to give a complete presentation. However, I must point out that to my knowledge, Africa, as used by the Romans, had always been spelled with a "c", never with a "k". If you know of a Roman inscription of it having been spelled with a "k", please let me know whenever convenient.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), ibn Taom wrote:

- > You haven't given any support for Afrika being derived from
- > AFER + ICA. Is there any? Please give the the complete listing
- > for "Africa" from the Latin dictionaries you prefer as I've done
- > from Lewis and Short, thank you. I'm sure your preferred dictionaries
- > are fine but the one I referenced is used by graduate students
- > of Latin.
- >
- > You may want to learn valid linguistic transliteration techniques
- > to avoid the "word manipulation game." Learning a non-Indo Aryan
- > language such as Hebrew or Tamazight will help you understand
- > how to properly elide vowels; substitute correct consonants of
- > the same group or category: labial, dental, sibilant, palatal,
- > guttural, nasal, liquid, etc.; recognize semi-vowel consonants;
- > what constitutes root words.
- >
- > "K" is the unvoiced velar plosive and "g" is the voiced velar
- > plosive. The "x" in Frexus isn't a sibilant. It's a best try in
- > Indo-Aryan to approximate what's represented in Afrasian by "gh",

> the aspirated form of "g" -- a rolling sound formed between the  
 > soft palate and uvula. "GH" is the voiced uvular plosive, "q" is  
 > the unvoiced uvular plosive as seen in Ifriqiya the Arabic  
 > variant of the word. Is this relationship K<--G-->Q clear?  
 > See now why Libya's leader's name gets alternately spelled  
 > Khadafi/Ghadafi/Qadafi?  
 >  
 > But, yes, F-R-C/X (F-R-GH) is the root for Afrika and it has  
 > nothing to do with a supposed Latin word AFR + ICA. F-R-C/X  
 > (F-R-GH) is a complete Amazight root word not a pastiche of  
 > (A)FR + (I)C(A) which is not Amazight but at best supposedly  
 > Latin, which you have as yet to show from any reference source  
 > which surprises me because I've seen your excellent research  
 > skills at work many times before and respect them. You can't use  
 > a root from one language family and claim it is a noun plus a  
 > suffix in a non-related language family as you did. That's playing  
 > the "word manipulation game to obtain desired results" because  
 > you've broken two rules. You've crossed language family barriers  
 > and you've blurred the distinction between a root word and an  
 > affixed word.  
 >  
 > This quote from Reynolds makes Frexus, Afer, and Ifuraces  
 > synonymous terms:  
 >  
 > "In the 4th century AD the Mauri Bauers or Bavares  
 > are mentioned along with the Quinquegentiani or Mauri  
 > Gensani and Frexus (Afer or Ifuraces) as breaking into  
 > the Moroccan area of ancient Numidia."  
 >  
 > Now let's recall Reynold's explicit words on the origin of "Africa."  
 >  
 > "The Iforas, Iforaces, or Frexus in the Tunisian area in  
 > Pliny's time are the reason why the name Afrika originally  
 > denoted the Tunisian area."  
 >  
 > This much is certain, Afrika is derived from the name of the  
 > people the K\*na`ani found inhabiting Tunisia upon their arrival.  
 > It doesn't come from fanciful explanations involving fruit, cold,  
 > sunshine, separation, or legendary personages (which I excluded  
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 > Greek was for "Africa" (the Afrigha being the people who the  
 > K\*na`ani paid to rent the land where they founded the new city  
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 >  
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 >  
 >  
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 >> Whenever possible, students would rely upon the most up to date  
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 >> Which Latin dictionaries new or old posit "Aourigha" or "Afrigha"  
 >> rather than "Afer" as the source for "Africa"?  
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 > > time of Hamilcar Barca and his son Hannibal, (who incidentally in  
 > > ancient texts was called Hannibal the Afer), Carthage was holding  
 sway  
 > > over the area. Numidians and other Libyans went with the Afar or  
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 > > warriors, led by Hannibal, across the Alps to subjugate the Romans  
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 rid  
 > > of the "s".  
 > >  
 > > Djehuti Sundaka  
 > >  
 | 8870|2003-06-22 17:55:04|clyde winters|Re: Follow-up on West Africa/East Africa  
 Connections- Diallo|  
 Hi  
 Thanks for the information.  
 C.A. Winters

Marc Washington wrote:

[Marc?s comments here \(\\*\\*\)](#)

Hi  
 There is evidence of a possible African migration  
 into the Pacific. This theory is discussed at the  
 following web site:  
<http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>  
 C.A.Winters

[Marc's comment here \(\\*\\*\)](#)

Hi Clyde. I'm reading the link you sent:

<http://www.geocities.com/Tokyo/Bay/7051/pac1.htm>

And came upon the following:

?The bird egg motif is found along the eastern coastal region of China. This motif is also established among the Polynesians, whose creator god Tangaroa maui had an identical birth as the founders of the Shang dynasty from a bird's egg. (Ling 1970; Chang 1980).?

That the author identifies the Shang dynasty is one additional piece of evidence supporting your position that the Shang are of African heritage ? the authors are claiming that ? which was your point. Certainly the cosmic egg is an African motif. Then, they mention Tangaroa, and that there is a Tangaroa-Ra motif. Ra, found in the same symbol (circle-dot) as in Egyptian hieroglyphics.

**RA MOTIF:** ?Take my last child of light,? Tangotango said, and threw Te**Ra**, the hot, blinding sun at Tane, hoping his brother would be incinerated in the fierce heat. Then Tane threw Rangī far above, and with him Te Ra, so that the sun's rays would shine with kindly light on the Earth Mother, and on the gods and their children forever.? A. W. Reed, *Maori fables*, (A. H. & A. W. Reed, Wellington, Australia, 1964), pp. 26 ? 27.

**SHU MOTIF IN SOMOA:**??Another Somoan legend credited the pushing-up of the sky to Ti?I [Tiki]. According to this tale, the heavens, for some unstated cause, fell to the earth so that men had to crawl on their hands and feet; but Ti?iti?i [Tikitiki] (the son of Tangaroa) fixed his feet firmly on solid rock, where his footmarks are still shown, raised himself up, and by an effort lifted the heavens to their present position.?

IN:Robert Williamson, *Religious and cosmic beliefs of Central Polynesia*, (Cambridge University Press, Cambridge, 1933), p. 41.

**SHU MOTIF IN SUDAN:**?The Dinka or the southern Sudan say that the first woman disobeyed the creator god who told her to plant or pound only one grain of millet a day, lest she strike the low-hanging sky with her hoe or tall pestle. When she lifted her pole to cultivate (or pound) more millet, she struck the sky, causing the sky and God to withdraw.?

IN:Mircea Eliade (ed.), *The Encyclopedia of Religion*, v. 1, (Macmillan Publishing Company, New York, 1987), p. 63.

Marc Washington

**From:** En Sabah Nur  
[<mailto:dq14@swt.edu>]



**Sent:** Friday, June 20,  
2003 11:52 AM

**To:**  
Ta\_Seti@yahoogroups.c  
om

**Subject:** [Ta\_Seti]  
Follow-up on West  
Africa/East Africa  
Connections- Diallo

En Sabah Nur writes: This  
is  
interesting...and  
forum related

This comes from a  
recent excerpt of  
an interview with  
the mother of  
Amadou Diallo  
(the slain  
Guinean merchant  
who was shot at  
41 times by NYPD  
back in 1999):

"This is one of  
the things that I  
mention in the  
book,"  
explains Ms.  
Diallo. "People  
always pronounce  
it D-AH-LO,  
but it's not it's  
(pronounced) JAH-  
LO. My country  
(Guinea)  
is a French  
speaking country.  
So, to write JAH-  
LO in French  
is Diallo. And an  
English version  
would be written  
a different  
way...

Diallo is a clan  
name. The origin  
of my tribe is in  
Egypt  
and we moved from  
Egypt to Sudan  
and all of the

other  
African  
nations...You can  
find us in  
Liberia, Nigeria  
and  
Guinea. What  
happened is we  
moved from one  
country  
to another and  
everytime we  
stopped in a  
country  
someone was left  
behind because  
they chose to  
stay there."

taken from:  
<http://www.eurweb.com/>

June 20th  
D"IALLO MATRIARCH  
TALKS ABOUT NEW  
BOOK

... and her quest  
for justice." --  
by Ricardo Hazell  
(\*\*) QUESTION: What unique  
evidence do you have of an  
African-Egyptian migration  
through Paupau New Guinea or  
Polynesia? Now, my general  
comment. I haven't followed  
each article in this thread so  
maybe it's been commented on.  
If so, can you say where? If not,  
what evidence do you have of  
an Egyptian migration passing  
through Paupau Guinea? The  
attachment I enclosed shows a  
Paupau New Guinea ancestor  
with cowrie-shell eyes - as  
found from Anatolia of 9000 BC,  
through pre-European invasion  
Jerico of 6000 and pre-  
European invasion of the al  
Ubaid culture of Sumer pre-  
European invasion of 4500 BC,  
down through today throughout  
Africa. My contention is that this  
stylistic artform is of Northeast  
African origination where the  
almond-shaped cowrie shell  
substituted from the almond-  
shape of not particularly the  
San, per se, but San-related  
descendents carrying their  
almond eye throughout  
Northeast Africa. That  
attachment, by the way, is as  
Equatorial as you can get with  
the healthy nose, the plaited  
hair, etc. The scenario I see it

(and there is no archeological evidence to prove it yet) is that it began in NE Africa prior to 11,000 BC; went north to Egypt, Levant, Persia, Turkey, India, Polynesia. Actually, there are 19th century anthropologists who have traced such a movement - but maybe starting around 4500 BC and carrying other cultural artifacts, not the almond-eye, per se. Another interesting thing (not proving the African influence in Polynesia - as it is accepted) is the use of the word double as an Olden means of making the superlative; in this case the doubling of Pau to obtain Paupau. Similar constructs are Berber (a 'genetic' relationship? same people?) and (surely unrelated) benben.

To stay on track, though, what unique evidence do you have of an African-Egypto incursion through Paupau New Guinea and / or Polynesia?

Marc Washington

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| 8871|2003-06-22 23:29:26|M. Washington|'African' queen for Prince William's party|

Attachments :

[Marc's reply here \(\\*\\*\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

**Sent:** Sunday, June 22, 2003 9:45 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: 'African' queen for Prince William's party

--- In Ta\_Seti@yahoogroups.com, alberto34482@y...  
wrote:

> ''chamber music''

>

> Do you have a reference to this, Marc?

(\*\*) Here I am referring to scenes of three and four Egyptian and / or  
Nubian string-players entertaining the pharaohs as seen in attachment  
below which comes from the "Guardian" bulletin board.

>

> Also, exactly where did the Kemetians have court  
jesters. I am

aware

> that they had jugglers, but where was the court  
jesters?

(\*\*) Here I am referring to the role Bes played entertaining children,  
comforting mothers, and to the entertaining role of the dancer fulfilled by  
the Negritos from Punt. I have only a partial related quote from the book I  
drew the conclusion from that dwarfs from Punt entertained via dance in  
a role including that of comic and jester - and the jester function of the  
dwarf found its way into the Western court jester. In drawing this  
conclusion, I hold a few speculative opinions; the first being that the  
cultures of the San and Negrito, prior to the European incursion into Asia  
and Africa co-existed and were virtually the same. In this regard is the  
following partial quote I extracted from a fuller quote I made in Ta Seti  
weeks back: "The southern Bushman saw their dances as comparable  
with baboon's antics." In: J. David-Lewis, *The rock art  
of southern Africa*, (Cambridge University Press, Cambridge, 1983), p.  
61.

The antic is a clown. Bes was, for sure, broad, and was the protector of  
young Horus in the form of the rising sun as well as protector of the  
warrior in battle and protector of the common person from the  
fearful assault of a lion attack or poisonous snake. But, in one role, he  
was the comforter of children, entertaining them to make them laugh.  
There is literature on tribes-in-general of the Olden world imitating all  
manner of animals in dance - and a lot of it was ludicrous to the

uninitiated anthropologist who would write of it. Here is where the speculation comes in. The San imitated the baboon's antics and I speculate that the dwarfs from Punt did as well. And if they did, and as they were already in several significant roles within the palace of the pharaoh, I am assuming that dancing to entertain and make the city-slickers laugh, they would parody animal behaviors in dance and action. And this form of jesting continued in the royal kingships that would don the emerging Western empires and create a role for comics and comedians in the modern world.

I'd like to add more, but to keep the answer short and concise, I'll stop here and conclude. Conclude saying that based on the above, I see the dwarf from Punt as performing in a multifaceted role in the palace of the pharaoh and one role was that of comic dancer, jester. And, in borrowing African motifs, the Brits via Rome, via Greece, via Egypt, via Africa formed a template of prehistoric African society in the institution known as the British monarchy.

My post formally ends here. However, the following is a quote for anyone interested in the ubiquitous manner some writers in turn-of-the-19th-century saw Bes impacting the ancient and modern world. I did not quote the whole section for paragraphs continuing after I ended speak to the role of Bes as entertainer and perhaps jester- the quotes that would help me write a tighter opinion here. But, for what it's worth, the opinion stands on what has been written above.

Marc Washington

?Thus, probably as being one of the oldest divine forms known, Bes and his earlier prototypes or relatives, the bow-legged, undeveloped dwarf gods, furnished the patterns for certain deities in whom in the later pantheistic age wished to symbolize the most universal or the most primitive power of nature. This mode or representation was subsequently applied to a divinity who claimed to be the oldest of all, Ptah, the god of Memphis, and his local variant, Sokari; and then he was fitted to Nnu (the abyss) when he was identified with Ptah-Sokari as the primeval god, and with Khepri, the sun while still unformed. Herodotus calls the protective amulets figures of Bes at the prow of Phoenician ships,

?representations of Hephaistos (i.e. Ptah) of Memphis, giving their Phoenician name very exactly as Pata□i, or ?little Ptahs.? The dwarfed, infantile, or even embryo-like representation of these gods then appears to have been understood as symbolizing the beginning of all things. Tearing up and devouring serpents, which probably seemed symbols of primitive hostile powers, they form a transition to Bes. Some of these may also lead back to the idea of Bes as guardian of the young sun, while others seem to have been earlier.?

In: W. Max Muller, Sir James George Scott, *Mythology of all Races: v. XII, Egyptian and Indo-Chinese*, (Marshall Jones Company, Boston, 1918), pp. 63 ? 64.

Yes, Marc let's not go overboard. Maybe some germ of the ideas you mentioned originated in Africa, but you have to give Europeans (and others) their due.

If you make it sound as if Europeans had no originality, then you start to sound no different than the Eurocentric folk.

Regards,  
Paul Kekai Manansala

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| 8872|2003-06-23 06:36:12|M. Washington|Oops - missing images and more ... 'African' queen for Prince Wil|

---

**Attachments :**

Not everything written below will be of interest to everyone and was not written to be read in its entirety (or at all) by everyone or anyone. Please check the outline and to see if you are interested in any particular section and skip the remainder. MW

CHAMBER MUSIC WITH AN AFRICAN PROTOTYPE

[A] ABSTRACT

[B] THE MISSING IMAGES ARE IN THIS POST

[C] SECONDARY (not primary) RATIONALE FOR STATING CHAMBER MUSIC HAD AFRICAN PRECEDENTS

[D] AFRICAN PRECEDENTS FOR ORCHESTRA AS WELL

[E] SAN ENTERTAINMENT FORMS CONDUCIVE TO SETTING OF COURT JESTER

[F] MORE ON SAN ENTERTAINMENT FORMS CONDUCIVE TO SETTING OF COURT JESTER

[G] SUMMARY

[A] ABSTRACT

[B] States purpose of post being to present images showing Nubian ?chamber musicians? players (doubtless called else-wise) that were mistakenly omitted from my earlier post today; [C] background to Africa as home of first instruments and forms of musical expression; [D] is not connected directly to the precedence for chamber music but goes outside the subject showing that the orchestras found in early Europe and today may well have had African precursors; [E] Shows how the is multi-faceted but in one aspect is clownish and this would, by conjecture, apply to the Puntite ? references given; [F] useful quote on nature of Bes, identifying him as a multi-facted god from Africa and hinting at one aspect being that of comic. My conjecture is that Puntites in pharoahnic palaces were at times jesters and supplied the template for its counterpart in the western court; [G] is the summary.

[B] THE MISSING IMAGES ARE IN THIS POST

Marc's comment on images in attachment sent earlier today which were not attached with text part of attachment. The comment is that I included the images in this post. I apologize for the inconvenience. I will add more on my statement that chamber music in England was based on an African prototype via Rome, via Greece, via Egypt.

## [C] SECONDARY RATIONALE FOR STATING CHAMBER MUSIC HAD AFRICAN PRECEDENTS

The primary rationale for stating chamber music had African precedents was in my post on the subject earlier today. Moving now to secondary rationale. I implied that the concept and practice of two to four or five lutists or such, entertaining the pharaohs and high officials was the template that chamber music was based upon - and it itself is from Africa. It would seem to stand to reason that it would as music was developed first in Africa. And, everyone here, on one occasion or another, has noted to others that percussion, woodwind, and stringed instruments arose in Africa as did the concept of singing and chorus. Hence (though my opinion does not rest on the point), it would seem to stand to reason that forms of musical expression would arise there too - as with the prototype of chamber music which I will specifically address in several paragraphs below after the next statement.

True, orchestras in England had upwards of a hundred members, but there were well-known precedents for that in Africa as well.

## [D] AFRICAN PRECEDENTS FOR ORCHESTRA AS WELL

Before the development of the musical scale in Rome, ecclesiastical music was characterized by the so-called Gregorian chant ? taken from chanting Egyptian priests who were second-generation chanting African priests. The troubadours ushered in the first secular music ? and its advent was greeted with initial hostility and resentment: a statement I made to highlight the significance and primacy of religious music in the early West. And, so the orchestra itself was not the first large-scale expression of music; and was a rather late institution ? being first devised in the West in the 18<sup>th</sup> century.

So, it was not only late but the sheer size was a social gamble as the first public opera houses were certainly not guaranteed of revenues independent of private financing to be successful. But, they were. However, there was, I claim, a psychological impetus underwriting the gamble ? that impetus being that the large orchestra was successful elsewhere. It was successful in South Africa. Before being obliterated by the Bantu and Boers, the San covered South Africa. And, these humble, gracious persons greeted the first Westerners with ingratiating hospitality.

WHAT THE FOLLOWING QUOTES MAY PROVIDE EVIDENCE OF: The following quotes speak both to: (1) the wonderful welcome the San gave the Westerners before they would wipe them out by genocide and take their lands and wealth; (2) but also speaks to the fact that they had the first orchestras; (3) that the Scottish bag-pipe has a precedent in San instruments and who knows, did San migrate with the instrument to Scotland? (4) The post shows that the African one-stringed instrument was in wide use (5) and likely the first stringed instrument and the precursor of multi-stringed instruments. PROPOSAL: And I propose that it was their hundred person orchestras which were the models that the Western large choir and orchestra designed to entertain, were based on in [D]:

## [E] SAN ENTERTAINMENT FORMS CONDUCTIVE TO SETTING OF COURT JESTER

The following are quotes addressing the merry, playful nature of the San and Negrito. The fondness the Afro-Egyptian pharaohs had of the Negritos, or dwarfs, from Punt, in all likelihood (and this is my conjecture ? which I feel has a 99% probability of being correct) (1) expressed itself as dwarfs being entertaining court jesters and (2) provides the archetype for the comic dwarf that would entertain the courts of the West ? and of the British monarchy. The quotes showing setting conducive to dwarf as court jester in Ancient Egypt and prototype for Western court jester:

?They [the San] are a cheerful merry people, with a passionate love of dancing, which among all tribes is common both as a **social amusement** and in connection with religious rites. Many of these dances take the form of **masquerade**, for the race possesses extraordinary powers of mimicry, and they are able to reproduce with accuracy the appearance, manners and cries of

animals or persons they wish to represent [Marc's note: this hints at court jester value] ? They all sing ? and they have various musical instruments, the most prevalent being variants of the musical bow. ? IN: C. G. Seligman, *The Races of Africa*, (Thorton Butterworth, Ltd., London, 1930), p. 31. From the *New Grove Dictionary of Music* we learn of customs and even expressions of love of life and humanity far pre-dating the European onslaught into Africa: ?In 1497 Vasco da Gama, on landing at Cape St. Blaise near the southernmost tip of Africa, was greeted with music of four of five flutes. A band of over 100 flute players dancing in a circle was later reported by Meerhoff, in 1661, according to Godt Molsbergen. Unlike other southern and central African peoples, they were yellowish-brown in color, were pastoral nomads, and spoke a language that was rich in ?click? consonants. Beaulieu, in 1620, noted that they also played musical bows, and in 1668 Dapper first described their unusual stringed wind instrument, the gora ? A type of drum, made from a wooden or clay milk pot over which deerskin or sheepskin was tied was used by women for song accompaniment. It was played with the fingers of the right hand, and some writers have noted that the pitch was regulated by pressure on the membrane with the left thumb and forefinger.?

IN: (1) Stanley Sadie, *The New Grove Dictionary of Music and Musicians, volume 8*, (Macmillan Publishers, Ltd., London, 1980), pp. 730 ? 734. And additional references; (2) A. de Beaulieu, *Mémoires du voyage aux Indes orientales du general Beaulieu*, (Paris 1664); (3) O. Dapper, *Naukeurige Beschrijvinge der Afrikansche Gewesten*, (Amsterdam, 1668); (4) G. Tachard, *Voyage de Siam des Peres Jesuites*, (Paris, 1686); (5) M. H. Lichtenstein, *Travels in Southern Africa in Years 1803 ? 6*, (London, 1812 ? 15); (6) J. E. Alexander, *An Expedition of Discovery into the Interior of Africa*, (London, 1838); (7) P. R. Kirby, *The Gora and its Bantu Successors ? a Study in South Africa Native Music*, (Bantu Studies, v. (1931), 89.

#### [F] MORE ON SAN ENTERTAINMENT FORMS CONDUCIVE TO SETTING OF COURT JESTER

The quote below was included to present to those not familiar with Bes but interested in him knowledge about his identity and role. It supports the intention of this post to show how there are precedents for the role of court jester in the whole ambiance surrounding San society and its vibrant connection to Egypt ? least of which is not the great significance many pharaohs placed on having Negrito presence in the court for the purpose of the wisdom they carried; the unsurpassed spirituality they possessed; and their fierce fighting nature (recall Aha) and infectious jest and good-humor. The quote below is found at the following link:

<http://www.ancient-egypt.org/glossary/religion/bes.html>

?Bes was the patron of women in childbirth, the protector of pregnant women and of newly born children. He was normally depicted as a bearded dwarf with a leonine face, large animal ears and a protruding tongue. The protruding tongue was a sign of challenge, a challenge that Bes sent to the evildoers that would harm young children.

?A typical representation of the dwarf-god Bes, found on a relief fragment at the temple of Hathor at Dendara. This relief may have belonged to one of the mamisi or birth-temples at Dendara.

?Like many dwarfs, his legs were bent and he often had a large belly (Marc's note: even like Negrito today). He was clothed in animal skins, bore a tail and a feathered head dress. Contrary to the typical manner in which the Egyptians represented people in paintings and reliefs, Bes' face is almost always shown from the front and only rarely from the side.

?The strange way Bes in which is represented has lead some scholars to think that Bes was of Mesopotamian or of African origin. The epithets ?Lord of Punt? and ?Lord of Nubia? also seem to point in that direction. On the other hand, Bes is known to the Egyptians from the Old Kingdom on, or before. There are no representations of or references to Bes of non-Egyptian



origin found outside Egypt. Bes may owe the epithet 'Lord of Punt' to his dwarf-like figure: Punt, a legendary African society, was populated, among others, by pygmies.

On some occasions, he was represented as a lion or armed with swords, spears and maces, symbolizing his power and fierceness. In the mamisi of the temples of the Greek-Roman era, he is often shown making music: playing the harp, a flute or a tambourine. These musical instruments were not only necessary to celebrate the birth of the child-god in the temple, but also to scare away the demons and monsters that would do harm to the newly born.

#### [G] CONCLUSION / SUMMARY

This post has tried to show that the ambiance surround music and musical entertainment among the San and Puntite were overall serious and multi-faceted; but in one aspect were conducive to the role of court jester where the Puntite was in the role (it's conjecture) of court jester and provided the template for its counterpart in Western courts including that of the British.  
Marc Washington

-----Original Message-----

**From:** M. Washington [mailto:best@mail.datanet.hu]  
**Sent:** Monday, June 23, 2003 6:54 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] 'African' queen for Prince William's party

[Marc's reply here \(\\*\\*\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala  
[mailto:a.manansala@attbi.com]  
**Sent:** Sunday, June 22, 2003 9:45 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: 'African' queen for Prince William's party

--- In Ta\_Seti@yahoogroups.com,  
alberto34482@y... wrote:  
> ''chamber music''  
>  
> Do you have a reference to this, Marc?  
(\*\*) Here I am referring to scenes of three and four  
Egyptian and / or Nubian string-players entertaining the  
pharaohs as seen in attachment below which comes  
from the "Guardian" bulletin board.

>  
> Also, exactly where did the Kemetians  
have court jesters. I am  
aware  
> that they had jugglers, but where was  
the court jesters?

(\*\*) Here I am referring to the role Bes played  
entertaining children, comforting mothers, and to the  
entertaining role of the dancer fulfilled by the Negritos  
from Punt. I have only a partial related quote from the  
book I drew the conclusion from that dwarfs from Punt

entertained via dance in a role including that of comic and jester - and the jester function of the dwarf found its way into the Western court jester. In drawing this conclusion, I hold a few speculative opinions; the first being that the cultures of the San and Negrito, prior to the European incursion into Asia and Africa co-existed and were virtually the same. In this regard is the following partial quote I extracted from a fuller quote I made in Ta Seti weeks back: "The southern Bushman saw their dances as comparable with baboon's antics." In: J. David-Lewis, ***The rock art of southern Africa***, (Cambridge University Press, Cambridge, 1983), p. 61. The antic is a clown. Bes was, for sure, broad, and was the protector of young Horus in the form of the rising sun as well as protector of the warrior in battle and protector of the common person from the fearful assault of a lion attack or poisonous snake. But, in one role, he was the comforter of children, entertaining them to make them laugh. There is literature on tribes-in-general of the Olden world imitating all manner of animals in dance - and a lot of it was ludicrous to the uninitiated anthropologist who would write of it. Here is where the speculation comes in. The San imitated the baboon's antics and I speculate that the dwarfs from Punt did as well. And if they did, and as they were already in several significant roles within the palace of the pharaoh, I am assuming that dancing to entertain and make the city-slickers laugh, they would parody animal behaviors in dance and action. And this form of jesting continued in the royal kingships that would do the emerging Western empires and create a role for comics and comedians in the modern world.

I'd like to add more, but to keep the answer short and concise, I'll stop here and conclude. Conclude saying that based on the above, I see the dwarf from Punt as performing in a multifaceted role in the palace of the pharaoh and one role was that of comic dancer, jester. And, in borrowing African motifs, the Brits via Rome, via Greece, via Egypt, via Africa formed a template of prehistoric African society in the institution known as the British monarchy.

My post formally ends here. However, the following is a quote for anyone interested in the ubiquitous manner some writers in turn-of-the-19th-century saw Bes impacting the ancient and modern world. I did not quote the whole section for paragraphs continuing after I ended speak to the role of Bes as entertainer and perhaps jester- the quotes that would help me write a tighter opinion here. But, for what it's worth, the opinion stands on what has been written above.

Marc Washington

?Thus, probably as being one of the oldest divine forms known, Bes and his earlier prototypes or relatives, the bow-legged, undeveloped dwarf gods,

furnished the patterns for certain deities in whom in the later pantheistic age wished to symbolize the most universal or the most primitive power of nature. This mode or representation was subsequently applied to a divinity who claimed to be the oldest of all, Ptah, the god of Memphis, and his local variant, Sokari; and then he was fitted to Nnu (the abyss) when he was identified with Ptah-Sokari as the primeval god, and with Khepri, the sun while still unformed. Herodotus calls the protective amulets figures of Bes at the prow of Phoenician ships, ?representations of Hephaistos (i.e. Ptah) of Memphis, giving their Phoenician name very exactly as Pata□i, or ?little Ptahs.? The dwarfed, infantile, or even embryo-like representation of these gods then appears to have been understood as symbolizing the beginning of all things. Tearing up and devouring serpents, which probably seemed symbols of primitive hostile powers, they form a transition to Bes. Some of these may also lead back to the idea of Bes as guardian of the young sun, while others seem to have been earlier.?

In: W. Max Muller, Sir James George Scott, *Mythology of all Races: v. XII, Egyptian and Indo-Chinese*, (Marshall Jones Company, Boston, 1918), pp. 63 ? 64.

Yes, Marc let's not go overboard. Maybe some germ of the ideas you mentioned originated in Africa, but you have to give Europeans (and others) their due.

If you make it sound as if Europeans had no originality, then you start to sound no different than the Eurocentric folk.

Regards,  
Paul Kekai Manansala

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| 8873|2003-06-23 07:51:03|alberto34482@yahoo.com|Re: 'African' queen for Prince William's party|

Marc, it is no big secret that much of the stringed instruments probably have an Egyptian origin. The Greek writers such as Cassius Dio, Plato, and even Athenaeus. One Greek writer named Plutarch assures us that Tehuti[Thoth] was the one who taught the Greeks about music.

During the Middle Ages, the Arabs invaded what is now Southern Spain, now also as Al-Andalus. The Arabs absorbed various traditions from the people they conquered. The Al-Ud is really an Egyptian instrument, but the Arabs are credited with creating it. The Arabs simply adapted this instrument from native Egyptians. Some historians claim the instrument has a Persian origin, but most likely it is of Egyptian origin.

The Europeans got their guitar from the Moors who probably got it from Egypt. The lute then was known as the Al-Ud [Arabic for wood]

If you are interested in learning more about Ancient Egyptian influence on music, check out the following books:

Dio Cassius. Roman History, Vol 3. Tr. By E. Gary. London, 1914.  
Engel, Carl. The Music of The Most Ancient Nations. London, 1929.  
Farmer, H.G. The Sources of Arabian Music. Leiden, 1965  
Farmer, H.G. Historical Facts for the Arabian Music Influence. New York, 1971

Harmon Vantoura, Suzanne. The Music of the Bible Revealed. Tr. by Dennis Weber/Ed. by John Wheeler. Berkeley, CA, 1991.  
Manniche, Lise. Music and Musicians in Ancient Egypt. London, 1991.  
Touma, H.H. The Music of the Arabs. Portland, Oregon, USA, 1996.

| 8874|2003-06-23 08:08:51|M. Washington|'African' queen for Prince William's party|  
[Marc's reply here \(\\*\\*\)](#)

**Alberto writes:**

Marc, it is no big secret that much of the stringed instruments probably have an Egyptian origin. The Greek writers such as Cassius Dio, Plato, and even Athenaeus. One Greek writer named Plutarch assures us that Tehuti[Thoth] was the one who taught the Greeks about music.

(\*\*) Yes. Sorry I had to be trite. That is why I followed the statement in the post you are referring to by saying: "And, everyone here, on one occasion or another, has noted to others that percussion, woodwind, and stringed instruments arose in Africa as did the concept of singing and chorus." I needed to make the statement you referred to in order to have a transition to the conjecture that the type of music played to the gentry by a small coterie of seasoned musicians would seem to be a precedent set in the country that invented instruments and musical entertainment. (end)

**Alberto writes:**

During the Middle Ages, the Arabs invaded what is now Southern Spain now also as Al-Andalus. The Arabs absorbed various traditions from the people they conquered. The Al-Ud is really an Egyptian instrument, but the Arabs are accredited with creating it. The Arabs simply adapted this instrument from native Egyptians. Some historians claim the instrument has a Persian origin, but most likely it is of Egyptian origin.

The Europeans got their guitar from the Moors who probably got it from Egypt. The lute then was known as the Al-Ud [Arabic for wood].

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Farmer, H.G. Historical Facts for the Arabian Music Influence. New York, 1971

Harvey, Suzanne. The Music of the Bible Revealed. Tr. by

Dennis Weber/Ed. by John Wheeler. Berkeley, CA, 1991.

Manniche, Lise. Music and Musicians in Ancient Egypt. London, 1991.

Touma, H.H. The Music of the Arabs. Portland, Oregon, USA, 1996.

(\*\*) Thanks, Alberto. My post wasn't about musical instruments, per se. In the post to which you responded, I wrote in the abstract: "[B] States purpose of post being to present images showing Nubian ?chamber musicians? players (doubtless called else-wise) that were mistakenly omitted from my earlier post today; [F] My conjecture is that Puntites in pharaohnic palaces were at times jesters and supplied the template for its counterpart in the western court."

I was writing specifically to address the question of there being a precedent for chamber music in Africa that circuitously found its way to the British monarchy. And taken together with my first post from yesterday on the subject supplies the final evidence for the statement I made that the institution of the British monarchy is indirectly based upon the template of prehistoric African society and is, in effect, and nearly en-toto a modern version of an Olden African institution likely predating the first cities.

Having said that, I will certainly save your post for the valuable references you provide. I thank you for them.

Sincerely,

Marc Washington

(end)

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| 8875|2003-06-23 09:29:13|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

>

> And taken together with my first post from yesterday on> the

subject supplies the final evidence for the statement I made that  
the> institution of the British monarchy is indirectly based upon  
the template of

> prehistoric African society and is, in effect, and nearly en-toto

a modern> version of an Olden African institution likely predating the first cities.

>

Marc, you really haven't demonstrated it is an "en-toto modern version of an Olden African institution."

Simply showing that some class of a thing may have shown up earlier in Africa doesn't equate to direct borrowing. Agriculture may have sprung up earlier in the "Old World" but it doesn't mean that agriculture in the "New World" is borrowed from the former.

I can't think of anything in African society and especially in AE society that mirrors the British or other European monarchies except in very general terms.

Even if European orchestras were based on watching large bands of San flute players, the former is definitely a vastly different creation than the latter. Only the very basic idea was borrowed.

Maybe you could trace back the origin of each instrument in the orchestra back to an African original but that ignores some serious independent development that occurred before reaching its modern form. Unless you are also crediting all this development to Africans also.

The court of the Pharaoh was vastly different from European courts. More spectacular, for one. The rituals, practices, succession, house laws, all rather different.

The Pharaoh was a divine king, for example, while the early European monarchy never was able to get such recognition from the church. The Vatican insisted on 'rendering unto to Caesar...and unto to God what is God's.' At best the king was divinely selected.

A strong separation of church and state probably developed out of the resulting conflict between the pro-church Guelphs and the pro-empire Ghibelines. It was also within this conflict that the guilds and the mercantile class arose in the city states of Italy.

You can't ignore all this independent development, even if many of the basic ideas can be traced back thousands of years earlier to some other place.

Regards,

Paul Kekai Manansala

| 8876|2003-06-23 10:04:21|M. Washington|'African' queen for Prince William's party|

[Marc's reply here \(\\*\\*\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

**Sent:** Monday, June 23, 2003 11:27 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: 'African' queen for Prince William's party

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (\*\*)

>

> And taken together with my first post from yesterday on> the subject supplies the final evidence for the statement I made that the> institution of the British monarchy is indirectly based upon the template of > prehistoric African society and is, in effect, and nearly en-toto a modern> version of an Olden African institution likely predating the first cities.  
>

Marc, you really haven't demonstrated it is an "en-toto modern version of an Olden African institution."

Simply showing that some class of a thing may have shown up earlier in Africa doesn't equate to direct borrowing. Agriculture may have sprung up earlier in the "Old World" but it doesn't mean that agriculture in the "New World" is borrowed from the former.

I can't think of anything in African society and especially in AE society that mirrors the British or other European monarchies except in very general terms.

(\*\*) Yes. I agree. This is why in the post to Alberto I wrote about an hour-and-a-half ago, I wrote: "I was writing specifically to address the question of there being a precedent for chamber music in Africa that circuitously found its way to the British monarchy." The word here is "circuitously."



And, I continued in that post: "...taken together with my first post from yesterday on the subject supplies the final evidence for the statement I made that the institution of the British monarchy is indirectly based upon the template of prehistoric African society." The words I used are "circuitous" and "indirectly." So, I started out wholly in agreement with you before you comment. (end)

**Paul writes:**

Even if European orchestras were based on watching large bands of San flute players, the former is definitely a vastly different creation than the latter. Only the very basic idea was borrowed.

(\*\*) Yes, Paul. That is my point. That there stands a very good chance that the prototype for the idea of the full orchestra and choir began in Africa. There certainly is plenty of mention of such orchestras and choirs by European travellers in Africa prior to their appearance in Europe. Just as European settlements in Persia and cattle raising today differ in degree from the original forms germinating in the Sudan and Anatolia; but the European borrowed the ideas and went ahead to modify it. But, Africa, it will always be my firm conviction on each point I speak about unless proven otherwise, that Africa was the originator of the primary pillars of the monarchy in many and diverse ways never mentioned before. I still claim that the British monarchy is indirectly modelled on the African -- via Italy, via Greece, via Egypt. (end)

**Paul writes:** Maybe you could trace back the origin of each instrument in the orchestra back to an African original but that ignores some serious independent development that occurred before reaching its modern form. Unless you are also crediting all this development to Africans also.

(\*\*) For goodness sake no. No I certainly would not credit new developments to Africans when those developments clearly were the inspiration of other people. Why would I or anyone do that? No. I say the things I mean and they are not meant to mean more than I say. (end)

**Paul writes:** The court of the Pharaoh was vastly different from European courts. More spectacular, for one. The rituals, practices, succession, house laws, all rather different.

(\*\*) You have no argument from me on that. (end)

**Paul writes:** The Pharaoh was a divine king, for example,

while the early European  
monarchy never was able to get such recognition from  
the church.

(\*\*) No. But the attempt was never the less made with the claim of the  
Divine Right of Kings and that is what I am saying has its genesis in  
African social institutions likely before the first cities were formed. (end)

**Paul writes:**The

Vatican insisted on 'rendering unto to Caesar...and  
unto to God what  
is God's.' At best the king was divinely selected.

A strong separation of church and state probably  
developed out of  
the resulting conflict between the pro-church Guelphs  
and the pro-  
empire Ghibelines. It was also within this conflict  
that the guilds  
and the mercantile class arose in the city states of  
Italy.

You can't ignore all this independent development,  
even if many of  
the basic ideas can be traced back thousands of years  
earlier to  
some other place.

(\*\*) Agreed. However, I never said and would never say that the unique  
form of the components making, in this case, the institution of the British  
monarchy, were African inspired. I have said that the template, however  
after it separately evolved, was African in origin. I think my initial claim  
still stands as that is what I began saying and what I here in this  
sentence end in saying.

I do thank you, though, for pointing out to others that it is important to  
make the distinction between the origin of an institution, such as rulership  
(((and someone made a great post two days ago about the change from  
the matriarchy to patriarchy that I want to comment on as it seems that  
Ptah was one of the first patriarchs - and the history is interesting))) as  
conceived and practiced in Africa, and in England: as the original African  
concept and practice, through twists and turns in history, has been  
modified into in the British monarchy of today.

All the best,  
Marc Washington

.

Regards,  
Paul Kekai Manansala

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| 8878|2003-06-23 10:23:56|d\_lo\_tate|Southwest Arabia|

This is an abstract somebody posated on racial myths about Southwest Arabia from the journal of world prehistory

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forumid=233031&messageid=1056376464](http://www.network54.com/Hide/Forum/message?forumid=233031&messageid=1056376464)

| 8879|2003-06-23 10:44:53|omari maulana|Re: Southwest Arabia|

I posted this link before and I'll post it again. Check out what Fattovich has to say about C-Group related folk moving out of Africa to Yemen during this period:

<http://www.arkeologi.uu.se/afr/projects/BOOK/fattowich.pdf>

>This is an abstract somebody posated on racial myths about Southwest

>Arabia from the journal of world prehistory

>[http://www.network54.com/Hide/Forum/message?](http://www.network54.com/Hide/Forum/message?forumid=233031&messageid=1056376464)

>forumid=233031&messageid=1056376464

>

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| 8880|2003-06-23 10:51:58|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

> -----Original Message-----

> From: Paul Kekai Manansala [mailto:a.manansala@a...]

> Sent: Monday, June 23, 2003 11:27 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: 'African' queen for Prince William's party

> I do thank you, though, for pointing out to others that it is

important to make the distinction between the origin of an institution, such as rulership> (((and someone made a great post two days ago about the change from the> matriarchy to patriarchy that I want to comment on as it seems that Ptah was> one of the first

patriarchs - and the history is interesting))) as> conceived and  
practiced in Africa, and in England: as the original African  
> concept and practice, through twists and turns in history, has

been modified> into in the British monarchy of today.  
>

Ok, but it is also true that power and laser tools today can be  
traced back in basic concept at least to the stone tools created in  
Paleolithic Africa.

Without very careful qualification, such statements can lead to  
justified ridicule. In a sense, power tools are separate creations  
from stone tools but the general idea is the same.

Regards,

Paul Kekai Manansala

| 8881|2003-06-23 11:03:08|sunniali73|Gesher Benot Ya'aqov,Israel|

I found this link very interesting <http://jfa->

[www.bu.edu/Abstracts/G/Goren-InbarN\\_23\\_1.html](http://www.bu.edu/Abstracts/G/Goren-InbarN_23_1.html) This palce is reputed  
to have African Affinities.

| 8882|2003-06-23 12:29:31|M. Washington|Re: 'African' queen for Prince William's party|  
[Marc's reply here \(\\*\\*\)](#)

```
--- In Ta_Seti@yahoogroups.com, "M. Washington"
wrote:
> Marc's reply here (**)
> -----Original Message-----
> From: Paul Kekai Manansala
[mailto:a.manansala@a...]
> Sent: Monday, June 23, 2003 11:27 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: 'African' queen for Prince
William's party
```

```
> I do thank you, though, for pointing out to others
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important to make the distinction between the origin
of an
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great post two
days ago about the change from the> matriarchy to
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want to comment on as it seems that Ptah was> one of
the first
patriarchs - and the history is interesting))) as>
conceived and
practiced in Africa, and in England: as the original
African
```

> concept and practice, through twists and turns in  
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>

Ok, but it is also true that power and laser tools  
today can be  
traced back in basic concept at least to the stone  
tools created in  
Paleolithic Africa.

Without very careful qualification, such statements  
can lead to  
justified ridicule.

(\*\*)I agree with you. One must qualify. And fortunately, I did. All of history  
has been one of imperialistic powers invading lands, killing off the  
leadership, enslaving physically or psychologically those not killed; stealing  
the resources of the disenfranchised peoples; and ridiculing their history  
and character. That ridicule accompany positions that attribute rightful  
ownership of ideas and institutions to Africans (such as I have done and  
do) is to be expected by those who are imposters - those who have  
imperialized and terrorized the world. I don't give a hoot, actually, for their  
ridicule. I have choice words for them that I shall keep to myself. I shall  
just say again that I do not give a hoot.

Marc Washington

In a sense, power tools are separate creations  
from stone tools but the general idea is the same.

Regards,  
Paul Kekai Manansala

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| 8883|2003-06-23 12:56:19|Paul Kekai Manansala|Re: 'African' queen for Prince William's  
party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

>

That ridicule accompany positions that attribute  
> rightful ownership of ideas and institutions>

I guess you mean here origin of ideas and institutions.

The idea of 'ownership' of idea is rather a frightening one.

I can remember in some of my battles against Eurocentric positions on the web that I was advised by my opponents to remember that the Internet media I was using was supposedly invented by the white man.

The inference was that the white man thus owned the medium itself and could dictate how it was used.

>to Africans

Not only Africans.

>(such as I have done> and do) is to be expected by those who are imposters - those who have> imperialized and terrorized the world.

I was referring to justified ridicule, not the unjustified type which is all too common.

Imperialism and terrorism are not the exclusive domain of non-Africans. In fact, it is also possible also to trace the origin of these practices to Africa itself in the same manner that you did with chamber music or court jesters.

Regards,

Paul Kekai Manansala

| 8884|2003-06-23 13:20:20|M. Washington|'African' queen for Prince William's party|  
[Marc's reply here \(\\*\\*\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

**Sent:** Monday, June 23, 2003 2:56 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: 'African' queen for Prince William's party

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (\*\*)

>

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That ridicule accompany positions that attribute  
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on the web that I was advised by my opponents to  
remember that the  
Internet media I was using was supposedly invented by  
the white man.

The inference was that the white man thus owned the  
medium itself  
and could dictate how it was used.

(\*\*) We don't live in a perfect world. But, there have been at least 4000  
years of imperialistic lies. If one is being truthful, and I back up each thing  
I say with documentation usually written by whites, I think truth is better  
than pandering to the status quo so everybody feels good. (end)

>to Africans

Not only Africans.

>(such as I have done> and do) is to be expected by  
those who are  
imposters - those who have> imperialized and  
terrorized the world.

**Paul's comment here:** I was referring to justified  
ridicule, not the unjustified type  
which is all too common.

(\*\*) I say stupid things sometimes and if I do, the ideas deserve ridicule. I  
don't mind ridicule. I learn things from the errors in my thinking and facts  
people point out. I think ridicule has a healthy effect when one responds  
in a positive way to it along the lines of self-improvement. (end)

**Paul's comment here:** Imperialism and terrorism are not  
the exclusive domain of non-  
Africans. In fact, it is also possible also to trace  
the origin of  
these practices to Africa itself in the same manner  
that you did  
with chamber music or court jesters.

(\*\*)The incursion of Europeans into Asia, meaning Persia, Egypt, and Africa were types of large-scale violence that wiped-out and displaced Africans, took their resources, and degraded its peoples for 6000 years. Yes. Africans were violent. But, we are looking at a world where (it's a guess and could be wrong but not significantly off) 70% of the world's resources are owned by 5% of people of European descent. There is something particularly wicked about that. Especially when accompanied by the tripe of European origination of civilization which one is supposed to hear, smile about, and take hook, line and sinker when, in fact, settlements, art forms, jewelry, music, religion, and so on, were copied hook, line, and sinker - and certainly modified. There are a figurative ten thousand makes of cars - but only one Henry Ford. A zillion types of airplanes. Only one pair of Wright Brothers. We accept that. Well, let the world accept the fact that nomadic European hunter-gatherers learned civilization when they came to Asia and Africa, settled down, and moved in picking up farming and cattle-raising along the way. That is also truth.

Marc Washington

| 8885|2003-06-23 13:57:36|boogie\_down\_black|anatolia|

were the etruscans ethiopians who had settled ancient anatolia and moved west into italy?

| 8886|2003-06-23 14:17:53|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

> -----Original Message-----

> From: Paul Kekai Manansala [mailto:a.manansala@a...]

> Sent: Monday, June 23, 2003 2:56 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: 'African' queen for Prince William's party

>

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Egypt, and> Africa were types of large-scale violence that wiped-out  
and displaced> Africans, took their resources, and degraded its  
peoples for 6000 years.

>

Not 6000 years. Mostly within the last 500 years not counting the  
Romans and Greeks, whose brand of imperialism was not much different  
than others during their time.

I do share a very negative feeling over what Europeans have done in  
these last five centuries. The most dreadful period in human history  
although some Europeans might see it differently. It was a period  
of unprecedented cultural and biological genocide of the most  
nefarious premeditated manner possible.

However, despite this I don't see it as valid to demonize Europeans.

"Truth" is relative like anything else. It was the opposite belief,  
that truth is not relative that has caused much of the greatest  
misery on this earth.

Lefkowitz claims that Afrocentrism is an emulation of Eurocentrism.  
That's incorrect, but it doesn't take much for her statement to  
become true.

Regards,

Paul Kekai Manansala

| 8887|2003-06-23 22:13:54|M. Washington|'African' queen for Prince William's party|  
[Marc's reply here \(\\*2\\*\)](#)

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--- In Ta_Seti@yahoogroups.com, "M. Washington"
wrote:
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> -----Original Message-----
> From: Paul Kekai Manansala
> [mailto:a.manansala@a...]
> Sent: Monday, June 23, 2003 2:56 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: 'African' queen for Prince
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Not 6000 years. Mostly within the last 500 years not counting the

(\*2\*)

Underhill et. al. document a genetic flow of NE Africans northwards and one of those times is during the late Pleistocene, about 10,000 BC. I really do have to upload pictures I have been working on of present-day NE Africans featuring their almond eyes. In any case, the Man from Jerico whose image has been around forever and that I myself recently uploaded in Ta Seti has the features of present-day NE Africans. This corroborates the fact that the population from which his ancestors arose perhaps 10,000 BC is the same that exists in NE Africa today. At least from all the objective evidence I can find (I'm willing to present an argument for this) indicates that his ancestors arose from the same population that present-day NE Africans arose from.

This is to say that they are all African and it was Africans that stretched from there at least up to Turkey. And they are no longer there - Europeans are there. Now, we all know that any resistance to the big powers would result in its perpetrators being assassinated. So, there is no question about reversing the trend as you'd end up with a bullet in your head or death via automobile under questionable circumstances. But, it doesn't reverse the fact that Europeans displaced Africans from the whole area from Turkey to Ethiopia. This is why I say it is 6000 years. The figure coming from the time European domination of Sumer was established and the African presence was smothered-out.

But, this will be my last sentence on the subject of this particular thread as I want to respect your opinion.

Marc Washington

(end)

Romans and Greeks, whose brand of imperialism was not much different than others during their time.

I do share a very negative feeling over what Europeans have done in these last five centuries. The most dreadful period in human history although some Europeans might see it differently. It was a period of unprecedented cultural and biological genocide of the most nefarious premeditated manner possible.

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Regards,  
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Ta\_Seti-unsubscribe@yahoogroups.com

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| 8888|2003-06-24 02:12:28|M. Washington|Ideas on the settling of earth 40,000 years and earlier|

Attachments :

tya = thousand years ago

In articles written by Underhill that I previously mentioned concerning other issues, there he, as well as other researchers elsewhere, see the Negrito race as branching off from the San perhaps 80 tya. The Negrito appears to have inhabited the central jungles of Africa.

RACES AND PARENTAGE: Visual observation seems to corroborate with the

genetic as the Chinese and other Asians are relocated San. And visually, they share with the San the high cheekbones, flattish face, yellowish to yellowish-brown skin, almond eyes, scant body hair, among other things. The only outstanding difference being that Asians have straight hair and San peppercorn. As stated, the Negrito emerged from the San. Earlier, I mentioned visual signs that corroborate genetic studies. With the San, the Negrito shares the same slight stature, steatophygia, the same yellow to yellow-brown skin [( although there are black Negritos as well - seemingly pointing to branches that long ago inhabited areas receiving more intense sunshine)], the healthy nose, the peppercorn hair. In each case, San parentage appears undeniable. The Negritos exposed to greater sun appear to have evolved into the Negro / Equatorial gaining larger stature.

**GEOGRAPHICAL SPREAD OF THE RACES BEFORE 40 TYA:** Looking at the geographical location of the early races, we see the Asian in Asia (China and Japan, etc.) and the Negrito in southern India and the stretch of land leading to Polynesia where the Negrito was populous. (From the Venus of Willendorf and other such phenotypes, we also see the Negrito in Europe - but not as heavily as Paupau New Guinea, Australia, New Zealand, and elsewhere in Polynesia).

**THE NATURE OF RACIAL EMERGENCE AND RADIATION:** The location of the early races would seem to match their appearance and genesis. For instance, the ancestral San, ancestral to the Asians, appeared first in NE Africa and migrated outwards from there between 90 - 60 tya in a first wave to Asia. Then, the Negrito emerged in the jungles becoming a distinct phenotype while sharing the same culture as their parents the San. I would say that the Volcanic Winter brought on by the 5 year eruption of Mt. Toba near 70 tya. It has been hypothesized that the human population both splintered (being separated in Africa by glaciers) and nearly became extinct. Also, it was during this time that there was population differentiation. In: Stanley Ambrose, Late Pleistocene human population bottlenecks, volcanic winter, and differentiation of modern humans, Journal of Human Evolution, 34, pp. 623 - 651, 1998.

I would say that the Negrito population emerged from the proto-San during this period of isolation in the central jungles of Africa. And from here, began south-easterly dispersals that took them through India, Paupau New Guinea, the Adaman Islands, Australia, New Zealand, and elsewhere in Polynesia. They may have begun such migrations during the height of the Volcanic Winter and this being the reason they did not gain the presence in Asia that would displace the Asian-phenotype of San.

**CONCLUSION:** Proto-San migrated to Asia in a first wave between 60 - 90 tya. Asians of the pre-40 tya era share one set of features of the San and migrated from there into North America where the pheontype is preserved

(this being evidence that the phenotype dominated as it was placed to make incursions into N. America). Genetic and archeological record shows Negrito migrations into Polynesia starting between 60 - 50 tya. In between was the Volcanic Winter. The Negrito differentiated from the proto-San and existed as a phenotype given proof by skeletal remains 60 tya and genetic imprints virtually identical to the African Negrito - in addition to phenotypic similitudes. The mechanism by which the Northern Hemisphere could be dominated by the phenotype of San characterized by Asians and the Southern Hemisphere could be dominated by the Negrito, sharing a different set of the San phenotype is the following. The proto-San phenotype was earliest and that population migrated to Asia before the glacial age set off by the explosion of Mt. Toba. The glaciers separated the populations wherein the Negrito emerged. Glaciers prohibited the proto-San phenotype from Southern migrations and prohibited the Negrito migrations to Northern areas. Hence, the Negrito dominated the Southern Hemisphere and the San migrations dominated the Northern Hemisphere.

Marc Washington

.  
| 8889|2003-06-24 05:44:50|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*2\*)

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

wrote:

> > Marc's reply here (\*\*)

> > -----Original Message-----

> > From: Paul Kekai Manansala [mailto:a.manansala@a...]

> > Sent: Monday, June 23, 2003 2:56 PM

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: 'African' queen for Prince William's

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> >

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> This is to say that they are all African and it was Africans that  
> stretched from there at least up to Turkey.

So, these Africans, possibly AA speakers, would have displaced earlier modern humans that existed much earlier. The earliest AM humans appear in the Levant around 100 kya. And the manner of displacement might have been more natural and less evil than what you seem to be suggesting.

The Bantu, for example, likely displaced many other earlier non-Bantu Africans. That doesn't mean the Bantu were bent on world domination.

Regards,

Paul Kekai Manansala

| 8890|2003-06-24 06:00:01|Paul Kekai Manansala|Re: Ideas on the settling of earth 40,000 years and earlier|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> tya = thousand years ago

>

Some problems with your theory.

The San differ quite markedly in terms of craniofacial specifics with both Aita/Agta and "Asians."

For example, they have unique upper facial flatness.

Also, the earliest complete skulls found in Asia are rather more like the indigenous populations of Papua New Guinea and Australia than the San or Agta especially in the shape of the upper face and skull.

Even in Africa, Paleolithic humans had browridges and upper skull more similar to that of a present-day Australian Aborigine or Fijian.

However, at the earliest dates Asian populations already displayed significant physical variation.

As mentioned earlier, the genetic studies do not indicate that the Andaman Islanders were earlier migrants out of Africa than Asians or Europeans. It only suggests they have remained more isolated to gene flow. This does not mean though that they have retained a

more 'original' phenotype.

Regards,  
Paul Kekai Manansala

> In articles written by Underhill that I previously mentioned  
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- > Volcanic Winter brought on by the 5 year eruption of Mt. Toba near



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> dominated by the phenotype of San characterized by Asians and the

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>  
> Marc Washington

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| 8891|2003-06-24 06:54:45|M. Washington|Ideas on the settling of earth 40,000 years and earlier|

[Marc's comments here \(\\*\\*\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

**Sent:** Tuesday, June 24, 2003 8:00 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Ideas on the settling of earth 40,000 years and earlier

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> tya = thousand years ago  
>

**Paul writes:** Some problems with your theory.

The San differ quite markedly in terms of craniofacial specifics with both Aita/Agta and "Asians."

For example, they have unique upper facial flatness.

(\*\*) I can't defend any position in which I state proto-San parentage of Asians as I don't have knowledge of the craniofacial data you refer to. Strictly as a lay response, though, I'd suspect that a relationship could still exist accounting for what one could call 'phenotypic drift'; the likelihood that a given (even) isolated population would physically change over time. However, I am not hardly of the mind to pursue this or push this point as I don't have hard facts. And, I accept I could be wrong. I often am. (end)

**Paul writes:** Also, the earliest complete skulls found in Asia are rather more like the indigenous populations of Papua New Guinea and Australia

(\*\*) There must really be something to this, then, as Underhill has taken the same position. If it is true, the implications are intriguing to me if migrations were as early as 60 - 90 tya as many say; the reason being that the Negrito was fully differentiated that far back. It shouldn't be amazing to me as I have heard enough to realize it must be true. (end)

**Paul writes:**

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(\*\*) Okay. These things are good to know. Thanks.  
Marc

Regards,  
Paul Kekai Manansala

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set of the  
> San phenotype is the following. The proto-San  
phenotype was  
earliest and  
> that population migrated to Asia before the glacial  
age set off by  
the  
> explosion of Mt. Toba. The glaciers separated the  
populations  
wherein the  
> Negrito emerged. Glaciers prohibited the proto-San  
phenotype from  
Southern  
> migrations and prohibited the Negrito migrations to  
Northern  
areas. Hence,  
> the Negrito dominated the Southern Hemisphere and  
the San  
migrations  
> dominated the Northern Hemisphere.  
>  
>  
> Marc Washington  
>  
>  
>  
>  
>  
> .

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 8892|2003-06-24 06:58:53|Paul Kekai Manansala|Re: 'African' queen for Prince William's party|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*2\*)

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

wrote:

> >

But, it doesn't

> reverse the fact that Europeans displaced Africans from the whole

area from

> Turkey to Ethiopia.

Marc, I missed this earlier but are you suggesting that Europeans displaced Africans in Ethiopia?

Regards,

Paul Kekai Manansala

| 8893|2003-06-24 07:05:30|Paul Kekai Manansala|Re: Ideas on the settling of earth 40,000 years and earlier|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's comments here (\*\*)

> -----Original Message-----

> From: Paul Kekai Manansala [mailto:a.manansala@a...]

> Sent: Tuesday, June 24, 2003 8:00 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Ideas on the settling of earth 40,000

years and

> earlier

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

wrote:

> > tya = thousand years ago

> >

>



> Paul writes: Some problems with your theory.  
>  
> The San differ quite markedly in terms of craniofacial specifics  
> with both Aita/Agta and "Asians."  
>  
> For example, they have unique upper facial flatness.  
>  
>  
> (\*\*) I can't defend any position in which I state proto-San

parentage of

> Asians as I don't have knowledge of the craniofacial data you

refer to.

> Strictly as a lay response, though, I'd suspect that a

relationship could

> still exist accounting for what one could call 'phenotypic drift';

the

> likelihood that a given (even) isolated population would

physically change

> over time. However, I am not hardly of the mind to pursue this or

push this

> point as I don't have hard facts. And, I accept I could be wrong.

I often

> am. (end)

Marc, you call these early humans out of Africa "Proto-San" although in no case did they develop into types that truly match the San of Africa.

They were actually Proto-Asian, Proto-European, Proto-Micronesian, Proto-Melanesian, Proto-Polynesian, etc.

Maybe a more correct term would be Para-San "like the San" or Pseudo-San.

Regards,

Paul Kekai Manansala

| 8894|2003-06-24 08:40:19|M. Washington|Re: 'African' queen for Prince William's party|

[Marc's reply here](#) (\*3\*)

> Marc's reply here (\*2\*)But, it doesn't  
> reverse the fact that Europeans displaced Africans  
from the whole  
area from  
> Turkey to Ethiopia.

**Paul writes:** Marc, I missed this earlier but are you  
suggesting that Europeans displaced Africans in  
Ethiopia?

(\*3\*) No. I wasn't clear here and am glad you brought it up. I meant that  
Europeans displaced Africans from within Turkey down to the border of  
but not including Ethiopia.  
Marc

| 8895|2003-06-24 08:40:22|M. Washington|Ideas on the settling of earth 40,000 years and  
earlier|

[Marc's reply here \(\\*2\\*\)](#)

```
--- In Ta_Seti@yahoogroups.com, "M. Washington"
wrote:
> Marc's comments here (**)
> -----Original Message-----
> From: Paul Kekai Manansala
[mailto:a.manansala@a...]
> Sent: Tuesday, June 24, 2003 8:00 AM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Ideas on the settling of
earth 40,000
years and
> earlier
>
>
> --- In Ta_Seti@yahoogroups.com, "M. Washington"
wrote:
> > tya = thousand years ago
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> Paul writes: Some problems with your theory.
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craniofacial specifics
> with both Aita/Agta and "Asians."
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> For example, they have unique upper facial
flatness.
>
>
> (**) I can't defend any position in which I state
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parentage of
> Asians as I don't have knowledge of the
craniofacial data you
refer to.
> Strictly as a lay response, though, I'd suspect
that a
```

relationship could  
> still exist accounting for what one could call  
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**Paul writes:** Marc, you call these early humans out of  
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match the San of  
Africa.

They were actually Proto-Asian, Proto-European,  
Proto-Micronesian,  
Proto-Melanesian, Proto-Polynesian, etc.

Maybe a more correct term would be Para-San "like the  
San" or Pseudo-San.

(\*2\*) No. I most assuredly disagree. Dozens of studies identify the San  
as having the genetic template found in all other human beings. They  
have been called Adam and Eve. And I think it is quite appropriate. You  
are entitled to your unique view.  
Marc

| 8896|2003-06-24 09:42:09|Paul Kekai Manansala|Re: Ideas on the settling of earth 40,000 years  
and earlier|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*2\*)

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

wrote:

>

> Maybe a more correct term would be Para-San "like the San" or

Pseudo-San.

>

>

> (\*2\*) No. I most assuredly disagree. Dozens of studies identify

the San as

> having the genetic template found in all other human beings. They

have been  
> called Adam and Eve.

I wasn't referring to the San. But to the early humans coming out of Africa. To call them "Proto-San" means that they developed later into San, which they did not.

Regards,  
Paul Kekai Manansala  
| 8897|2003-06-24 10:48:51|Djehuti Sundaka|Anglos Aint So Anglo After All|  
<http://www.nature.com/nsu/030616/030616-15.html>  
Y chromosomes rewrite British history

Anglo-Saxons' genetic stamp weaker than historians suspected  
19 June 2003

HANNAH HOAG

A new survey of Y chromosomes in the British Isles suggests that the Anglo-Saxons failed to leave as much of a genetic stamp on the UK as history books imply<sup>1</sup>.

Romans, Anglo-Saxons, Danes, Vikings and Normans invaded Britain repeatedly between 50 BC and AD 1050. Many historians ascribe much of the British ancestry to the Anglo-Saxons because their written legacy overshadows that of the Celts.

But the Y chromosomes of the regions tell a different story. "The Celts weren't pushed to the fringes of Scotland and Wales; a lot of them remained in England and central Ireland," says study team member David Goldstein, of University College London. This is surprising: the Anglo-Saxons reputedly colonized southern England heavily.

The Anglo-Saxons and Danes left their mark in central and eastern England, and mainland Scotland, the survey says, and the biological traces of Norwegian invaders show up in the northern British Isles, including Orkney.

Similar studies, including one by the same team, have looked at differences in mitochondrial DNA, which we inherit from our mothers. They found little regional variation because females tended to move to their husbands.

But the Y chromosome shows sharper differences from one geographic region to the next, says geneticist Luca Cavalli-Sforza, of Stanford

University, California. "The Y chromosome has a lower mutation rate than mitochondrial DNA."

Goldstein's team collected DNA samples from more than 1,700 men living in towns across England, Ireland, Scotland and Wales. They took a further 400 DNA samples from continental Europeans, including Germans and Basques. Only men whose paternal grandfathers had dwelt within 20 miles of their current home were eligible.

The Y chromosomes of men from Wales and Ireland resemble those of the Basques. Some believe that the Basques, from the border of France and Spain, are the original Europeans.

The new survey is an example of how archaeologists, prehistorians and geneticists are beginning to collaborate, comments Chris Tyler-Smith of the University of Oxford, UK, who tracks human evolution using the Y chromosome. "It would be nice to see the whole world surveyed in this kind of detail, but it's expensive and there are other priorities."

## References

1.Capelli, C. et al. A Y chromosome census of the British Isles. Current Biology, 13, 979 - 984, (2003).  
| 8898|2003-06-24 18:06:27|Alex van Deelen|Re: Anglos Aint So Anglo After All|

- > Goldstein's team collected DNA samples from more than
- > 1,700 men living in towns across England, Ireland, Scotland
- > and Wales. They took a further 400 DNA samples from
- > continental Europeans, including Germans and Basques. Only
- > men whose paternal grandfathers had dwelt within 20 miles of
- > their current home were eligible.

It's always interesting to read about genetics. However, there is one heck of an assumption in there. "Paternal grandfathers had dwelt within 20 miles of their current homes"...

There were huge migrations during the agricultural and industrial revolutions.

I think it's a bit of an assumption to believe that the people who are living where they're living now, have been living there for hundreds of years. One ancestor of mine came to Holland from either Sweden or Silezia (Poland) in the \*18th\* century.

Also...

> "The Celts weren't pushed to the fringes of Scotland and Wales;  
> a lot of them remained in England and central Ireland,"

I don't think anyone ever suggested that they were pushed to the fringes of Scotland and Wales, rather than into Scotland and Wales. That they're still part of the populace of England itself is no shocker either (Cornwall comes to mind). And Central Ireland?? Isn't Ireland at least supposed to be largely Celtic?

Maybe just some sloppy writing?

Alex

| 8899|2003-06-24 23:35:52|goraddy|Will be in Kemet/Nubia next month?|  
Hotep everyone,

Next month I will be touring Kemet/Nubia with Ashra and Merira Kwesi. For the 15 days that I am there - I will be conducting as much field work as I can.

Can anyone recommend sites that I should visit? Here is where we will be visiting..

Pyramids of Giza and see Horemaket, the Great Sphinx.

ancient burial sites of Sakkara, location of the Step Pyramid built by King Djoser; visit Memphis, see the colossal statues of Ramses II and his unique Alabaster Sphinx. Visit the Bent Pyramid and the Red Pyramid of King Sneferu at Dahshur.

Tour the Egyptian Museum of Antiquity

East Bank Temple of Luxor,

East Bank temple of Karnak

temple of the Goddess Hathor at Denderah. Visit the Temple of Seti I at Abydos.

West Bank of the Nile to visit the magnificent tombs at the Valley of the Kings, the Funerary Temple of Pharaoh Hatshepsut at Deir el Bahri, the Ramesseum and the Funerary Temple of Ramses III.

Aswan, the land of Nubia, stopping at the monumental Temple of Horus at Edfu and Kom Ombo Double Temple of Sobek.

Abu Simbel in Lower Nubia, where you will see the magnificent rock hewn temples of Ramses II and Queen Nefertari. Evening visit to the Nubian Museum.

Tombs of the Nobles on the West Bank overlooking the Nile.

Temple of Isis at Philae

Any where else to visit?

| 8900|2003-06-25 00:19:16|Alex Derrick|Egypt at the Brooklyn Musuem.|  
Nice web site, with some afrocentric ideas, and interactivity.

[http://www.brooklynmuseum.org/visit/permanent\\_collections/ancient-egypt/index](http://www.brooklynmuseum.org/visit/permanent_collections/ancient-egypt/index)

| 8901|2003-06-25 00:37:51|alberto34482@yahoo.com|Re: Will be in Kemet/Nubia next month?|  
I would recommend you visit a village not far from the Valley of the Kings called Berat. Ask the Fellahin about Ancient customs which survive in their every day life. Talk to the rual Egyptian villagers,and perhaps the village Sheikhs.

?

| 8902|2003-06-25 07:46:26|jips japs|a french molecular biologist that tell the truth about black africa|

Attachments :

Hotep Ntr,  
a brother told about a french magazine la recherche  
may 2002 in which Crub翹 argued about black african  
origin of Kemetu.  
Here it is.

---

Do You Yahoo!? -- Une adresse @yahoo.fr gratuite et en fran誓s !

Yahoo! Mail : <http://fr.mail.yahoo.com>

| 8903|2003-06-25 08:11:25|Paul Kekai Manansala|Re: Will be in Kemet/Nubia next month?|  
If you can, could you take shots of the Table of Nations scene at the RIII tomb.

I think someone like Alex Derrick can link panoramic shots together. For example, if you take pictures of half the scene at a time, we can then digitally combine them.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "goraddy" wrote:

- > Hotep everyone,
- >
- > Next month I will be touring Kemet/Nubia with Ashra and Merira
- > Kwesi. For the 15 days that I am there - I will be conducting as
- > much field work as I can.
- >
- > Can anyone recommend sites that I should visit? Here is where we
- > will be visiting..
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- > Pyramids of Giza and see Horemaket, the Great Sphinx.
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- > ancient burial sites of Sakkara, location of the Step Pyramid
- built
- > by King Djoser; visit Memphis, see the colossal statues of Ramses
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- > and his unique Alabaster Sphinx. Visit the Bent Pyramid and the
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- > Pyramid of King Sneferu at Dahshur.
- >
- > Tour the Egyptian Museum of Antiquity
- >
- > East Bank Temple of Luxor,
- >
- > East Bank temple of Karnak
- >
- > temple of the Goddess Hathor at Denderah. Visit the Temple of Seti
- I
- > at Abydos.
- >
- > West Bank of the Nile to visit the magnificent tombs at the Valley
- of
- > the Kings, the Funerary Temple of Pharaoh Hatshepsut at Deir el
- > Bahri, the Ramesseum and the Funerary Temple of Ramses III.
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- Horus
- > at Edfu and Kom Ombo Double Temple of Sobek.
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- > Abu Simbel in Lower Nubia, where you will see the magnificent rock
- > hewn temples of Ramses II and Queen Nefertari. Evening visit to
- the
- > Nubian Museum.
- >
- > Tombs of the Nobles on the West Bank overlooking the Nile.
- >



> Temple of Isis at Philae

>

> Any where else to visit?

| 8904|2003-06-25 08:25:00|Paul Kekai Manansala|Re: a french molecular biologist that tell the truth about black af]

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jips japs wrote:

> Hotep Ntr,

> a brother told about a french magazine la recherche

> may 2002 in which Crub翹 argued about black african

> origin of Kemetu.

> Here it is.

>

>

Here is the URL to the correct issue. A subscription is needed to access the article.

<http://www.larecherche.fr/arch/02/05>

Regards,

Paul Kekai Manansala

| 8905|2003-06-25 11:34:47|Paul Kekai Manansala|Re: a french molecular biologist that tell the truth about black af]

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jips japs wrote:

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> may 2002 in which Crub翹 argued about black african

> origin of Kemetu.

> Here it is.

>

>

> Do You Yahoo!? -- Une adresse @yahoo.fr gratuite et en fran哲s !

> Yahoo! Mail : <http://fr.mail.yahoo.com>

For those who could not read the French in the attachment, here is a translation of the caption to the photo of two human remains.

"These two adult men, buried together in the necropolis Adaima, in Egypt, 3,700 years BCE, were brothers or cousins, according to the analysis of their ADN. The test also connects them with populations of sub-Saharan origin, which agrees with the morphological elements concerning the population as a whole."

Regards,

Paul Kekai Manansala

| 8906|2003-06-25 12:40:36|boogie\_down\_black|abu simbel|

does anyone have the pictures of the Fall of Man with the serpent  
thats inside of this temple?

| 8907|2003-06-25 12:41:21|Alex van Deelen|Re: 'African' queen for Prince William's party|

Message: 6

Date: Tue, 24 Jun 2003 17:36:24 -0500

From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

Subject: RE: Re: 'African' queen for Prince William's party

> > Paul writes: Marc, I missed this earlier but are you suggesting that  
> > Europeans displaced Africans in Ethiopia?

> (\*3\*) No. I wasn't clear here and am glad you brought it up. I meant

that

> Europeans displaced Africans from within Turkey down to the border of but  
> not including Ethiopia.

Down to the border of but not including Ethiopia???

How about Nubia? How about Egypt??

Alex

| 8908|2003-06-25 13:03:15|omari maulana|Re: a french molecular biologist that tell the truth  
about black af|

Thanks!

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: a french molecular biologist that tell the truth  
>about black african origin of Kemetu

>Date: Wed, 25 Jun 2003 18:34:40 -0000

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jips japs wrote:

> > Hotep Ntr,

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> > may 2002 in which Crub?zy argued about black african

> > origin of Kemetu.

> > Here it is.

> >

> >

> > \_\_\_\_\_  
> > Do You Yahoo!? -- Une adresse @yahoo.fr gratuite et en fran?ais !

> > Yahoo! Mail : <http://fr.mail.yahoo.com>  
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>For those who could not read the French in the attachment, here is a  
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>  
>"These two adult men, buried together in the necropolis Adaima, in  
>Egypt, 3,700 years BCE, were brothers or cousins, according to the  
>analysis of their ADN. The test also connects them with populations  
>of sub-Saharan origin, which agrees with the morphological elements  
>concerning the population as a whole."  
>  
>Regards,  
>Paul Kekai Manansala  
>

---

The new MSN 8: smart spam protection and 2 months FREE\*  
<http://join.msn.com/?page=features/junkmail>  
| 8909|2003-06-25 13:12:05|omari maulana|Interesting site|  
<http://www.cheryll.verypromising.co.uk/html/predynastic.html>

---

Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
<http://join.msn.com/?page=features/featuredemail>  
| 8910|2003-06-25 14:14:04|M. Washington|Sacred Signs - Hieroglyphs in Ancient Egypt|  
Attachments :  
.....  
Sacred Signs  
Hieroglyphs in Ancient Egypt  
Penelope Wilson  
Oxford University Press, New York, 2003  
| 8911|2003-06-25 15:20:43|M. Washington|Re: Interesting site|  
Marc's comment (\*\*)

**Omari:**  
<http://www.cheryll.verypromising.co.uk/html/predynastic.html>

(\*\*)This period is like a stirred soup to me with the stages and eras. Not widely read, in my browsing around, I've never come upon as complete and concise a table of these things as this site offers. Thanks. I did find it interesting.  
Marc Washington

| 8912|2003-06-26 02:40:52|paulmarcw|Re: 'African' queen for Prince William's party|  
Marc's reply here (\*4\*)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

>  
> Message: 6  
> Date: Tue, 24 Jun 2003 17:36:24 -0500  
> From: "M. Washington"  
> Subject: RE: Re: 'African' queen for Prince William's party  
>  
>>> Paul writes: Marc, I missed this earlier but are you suggesting

that

>>> Europeans displaced Africans in Ethiopia?  
>  
>> (\*3\*) No. I wasn't clear here and am glad you brought it up. I

meant

> that  
>> Europeans displaced Africans from within Turkey down to the

border of but

>> not including Ethiopia.  
>

Alex writes: Down to the border of but not including Ethiopia???

>  
> How about Nubia? How about Egypt??  
>  
> Alex

(\*4\*) I didn't mention Egypt or Nubia as the phenotypic mix is fairly clear: after Europeans entered Asia (beginning around 9000 or so BC) and Africa (beginning around 3500 or so). Following that, what had been a homogenous African habitat became mixed with a European influx to varying degrees. In the earlier posts (and omitting Egypt, Ethiopia, the Sudan, and Nubia) I was making a general statement that a huge area that had been African in Asia was replaced largely with those identified as European in origination.

HTH,

Marc W.

| 8913|2003-06-26 11:10:32|M. Washington|Oldest humans discovered in rain storm|  
From another site:

Did humans come out of Africa?

Even with new evidence, the theory that Africa is the birthplace of modern humans still remains controversial

By Robert Adler, Globe Correspondent, 6/24/2003

Blame the rains. When surging rivers trapped paleontologist Tim White near the Ethiopian village of Herto, he made the best of a bad situation by sending his team to scout for fossils. They brought back electrifying news: "We found hominids."

The fossils they saw "sparkling in the sunlight" turned out to be 160,000 years old -- the oldest known remains of modern humans, *Homo sapiens* like us.

The nearly complete skull of one adult plus fragmentary skulls of another adult and a child fill in a 200,000-year gap in the human fossil record and seem to confirm a major prediction of the out-of-Africa theory -- the idea that all humans alive are the descendants of a few humans who lived in Africa around 160,000 years ago.

White, of the University of California at Berkeley, and his colleagues named the brawny but high-browed and big-brained ancestors *Homo sapiens idaltu*. (Idaltu means "elder" in the local Afar language.)

If out-of-Africa advocates -- who represent the majority of human-origins researchers -- are right, descendants of people like those living at Herto 160,000 years ago completely replaced all earlier human populations, including *Homo erectus* in Asia and the Neanderthals in Europe.

According to the out-of-Africa theory, an unbroken genetic chain links everyone alive today to a small number of ancient African ancestors. Studies of mitochondrial DNA, passed only from mothers to children, and Y-chromosome DNA, passed only from fathers to sons, lead back to an African Eve and Adam. No clear fossil remains of these long-predicted ancestors were found, however, until now.

White said he believes the Herto fossils clinch the out-of-Africa case.  
"They  
represent the critical missing data."

The find, reported two weeks ago in the journal Nature, made news worldwide.  
"I think it's incredibly important," said Rebecca Cann, a geneticist at  
the  
University of Hawaii. She said she agrees that the fossils represent the  
"missing link" first predicted by the mitochondrial DNA studies she and  
her  
colleagues performed in the 1980s. Those studies traced everyone's ancestry  
back to a single woman, the "African Eve," whose mitochondrial DNA markers  
appear in all modern people. Although the discovery strongly supports the  
out-of-Africa theory, researchers continue to debate key aspects of the  
human  
evolutionary story.

Full text  
<http://tinyurl.com/fci0>

News in Brain and Behavioural Sciences - Issue 100 - 22nd June, 2003  
<http://human-nature.com/nibbs/issue100.html>  
Human Nature Review <http://human-nature.com/>  
Evolutionary Psychology <http://human-nature.com/ep/>

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
| 8914|2003-06-26 11:16:37|Paul Kekai Manansala|From the Desert, a Wellspring of Ancient  
Manuscripts |  
From the Desert, a Wellspring of Ancient Manuscripts

An astronomy text depicting the rotation of the heavens, copied  
in 1733, is one of many manuscripts -- a number of them ravaged by  
time -- from the legendary city of Timbuktu, Mali, on display at the  
Library of Congress. (Courtesy Library Of Congress)

By Philip Kennicott  
Washington Post Staff Writer  
Wednesday, June 25, 2003; Page C01

"Our ceilings are not very tight," says Abdel Haidara of the houses  
in his native Mali.

He's talking in Arabic at a Monday afternoon lecture at the Library of Congress in one of the library's more ceremonial rooms. Curiously, there is sign of what looks like a little water damage above an arch window behind him.

In a big library with small problems, he's talking about small libraries with big problems. Haidara is the curator of the Mamma Haidara Commemorative Library, a private holding of some 5,000 ancient manuscripts in Timbuktu, the legendary city of Mali. Over the 13 generations that his family has held this trove of manuscripts, water damage has been only one of a Jobian list of predations. There was a serious fire, and a building collapse, and in 1973, a drought in Mali that so stressed the already impoverished people that pilferage became a serious threat. And throughout the ages, dating back to the 16th century when his "first grandfather" started the collection, there has been a long and debilitating war with insects, heat and dust.

But the collection has survived, and in conjunction with the Smithsonian Folklife Festival, which begins today (and includes a focus on Mali), a small sample of texts from the Haidara library is on view at the Library of Congress. The delicate pages were not bound, but stacked and stored in tooled-leather cases. Documents on display, selected from some 23 books brought to the Library of Congress to be microfilmed, include works on astronomy, mathematics, Islamic law and business ethics. The script is Arabic, but with a variety of calligraphic styles, and in some cases ample marginalia that testify to their long use in everyday study.

It is an unprepossessing exhibit, and like most exhibits of documents, there is something inert about pages of old script lying under glass. The collection, however, is anything but inert, and is at the center of great scholarly excitement. A wall text says these manuscripts may lead to a reevaluation not just of African history, but of world history.

"What's been happening in Mali in the last decade has been an emergence of information that heretofore was previously unknown," says Chris Murphy, an area specialist in the library's African and Middle Eastern division who helped curate the exhibition. That includes information about local kingdoms, local medicine, local literature including epics and poems, and firsthand accounts of the trade in slaves, salt and gold that made Timbuktu a center of the Islamic world to rival Cairo and Istanbul.

There's a lazy habit, among people who think history began with the Greeks and ended with Americans, of thinking of African "civilization" as a thin ribbon of cities and cultures running along the Mediterranean Sea and down the Nile. Conveniently, it is the same Africa that was most engaged with Europe and the Near East. But that Africa was also intimately connected with Saharan and sub-Saharan Africa. And cities like Timbuktu, where an important overland trade route joined canals leading to the Niger River, weren't backwaters or outposts of North Africa; they were the centers of their own civilizations, which reached even further into the center of the continent.

Although they are written in Arabic script and many of them deal with Islamic law and religion, the Timbuktu libraries aren't filled merely with copies of Arabic texts that circulated throughout the Islamic world. Rather, they contain a full, rich and particular history of another Africa, with its own kingdoms, literature and history. This Africa is not lost to the vagaries of oral history, but it remains mostly unknown. Little of its history has been translated.

Individuals, governments and outside agencies have begun to focus efforts on preserving an estimated 1 million or more ancient documents scattered around western Africa. In Timbuktu alone there are some 22 private family libraries, few (if any) benefiting from modern preservation. In the environs of Timbuktu, as many as 100 different families hold ancient documents, and stories are told of more nomadic families, farther afield, that have buried boxes of priceless texts and then moved on, never to unearth them.

If there was a standard way to graph the importance of a cultural object multiplied by its vulnerability to destruction, the manuscripts of Mali would be off the charts. Mahmoud Abdou Zouber, an adviser to Malian President Amadou Toumani Toure (who was on hand to celebrate the opening of the Library of Congress exhibition yesterday), has been working to save these texts since the 1970s. He approached one family, which held an important trove, in 1978; not until 1982 was he ushered in to see the collection. After a brief glimpse, he was asked to come back in a week. When he did, the door to the library had been walled over. That was, he believes, the family's way of showing its reluctance to deal with government officials who, they fear, will take their holdings from them. Suspicion prevails.

"It is rare to find owners of manuscripts who are open to approach," says Zouber.



Haidara, who was inspired by his father to take an active interest in preserving his family's holdings, including fundraising and cataloguing, says many families aren't aware of the immense importance of what they hold. Manuscripts are passed on, generation to generation, because of their sentimental and emotional importance, like quilts or heirlooms. But often no one in the family can actually read them, and storage is haphazard.

Timbuktu, once a teeming city of merchants and traders and a center of scholarship, is now a dusty town of some 20,000 people. It was founded in the 11th century, and was central to a succession of peoples and empires -- the Tuareg, Mali, Songhai -- before Morocco sent soldiers overland to sack it late in the 16th century. It was known to Europeans, but so remote as to seem legendary. Not until the 19th century did Europeans return with extensive firsthand accounts of it. Even a Mali tourist Web site says, "Many are surprised to find it actually exists."

"It's like Rust Belt cities in the Midwest," says the Library of Congress's Murphy. "They once had great cultural institutions."

A 1998 visit to Timbuktu by Harvard professor Henry Louis Gates Jr. (to work on the documentary "Wonders of the African World") attracted attention to the plight of the Mali manuscripts. And that attention helped Haidara raise funds to build a small library with better storage facilities, a reading room and computers. But Haidara's efforts remain the exception and there's a sense of urgency among scholars and curators.

"The needs are simply immense," says Murphy. A massive amount of information produced by human beings is at risk, he points out.

Where that information leads is anyone's guess. But a wealth of insights into how Islamic law and local customs coexisted has immediate political relevance; and the existence of untranslated literature, local poetry and epics appeals to the most fundamental curiosity of man: to know each other's stories.

Ancient Manuscripts from the Desert Libraries of Timbuktu will be on display in the South Gallery of the Great Hall in the Library of Congress's Jefferson Building through Sept. 3. The library, on First Street SE across from the U.S. Capitol, is open 10 a.m. to 5 p.m. Monday-Saturday. Admission is free. For more information visit [www.loc.gov/exhibits](http://www.loc.gov/exhibits).

| 8915|2003-06-26 13:14:55|Derrick, Alexander|Colour and Painting in Ancient Egypt & The Proposed Ta\_Seti Color S|

For those who are interested in undertaking the proposed *Ta-Seti* color study on human representations during the Dynastic Period the following book will be a useful reference.

**Colour and Painting in Ancient Egypt**  
by W.V. Davies (Editor)

Paperback: 192 pages ; Dimensions (in inches): 11.68 x 8.27  
Publisher: British Museum Press; (September 3, 2001)  
ISBN: 0714119288

**Synopsis** (from Amazon.com)

This volume arises from the International Colloquium on Colour and Painting in Ancient Egypt, organized by the Department of Egyptian Antiquities in the British Museum in 1996. Contributions range from the search for accurate methods of recording painted scenes on the monuments, through ancient painting techniques, to the symbolic meaning of colour to the ancient Egyptians, an understanding of which allows a better appreciation of their artistic creations. The application of the latest scientific techniques to ancient pigments is also well represented, a field of study that casts new light on the materials used to create the artistic masterpieces of Egypt.

=====

I am in the process of developing a meaningful method of color analysis, which will allow us to catalog painted images and produce meaningful information on skin colors as recorded by the African artists.

That data should be entered into a spreadsheet format so that charts can be developed showing color usage by geographic region as recorded in temples, tombs, and on statues.

The following are my initial thoughts on the materials and methods.

1. Interested parties, should be broken down into small teams.
2. Painted images can be surveyed by region.
3. The regional data must then be categorized by period.
4. Images must be accurately inputted into a database according to color via The Munsell system of color notation or the Pantone system of color notation.

**Note:** The system will have to take into account faded or damaged images.

Remaining paint, and location should be carefully noted (ex. left foot, right hand, etc).

Careful observation and recording will be important.

**Related Links On Color Notation.**

<http://www.munsell.com/>

<http://www.pantone.com/>

<http://www.pantone.com/products/products.asp?idArticle=374&idArea=12&idSubArea=6>

*Hotep*

Alex Derrick

[low\\_stress@hotmail.com](mailto:low_stress@hotmail.com)

| 8916|2003-06-26 23:13:54|Marc Washington|Part II, Olden and New World Almond-eyed statuettes|

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## Attachments :

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This is Part Two of the post identifying who the Almond-eyed people are. They are African. And this shows a cultural continuum that has continued unbroken for over 10,000 years and was a major source of what would millenniums later become Western art forms. Even the Greek hypostyle is from Egypt. The hypostyle is indoor pillars supporting a roof and first used by Imhotep. But, these were the ribbed, or fluted pillars and represented the reed swamps that Horus was born within.

Clearly, it speaks to the time of myth formation when Africans were nomadic deep in prehistoric times. This was the prototype from which Sargon and Moses were taken babes found in marshes. You can find the same type of story and setting in San folk tales written by Bleech. The San were a key group at the base of Egyptian mythology and society. And their almond eyes were inherited wherever they are seen worldwide (I know not everyone accepts that). George Bushs White House, with its pillared columns, arose from the marshes of prehistoric Africa. He might move out if he learned that.

### ALMOND-EYED STATUETTES FROM PRE-7000 BC ANATOLIA, SUMER, JERICHO

10-10-500-06-03\_Chongo\_Mami\_8000BC.jpg

10-10-500-14, woman, cowrie-studded body, 4th mil.jpg

10-10-500-15, Man, cowrie eyes and -studded clothes.jpg

### ALMOND-EYED STATUETTES OF TODAY'S AFRICA

11-10-100-09, Kota ancestor mask in Gabon.jpg

(has an interesting Chinese look)

11-10-100-11, Almond-like eyes, woman king's throne.jpg

11-10-100-13, Almond-eyed Benin god, Okun, mud.jpg

Pictures from:

James Mellaart, *The Neolithic of the Near East*, (Charles Scribners Sons, New York, 1975), p. 155.

André Breton, *Sumer the dawn of art*, (Golden Press, New York, 1961), p. 21.

Laurie Meyer, *African forms art and rituals*, (Assouline Publishing, New York, 2001), p. 49.

Below is the letter from Part One.

Marc Washington

tya = thousand years ago

Im in Budapest now and having trouble getting Photoshop to work on my computer here. So, finishing all the images Id like to upload on contemporary almond-eyed Northeast Africans is put on hold. Im going to make only a partial presentation now.

As mentioned, Northeast Africans have migrated in waves (not pure) north towards the Levant, Spain, France and the rest of Europe, Turkey, and China starting at least 60 tya. But also at the end of the Pleistocene before European incursions south into Turkey, et. al. From 4000 BC to 10,000 BC, the facial and body types, along with style of HAIR, dress, jewelry, and eye-type found from the Olden people of Anatolia through Sumer and Jericho are identical to that found in Northeast Africa today. Likely, the same population that the Olden peoples arose from are the same populations contemporary Northeast Africans emerged from. And the ancestral Northeast Africans formed the base of Egyptian society giving it its culture. It doesnt take 10,000 doctoral degrees to see that these are the same people. One comparative look tells all.

The argument has long existed that the almond-eyed Egyptians, Anatolians, etc. are anything but African. Through these photos, I hope to show they couldnt be anything but black, red, and brown-skinned Africans of the same body type also found in color and portrayed in cave art from the Dordogne in France of some 27 tya, to Altamira Cave of Spain of the same era, through Algeria, the Sudan, and down to the tip of South Africa the same cave art, animals, and human figures. The same figures found in the first hieroglyphics. Yes. Hieroglyphics finds its predecessor in human figures in cave art from 27 tya. Even sculpture. I will one day put up a post of some of the thousands of finger-sized sculptures (((Frazer describes that Olden people around the world believed the spirit was in some instances identical to the physical body but the size of the thumb or so. The Venus of Willendorf, for instance, can be held in your palm. Were these old statutes representations of spirit? That they are the same worldwide shows they came from the same source in Africa and hints at their vast antiquity))) .

But, these sculptures, many tens of thousands of years old, are even finer in quality than the first Egyptian reliefs!!! The people who made the reliefs of Aha are from the same area that the cave artists and almond-eyed people (and round-eyed Negrito) are from have the same skills. Must be the same people.

This post is in two parts.

PART ONE: The first pictures of contemporary almond-eyed Northeast Africans (missing my main pictures as Photoshop isnt working for me yet ).

PART TWO: Almond-eyed people in art from pre-4000 BC. The people who gave the world settlements, farming, the domestication of cattle; though cattle were first domesticated in the Sudan I previously posted the relevant journal articles.

Marc Washington

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| 8917|2003-06-26 23:44:52|alberto34482@yahoo.com|Mitochondrial DNA analysis of northwest African populations reveals |

Mitochondrial DNA analysis of northwest African populations reveals genetic exchanges with European, near-eastern, and sub-Saharan populations.

Rando JC, Pinto F, Gonzalez AM, Hernandez M, Larruga JM, Cabrera VM, Bandelt HJ.

Departamento de Genetica, Universidad de La Laguna, Tenerife.  
[jcrando@ull.es](mailto:jcrando@ull.es)

Genetic studies have emphasized the contrast between North African and sub-Saharan populations, but the particular affinities of the North African mtDNA pool to that of Europe, the Near East, and sub-Saharan Africa have not previously been investigated. We have analysed 268 mtDNA control-region sequences from various Northwest African populations including several Senegalese groups and compared these with the mtDNA database. We have identified a few mitochondrial motifs that are geographically specific and likely predate the distribution and diversification of modern language families in North and West Africa. A certain mtDNA motif (16172C, 16219G), previously found in Algerian Berbers at high frequency, is apparently omnipresent in Northwest Africa and may reflect regional continuity of more than 20,000 years. The majority of the maternal ancestors of the Berbers must have come from Europe and the Near East since the Neolithic. The Mauritians and West-Saharans, in contrast, bear substantial though not dominant mtDNA affinity with sub-Saharans.

PMID: 10363131 [PubMed - indexed for MEDLINE]

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<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

holding=npg&cmd=Retrieve&db=PubMed&list\_uids=10363131&dopt=Abstract

| 8918|2003-06-27 00:13:40|Marc Washington|Part I, Contemporary: Almond-eyed peoples of Northeast Africa|

Attachments :  
.....

tya = thousand years ago

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As mentioned, Northeast Africans have migrated in waves (not pure) north towards the Levant, Spain, France and the rest of Europe, Turkey, and China starting at least 60 tya. But also at the end of the Pleistocene before European incursions south into Turkey, et. al. From 4000 BC to 10,000 BC, the facial and body types, along with style of HAIR, dress, jewelry, and eye-type found from the Olden people of Anatolia through Sumer and Jericho are identical to that found in Northeast Africa today. Likely, the same population that the Olden peoples arose from are the same populations contemporary Northeast Africans emerged from. And the ancestral Northeast Africans formed the base of Egyptian society giving it its culture. It doesnt take 10,000 doctoral degrees to see that these are the same people. One comparative look tells all.

The argument has long existed that the almond-eyed Egyptians, Anatolians, etc. are anything but African. Through these photos, I hope to show they couldnt be anything but black, red, and brown-skinned Africans of the same body type also found in color and portrayed in cave art from the Dordogne in France of some 27 tya, to Altamira Cave of Spain of the same era, through Algeria, the Sudan, and down to the tip of South Africa the same cave art, animals, and human figures. The same figures found in the first hieroglyphics. Yes. Hieroglyphics finds its predecessor in human figures in cave art from 27 tya. Even sculpture. I will one day put up a post of some of the thousands of finger-sized sculptures (((Fraser

describes that Olden people around the world believed the spirit was in some instances identical to the physical body but the size of the thumb or so. The Venus of Willendorf, for instance, can be held in your palm. Were these old statutes representations of spirit? That they are the same worldwide shows they came from the same source in Africa and hints at their vast antiquity))) .

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[11-10-100-47-03\\_Somali-almond-eyed-woman.jpg](#)

[11-10-100-47-10\\_Somali-woman-black-scarf-almond-eyes.jpg](#)

PICTURES FROM:

Karl Gröb, *Decorated skin a world survey of body art*, (Thames and Hudson, London, 1997), p. 156.

Carol Beckwith, Angela Fisher, *African ark : the peoples and ancient cultures of Ethiopia and the Horn of Africa*, (H.N. Abrams, New York, 1990), p. 132.

Carol Beckwith, Angela Fisher, *African ark : the peoples and ancient cultures of Ethiopia and the Horn of Africa*, (H.N. Abrams, New York, 1990), p. 132.

There are more images to be added to this group.

PART TWO: Almond-eyed people in art from pre-4000 BC. The people who gave the world settlements, farming, the domestication of cattle; though cattle were first domesticated in the Sudan I previously posted the relevant journal articles.

Marc Washington

| 8919|2003-06-27 00:17:24|Marc Washington|Part I, Contemporary: Almond-eyed peoples of Northeast Africa|

Attachments :

tya = thousand years ago (I sent this ten minutes before Part I but an hour-and-a-half later, it wasnt posted. I assume it was lost somehow. Im re-sending it with an extra picture. Please pardon me if the original Part I arrives later)

Im in Budapest now and having trouble getting Photoshop to work on my computer here. So, finishing all the images Id like to upload on contemporary almond-eyed Northeast Africans is put on hold. Im going to make only a partial presentation now.

As mentioned, Northeast Africans have migrated in waves (not pure) north towards the Levant, Spain, France and the rest of Europe, Turkey, and China starting at least 60 tya. But also at the end of the Pleistocene before European incursions south into Turkey, et. al. From 4000 BC to 10,000 BC, the facial and body types, along with style of HAIR, dress, jewelry, and eye-type found from the Olden people of Anatolia through Sumer and Jericho are identical to that found in Northeast Africa today. The man from Jericho (4) from 7000 BC bears the same features as contemporary Northeast Africans (1 3) as the phenotypes and other cultural identicalities show.

Likely, the same population that the Olden peoples arose from are the same populations contemporary Northeast Africans emerged from. And the ancestral Northeast Africans formed the base of Egyptian society giving it its culture. It doesnt take 10,000 doctoral degrees to see that these are the same people. One comparative look tells all.

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1 ] 11-10-100-27-03\_Kenya-almond-eyed\_girls\_getting\_married.jpg

2] 11-10-100-47-03\_Somali-almond-eyed-woman.jpg

3] 11-10-100-47-10\_Somali-woman-black-scarf-almond-eyes.jpg

4] 04-10-700-22\_Jerico\_head\_mask\_7000BC.jpg

#### PICTURES FROM:

Karl Gröbner, *Decorated skin a world survey of body art*, (Thames and Hudson, London, 1997), p. 156.

Carol Beckwith, Angela Fisher, *African ark : the peoples and ancient cultures of Ethiopia and the Horn of Africa*, (H.N. Abrams, New York, 1990), p. 132.

Carol Beckwith, Angela Fisher, *African ark : the peoples and ancient cultures of Ethiopia and the Horn of Africa*, (H.N. Abrams, New York, 1990), p. 132.

James Mellaart, *Earliest civilizations of the Near East*, (McGraw-Hill, New York, 1965), 43.

There are more images to be added to this group.

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Marc Washington

| 8920|2003-06-27 07:43:43|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Marc Washington" wrote:

Marc, this reminds me of the flawed 'nasal anthropology' used by Eurocentrics in which a narrow nose anywhere is seen as evidence of "Caucasoid" admixture.

Evolutionary biology allows that all humans are variable and thus "almond-eyed" statuettes alone hardly mean anything.

Regards,  
Paul Kekai Manansala

| 8921|2003-06-27 07:56:36|M. Washington|Re: Part II, Olden and New World Almond-eyed statuettes|

[Marc's reply here \(\\*\\*\)](#)

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Regards,  
Paul Kekai Manansala

(\*\*)Yes. Thanks for bringing the point out. I agree. This is why in that post I didn't rely upon one factor alone to say that the two peoples are the same and wrote: "From 4000 BC to 10,000 BC, the facial and body types, along with style of HAIR, dress, jewelry, and eye-type found from



the Olden people of Anatolia through Sumer and Jericho are identical to that found in Northeast Africa today."

All the best,  
Marc

| 8922|2003-06-27 08:25:05|En Sabah Nur|African Texts May Aid in Fighting Disease|  
<http://www.newsday.com/news/politics/wire/sns-ap-hidden-manuscripts.0.6551776.story?coll=sns-ap-politics-headlines>

## Arabic Texts May Aid in Fighting Disease

By CARL HARTMAN  
Associated Press Writer

June 26, 2003, 3:05 AM EDT

WASHINGTON -- As many as 5 million ancient and recent manuscripts may lie unexplored in West African private libraries and hidden underground, and some may provide clues to diseases that have spread from the continent, the Librarian of Congress says.

"I'd bet there's material in those African manuscripts about disease we've never even heard of," James H. Billington said in an interview, recalling that in medieval times Arabic medicine was far ahead of European practices. HIV, ebola and other diseases originated in African areas whose history is still to be explored

The library on Tuesday opened an exhibit called "Ancient Manuscripts from the Desert Libraries of Timbuktu," now a small trading town at the edge of the Sahara in Mali. The show is being held in cooperation with the Smithsonian Institution, which on Wednesday opened its annual Folklife Festival on the National Mall, featuring Mali and other areas.

The manuscripts range from Koranic teachings to mathematics, physics, medicine and astronomy, according to library researchers. Most are privately held, often by descendants of the original owners.

There may be a million such manuscripts in the 22 private libraries of Timbuktu, said Abdelkader Haidara, executive director of the city's Mamma Haidara Commemorative Library. He added that in the rest of Mali and neighboring countries -- Mauritania, Niger, Burkina Faso -- there may be 100 libraries with 5 million manuscripts, from antiquity to the 1800s.

Haidara said owners of the libraries are secretive and some buried their manuscript treasures to protect them from wars in the region before European colonial powers arrived.

Mahmoud Zouber, counselor on Islamic affairs to President Amadou Toure of Mali, told of trying for five years to get one proprietor to open his library to inspection.

"One day he finally took me by the hand," Zouber said, "and led me through two doors to where I could see boxes of manuscripts. 'Come back in a week,' he told me.

"When I came back, there was no door. It had been walled up."

| 8923|2003-06-27 08:46:57|omari maulana|Re: African Texts May Aid in Fighting Disease|

It is interesting how these scripts are referred to as "Arabic" scripts, yet Latin script is never referred to as Phoenician or in fact Egyptian!

>Arabic Texts May Aid in Fighting Disease

>

---

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<http://join.msn.com/?page=features/featuredemail>

| 8924|2003-06-27 09:53:02|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

> \_\_\_\_\_

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Marc Washington"

wrote:

>

> Marc, this reminds me of the flawed 'nasal anthropology' used by Eurocentrics in which a narrow nose anywhere is seen as evidence of "Caucasoid" admixture.

>

> Evolutionary biology allows that all humans are variable and thus "almond-eyed" statuettes alone hardly mean anything.

>

> Regards,

> Paul Kekai Manansala

>

>

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> (\*\*) Yes. Thanks for bringing the point out. I agree. This is

why in that

> post I didn't rely upon one factor alone to say that the two

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> same and wrote: "From 4000 BC to 10,000 BC, the facial and body

types, along

> with style of HAIR, dress, jewelry, and eye-type found from the

Olden people

> of Anatolia through Sumer and Jericho are identical to that found

in

> Northeast Africa today."

>

Northeast Africa today is rather diverse. What are your sources that this early West Asian population was identical to present-day NE Africans.

I think that the dress and jewelry have changed quite extensively. Even comparing AE times to today, we find very different styles.

Regards,

Paul Kekai Manansala

| 8925|2003-06-27 12:30:05|M. Washington|Part II, Olden and New World Almond-eyed statuettes|

[Marc's reply here \(\\*2\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala

[mailto:a.manansala@attbi.com]

**Sent:** Friday, June 27, 2003 11:53 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Part II, Olden and New World Almond-eyed statuettes

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (\*\*)

> \_\_\_\_\_

>

>

>

> --- In Ta\_Seti@yahoogroups.com, "Marc Washington" wrote:

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>

**Paul writes:** Northeast Africa today is rather diverse. What are your  
sources  
that this early West Asian population was identical to present-day  
NE Africans.

I think that the dress and jewelry have changed quite extensively.  
Even comparing AE times to today, we find very different styles.

Regards,  
Paul Kekai Manansala

(\*2\*) Hi Paul. You asked what my source was that the populations are  
identical. I use Underhill, Budge, and Massey for the observation that the  
peoples are the same (actually, I made several posts and supplied  
references on this point perhaps four times before. I can answer these  
questions in full a bit later. The criterion I mentioned are ones that I have  
images of: 1) two different types of hair styles seen in the Olden Persian  
and Anatolian times and contemporary Africa; 2) identical beaded  
headdresses from a Mt. Carmel grave sites and Sudanese grave site  
both from the Neolithic period; 3) the use of the cowrie shell, and some  
other indices. I will supply this evidence within the next some days.  
Thank you,  
Marc Washington

| 8926|2003-06-27 12:40:16|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-  
eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*2)  
> -----Original Message-----  
> From: Paul Kekai Manansala [mailto:a.manansala@a...]  
> Sent: Friday, June 27, 2003 11:53 AM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Part II, Olden and New World Almond-eyed

statuettes

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

wrote:

> > Marc's reply here (\*\*)

> > \_\_\_\_\_

>

>

>

> (\*2\*) Hi Paul. You asked what my source was that the

populations are

> identical. I use Underhill, Budge, and Massey for the observation

that the

> peoples are the same (actually, I made several posts and supplied

references

> on this point perhaps four times before. I can answer these

questions in

> full a bit later. The criterion I mentioned are ones that I have

images of:

> 1) two different types of hair styles seen in the Olden Persian and

> Anatolian times and contemporary Africa; 2) >

Going back to 10,000 BCE - 4,000 BCE?

identical beaded headdresses

> from a Mt. Carmel grave sites and Sudanese grave site both from the

> Neolithic period;

But where are the present day samples?

NE Africans in AE times were quite different than the present day population. Today the garb originates more from medieval Arab and Turkic styles.

Are you suggesting that AEs were less like Neolithic NE Africans than modern Egyptians?

Regards,

Paul Kekai Manansala

| 8927|2003-06-27 13:43:50|alberto34482@yahoo.com|Re: Part II, Olden and New World

Almond-eyed statuettes|

"NE Africans in AE times were quite different than the present day population"

What do you mean by this observation? The modern day Egyptian population does differ from their ancestors, but as I pointed out many times Rural Egyptians in Saeedi still have many Kemetian customs. Are you aware that rural villages not only make the same pottery in Ballas, but also make similar jewelry as well. Even the festival of Shem El Nessim goes back to pharaonic times. Physically I would say the population in Lower Egypt has experienced many increases in birth rate; thus swelling the population in Lower Egypt, as opposed to Upper Egypt. During the 1950's an influx of Upper Egyptian immigrants to Cairo to look for more opportunity. The people are called Baladi, which means in Arabic country side, but in Egyptian colloquial Arabic "indigenous"

"Today the garb originates more from medieval Arab and Turkic styles."

The Gallabaya is from the Arab period, but notice the style of the gallabaya is quite different from Gulf Arabs, Pakistanis, and other people who wear similar garb.

"Are you suggesting that AEs were less like Neolithic NE Africans than modern Egyptians?"

I would like to know the answer to this question, as well.

| 8928|2003-06-27 13:44:09|alberto34482@yahoo.com|Nefertiti always and forever |

Nefertiti always and forever

Has the mummy of the beautiful Ancient Egyptian Queen Nefertiti, wife of the Pharaoh Akhenaten, really been identified? Nevine El-Aref investigates

For the second time in a week, the 18th-dynasty queen, Nefertiti, has been making headlines, and has again been the subject of much discussion. After the incident in the Berlin Museum, in which the famous painted limestone bust of the queen was placed on top of a modern bronze female statue, Joanne Fletcher, a mummification expert from the University of York in England, announced that she and her

team may have identified the actual mummy of the queen. Back in 1898, the French Egyptologist Victor Loret excavated the tomb of Amenhotep II on the Theban necropolis and came upon a remarkable find. This was the first tomb ever opened in which the Pharaoh was still in his original resting place, and, moreover, 11 other mummies were also discovered in a sealed chamber in the tomb; 11 in all, nine belonging to members of the royalty family. Eight of the mummies were transferred to the Egyptian Museum in Cairo and three were left in situ due to their critical state of preservation. One of this trio of mummies is now thought to be that of Nefertiti. One of the others, a female who had managed to retain her remarkable beauty, became known among Egyptologists as the "Elder Lady" and was identified as queen Tiye, the chief wife of the Pharaoh Amenhotep III. A mummy of the young prince, not identified, bears a facial resemblance to that of Tiye's mummy, suggesting it could be Prince Thutmose, the eldest son of Amenhotep III. And as for the third mummy, known as the "Younger Lady", the Egyptologists sway between the lovely queen Nefertiti and Princess Sitamun, a daughter of Amenhotep III (whom he may also have married and who would perhaps have been interred with her mother, Tiye). This is, of course, mere speculation. Some research was carried out at an early stage to verify whether the mummy of the Younger Lady was, in fact, Nefertiti, but to no avail. However, early last week, Fletcher asserted that it was indeed Queen Nefertiti. Filed under catalogue number 61072, Fletcher was able to locate this mummy, along with the other two mummies lying on the floor of a side chamber of the tomb of Amenhotep II. She was drawn to the tomb during an expedition in June 2002 when, after identifying a Nubian-style wig worn by royal women during Akhenaten's reign, she identified a similar wig found near three unidentified mummies. This, she claimed, suggested the strong possibility of the link. If true, it would certainly have some wide-ranging implications for Egyptology. Apart from the similarity in physiognomy, and the swan-like neck of the mummy that bears a resemblance to Nefertiti's beautiful face as immortalised in the limestone bust in Berlin, Fletcher pointed to other clues to support her hypothesis: a doubled-pierced ear lobe, which she claims was a rare fashion statement in Ancient Egypt; a shaven head; and the clear impression of the tight-fitting brow-band worn by royalty. "Think of the tight-fitting, tall blue crown worn by Nefertiti, something that would have required a shaven head to fit properly," said Fletcher. Fletcher's assertion, released on the Discovery Channel's Web site, placed considerable stress on these particular characteristics of the mummy -- the brow-band over the foreheads of Egyptian rulers, and a double-pierced ear of the mummy, which she stressed can also be seen on busts of the queen and one of her daughters. "There is a puzzle," she conceded, and explained that in 1907, when Egyptologist Grafton Elliot Smith

first examined the three mummies, he reported that the Younger Lady was lacking a right arm. Nearby, however, he had found a detached right forearm, bent at the elbow and with clenched fingers. She said that the mummy had deteriorated badly; that the skull was pierced with a large hole, and the chest hacked away. Worse still, the face, which would otherwise have been excellently preserved, had been cruelly mutilated, the mouth and cheek no more than a gaping hole. Further examination using cutting-edge Canon digital X-ray machinery, the team spotted jewellery within the smashed chest cavity of the mummy. They also noticed a woman's severed arm beneath the remaining wrappings. The arm was bent at the elbow in Pharaonic style with its fingers still clutching a long-vanished royal sceptre. Following Discovery Channel's coverage of the events, the identification of the Younger Lady's mummy as Nefertiti immediately attracted an eager audience and made headlines around the world. But Egyptologists are not so convinced. In fact, they are divided into two schools of thought. Salima Ikram, author of *The Mummy in Ancient Egypt: Equipping the Dead for Eternity*, sees the identification as "interesting" and one that will doubtless cause endless speculation. Others express doubt that the remains are those of the legendary queen of beauty. Egyptologist Susan James, who trained at Cambridge University and who spent a long time studying the three mummies, told Discovery Channel, who financed the expedition, "What we know about mummy 61072 would indicate that it is one of the young females of the late 18th dynasty, very probably a member of the royal family. However, physical evidence known and published prior to this expedition indicates the unlikelihood of this being the mummy of Nefertiti. Without any comparative DNA studies, statements of certainty are wishful thinking." For his part, Secretary-General of the Supreme Council of Antiquities (SCA) Zahi Hawass totally refutes the idea, and describes it as "pure fiction". He accuses Fletcher of lacking in experience, as "a new PhD recipient", and told *Al-Ahram Weekly* that Fletcher's theory was not based on facts or solid evidence, "only on facial resemblance between the mummy and Nefertiti's bust, and on artistic representations of the Amarna period in which the queen lived". Hawass asserted, moreover, that the physical resemblance is not significant, "because all the statues of the Amarna era have the same characteristics. Amarna art was idealistic and not realistic," he said, and pointed out that in the Egyptian Museum, there were five of six mummies with the same characteristics. Mamdouh El-Damati, director of the Egyptian Museum, mentioned that this theory was not new, this being the second time that a claim to have discovered Nefertiti's mummy within this group of mummies had been made. Elaborating on his scepticism about the mummy being that of Nefertiti, Hawass told the *Weekly* that X-ray analysis carried out previously by himself and Egyptologist Kent



Weeks indicated that it was the body of a 16-year-old girl, whereas Nefertiti is thought to have died in her 30s. He explained that, "Nefertiti was involved in the assassination of her husband's successor, Smenkhare, and was later in conflict with King Horemhab who overthrew the monotheistic cult of his predecessor and erased all traces of it. Horemhab would never have allowed Queen Nefertari to be buried in the Valley of Kings," he concluded. Nefertiti was a high-profile queen, who, incidentally, appeared nearly twice as often in reliefs as her husband, the king, during the first five years of his reign. After this she continued to appear in reliefs, though outshone to some extent by other royal favourites like Kiya and her own eldest daughter Mereaten. In the latter years of the Akhenaten's reign, however, she disappeared from the scene. So whether or not the mummy is indeed that of the beautiful queen, the dearth of convincing evidence means this may remain one of Ancient Egypt's most enthralling and enduring mysteries.

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<http://weekly.ahram.org.eg/2003/644/he1.htm>

| 8929|2003-06-27 14:07:18|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "NE Africans in AE times were quite different than the present

day

> population"

>

In this case I was speaking specifically to the costume and hair styles.

I agree that the Baladi and Saeedi have retained many facets of AE culture and also a good deal of AE blood. Although even in AE, there was significant foreign admixture starting in the Middle Kingdom period.

> "Today the garb originates more from medieval Arab and

> Turkic styles."

>

> The Gallabaya is from the Arab period, but notice the style of the

> gallabaya is quite different from Gulf Arabs, Pakistanis, and other

> people who wear similar garb.

>

Yes, but still quite a bit different than the kilts or loincloths usually worn by rural AEs.

Regards,

Paul Kekai Manansala

| 8930|2003-06-27 15:16:32|alberto34482@yahoo.com|Re: Part II, Olden and New World Almond-eyed statuettes|

"Although even in AE, there was significant foreign admixture starting in the Middle Kingdom period. "

In the Delta region I am aware of foregin admixture starting as far back as the 12th Dyansty. I am also aware that a great influx of captives from the Middle East,and the names of Syrian slaves in the households of Ipet Resyut[Luxor] households. Do you have any Journal references to this admixture occuring? How big of influence do you think this had on the indigenous population ?

| 8931|2003-06-27 15:27:46|omari maulana|Re: Part II, Olden and New World Almond-eyed statuettes|

A while back we were asking you to support your assertion that the pre-dynastic lower Egyptians were "Asiatic". Do you EVER plan to provide proof for that statement?

> "Although even in AE, there  
> was significant foreign admixture starting in the Middle Kingdom  
> period. "

>  
>

> In the Delta region I am aware of foregin admixture starting as far  
> back as the 12th Dyansty. I am also aware that a great influx of  
> captives from the Middle East,and the names of Syrian slaves in the  
> households of Ipet Resyut[Luxor] households. Do you have any  
> Journal references to this admixture occuring? How big of influence  
> do you think this had on the indigenous population ?

>  
>  
>

---

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| 8932|2003-06-27 15:36:26|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>

> "Although even in AE, there  
> was significant foreign admixture starting in the Middle Kingdom  
> period. "

>

>

> In the Delta region I am aware of foreign admixture starting as

far

> back as the 12th Dynasty. I am also aware that a great influx of  
> captives from the Middle East, and the names of Syrian slaves in

the

> households of Ipet Resytut[Luxor] households.

You mean the Hyksos houseservants. Yes, they were there and intermarrying frequently.

Do you have any

> Journal references to this admixture occurring?

I try to avoid peer review as it has a bad influence. ;)

Regards,

Paul Kekai Manansala

| 8933|2003-06-27 15:42:30|alberto34482@yahoo.com|Re: Part II, Olden and New World  
Almond-eyed statuettes|

" while back we were asking you to support your assertion that the  
pre-dynastic lower Egyptians were "Asiatic". Do you EVER plan to  
provide  
proof for that statement?"

Only makes sense since the Delta region is connected with Levantine, Syro-  
Palestinian, and Coastal Northern Africa.

Merimada, Maadi, and El Omari have this connection as well, even though  
these populations all used pottery from the Badarian culture, which  
also has links to the Khartoum Mesolithic.

| 8934|2003-06-27 16:20:59|clyde winters|Re: Mitochondrial DNA analysis of northwest African  
populations rev|

Hi

The belief that the Berbers were early mixed with Europeans supports Diop's view  
that the Berbers were descendants of the Vandals.

C.A. Winters

[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

> Mitochondrial DNA analysis of northwest African populations reveals  
> genetic exchanges with European, near-eastern, and sub-Saharan  
> populations.  
>  
> Rando JC, Pinto F, Gonzalez AM, Hernandez M, Larruga JM, Cabrera VM,  
> Bandelt HJ.  
>  
> Departamento de Genetica, Universidad de La Laguna, Tenerife.  
> [jcrando@ull.es](mailto:jcrando@ull.es)  
>  
> Genetic studies have emphasized the contrast between North African  
> and sub-Saharan populations, but the particular affinities of the  
> North African mtDNA pool to that of Europe, the Near East, and sub-  
> Saharan Africa have not previously been investigated. We have  
> analysed 268 mtDNA control-region sequences from various Northwest  
> African populations including several Senegalese groups and compared  
> these with the mtDNA database. We have identified a few mitochondrial  
> motifs that are geographically specific and likely predate the  
> distribution and diversification of modern language families in North  
> and West Africa. A certain mtDNA motif (16172C, 16219G), previously  
> found in Algerian Berbers at high frequency, is apparently  
> omnipresent in Northwest Africa and may reflect regional continuity  
> of more than 20,000 years. The majority of the maternal ancestors of  
> the Berbers must have come from Europe and the Near East since the  
> Neolithic. The Mauritians and West-Saharans, in contrast, bear  
> substantial though not dominant mtDNA affinity with sub-Saharans.  
>  
> PMID: 10363131 [PubMed - indexed for MEDLINE]  
>  
> -----  
> -----  
> [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?holding=npg&cmd=Retrieve&db=PubMed&list_uids=10363131&dopt=Abstract)  
> [holding=npg&cmd=Retrieve&db=PubMed&list\\_uids=10363131&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?holding=npg&cmd=Retrieve&db=PubMed&list_uids=10363131&dopt=Abstract)  
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| 8935|2003-06-27 16:50:22|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> " while back we were asking you to support your assertion that

the

> pre-dynastic lower Egyptians were "Asiatic". Do you EVER plan to

> provide

> proof for that statement?"

>

> Only makes since the Delta region is connected with Levantine,Syro-

> Palestinean,and Costal Northern Africa.

>

The main connection is with Upper Egypt and Nubia via the Nile.  
Remember they became one nation.

Regards,

Paul Kekai Manansala

| 8936|2003-06-27 18:10:57|Alex Derrick|Re: Part II, Olden and New World Almond-eyed statuettes|

Paul, you are absolutely right. There was a strong economic connection as well.

In the OK tomb of Ti, there is a representation of south-north maritime activity. Above the scene is written 'Mooring; coming from the south.' These boats have just unloaded a plethora of southern goods.

Alex Derrick.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> The main connection is with Upper Egypt and Nubia via the Nile.

> Remember they became one nation.

>

> Regards,

> Paul Kekai Manansala

| 8937|2003-06-27 18:24:20|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|

"Hi

The believe that the Berbers were early mixed with Europeans supports Diop's

view

that the Bervers were decendents of the Vandels.

C.A. Winters"

The mixing between Near-Eastern and Europeans appears to have happened around the Neolithic era. The Vandals had negative impact upon the native population;thus the Neolithic was when people mixed.

The Sahara during this time was mostly negriod except the fringes which was inhabited by Mechta-Aflou people,who are probally akin to the early Canary Island types.

| 8938|2003-06-27 18:30:02|alberto34482@yahoo.com|Re: Part II, Olden and New World Almond-eyed statuettes|

"The main connection is with Upper Egypt and Nubia via the Nile.

> Remember they became one nation. "

I agree,but remeber that Delta kingdoms and Upper Egypt also remained two dinstinct Kingdoms. Upper Egypt,during the late 20th dyansty,even broke away and was ruled by Amun priests. the Wasetan rulers saw themelves as actual per/aa.

The vulture represented the South,while the Urai represented the Norther Lower Egyptians. James Henery Breasted even makes connection to the Urai and the Gorgons in Libya.

| 8939|2003-06-27 21:36:46|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "The main connection is with Upper Egypt and Nubia via the Nile.

> > Remember they became one nation. "

>

> I agree,but remeber that Delta kingdoms and Upper Egypt also

remained

> two dinstinct Kingdoms. Upper Egypt,during the late 20th

dyansty,even

> broke away and was ruled by Amun priests. the Wasetan rulers saw

> themelves as actual per/aa.

>

In terms of the flow of culture and genes though, Lower Egypt's main links were with Upper Egypt and the south. People to the west and east were foreigners and were depicted much differently in terms of

culture and appearance as we have seen on the RIII tomb.

I suspect that you have no references supporting yours idea on predynastic Lower Egypt?

Regards,

Paul Kekai Manansala

| 8940|2003-06-28 02:18:31|M. Washington|Part II, Olden and New World Almond-eyed statuettes|

---

Attachments :

---

An hour ago I sent the section below to which I am adding 4] "Contemporary Kenyans with the beaded headdress as seen in the Mt. Carmel skeleton of 9000 BC."

The reference for 3] the Neolithic Sudanese skeleton with the beaded headdress grave goods is:

Dietrich Wildung, Sudan - Antike K□□reiche an Nil, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996), p. 11.

No. 4 is more evidence of both cultural continuity of bead use from 50 tya (in the Mt. Carmel case, from 9000 BC, so 11,000 years of proof). Proof of African culture, adornment, and jewelry use unchanged in style in the ancient world before European displacement.

#### NEOLITHIC JEWELRY - BEADED HEADDRESS

Olden African Populations (pre-European influx surge - I didn't define this well)

1] MT. CARMEL:

05-10-700-08-01-02\_Israel\_Mt.\_Carmel\_Beaded\_headdressl\_9000BC.jpg

2] SUDAN: 05-10-100-50-01\_Sudan\_Neolithic\_burial\_beaded\_headdress.jpg

3] TODAY: 05-10-100-04\_Kebaran\_beaded\_headdress\_men\_cattle..jpg

4] 05-10-100-27-05\_Kenya-Young-men-with-headdress-and-necklace.jpg

#### REFERENCES

1] Michael Roaf, Cultural Atlas of Mesopotamia and the Ancient Near East, (Equinox Publishers, Oxford, 1990), p. 30.

2]

3] Dietrich Wildung, Sudan - Antike K□□reiche an Nil, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996), p. 11.

4] Hungarian travel agency: Arlista Travel Agency Brochure, Budapest, Hungary, pp. 2-3, 2003.

Marc Washington

Attachments :

---

tya = thousand years ago

Sent file and it bounced back as was too large. Will send in two parts as:

Part IIa **HAIR STYLE No. 1 HILLOCK**

and

Part IIb **NEOLITHIC JEWELRY**

Don't have much time. What I'd like to do is to show how one type of hair styles and the headress beaded jewelry were the same in the Olden world of Anatolia, Jericho, Sumer, and today. There has been a continuity of culture and style that has survived from 9000 BC in Mt. Carmel (keep in mind that beaded jewelry has been found as far back as 50 tya in Africa - I presented journal article earlier)

Given that the time period between 9000 BC and today is so very short; and the evidence is that the people are phenotypically the same, it must be nearly a fact that the almond eye we see from 9000 years on and today in statue represented what we have seen in reality amongst NE Africans today - the almond eye. Khons Shu and other Egyptian gods were portrayed with the almond eye. It is certain they were Nubian - Nubian being people carrying San genes and almond-eye phenotype.

### **HAIR STYLE No. 1 - HILLOCK**

1] statuette: 03-10-500-09-02, Ubaid, hair-helmet style, man, 4th Millennium BC.jpg

2] statuette: 03-10-100-22-01, Gabon, green background, perfect hh.jpg

3] contemporary person: 03-10-100-04, African hair helmet style like horned bull.jpg

### **REFERENCES:**

1] Andr 預arrot, ***Sumer ? the dawn of art***, (Golden Press, New York, 1961), p. 58.

I have seen contemporary examples close (or exactly like) No. 1. I'm sure the style is extant.

### **NEOLITHIC JEWELRY - BEADED HEADRESS**



Olden African Populations (pre-European influx surge - I didn't define this well)

1] MT. CARMEL: 05-10-700-08-01-

02\_Israel\_Mt.\_Carmel\_Beaded\_headdressl\_9000BC.jpg

2] SUDAN: 05-10-100-50-

01\_Sudan\_Neolithic\_burial\_beaded\_headdress.jpg

3] TODAY: 05-10-100-

04\_Kebaran\_beaded\_headdress\_men\_cattle..jpg

## REFERENCES

1] Michael Roaf, *Cultural Atlas of Mesopotamia and the Ancient Near East*, (Equinox Publishers, Oxford, 1990), p. 30.

2]

3]

| 8942|2003-06-28 07:35:25|Paul Kekai Manansala|Re: Part Ila, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

>

>

>

> Given that the time period between 9000 BC and today is so very

short; and

> the evidence is that the people are phenotypically the same, it

must be

> nearly a fact that the almond eye we see from 9000 years on and

today in

> statue represented what we have seen in reality amongst NE

Africans today -

> the almond eye.

Could the almond eye have arisen in NE Africa due to Mongoloid admixture?

Regards,

Paul Kekai Manansala

| 8943|2003-06-28 10:32:37|omari maulana|Re: Part II, Olden and New World Almond-eyed  
statuettes|

That about sums it up!

>I suspect that you have no references supporting yours idea on  
>predynastic Lower Egypt?

---

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| 8944|2003-06-28 12:50:32|omari maulana|Re: Mitochondrial DNA analysis of northwest  
African populations rev|

>The mixing between Near-Eastern and Europeans appears to have  
>happened around the Neolithic era.

Where is the evidence for this statement? "Europeans" (as in folks from EU  
countries) were in north Africa at this time? I doubt it!

> The Sahara during this time was mostly negroid except the fringes  
>which was inhabited by Mechta-Aflou people,who are probally akin to  
>the early Canary Island types.

Throne has allready demonstrated that the Aflou folks had affinities with  
tropical Africans.

---

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| 8945|2003-06-28 14:13:15|Paul Kekai Manansala|Re: Mitochondrial DNA analysis of  
northwest African populations rev|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"  
wrote:

> > The Sahara during this time was mostly negroid except the

fringes

> >which was inhabited by Mechta-Aflou people,who are probally akin

to

> > the early Canary Island types.

>

> Throne has already demonstrated that the Aflou folks had

affinities with

> tropical Africans.

>

Alberto keeps confusing the Neolithic Mechta-Afalou with modern "Semitic" populations along the coast of North Africa.

They are not the same.

In fact, the modern coastal "Semites" are more similar to the "elongated African" type of East Africa in head and facial shape and even in body proportions as compared to the broad-faced, robustly-built "Mechtoids."

The Tamhou type really doesn't start flowing in till around 2,000 BCE.

Coon related the broad-nosed, prognathous Mechta-Afalou to the "Large Boskop" or "Khoisanoid" type than had apparently migrated north during the Mesolithic and early Neolithic. Indeed they often had the very peculiar extreme upper facial flatness that is found so often among Khoisan speakers.

Regards,

Paul Kekai Manansala

| 8946|2003-06-28 14:33:19|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|

"Where is the evidence for this statement? "Europeans" (as in folks from EU countries) were in north Africa at this time? I doubt it"

The abstract I posted suggests that the maternal ancestors of the Berbers come from both European and the Near East.

"Throne has already demonstrated that the Aflou folks had affinities with tropical Africans."

The information you posted of Colin P Groves suggests that the Aflou population was intermediates.

| 8947|2003-06-28 14:33:28|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|

"Where is the evidence for this statement? "Europeans" (as in folks from EU countries) were in north Africa at this time? I doubt it"

The abstract I posted suggests that the maternal ancestors of the Berbers come from both European and the Near East.

"Throne has already demonstrated that the Aflou folks had affinities with tropical Africans."

The information you posted of Colin P Groves suggests that the Aflou population was intermediates.

| 8948|2003-06-28 14:38:07|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|  
"

Alberto keeps confusing the Neolithic Mechta-Afalou with modern "Semitic" populations along the coast of North Africa. "

Costal Semites? I thought the Costal type people in modern Northern Africa are Berbers. Arabs did migrate to Magreb, but in small numbers.

What did the Guanche people of the Canary Islands come from?

| 8949|2003-06-28 16:38:58|Paul Kekai Manansala|Re: Mitochondrial DNA analysis of northwest African populations rev|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "

> Alberto keeps confusing the Neolithic Mechta-Afalou with  
> modern "Semitic" populations along the coast of North Africa. "

>

> Costal Semites? I thought the Costal type people in modern Northern  
> Africa are Berbers. Arabs did migrate to Magreb, but in small  
> numbers.

>

According to a local Arab scholar from Iraq, some two million Arabs mostly from Syria migrated into North Africa during the medieval period. Also millions of European slaves were brought into N. African ports many staying in the large cities.

But what I meant was the "Caucasoid" physical type of the coastal

region.

Regards,

Paul Kekai Manansala

| 8950|2003-06-28 16:48:41|Paul Kekai Manansala|Re: Mitochondrial DNA analysis of northwest African populations rev|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "Where is the evidence for this statement? "Europeans" (as in

folks

> from EU

> countries) were in north Africa at this time? I doubt it"

>

> The abstract I posted suggests that the maternal ancestors of the

> Berbers come from both European and the Near East.

>

The study though was done with modern samples, not ancient ones.

Your argument has not been primarily genetic but phenotypic.

Genetics proves nothing in this direction especially when we are discussing periods of thousands of years.

There may be a physical anthropologist here or there who may try to skew Mechta-Afalou somehow into "Caucasoid," but if you accept this you might as well accept that Upper Egyptians and Nubians were the same phenotype. The argument is exactly of the same type.

You never seem to want to actually analyze the evidence, but keep referring to "peer review" people instead. How then will you ever be able to be a respectable peer review person yourself?

Most recent example was your agreement with Yurco, who twice has been shown to be a con artist on this group.

Regards,

Paul Kekai Manansala

| 8951|2003-06-28 18:33:33|Alex van Deelen|Marrons of the Surinam and French Guyana|

I just saw an interesting documentary of Surinamese guy who went to

Ghana to see the ancestral homeland of many of the people in The Surinam.

He invited the Ghanaian tourguide to visit the Surinam.

What struck me most was that in The Surinam, which is in South America, in the communities of Africans who ran away from slavery, the marrons or maroons, the village chief still spoke a language that was easily understood

by the Ghanaian tourguide.

This was at the Marowijne (Marosi) river basin. The people are called Ndyuka, Pamaka and Aluku.

<http://www.maroons-suriname.com/DeMarrons.html>

This page also lists all the leaders of these communities since the 18th century.

It would be interesting to know which African languages their language is based on.

Alex

<http://www.maroons-suriname.com/>

| 8952|2003-06-28 22:48:07|Alex Derrick|Re: Part II, Olden and New World Almond-eyed statuettes|

The uraues which surmounts all pharonic head gear is the Egyptian Cobra/Aspas, more specifically Naje haje haje.

The subspecies, Naje haje haje, occupies a large geographic range; South of the Sahara, from Senegal to East and North-east Africa.

Both the vulture and the Cobra are representations of African flora and fauna. The middle eastern variety, is part of a subspecies known as Naja haje arabica. In my opinion, the uraues supports a lower egyptian connection with southern africa.

Alex Derrick.

p.s. Interestingly enough, the Egyptian Vulture (Neophron percnopterus) migrates in the summer to Southern Europe and the Mediterranean. As far as I know no one has made a racial connection ;)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> The vulture represented the South,while the Urai represented the  
> Norther Lower Egyptians. James Henery Breasted even makes  
connection to the Urai and the Gorgons in Libya.

| 8953|2003-06-29 11:55:24|Paul Kekai Manansala|Re: Part II, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"  
wrote:

> The uraues which surmounts all pharonic head gear is the Egyptian  
> Cobra/Aspas, more specifically Naje haje haje.

>

> The subspecies, Naje haje haje, occupies a large geographic range;  
> South of the Sahara, from Senegal to East and North-east Africa.

>  
>

Right Alex, Lower Egypt is an extension of the tropical Africa via the Nile. The flora and fauna around the Nile are very tropical -- hippopotamus, crocodiles, etc., which would never be found in the Sahara. Strangely people were also able to travel down the Nile despite the huge obstacle presented by the cataracts ;)

p.s. -- for those who don't get the last part, Katherine GG had suggested some years ago that the first cataract presented a barrier to human migration between Nubia and Egypt!

Regards,  
Paul Kekai Manansala  
| 8954|2003-06-29 12:17:34|M. Washington|Part IIa, Olden and New World Almond-eyed  
statuettes|  
[Marc's reply here \(\\*\\*\)](#)

Marc writes:  
Given that the time period between 9000  
BC and today is so very  
short; and  
> the evidence is that the people are  
phenotypically the same, it  
must be  
> nearly a fact that the almond eye we  
see from 9000 years on and  
today in  
> statue represented what we have seen  
in reality amongst NE  
Africans today -  
> the almond eye.

[Paul writes:](#) Could the almond eye have  
arisen in NE Africa due to Mongoloid  
admixture?

Regards,  
Paul Kekai Manansala

(\*\*) Hi Paul. All genetic evidence shows that Mongoloids are San relocated from Africa to Asia. The almond eye ((you knew before I - I mention this as I am using the term generally to refer to a class of eyes variously defined as narrow slitted, slanted, etc. And I realize I am not telling anyone anything new)) the almond eye evolved with the San in Africa. I've heard different theories as to why. I know of no incursions of Asians into Africa until late in the neolithic - and it was a tiny event identified by an isolated peoples in West Africa that did not disperse beyond a tiny area and had no further impact. If my theory is correct that the cowrie shell was used as a representation of the almond eye, I presented an image from 9000 BC showing the almond eye being used that far back. Meaning that it had evolved long before Asians (San, anyhow) came to back to Africa. At least that's my understanding. I'm open to new ideas.  
Marc

| 8955|2003-06-29 12:27:45|Paul Kekai Manansala|Re: Part IIa, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

>

> Marc writes: Given that the time period between 9000 BC and

today is so

> very

> short; and

>> the evidence is that the people are phenotypically the same, it

> must be

>> nearly a fact that the almond eye we see from 9000 years on and

> today in

>> statue represented what we have seen in reality amongst NE

> Africans today -

>> the almond eye.

>

> Paul writes: Could the almond eye have arisen in NE Africa due to

> Mongoloid

> admixture?

>

> Regards,

> Paul Kekai Manansala



>

>

>

>

> (\*\*) Hi Paul. All genetic evidence shows that Mongoloids are San

relocated

> from Africa to Asia. The almond eye ((you knew before I - I

mention this as

> I am using the term generally to refer to a class of eyes

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> as narrow slitted, slanted, etc. And I realize I am not telling

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> used as a representation of the almond eye, I presented an image

from 9000

> BC showing the almond eye being used that far back. Meaning that

it had

> evolved long before Asians (San, anyhow) came to back to Africa.

At least

> that's my understanding. I'm open to new ideas.

>

There is a much more extensive "Back to Africa" theory out based around YAP+ and some other markers.

Even if San had the almond eye earlier than other peoples, it does not mean they are directly responsible for its presence in each and every case throughout history. "Relocated San" could also have been responsible.

Yet, I still don't know how you can say that "Mongoloids" are San relocated to Asia. Your use of terms is very loose. The word "San" is only used to refer to a linguistic group of southern Africa.

You seem to be implying that early humans looked similar to San. But that would mean that all early humans including Europeans are relocated "San." What exactly is your point?

Regards,

Paul Kekai Manansala

| 8956|2003-06-29 12:33:31|M. Washington|Re: Part II, Olden and New World Almond-eyed statuettes|

Marc's question here (\*\*)

Omari writes:That about sums it up!

(\*\*) I think I missed something. What is this inference to? I think this was addressed to another person who had some ideas about predynastic Egypt and didn't answer them?

Marc

>I suspect that you have no references supporting  
yours idea on  
>predynastic Lower Egypt?

.

| 8957|2003-06-29 12:40:07|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|

"According to a local Arab scholar from Iraq, some two million Arabs mostly from Syria migrated into North Africa during the medieval period."

What was this Arab scholars name? Do you know where I might find this quote about both the Arab migration and Arab and the mention of bringing European slaves to port cities. I am aware there was a large influx of European slaves to Northern Africa, but these would have been eunuchs, which means they could not reproduce. Most of the Arab slaves were either eunuchs or soliders.

| 8958|2003-06-29 12:52:41|Paul Kekai Manansala|Re: Mitochondrial DNA analysis of northwest African populations rev|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>  
> "According to a local Arab scholar from Iraq, some two million

Arabs

> mostly from Syria migrated into North Africa during the medieval  
> period."

>

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> this quote about both the Arab migration and Arab and the mention

of

> brining European slaves to port cities. I am aware there was a

large

> influx of European slaves to Northern Africa, but these would have  
> been eunuchs, which means they could not reproduce. Most of the

Arab

> slaves were either eunuchs or soliders.

James Wellard in Lost Worlds of Africa writes about this slave trade. And a great deal of the slaves were concubines who did indeed reproduce.

I think only a small number of harem guards were actually castrated, if you have other information please let us know where you found it.

Prof. al-Qazzaz from CSUS provided the information on migration to North Africa.

Don't you think a large number of Arab migrants would be necessary for the Arab language to take root in this vast region?

Regards,

Paul Kekai Manansala

| 8959|2003-06-29 13:03:45|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|

"The study though was done with modern samples, not ancient ones.

Your argument has not been primarily genetic but phenotypic. Genetics proves nothing in this direction especially when we are discussing periods of thousands of years. "

You realize that many Berber groups like the Kaybele, Shuluh, and Riffian have remained relatively isolated from many populations. We

also have some populations such as the Guanche who have migrated from this area from the Canary Islands. I am still confused where these populations come from, and if they are indigenous or native. I thought Mtdna could establish where these populations migrated or came from since Neolithic periods. Even if these groups have mixed with Arab groups or Europeans groups traces of the original populations would show up in the Mtdna, right?

"There may be a physical anthropologist here or there who may try to skew Mechta-Afalou somehow into "Caucasoid," but if you accept this you might as well accept that Upper Egyptians and Nubians were the same phenotype. The argument is exactly of the same type."

To be honest, I never heard of Mechta-Aflou until I came to this group. I still need to do some research on who exactly these populations were. I read about them and found out that many bio-anthropologists consider these populations to be Cro-Magnoid. I have also heard these populations were similar to Khoisans, but I am still quite confused when it comes to this area. My interest in this area has to do with Berber nationalists trying to claim Egyptian history. I am disturbed that Berbers would want to claim my history, so I have devoted more time of research in this area. I thank Ta-Seti for providing me with the rudimentary information so I can search for it myself. You realize that "Eurocentrics" often try to ascribe these lone Berber groups to the foundation of Ancient Kemetian society. On a message board, one person even suggested to me that these people were responsible for the foundations of Pharonic culture.

I do not except the arguments that Upper Egyptians or A-Group Nubians were caucasoid types, because both the Badarian, Naqada, Khartoum Mesolithic say otherwise. I am not convinced though that the people in Lower Egypt were like the people in Upper Egypt.

Forgive me for being wrong on many occasions about the history of Northern Eastern and Northern Western Africa, because I am still attempting to learn much about it.

"

"You never seem to want to actually analyze the evidence, but keep referring to "peer review" people instead. How then will you ever be able to be a respectable peer review person yourself?"

You are right about this. I still have along ways to go in search of the truth in Northeastern and Northwestern history.

"Most recent example was your agreement with Yurco, who twice has been shown to be a con artist on this group."

Yurco, I think knows the truth about some matters, but because of his high position in Egyptology he suppresses it to satisfy the status quo. I have never seen Professor Yurco like other racist Egyptologists try to prove that the entire population was composed of blonde haired or red haired people. No scholar is perfect, and I find that Yurco of all the mainstream Egyptologists is more sympathetic to the cause of Ta-Seti. Yurco seems to have an open mind about different issues, and this seems to be rare in the biased Egyptology community.

| 8960|2003-06-29 13:15:45|alberto34482@yahoo.com|Re: Mitochondrial DNA analysis of northwest African populations rev|

Thank you for the information. I appreciate this.

"I think only a small number of harem guards were actually castrated, if you have other information please let us know where you found it."

I believe in Al-Andalus there were specific castration stations where mostly Jewish slave traders would bring castrated Slavic eunuchs across the Islamic world. See Islam's Black Slaves by Ronald Segal | 8961|2003-06-29 13:34:04|Paul Kekai Manansala|Re: Mitochondrial DNA analysis of northwest African populations rev|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- >
- > "The study though was done with modern samples, not ancient ones.
- >
- > Your argument has not been primarily genetic but phenotypic.
- > Genetics proves nothing in this direction especially when we are
- > discussing periods of thousands of years. "
- >
- > You realize that many Berber groups like the Kaybele, Shuluh, and
- > Riffian have remained relatively isolated from many populations.

I have no reason to believe they have isolated. Certainly they are no more isolated than other Berber groups, which are more Africoid in phenotype. In fact, it makes no sense to suggest Berber speakers have been isolated.

We

- > also have some populations such as the Guanche who have migrated

from

> this area from the Canary Islands. I am still confused where

these

> populations come from, and if they are indigenous or native. I

thought

> Mtdna could establish where these populations migrated or came

from

> since Neolithic periods. Even if these groups have mixed with

Arab

> groups or Europeans groups traces of the original populations

would

> show up in the Mtdna, right?

>

Maybe, although the Canary Islands have definitely not been isolated. However, you seem to still be implying that genetics can give us some idea of phenotype. Really it doesn't and especially not over periods of thousands of years.

> I do not except the arguments that Upper Egyptians or A-Group

> Nubians were caucasoid types, because both the

> Badarian, Naqada, Khartoum Mesolithic say otherwise.

What do you mean they say otherwise? Are you saying you have analyzed the data here.

If you do the same with the Meqta-Afalou, you will find the same logical flaws.

I am not

> convinced though that the people in Lower Egypt were like the

people

> in Upper Egypt.

>

But you have never given us any reason for your beliefs and you refuse to discuss the data. You simply refer to the same Eurocentric establishment that you criticize in other cases.

> "Most recent example was your agreement with Yurco, who twice  
> has  
> been shown to be a con artist on this group."  
>  
> Yurco,I think knows the truth about some matters,but because of

his  
> high position in Egyptology he supresses it to satisfy the status  
> quo.

So then why do you use him to back up your claims on Lower Egypt?  
If he's suppressing the truth, he's suppressing the truth and  
unreliable, whatever may lie within his 'heart of hearts.'

Regards,  
Paul Kekai Manansala  
| 8962|2003-06-29 14:43:41|M. Washington|Part IIa, Olden and New World Almond-eyed  
statuettes|  
[Marc's reply here \(\\*2\\*\)](#)

> Marc's reply here (\*\*)  
>  
> Marc writes: Given that the time period between  
9000 BC and  
today is so  
> very  
> short; and  
> > the evidence is that the people are  
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> > nearly a fact that the almond eye we see from  
9000 years on and  
> today in  
> > statue represented what we have seen in reality  
amongst NE  
> Africans today -  
> > the almond eye.  
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> Paul writes: Could the almond eye have arisen in NE  
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> Mongoloid  
> admixture?  
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> Regards,  
> Paul Kekai Manansala

>  
>  
>  
>  
> (\*\*) Hi Paul. All genetic evidence shows that Mongoloids are San relocated  
> from Africa to Asia. The almond eye ((you knew before I - I mention this as  
> I am using the term generally to refer to a class of eyes variously defined  
> as narrow slitted, slanted, etc. And I realize I am not telling anyone  
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> different theories as to why. I know of no incursions of Asians into Africa  
> until late in the neolithic - and it was a tiny event identified by an  
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> had no further impact. If my theory is correct that the cowrie shell was  
> used as a representation of the almond eye, I presented an image from 9000  
> BC showing the almond eye being used that far back. Meaning that it had  
> evolved long before Asians (San, anyhow) came to back to Africa.  
At least  
> that's my understanding. I'm open to new ideas.  
>

**Paul writes:**There is a much more extensive "Back to Africa" theory out based around YAP+ and some other markers.

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Yet, I still don't know how you can say that



"Mongoloids" are San  
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The word "San"  
is only used to refer to a linguistic group of  
southern Africa.

You seem to be implying that early humans looked  
similar to San. But  
that would mean that all early humans including  
Europeans are  
relocated "San." What exactly is your point?

Regards,  
Paul Kekai Manansala

(\*2\*) I'm having problems sending Part IIb of the post I attempted  
Saturday as Yahoo says it's larger than aMB. It isn't. I keep making the  
files smaller but the bounces continue. Part IIb contains images of the  
beaded head address found around a skull in grave goods from 9000 BC and  
still worn today - showing cultural continuity for (in this case) over 11,000  
years. This is related to your question as I have been referring to a San-  
based common culture shared throughout Africa. To a time when  
Africa (if we use it to be a geographical area where Africans were  
living) extended up to and included Persia and Turkey - at least until the  
end of the Pleistocene. When I refer to San, I am speaking of the  
Bushman. When I refer to the Bushman, I have in mind the people who  
are the closest cultural descendants to the first human beings emerging  
from Northeast Africa and who form the root and trunk of humanity from  
which all branches occur due to their migrations and later mutations.  
Whereas the San / Bushman (today primarily of the Kalahari and South  
Africa) are the main representatives. Now to the issue of the almond eye.  
I have been referring in a number of posts to how the almond eye is  
characteristic of the San. It is not difficult to find a dozen researchers  
who state this. 11,000 years is a very short time and it is my belief, my  
opinion, that in such a short amount of time, features such as the eye are  
not going to change. The almond eye has been featured in much Neolithic  
art going back to 9000 BC. Underhill and others say that the genetic  
evidence shows migrations from NE Africa northwards earlier in  
history but also at the end of the Pleistocene. Now, we find the almond  
eye near the Pleistocene-end, Holocene-beginning, in grave goods and  
statuettes. The important point is next.

We also find the almond eye throughout NE Africa today. The Man from  
Jericho has the features, including the almond eye, of persons found in  
NE Africa today. AND THE ALMOND EYE IS FOUND IN STATUES,  
RELIEFS, AND THE FACIAL PORTRAIT OF EGYPTIAN PHAROAHS  
AND OTHERS. It is my claim that the almond eye was inherited from the  
San to other African types (a guess - as far back as 50,000 years or earlier) in a  
shared geographical area in NE Africa. They shared a common culture  
throughout Africa into Eurasia. They peopled Egypt before European  
incursions.

Why is this important, you ask. By identifying the almond-eyed persons, I  
am stating a criteria by which (along with considerable other evidence -  
not the eye alone by any means) the Noemi Campbell-types seen in  
Egyptian art and other almond-eyed types (As the god Khons Lunus),  
can be seen as San or Nubian and not as some hodge-podge of non-  
Africans as European researchers with sleight-of-hand try to steal African  
culture away as they have stolen the land, wealth, art, and even through

slavery, its people. Stole everything that wasn't nailed down. And what was nailed down, they pried up and stole it along with the nails. Thieves and liars in wolves clothing. European domination of the world, along with its wealth, is in direct relationship with its theft, lies, and killing. But, to stay on target, to answer your question, the importance of identifying the almond-eyed persons is to trace the San as they have rippled their genes and culture through other Africans, and to identify the almond-eyed Egyptians as the Nubians they were (for as NE African, they are almond-eyed even today and are figured heavily in Egyptian art).  
Marc  
.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 8963|2003-06-29 15:07:16|Paul Kekai Manansala|Re: Part IIa, Olden and New World Almond-eyed statuettes|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*2\*)

> > Marc's reply here (\*\*)

> >

> Why is this important, you ask. By identifying the almond-eyed

persons, I

> am stating a criteria by which (along with considerable other

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> the eye alone by any means) the Noemi Campbell-types seen in

Egyptian art

> and other almond-eyed types (As the god Khons Lunus), can be seen

as San or

> Nubian and not as some hodge-podge of non-Africans as European

researchers

> with sleight-of-hand try to steal African culture away as they

have stolen

> the land, wealth, art, and even through slavery, its people.

Then why is this thread names "Olden and New World Almond-eyed statuettes?"

Also, you seem to keep bouncing from Paleolithic to Neolithic. Was there two almond-eyed migrations out of Africa. The original one and then another Neolithic almond exodus?

If all people originally looked like San, then are all non-San, including other Black Africans, equally as guilty of stealing San homelands?

Regards,

Paul Kekai Manansala

| 8964|2003-06-29 20:02:57|Alex Derrick|Re: Part IIa, Olden and New World Almond-eyed statuettes|

Marc, I have a question for you. Have you ever seen any photos of new born or infant Bushmen or Twa/Baka?

I am curious about the hair texture and skin color. Are the infants born with pepper corned hair?

Could you please put me up on some reference, if you have any.

I know this is a little off topic, but Marc you seems to have a great deal of information on these people.

Thanks,

Alex Derrick

<http://www.highculture.8m.com>

| 8965|2003-06-29 21:51:06|alberto34482@yahoo.com|Christianity: Came from Outer Space? |

Christianity: Came from Outer Space?

By Rossella Lorenzi, Discovery News

Did a Meteor Convert Constantine?

June 24, 2003 ? Christianity may have spread from outer space, according to a report on an impact crater published in this week's New Scientist.

Created in the fourth or fifth centuries by an asteroid exploding "like a nuclear blast" in the Italian Apennine mountains, the hole could explain the legend of a falling star and the consequent conversion of Roman emperor Constantine to Christianity. It is said that Constantine (288-337 A.D.) converted in 312, alerted by an amazing vision in the sky. Right after, under the sign of the

cross, Constantine won a crushing victory against the joint emperor Maxentius, who challenged his authority

<http://dsc.discovery.com/news/briefs/20030623/constantine.html>

| 8966|2003-06-29 21:52:41|alberto34482@yahoo.com|Dream boat to sail Asia's ancient trade route to Africa|

Dream boat to sail Asia's ancient trade route to Africa

How a 1,200-year-old Indonesian sacred carving inspired a City financier to go sailing in a replica vessel

John Aglionby in Jakarta

Sunday June 29, 2003

The Observer <<http://www.observer.co.uk>>

Most visitors to the world's largest Buddhist temple, the Borobudur stupa in central Java, probably never notice the five intricate stone engravings of eighth-century ocean-going ships.

Scattered among the monument's 1,460 weather-beaten stone relief panels that narrate tales from Buddhist scriptures, the largest is only about 50cm high and 70cm wide.

But these illustrations have inspired a London fund manager to realise a decades-old dream and re-enact how Indonesian mariners established trading routes with eastern, and possibly also western, Africa more than 1,200 years ago.

Philip Beale, 42, quit his job with Morley Fund Management and had a replica of the Borobudur boats built in the Kangean islands, some 60 miles north of Bali.

With a crew of 14, he plans to follow the route of the Javanese pioneers and sail the 'Borobudur Ship' from Indonesia to Madagascar, round the Cape of Good Hope and finish in Ghana, where there is evidence of first millennium Indonesian influence.

The maiden voyage, from the Kangean islands to the north-eastern tip of Java, is scheduled to begin today and the adventure proper should start in the middle of August. The crew hopes to celebrate New Year's Eve in Accra.

'It all started when I was in Indonesia in 1982,' said Beale, a former naval officer. 'I saw the engravings of the ships. I knew about the Indonesian influence in Madagascar and eastern Africa and so put two and two together.'

Beale's idea to create a replica of the ship and sail to Africa as a 'voyage of celebration of what they achieved' stayed on the backburner until two years ago, when he met Nick Burningham, a specialist in South-East Asian maritime archaeology who has built several replica vessels.

Burningham describes the Borobudur ship as 'the most speculative reconstruction' he has ever worked on, with little more than the five

reliefs to act as a design.

After scouring the Indonesian archipelago, they found Assad, a rotund boatbuilder in his 60s who never went to school, in the Kangean islands. He had never seen a plan or design of any ship in his life, so Burningham built him a model and everything was done by line of sight and guesswork.

The result is a 19-metre-long vessel with a width of four metres and a depth below the waterline of one and a half metres, with two rudders, three masts and sails made from traditional koroco.

Burningham, who advised Assad throughout the five months of construction, is impressed. 'She has an elegant and proud look,' he said. 'She rides the water like a lioness.'

He and Beale named their boat Lallai Beke Ellau - Run With The Sun - as that is the direction in which they will sail.

Lallai Beke Ellau's crew are not recreating every aspect of the ancient voyage. Their navigational equipment includes GPS and other satellite technology, radios and a forward-looking depth finder.

<http://observer.guardian.co.uk/international/story/0,6903,987227,00.html>

| 8967|2003-06-29 23:41:47|M. Washington|Story of Cave Pictures ... Part IIa, Olden and New World Almond-|

Attachments :

[Marc's reply here \(\\*3\\*\)](#)

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (\*2\*)  
> > Marc's reply here (\*\*)  
> >

> Why is this important, you ask. By identifying the almond-eyed persons, I  
> am stating a criteria by which (along with considerable other evidence - not  
> the eye alone by any means) the Noemi Campbell-types seen in Egyptian art  
> and other almond-eyed types (As the god Khons Lunus), can be seen as San or  
> Nubian and not as some hodge-podge of

non-Africans as European  
researchers  
> with sleight-of-hand try to steal  
African culture away as they  
have stolen  
> the land, wealth, art, and even  
through slavery, its people.

**Paul writes:** Then why is this thread names  
"Olden and New World Almond-eyed  
statuettes?"

(\*3\*) I use the term 'Olden' as an alternative to  
'primitive' as 'primitive' has intentional negative  
distortions and connotations whereas the way i have  
introduced 'Olden' has the 'correct' perspective as in  
being senior, originator, template, elder, deserving of  
respect and deference due. Sorry to have used the  
term 'New World'. Olden means the pre-European  
age in Africa-Eurasia keeping in mind that for all the  
hoopla surrounding Neanderthal and Cromagnon, that  
in all likelihood, they were black-skinned and curly  
haired - not the white, long-haired, square-jawed  
Arnold Swarteneger types as they are portrayed in the  
popular press. As others have said, It was likely the  
mutation creating albinism in black populations of  
40,000 year-old northern Europe with rickets and sun-  
vitamin D deficiency that produced the forerunners of  
the white-skinned race that processed sunlight  
efficiently and prospered while black skin underwent  
demise. There is no proof, circumstantial or  
otherwise, that Neanderthal and Cromagnon were  
white save in fancy. But, to get back on target.  
I don't think I meant to use it and don't know what  
post you are referring to when you say I used the term  
'New World.' Actually, I don't remember using it. I  
don't, in my mind, have this term worked-out as the  
way I'd use it would differ from the way it is usually  
used. I'd, for instance, probably refer to the New  
World as that beginning with European Sumer and  
Assyria and the time post-dating 4000 BC. I don't  
remember using the term 'New World.'

**Paul writes:** Also, you seem to keep bouncing from Paleolithic to Neolithic.

(\*3\*) I don't know what post (or posts) you are referring to so cannot answer a specific point. Generally speaking, I don't see there ever being a way to distinguish "Paleolithic" from "Neolithic" as there seems there will always be a considerable commonly-shared boundary or wide, grey strip between them. The Paleolithic flowed smoothly into the Neolithic.

**FRANCE, CHAUVET CAVE, 27 TYA:** In the attachment, from the Chauvet Cave of 27 ty, is a cave painting. There is a man apparently killed by the bison standing over him. A rhinoceros is to his left, walking away. It has been assumed by paleontologists studying the picture that the rhinoceros nearly fatally wounded the bison and the man attempted to finish the kill. But, the bison was strong enough to gather its strength, stand up, charge at the man, and kill him. The San has a turgid male member as do Egyptian pharaohs - identifying such pharaohs (especially the earliest ones so portrayed) as San: as San are the only human beings with such male members. That the man has a turgid member even at death identifies him, in my mind, as San. In any case, there are a considerable number of even European paleontologists who attribute the cave art from the tip of the Dordogne in France to the tip of South Africa to the San. As the many subjects of the drawings are the same; and San (and no one else) were seen producing this art when Europeans first came to Africa.

Near the man laying supine on his back is a bird-headed object that has variously been called a staff or spear-thrower. I rather agree with the spear-thrower interpretation. That there is a bird-headed spear-thrower shows an affinity with the animal-headed staffs, scepters, etc. made in profusion still today in

Africa and found in profusion in Egypt; was used by god, pharaoh, and shaman alike. Each tribe in Africa (and special sects) had / has its own staff given to members at initiation.

**FRANCE, LASCAUX CAVE, 25 TYA - SKULL OF CAVE BEAR:**

Also in the Paleolithic cave, we find evidence of totemism and using the animal as the intermediary to supernatural powers in the bear skull.

Mario Ruspoli, ***The cave of Lascaux - the final photographs***, (Harry Abrahms Inc., New York, 1986), p. 151.

So, this far back, we see signs of animal totemism (Massey has an insightful chapter on the history of man being pre-totemic, totemic, pre-human, human, in his book on ***Ancient Egypt, part one***). Taken together, the slain San with his bird-headed spear-thrower, the skull of the bear set on a slab of rock, we see evidence of the types of religion found in Africa today. This is an instance I am referring to of there being no clear distinction between the so-called Paleolithic and the Neolithic. Terms based on tool-technologies while many aspects of culture and religion give signs of being in place even 50 tya (as bead-use was determined in Africa at that age). So, when I use these terms, it is with a pinch of salt.

**THE ESSENTIAL POINT - CULTURAL CONTINUITY IN SOME INSTANCES FOR NEARLY OVER A MILLION YEARS:**

Some shall laugh, but my point is that there has been cultural continuity in Africa in some instances for over a million years with the para-San and San of at least the 19th century: (1) the means of procuring termites from mounds; (2) the means of using rocks as anvil and hammer, as do the chimpanzees, to crack nuts. These two things are in the archeological record, verified through artifacts, as being in use for over a million years. Jewelry use via drilled beads are 50 tyo. Recently I have been talking about hair styles, motifs found in spear-throwers 27 tyo and staffs and scepters of today; and other things being continued from between 11 - 27,000 years.

Today's Western culture, and yesterday's Egyptian



culture, were based on yesteryear's San-based African culture from eons back untold. I am trying to re-build the broken bridges blasted away by European scholars as they tried to put black history into the grave of forgottenness, deniedness, and ignoredness.

**Paul writes:** Was there two almond-eyed migrations out of Africa. The original one and then another Neolithic almond exodus?

(\*3\*) Yes. In addition to there being migrations in-between. Continual migrations, dispersals to Europe and the world. Amerindians have African cultures but Amerindians are San, Bushman, as a look at the features show.

**Paul writes:** If all people originally looked like San, then are all non-San, including other Black Africans, equally as guilty of stealing San homelands?

Regards,  
Paul Kekai Manansala

(\*3\*) Prior to the agricultural age beginning maybe around 10,000 BC, populations were tiny. There was land enough for all. Based on traditions of 19th century San, it seems each tribe had its own 'land' covering hundreds of miles and beads served the use of giving payment for use of watering holes and hunting grounds. It seems there was little violence prior to the post agricultural population explosions driving up competition for land-use. The earliest populations, perhaps equally San and Negrito (I don't know the proportions) would gradually differentiate into the other clans of NE and other Africa which were, in effect, the natural evolution of San and Negrito. There was no 'taking of land' from the San, per se, as the others were San (and Pygmy) derivative. I'm not worming my way out of the

question, nor trying to excuse theft where it occurred. I see a different population, relationship, and dynamic happening over the course of the last 80,000 years of human differentiation and inter-relationship in Africa prior to the post-Agricultural population explosions.

Marc

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..  
..

| 8968|2003-06-30 02:55:36|M. Washington|Stupid me ... Part IIa, Olden and New World Almond-eyed statuett|

Marc's reply here (\*4\*)

**Paul writes:** Then why is this thread names "Olden and New World Almond-eyed statuettes?"

(\*3\*) I use the term 'Olden' as an alternative to 'primitive' as 'primitive' has intentional negative distortions and connotations whereas the way i have introduced 'Olden' has the 'correct' perspective as in being senior, originator, template, elder, deserving of respect and deference due. Sorry to have used the term 'New World'. Olden means the pre-European age in Africa-Eurasia keeping in mind that for all the hoopla surrounding Neanderthal and Cromagnon, that in all likelihood,they were black-skinned and curly haired - not the white, long-haired, square-jawed Arnold Swarteneger types as they are portrayed in the popular press. As others have said, It was likely the mutation creating albinism in black populations of 40,000 year-old northern Europe with rickets and sun-vitamin D deficiency that produced the forerunners of the white-skinned race that processed sunlight efficiently and prospered while black skin underwent demise. There is no

proof, circumstantial or otherwise, that Neanderthal and Cromagnon were white save in fancy. But, to get back on target. I don't think I meant to use it and don't know what post you are referring to when you say I used the term 'New World.' Actually, I don't remember using it. I don't, in my mind, have this term worked-out as the way I'd use it would differ from the way it is usually used. I'd, for instance, probably refer to the New World as that beginning with European Sumer and Assyria and the time post-dating 4000 BC. I don't remember using the term 'New World.'

(\*4\*) I can be a pretty big dumb-ass. Here I said I don't know where I used the term New World and it is in the header. I really do take the cake. If there is any saving grace in all this, I did say that I would refer to the New World as the post-dating 4000 BC and the almond-eyed images I refer to begin at 9000 BC but also continue from 4000 BC down to today. That doesn't erase the stupidity of saying I don't recall using the phrase.

Marc

| 8969|2003-06-30 07:51:33|M. Washington|Part IIa, Olden and New World Almond-eyed statuettes|

Attachments :

Marc's reply here (\*\*)

From: "Alex Derrick"

Date: Mon Jun 30, 2003 3:01 am

Subject: Re:

Marc, I have a question for you. Have you ever seen any photos of new born or infant Bushmen or Twa/Baka?

I am curious about the hair texture and skin color. Are the infants born with pepper corned hair?

Could you please put me up on some reference, if you have any.

I know this is a little off topic, but Marc you seems to have a great deal of information on these people.

Thanks,

Alex Derrick  
<http://www.highculture.8m.com>

(\*\*) I don't have more knowledge about them than others and less knowledge than many. I just have opinions I express. I don't have knowledge of the way the children look at birth and your link yesterday provided the largest group of pictures of the ancestors that I have seen to date.

Marc

.  
. .

| 8970|2003-06-30 12:52:40|goraddy|Re: abu simbel|  
I will check this out when I visit Nubia in a couple of weeks.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "boogie\_down\_black"  
wrote:

> does anyone have the pictures of the Fall of Man with the serpent  
> thats inside of this temple?

| 8971|2003-06-30 12:52:46|alberto34482@yahoo.com|Archeologists find 2000-year-old priest dwellings |

Archeologists find 2000-year-old priest dwellings  
Egyptian and German archeologists in southern Egypt said they had

found the dwellings of priests who officiated at the necropolis of Thoth, the god of wisdom.

"The immense building of dwellings for the priests of the necropolis of sacred animals who symbolized the god Thoth was found in the area of Tuna Al Gebel and has 50 rooms," the Egyptian head of mission, Abdel Halim Nur Eddine, said.

The dwellings were found in Minya, some 200 kilometers (120 miles) south of Cairo.

"Its construction goes back to the period of the Ptolemies, about 300 years before Christ," he said.

The terracotta building includes a warehouse, kitchens and ovens, as well as a room for carrying out religious rituals and another for the meeting of priests.

German team leader Dieter Kessler said they had also found terracotta pots and tablets with reports and letters in Demotic and Greek script written on them.

"Remains of human hair led us to conclude that one of the rooms served as a barber shop," he said.

The director-general of archeological sites in Minya and neighboring areas, Samir Anis, said the region gave "a clear example of the fusion of the Egyptian, Greek and Roman civilizations".

History and Civilization

<http://www.uk.sis.gov.eg/online/html9/o300623c.htm>

| 8972|2003-06-30 15:36:13|Alex Derrick|Re: Story of Cave Pictures ... Part Ila, Olden and New World Alm|

I am not sure your EXTRA BLURRY photo cited as evidence of totism, connects Bushmen with your theory. Totemic signs are used by a variety of cultures. For example Native Americans use totems and they have absolutely no connection with South Africa's San people.

Bears are not an aboriginal African animals. If these people were some kind of recent african migrants, why not use an decidedly African totemic embleme to represent their blood line?

You also raise the issue that European types diverged from Africans 40,000 years ago. Wouldn't that mean that the cave art in Lascaux was created by people similar or the same as modern day europeans, and not SAN Bushmen, who currently live in Southern Africa!

I would also caution you, using poorly understood cave art that is 20,000 years old might be harmful to your overall theory. Perhaps if you had general agreement with mainstream scholars on your interpretation it might be helpful. But you write mainstream work off as being off base because it does not fit in with Massey's aging work.

Finally, I would like to raise a new issue regarding Marc's theories. Marc is it possible that you could concentrate your post as .doc and post to the "Files Section".

That way we can choose whether or not we want to read.

I think a larger .doc file would give the readers an idea of what you are trying to do without having to read every detail of your sometimes lengthy posts.

I would like to know more about what you are doing, but I don't have to time to read every post. There is just too much for me (and probably many other members of the forum).

Hotep

Alex Derrick.

p.s.

Discussion focused on Ta-Seti (Ancient Nubia), Kmt (Ancient Egypt) and the civilization of Africa with special attention to the 'Africentric/Afrocentric' or African-centered viewpoint.

Maybe your discussion is borderline on the fringe of Ta-Seti's main focus.....

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> FRANCE, LASCAUX CAVE, 25 TYA - SKULL OF CAVE BEAR: Also in the Paleolithic cave, we find evidence of totemism and using the animal as the intermediary to supernatural powers in the bear skull. Mario Ruspoli, The cave of Lascaux - the final photographs, (Harry Abrahms Inc., New York, 1986), p. 151.

So, this far back, we see signs of animal totemism (Massey has an insightful chapter on the history of man being pre-totemic, totemic, pre-human, human, in his book on Ancient Egypt, part one). Taken together, the slain San with his bird-headed spear-thrower, the skull of the bear set on a slab of rock, we see evidence of the types of religion found in Africa today.

| 8973|2003-06-30 22:46:12|M. Washington|To Alex Derrick ... Story of Cave Pictures ... Part IIa, Olde|

[Marc's reply here \(\\*\\*\)](#)

From: Alex Derrick [<mailto:Alexander.Derrick@vugames.com>]

**Perhaps if you had general agreement with mainstream scholars on your**

**interpretation it might be helpful. But you write mainstream work off as being off base because it does not fit in with Massey's aging work.**

(\*\*) Uuuuuh. Many of my opinions came from mainstream scholars in the post to which you are referring.

[1] I wrote: "It has been assumed by paleontologists studying the picture that the rhinoceros nearly fatally wounded the bison and the man attempted to finish the kill. But, the bison was strong enough to gather its strength, stand up, charge at the man, and kill him."

[2] I wrote: "there are a considerable number of even European paleontologists who attribute the cave art from the tip of the Dordogne in France to the tip of South Africa to the San. As the many subjects of the drawings are the same; and San (and no one else) were seen producing this art when Europeans first came to Africa."

This last statement is actually incorrect as the theory that San produced European cave art was first the theory of late 19th and early 20th century European paleontologists. Afrocentrists actually picked-up on the idea later.

**Derrick writes:** "But you write mainstream work off as being off base because it does not fit in with Massey's aging work."

(\*\*)

[3] You missed the point, Derrick. I did not say I was writing mainstream work off. I stated nothing coming vaguely close to that. I wrote that the concepts of the paleolithic and neolithic are artificial: "... of there being no clear distinction between the so-called Paleolithic and the Neolithic. So, when I use these terms, it is with a pinch of salt." [Marc Washington] I did not say I was taking mainstream scholars with a pinch of salt. I used them quite often in that post, didn't I?

It's nice to read your interesting conclusions, Derrick. But, they exist in your imagination. In your mind. Not in reality. Not in the real world.

Marc

| 8974|2003-06-30 22:46:26|M. Washington|Story of Cave Pictures ... Part IIa, Olden and New World Almond-|

Attachments :

[Marc's reply here \(\\*\\*\)](#)

I am not sure your EXTRA BLURRY photo cited as evidence of totism, connects Bushmen with your theory. Totemic signs are used by a variety of cultures. For example Native Americans use totems and they have absolutely no connection with South Africa's San people. Bears are not an aboriginal African animals. If these people were some kind of recent african migrants, why not use an decidedly African totemic emblem to represent their blood line?

(\*\*) Hi Derrick. In set theory, in its simplest depiction, circles are used to denote the universal set and subsets. if you make a circle touching your thumb and pointer finger - and then interlock, or 'link' it by placing the thumb of your other hand in the middle of the circle and placing the pointer

finger on that thumb. you have a common shared 'space' in the middle between the tips of your thumbs and pointer fingers. It would look like this image:

[A]

<http://images.google.com/imgres?imgurl=www.ablestable.com/assets/imagefiles/asbtns/navigation/guides/fcontact/partners.gif&imgrefurl=http://www.ablestable.com/info/guides/fistcontact.htm&h=224&w=184&prev=/images%3Fq%3Dinterlocking%2Bcircles%26start%3D20%26svnum%3D10%26hl%3Den%26lr%3D%26ie%3DUTF-8%26sa%3DN>

and the check in the middle shows the common elements shared by both. Same thing if you have three interlocking circles:

[B]

<http://images.google.com/imgres?imgurl=www.tdan.com/i016hy0401.gif&imgrefurl=http://www.tdan.com/i016hy04.htm&h=386&w=410&prev=/images%3Fq%3Dinterlocking%2Bcircles%26start%3D40%26svnum%3D10%26hl%3Den%26lr%3D%26ie%3DUTF-8%26sa%3DN>

If you imagine a larger circle [A]! that totally includes all of [A]; or a larger circle [B]! that includes all of [B], then, in either case, you have a universal set. Universal sets include all the elements found in subsets where subsets only contain elements found in the universal set - and not as many elements as found in the universal set.

You will recognize that where culture, mythology, and so forth, that Africa is the Universal Set of which other nations and peoples of the world (culturally speaking) are subsets. Each has countless elements found in Africa that they may share with other nations (subsets). But, all have only a fraction of the total number of elements found in Africa. If we keep in mind that all people originated in Africa, and that people at the corners of the earth share many elements of culture in common with each other, then, as they (before the modern age) had no contact, the reason is that their ancestors shared a common center and took from the center things now found at the extremities. Not only people emerged from Africa, but those who migrated out took culture as well. How this concerns the Amerindians is that their ancestors originated in Africa. They share the high cheekbones, flattish face, oval eye, yellow - yellowbrown skin of the San, the Bushman. The conclusion is then inevitable. I need not say the conclusion. It is clear. Also, I never said that the cave bear itself was indicative of a San totem. We find that totems differ worldwide. The concept, or principle was to choose a powerful, or exemplary animal as a totem. The type does not matter.

[END]

You also raise the issue that European types diverged from Africans

40,000 years ago. Wouldn't that mean that the cave art in Lascaux

was created by people similar or the same as modern day Europeans,

and not SAN Bushmen, who currently live in Southern Africa!

(\*\*)



No. I discussed this several times, actually. Europeans emerged in northern Europe. Genetic studies I have posted many times discuss emergence/dispersal patterns. Also, I previously posted this url <http://europeart.net/slide.htm>

which gives over an hour-long slide show of cave art in European countries. The link is to Spain. You will see countless naked brown, black, and red colored human figures of the same type found in the hieroglyphics; beardless, moustache-less, and a number with the turgid male member. All signs of the San phenotype - save the darker skin. I suppose by then changes in type were emerging. Browse around the website and you will see a slideshow of cave art in France. There are not as many slides of human figures but some show brown figures. The European presented himself entirely different. The first portrayals of Europeans are portrayed as clothed, white, wide-eyed, and bearded.

10-10-500-60, Semitic, large white eyes copy of Kebaran.jpg

André Parrot, *Sumer ? the dawn of art*, (Golden Press, New York, 1961), p. 24.

This is totally different from cave art. Cave art was realistic art portraying reality as it was seen, not imagined (save the occasional shaman - half man, half animal). If Europeans were the artists, they would have portrayed themselves as white. The white pigment in limestone is used for many cave pictures. They would have used the abundant chalk and limestone to portray human figures as white if the artists were white. The figures from 27,000 years ago resemble those of the first hieroglyphics.

[END]

I would also caution you, using poorly understood cave art that is 20,000 years old might be harmful to your overall theory. Perhaps if you had general agreement with mainstream scholars on your interpretation it might be helpful. But you write mainstream work off as being off base because it does not fit in with Massey's aging work.

(\*\*) Believe as you choose. I use Massey very seldom and do not mention him in 80% of my posts. Believe as you wish. Massey had many insights others missed and have never introduced. Mainstream work says that Europeans created the first cultures and were the first and most significant driving force behind ancient Egypt. If you wish to be mainstream, be my guest. I poorly understand cave art. Please explain it to me.

[END]

Finally, I would like to raise a new issue regarding Marc's theories. Marc is it possible that you could concentrate your post as .doc and post to the "Files Section". That way we can choose whether or not we want to read.

(\*\*) That would be useful. What are the steps for posting images to the files?

[END]

I think a larger .doc file would give the readers an idea of what you are trying to do without having to read every detail of your sometimes lengthy posts.

I would like to know more about what you are doing, but I don't have to time to read every post. There is just too much for me (and probably many other members of the forum).

(\*\*) It is the same with me. I don't read every post. And few of yours.  
Hotep.  
Marc

Hotep

Alex Derrick.

p.s.

Discussion focused on Ta-Seti (Ancient Nubia), Kmt (Ancient Egypt) and the civilization of Africa with special attention to the 'Africentric/Afrocentric' or African-centered viewpoint.

Maybe your discussion is borderline on the fringe of Ta-Seti's main focus.....

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So, this far back, we see signs of animal totemism (Massey has an insightful chapter on the history of man being pre-totemic, totemic, pre-human, human, in his book on Ancient Egypt, part one). Taken together, the slain San with his bird-headed spear-thrower, the skull of the bear set on a slab of rock, we see evidence of the types of religion found in Africa today.

To unsubscribe from this group, send an email to: Ta\_Seti-unsubscribe@yahoogroups.com

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| 8975|2003-07-01 02:17:43|Alex van Deelen|Re: Walking with the Cavemen|  
Message: 13  
Date: Thu, 19 Jun 2003 10:39:17 -0700  
From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>  
Subject: Re: Re: Walking with the Cavemen

> What I will do is contact Discovery Channel and get some insight into what  
> their submittal process is.  
>  
>>Omari, you said before you are a film director.  
>>  
>> What would it take to produce a documentary of this type? As a  
>> writer, I know how to write project proposals. Is that how we would  
>> go about it for a television show?

Has anything happened on this front? It sounds interesting.

Alex

| 8976|2003-07-01 07:11:48|Paul Kekai Manansala|Abstract: The skull and cervical spine radiographs of Tutankhamen|  
AJNR Am J Neuroradiol. 2003 Jun-Jul;24(6):1142-7.

The skull and cervical spine radiographs of tutankhamen: a critical appraisal.

Boyer RS, Rodin EA, Grey TC, Connolly RC.

**BACKGROUND: AND PURPOSE:** Tutankhamen, the last pharaoh of the XVIIIth dynasty, died unexpectedly at approximately age 18 years. A cause of death has never been established, but theories that the young king was murdered by a blow to the head have been proposed based on skull radiographs obtained by a team from the University of Liverpool in 1968. We recently had the opportunity to evaluate the skull and cervical spine radiographs of Tutankhamen. The purpose of this study was to report our critical appraisal of the radiographs of Tutankhamen regarding the findings alleged to indicate traumatic death. **METHODS:** Copies of lateral, anteroposterior, and submental vertex skull radiographs of Tutankhamen were reviewed with special attention to the claims of a depressed skull fracture, intracranial bone fragments, and calcified membrane of a posterior fossa subdural hematoma. A phantom skull was radiographed to reproduce the appearance of the floor of the posterior fossa in the lateral projection. **RESULTS:** The skull radiographs of Tutankhamen show only postmortem artifacts that are explainable by an understanding of the methods of mummy preservation used at the time of his death. Some findings also relate to trauma inflicted by an autopsy performed in 1925. The alleged calcified membrane of a posterior fossa subdural hematoma is easily reproduced with a skull phantom. **CONCLUSION:** Our critical review of the skull and cervical spine radiographs of Tutankhamen does not support proposed theories of a traumatic or homicidal death.

| 8977|2003-07-01 07:19:40|omari maulana|Re: Walking with the Cavemen|  
I just finished my final MBA class last week. Now I will have more time for other projects. I'll keep the group posted.

P.S.

Maybe the RadioOne TV network maybe open to documentaries as well. We'll see.

>> What I will do is contact Discovery Channel and get some insight into  
>what  
>> their submittal process is.  
>>  
>>>Omari, you said before you are a film director.  
>>>  
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>  
>  
>

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<http://join.msn.com/?page=features/junkmail>

| 8978|2003-07-01 07:58:38|rahkyt|Re: Story of Cave Pictures ... Part IIa, Olden and New World Alm|

- > I would like to know more about what you are doing, but I don't have
- > to time to read every post. There is just too much for me (and
- > probably many other members of the forum).
- >
- > Hotep
- >
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- > the 'Africentric/Afrocentric' or African-centered viewpoint.
- >
- > Maybe your discussion is borderline on the fringe of Ta-Seti's main

I don't participate so much, but i think marc's posts are just fine. they are interesting and raise excellent points.

--

---

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| 8979|2003-07-01 13:38:31|KAMAU|Re: Story of Cave Pictures ... Part IIa, Olden and New World Alm|

Maa adwo (Greetings)

I just wanted to quickly chime in and say I applaud you in your efforts to unearth PRE-KEMETIC, PRE-NUBIAN Afrikan civilizations.

It should occur to folks that as greece didn't emerge from nothingness to what they did (if anything), KMT also didn't emerge from nothingness...they emerged from the INNERAFRIKAN CIVILIZATIONS which taught/informed them. They may have crystallized the info into momuments, stellea, etc, etc, they nevertheless were informed by others inside of the continent and we must-on even more numerous

efforts- try to get to the heart of what INNER AFRIKA offered to the table. We can then see what KMT got, where they may have added to some thoughts, where they may have gotten some things WRONG, etc... but it can never be done if we never investigate OLDER, INNER AFRIKA. Thanks again as I am really enjoying your posts.

Kamau

--"We spend plenty of time reading ABOUT Afrika, but when will we concentrate on BEING Afrikan??"--Baba Duane Bradford  
| 8980|2003-07-01 13:43:32|KAMAU|Re: Marrons of the Surinam and French Guyana|  
Maa adwo (Greetings)  
Meda ase pa (Thank you very much) for this post. I am also interested in the Maroon people and this was quite informative. Do you know if they have an english language equivalent for their journal??  
The "maroons" are THEE example that we must remove europe from our hearts, minds & spirits (esp. spirits) if we are to succeed in the future generations. We can survive & thrive w/o the chimera jesus & allah and the maroons are stunning examples of this.  
Meda ase bio (thanks again)  
Yebehyia bio (see you later)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> I just saw an interesting documentary of Surinamese guy who went to  
> Ghana to see the ancestral homeland of many of the people in The

Surinam.

> He invited the Ghanaian tourguide to visit the Surinam.

>

> What struck me most was that in The Surinam, which is in South

America,

> in the communities of Africans who ran away from slavery, the

marrons or

> maroons, the village chief still spoke a language that was easily

understood

> by the Ghanaian tourguide.

> This was at the Marowijne (Marosi) river basin. The people are

called

- > Ndyuka, Pamaka and Aluku.
- > <http://www.maroons-suriname.com/DeMarrons.html>
- > This page also lists all the leaders of these communities since

the 18th

- > century.
- >
- > It would be interesting to know which African languages their

language

- > is based on.

>

- > Alex

>

- > <http://www.maroons-suriname.com/>

| 8981|2003-07-01 13:50:12|KAMAU|Re: Christianity: Came from Outer Space?|

Maa adwo.....

That (expletive deleted) came from somewhere but it DIDN'T COME FROM  
AFRIKAN PEOPLE!!!! Wasn't it rumored that if 1 looked at the meteor  
very, very closely....you could see jesus riding it??? Just a rumor.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > Christianity: Came from Outer Space?
- > By Rossella Lorenzi, Discovery News
- > Did a Meteor Convert Constantine?
- > June 24, 2003 ? Christianity may have spread from outer space,
- > according to a report on an impact crater published in this week's
- > New Scientist.
- > Created in the fourth or fifth centuries by an asteroid
- > exploding "like a nuclear blast" in the Italian Apennine
- mountains,
- > the hole could explain the legend of a falling star and the
- > consequent conversion of Roman emperor Constantine to
- Christianity.
- > It is said that Constantine (288-337 A.D.) converted in 312,
- alerted
- > by an amazing vision in the sky. Right after, under the sign of
- the
- > cross, Constantine won a crushing victory against the joint
- emperor
- > Maxentius, who challenged his authority
- > <http://dsc.discovery.com/news/briefs/20030623/constantine.html>
- | 8982|2003-07-01 14:53:22|A. Derrick|StoryOfCavePictures-San origin of Geb & Nut
- REJECTED.|

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "rahkyt " <[rahkyt@b...](mailto:rahkyt@b...)> wrote:  
I don't participate so much, but i think marc's posts are just fine. they are interesting and raise excellent points.

---

Dear Rahkyt,

Marc's posts might be entertaining.. But they are not "just fine" as you say.

I find some of the material to be very generalized, and sometimes completely wrong and off base. The following is an example.

***Geb and Nut iconography in San rock art of Tassili***

see: [http://groups.yahoo.com/group/Ta\\_Seti/message/8205](http://groups.yahoo.com/group/Ta_Seti/message/8205)

It has been proposed that Geb and Nut originated from outside of Egypt, perhaps being introduced from a Saharan Bushman culture. I reject this theory based upon the following four reasons.

**1) 12 distinct art-phases/styles from Tassili**

Henri Lhote, who studied the Tassili frescoes categorized them into 12 groups based upon art-phase/style. Lhote does not identify a period of paintings as being solely the work of Bushman.

Lhote's categories are as follows.

- A) Round-headed Figures with Horns
- B) Little Devils
- C) Round-Headed Men (Middle Period)
- D) Round-Headed Men (Evolved Phase)
- E) Round-Headed Men (Decadent Phase)
- F) Round-Headed Men (Egyptian Influence)
- G) Hunters with Painted Bodies (Ancient Bovidian Phase)
- H) Bovidian Style
- I) Style of the 'Judges' (Post-Bovidian Epoch)
- J) Elongated 'White Men' of post-Bovidian
- K) Chariot Period (Flying Gallop)
- L) Bi-Triangular Men (Period of Mounted Horses)

Lhote, H. The Search for the Tassili Frescoes. 1959. pg. 205.

**2) The Shelter of the Children**

[http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30\\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg)

The image in question comes from Sefar, Lhote calls it the 'Shelter of the Children'. The detail is comprised of the following,

- A) Two figures. An adult, and a child
- B) A small bowl, an open pot, a large pot, and a covered pot. (L-R Counter clockwise)
- C) A table with a bow resting on it. (top portion)

The "San" theory rests upon the fact that the table (C) is a representation of Nut.

**3) The Bovine Period**

'Shelter of the Children' was painted during the 'Bovine Period' (see above).

The artists during this period, are believed to be Equatorial African herders (Lhote



calls them "Negroes").

This presumption is based upon the following:

- A) Distinct and well rendered facial physiognomy.
  - B) Well rendered body types and clothing.
  - C) A dramatic increase in the representation of cattle and herding activities.
- Hence, the Bovine period.
- D) Some of the figures are noted as Hamitic, some specifically as Peul .
- See Fig. 34, *Ibid*.

Once again, Lhote and his team made no specific remarks regarding representation of Bushmen during the Bovine epoch.

#### **4) Egyptian Influence during Bovine Period**

During the Bovine period, Lhote makes it clear that there were Egyptian influences.

The influence is most clearly seen in:

- A) Similar facial profiles with 18th Dynasty representation
- B) Egyptian gestural attitudes.
- C) Headdress and clothing
- D) The Hippopotamus Hunt at *Aouanrhet*.
- E) Egyptian style boats.

Lhote dated the Egyptian influence to the 18th Dynasty. He admits that Egyptological work could refine his preliminary dating.

#### **Conclusion**

The Saharan Bushman origin of Geb, Net, or Shu is false. A Bushman origin can only be made by omitting, mis-interpreting and/or misrepresenting Lajoux and Lhote's work.

[http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30\\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg)

The bovine period frescoes were made during the historic epoch.

Tassili culture was heavily influenced by the Egyptians.

Tassili frescoes during the Bovine Period to our knowledge were not painted by Bushman.

The proposed "San style," small torso, small head, and large limbs does not correspond to any of the fore mentioned Lhote art-styles or phases. This criteria has possibly been invented to affirm an ideology.

**The supposed Nut "figure" is nothing more than furniture in the children's shelter!**

**The supposed Shu figure is a recumbent baby.**

**The supposed Geb figure is a female. Geb is a male!**

Finally, a note on Jean-Dominique Lajoux, Marc's source.. Lhote, was the head of Lajoux's expedition. The seminal work done on the Tassili Frescos during that period ('59-'63) was done under the guidance of Henri Lhote.

*Hotep,*  
Alex Derrick

---

Photos of Nut, Geb, Shu if you are unfamiliar with the Egyptian motif.

<http://www.touregypt.net/featurestories/nutgeb.jpg>

<http://www.angelfire.com/ca2/AncientIsrael/geb.jpg>

---

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| 8983|2003-07-01 21:23:31|saidis\_aswan\_egy|What they left behind|

What they left behind

By Amina Elbendary

For most Egyptians, the Pharaohs could almost be extraterrestrial creatures who happened to live here a long, long time ago. Sure, they left monuments: enormous buildings, exquisite tombs, millions of artefacts. But we and they are worlds, not to mention millennia, apart. What do we know of them? How do we relate to them? What on earth could we have in common with those thin, supple people in loincloths and wigs?

What contemporary Egyptians share with their ancestors is more than meets the eye. At least, that was the argument put forth by Mona Zoheir El-Shayeb, professor of archaeology at Cairo University, and Gamal Hermina of the Coptic Museum. El-Shayeb and Hermina participated in a seminar held last week at the One Horizon hall of the Mohamed Mahmoud Khalil Museum, entitled "Ancient Egyptian influences on our daily lives."

Mona El-Shayeb introduced the ancient Egyptian habits and rituals of hygiene, many of which persist among us today. It is part of the arrogant bias of contemporary societies -- societies in which the ideas of progress have been enshrined -- to assume that ancient societies were backward, underdeveloped, and generally, well, "dirty."

Not so the ancient Egyptians, El-Shayeb tells us. These people were preoccupied with their bodies, and this didn't simply mean attention to dress and accessories. Elegance started with personal hygiene. The ancient Egyptians were pioneers in many things, of course, including the home bathroom.

For centuries, people around the globe had to resort to public facilities -- public hammams -- in order to bathe, and toilets were generally built outside dwellings. That wouldn't have been practical for the Egyptians, who typically bathed at least twice a day. The prototypical Egyptian dwelling had a bathroom and -- sometimes separate from it -- a toilet. Some houses even had a guest bathroom! Bathrooms were traditionally built in the southeast corner of the house, so as to be in the opposite direction to the wind, which in Egypt mostly comes from the northwest. Houses had elaborate stone-

lined sewage systems.

Ancient Egyptians also devised special chemical formulas for cosmetics; soap, dyes, hair removers, mostly derived from available plants and animals. Men shaved their beards, as do most Egyptian men today. In fact, a man grew his beard in mourning -- another persisting habit. In bas-reliefs in Egyptian tombs and temples, a beard and moustache are actually a sign of a person's "lowly" status; it is workers and peasants and people preoccupied with work who are sometimes depicted with beards. Open-air shaving was one of the rituals of the typical Egyptian, and indeed the mizayyin (barber or barber-surgeon) remains an important personality in Egyptian villages till today, setting up shop in the village square or else travelling with his tools throughout the fields.

Men generally shaved their heads, for relief from heat and sweat, and opted for wigs on special and official occasions. Women, however, only cut their hair in mourning, a woman's long hair being an important sign of her beauty and attractiveness.

El-Shayeb also broached the subject of accessories that were extremely important to ancient Egyptian life. It is well known that kuhl and the makhala -- still favourites among traditional Egyptians today -- date back to the Pharaonic period. In fact, ancient Egyptian craftsmen -- and craftswomen? -- came up with inventive and creative designs for these makhalas as well as other cosmetic accessories.

The fundamental cosmetic accessory, however, remains the mirror.

Mirrors played both material and spiritual roles for our ancestors.

The first mirrors were bowls or planes covered with liquids that reflected images. Metal mirrors, dating back to the fourth and fifth dynasties, were designed in innovative shapes, including that of the lotus flower. Mirrors were buried alongside their owners since they preserved dead souls. Upon resurrection a mirror reflected back to the dead their former features.

Top: spoon for cosmetics (predynastic period); mirror with case (18th dynasty). From *The Treasures of the Egyptian Museum*, AUC Press, 1999

While Mona El-Shayeb outlined some persisting ancient Egyptian personal habits, Gamal Hermina's presentation proved that this heritage is ingrained in the Egyptian way of life, even in the words we speak. Ancient Egyptian language and vocabulary passed down to us through Coptic, itself ancient Egyptian written in the Greek alphabet. Hermina argues that more than 7,000 words in current Egyptian usage are in fact ancient Egyptian in origin. These are words that people use everyday without consciously questioning their origins, they have become part of Egyptian 'ammiya (colloquial) Arabic.

Many place names are ancient Egyptian in origin, and very often they have meaningful connotations. Shubra means farm; Shubra Khit is the

northern farm while Shubra Mant is the western farm; Aswan comes from swain or market, named after the market held there for merchants from the south and Ethiopia. Qena means embrace, and the city was thus named because the Nile turns in a half circle -- like an embrace -- at this spot! Many cities were named after ancient Egyptian deities like Damanhour, city of the god Horus, Ahnasia, the seat of the child Horus, Tal Basta in Sharqiya, named after the cat-god Bessa (in fact, many Egyptians still call cats "bissa.")

Similarly, many first names -- especially ones that are favourites among Copts -- are ancient Egyptian. Take Bayoumi, meaning "of the sea:" the name comes from Fayoum, which means lake; Wanis comes from Onas, meaning the truly existing; Bisa comes from the goddess Isis; while Bishay is feast.

In addition, many words that we use daily -- and are considered vulgar or common by many -- are also ancient Egyptian in origin. These include lakkaka for someone who talks too much without use; fashush, meaning empty, yibalbat, meaning to wade in water, bahh, meaning finished; kani mani, meaning butter and honey; and layis, meaning caught in mud. Also, fangari is someone who wastes money, himm means hurry up, and malqaf means draught.

The ancient Egyptian way of life persists nowhere as it does among peasants, especially in regulating the agricultural cycles. Despite the meteorological changes and developments in irrigation and planting patterns, the Egyptian agricultural calendar retains many of its ancient characteristics. This is particularly evident in the names of Coptic months, still in use by peasants. Egyptian farmers have inherited sayings that define each month according to its weather and agricultural characteristics.

Some ancient Egyptian words have even passed on to international languages. Chemistry comes from kimi, meaning Egypt; ammonia comes from the name of the god Amun, since the gas was first discovered next to a temple dedicated to Amun, and medicine comes from the ancient Egyptian mitsini.

El-Shayeb and Hermina have shown that our ancient Egyptian heritage is richer and more ingrained in our contemporary lives than a quick tour of the Egyptian Museum might imply. It is a legacy we carry with us wherever we go.

<http://weekly.ahram.org.eg/2000/493/li1.htm>

| 8984|2003-07-01 23:39:51|alberto34482@yahoo.com|frequencies of TPMT, NAT2, GST, SULT1A1 and MDR-1 in the Egyptian pl  
Genotype and allele frequencies of TPMT, NAT2, GST, SULT1A1 and MDR-1 in the Egyptian population.

Hamdy SI, Hiratsuka M, Narahara K, Endo N, El-Enany M, Moursi N, Ahmed MS, Mizugaki M.

Department of Pharmaceutical Sciences, Tohoku University Hospital,  
Sendai, Japan, Faculty of Pharmacy, Cairo University, Egypt, and  
Department of Clinical Pharmacetics, Tohoku Pharmaceutical  
University, Sendai, Japan.

**AIMS:** The goal of this study was to determine the frequencies of important allelic variants in the TPMT, NAT2, GST, SULT1A1 and MDR-1 genes in the Egyptian population and compare them with the frequencies in other ethnic populations. **METHODS:** Genotyping was carried out in a total of 200 unrelated Egyptian subjects. TPMT\*2 was detected using an allele-specific polymerase chain reaction (PCR) assay. TPMT\*3C and NAT2 variants (\*5, \*6 and \*7) were detected using an allele-specific real-time PCR assay. Detection of GSTM1 and GSTT1 null alleles was performed simultaneously using a multiplex PCR assay. Finally, a PCR-restriction fragment length polymorphism assay was applied for the determination of TPMT\*3A (\*3B), SULT1A1\*2 and MDR-1 (3435T) variants. **RESULTS:** Genotyping of TPMT revealed frequencies of 0.003 and 0.013 for TPMT\*3A and TPMT\*3C, respectively. No TPMT\*2 or \*3B was detected in the analysed samples. The frequencies of specific NAT2 alleles were 0.215, 0.497, 0.260 and 0.028 for \*4 (wild-type), \*5 (341C), \*6 (590A) and \*7 (857A), respectively. GSTM1 and GSTT1 null alleles were detected in 55.5% and 29.5% of the subjects, respectively. SULT1A1\*2 was detected at a frequency of 0.135. Finally, the frequencies of the wild-type allele (3435C) and the 3435T variant in the MDR-1 gene were found to be 0.6 and 0.4, respectively. **CONCLUSIONS:** We found that Egyptians resemble other Caucasians with regard to allelic frequencies of the tested variants of NAT2, GST and MDR-1. By contrast, this Egyptian population more closely resemble Africans with respect to the TPMT\*3C allele, and shows a distinctly different frequency with regard to the SULT1A1\*2 variant. The predominance of the slow acetylator genotype in the present study (60.50%) could not confirm a previously reported higher frequency of the slow acetylator phenotype in Egyptians (92.00%), indicating the possibility of the presence of other mutations not detectable as T341C, G590A and G857A. The purpose of our future studies is to investigate for new polymorphisms, which could be relatively unique to the Egyptian population.

PMID: 12814450 [PubMed - in process]

<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

cmd=Retrieve&db=PubMed&list\_uids=12814450&dopt=Abstract

| 8985|2003-07-02 08:01:35|En Sabah Nur|Raided Lost Ark returns home- to Ethiopia|  
Raided Lost Ark returns home- to Ethiopia

<http://news.bbc.co.uk/2/hi/africa/3034860.stm>

By Damian Zane  
BBC, Addis Ababa

A replica of the Biblical Ark of the covenant, or tabot, has been taken back to Ethiopia and an Irish doctor was responsible.

Dr MacLennan started shaking when he first saw the tabot  
But Indiana Jones he is not.

No chiselled jaw line. No leather whip, no pistol.

And this discovery did not require hacking through dense jungle or dodging dangerous rivals.

In 1868 British soldiers looted the Maqdala fortress in the north of Ethiopia as part of a campaign to free some hostages.

Royal treasures along with some valuable manuscripts and religious artefacts found their way into museums and private collections.

Doctor Ian MacLennan - an Ethiopia lover and member of the Orthodox church - came across the unidentified tabot in London - in the middle of an auction lot of various Ethiopian artefacts.

'Absolutely shocked'

Doctor MacLennan - who at times shielded his eyes from the gaze of publicity during the press conference where his discovery was announced - spoke with awe about his chance find.

"I was absolutely shocked," he said.

Only three of the treasures looted from the Maqdala fortress have been returned

He added that when he sees the tabot during a church service he feels physically sick, and so he started shaking when he realised what he was looking at.

Doctor MacLennan bought the tabot - although he is not revealing for how much - and knew that it had to come back to Ethiopia.

And he brought it here within two weeks of getting hold of it.

As the tabot is only the third item of the Maqdala treasures to come

back to Ethiopia, there is still a long way to go before full restitution.

New trend

But Richard Pankhurst, one of the founders of the Afromet campaign, suggested that this could be the beginning of a trend.

Indreas Eshete, president of Addis Ababa university and chair of Afromet, used the opportunity to call on the British Museum to return the collection of Ethiopian manuscripts that were taken from Maqdala and which are invaluable to scholars here.

So far Ethiopia has had to rely on the generosity of individuals.

For the past 15 years the campaign for the return of these treasures - Afromet - has been calling on the British to hand them back.

The finder of the lost ark - Doctor MacLennan - did not want to get caught up in a political argument.

But looking down at his feet he said that now he just wants to go home and feel happy that the people of Ethiopia have got one of their raided tabots back.

| 8986|2003-07-02 08:17:06|Alex van Deelen|Re: Marrons of the Surinam and French Guyana|  
Message: 5

Date: Tue, 01 Jul 2003 20:43:01 -0000

From: "KAMAU" <[eatemup3000@yahoo.com](mailto:eatemup3000@yahoo.com)>

Subject: Re: Marrons of the Surinam and French Guyana

Hi Kamau,

- > Maa adwo (Greetings)
- > Meda ase pa (Thank you very much) for this post. I am also
- > interested in the Maroon people and this was quite informative.
- > Do you know if they have an english language equivalent for their
- > journal??

Parts of their website are written in English.

However, there's another site here. I don't agree with their de-emphasis of the Africanness these Marron languages, but hey.

[http://www.si.edu/maroon/educational\\_guide/10.htm](http://www.si.edu/maroon/educational_guide/10.htm)

- > The "maroons" are THEE example that we must remove europe from our
- > hearts, minds & spirits (esp. spirits) if we are to succeed in the

- > future generations. We can survive & thrive w/o the chimera jesus &
- > allah and the maroons are stunning examples of this.
- > Meda ase bio (thanks again)
- > Yebehyia bio (see you later)

You also wrote in another post...

- > I just wanted to quickly chime in and say I applaud you in your
- > efforts to unearth PRE-KEMETIC, PRE-NUBIAN Afrikan civilizations.

Which set me off thinking - how much if any of these Marron communities could have an origin in African people who were already there before Columbus. It has been said that Columbus already mentioned Black people living and trading among the Native American population; also, there is evidence that a Malinese emperor set off for the Americas with many of his people.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- >> I just saw an interesting documentary of Surinamese guy who went to
- >> Ghana to see the ancestral homeland of many of the people in The Surinam.
- >> He invited the Ghanaian tourguide to visit the Surinam.
- >>
- >> What struck me most was that in The Surinam, which is in South America,
- >> in the communities of Africans who ran away from slavery, the marrons or
- >> maroons, the village chief still spoke a language that was easily understood
- >> by the Ghanaian tourguide.

To answer my own question - this was (Ashante/Akan) Twi. But I think there are possibly more languages.

[http://www.si.edu/maroon/educational\\_guide/60.htm](http://www.si.edu/maroon/educational_guide/60.htm)

- >> This was at the Marowijne (Marosi) river basin. The people are called
- >> Ndyuka, Pamaka and Aluku.
- >> <http://www.maroons-suriname.com/DeMarrons.html>
- >> This page also lists all the leaders of these communities
- >> since the 18th century.
- >>
- >> It would be interesting to know which African languages their language
- >> is based on.
- >>



> > Alex

> >

> > <http://www.maroons-suriname.com/>

| 8987|2003-07-02 09:48:55|M. Washington|To Mr. Alex D. ... StoryOfCavePictures-San origin of Geb & Nut (N|

---

Attachments :

?It is not for nothing that our discoveries in the Eastern Desert have been labelled the Sistine Chapel of Pre-dynastic Egypt. The new discoveries also include the greatest concentration of early religious imagery anywhere in the country. God-like figures wearing twin plumes; great ships bearing dead souls into the afterlife; ritual hunting of wild beasts to tame the chaotic forces of nature - all these themes loom large in ancient Egyptian religion and art during the reigns of the great pharaohs. They can be seen in the tombs and temples of the Nile Valley. But for their earliest expression, we now have to look elsewhere - to the desert.?

In: Francis Lankester's home page, Desert Boats, No. 2122, Issue of 17 March 2001.

<http://www.lankester.force9.co.uk/index.htm>

Has picture of rock carving of desert boats.

Hi Derrick. The **San Geb-Shu-Nut** image in question is the attachment:

**IMAGE:** 40-10-100-50-30\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg

**IN:** Jean-Dominique Lajoux, *The rock paintings of Tassili*, (World Pub. Co., Cleveland, 1963), p. 124.

If you are going to reject this image as one of Geb and Nut, then I think you need to establish a criteria as to what constitutes the iconography of Geb and Nut and what does not. Normally, it is a man laying supine with a woman arched above him and sometimes a man in-between. These three figures are typically Geb, Nut, and Shu ? just as in the image 40-10-100-50-30. I have said that these are Geb, Nut, and Shu and depicted by the San. You have said you reject the view. I am going to attempt to show where your argument falters and where my interpretation is correct.

As it stands, there are already a number of prehistoric images coming from the areas in ancient Egypt and its surroundings that are considered to be forerunners, precursors, of Egyptian iconography: the celestial boat, Hathor, the pyramid, hieroglyphic writings. I can supply additional footnotes if you wish. The above quote refers to some of these. There are others desert precursors of Egyptian features of state. Te quote above, speaking also of the work of Toby Wilkinson mentions some. I can provide additional references if you wish.

I have stated that you need to have a standard by which the class of things above are considered to be the stock of later Egyptian iconography. Now, these things I have mentioned are by your beloved MAINSTREAM SCHOLARS and their works have not really been questioned. For the most part, they are accepted without any criteria being established as to why they are or are not authentic. I happen to believe that they are. But, as you have said that the Geb-Nut-Shu iconography I presented from the San is not in fact Geb-Nut-Shu iconography from the San, then you need to establish why it is not.

For instance, the quote speaks of: (1) desert rock art. (2) in (or nearby) Egypt; (3) of a prehistoric era; and (4) of a motif later found expressed in Egypt. The Geb-Nut-Shu iconography I presented from the San fits these four criteria. But, you have said that the figures are not who they are and made by the people who made them. And this is why you need to state why the other images by your beloved MAINSTREAM SCHOLARS to which you are an esteemed member are correct; whereas another motif (Geb et. al.) is not. I await your reply. Now, on to the issue of the likely identify of the artists.

Marc's reply here (\*\*)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "rahkyt " <[rahkyt@b...](mailto:rahkyt@b...)> wrote:

I don't participate so much, but i think marc's posts are just fine.  
they are interesting and raise excellent points.

---

Dear Rahkyt,

Marc's posts might be entertaining.. But they are not "just fine" as you say.

I find some of the material to be very generalized, and sometimes completely wrong and off base.

(\*\*) Derrick. No one in this world who has ever participated in a discussion group has ever claimed infallibility. I myself never made claim to infallibility and have on nearly half-a-dozen occasions said that I was offering an idea that could change when new information was given or if someone presented a more accurate version of a topic I addressed. The purpose of a discussion group is to go through a process of refining information into higher degrees of accuracy. You have said I am sometimes completely wrong and off base. And so what? Sometimes you yourself are completely wrong and off base. 'Tis no crime. It is a first step in self-improvement when someone shows a person in error a better picture of the truth they were seeking. I will make further comments on the issue, but the general information you bring to this post in its overview of Tassili art is a contribution to my own knowledge. I didn't know that Tassili art had been classified into stages such as the way you discuss discerned it. The book you introduce is a gem.

[END]

The following is an example.

***Geb and Nut iconography in San rock art of Tassili***

see: [http://groups.yahoo.com/group/Ta\\_Seti/message/8205](http://groups.yahoo.com/group/Ta_Seti/message/8205)

It has been proposed that Geb and Nut originated from outside of Egypt, perhaps being introduced from a Saharan Bushman culture. I reject this theory based upon the following four reasons.

(\*\*) I am going to refute you on this, but it is good you bring it up for discussion.

[END]

**1) 12 distinct art-phases/styles from Tassili**

Henri Lhote, who studied the Tassili frescoes categorized them into 12 groups based upon art-phase/style. Lhote does not identify a period of paintings as being solely the work of Bushman.

(\*\*) In the following book speaking of South African art, you read (and this is one of several such books in which the statement is made): "Study of human figures among the petroglyphs yields further supporting evidence ... many do show hypertrophy of the buttocks (steatopygia) and the semi-erect male organ, characteristic only of the Bushman and Hottentots." In A. R. Wilcox, ***The rock art of South Africa***, (Nelson, Johannesburg, 1963), p. 71. On the facing page are five drawings of San copied from around South Africa of the semi-erect male organ. And in

Jean-Dominique Lajoux, ***The rock paintings of Tassili***, (World Pub. Co., Cleveland, 1963), p. 147, is the attached image

MY IMAGE: 80-10-100-58-02\_Sahara-Tassili-Woman-Steatophygic.jpg

of a Tassili woman with steatophygia. And from the same book on the Tassili is the scene from a campsite where on the left is a man with a semi-erect organ and also attached.

MY IMAGE: 80-10-100-58-06\_Sahara-Tassili-Campsite-Scene.jpg

Jean-Dominique Lajoux, ***The rock paintings of Tassili***, (World Pub. Co., Cleveland, 1963), p. 151.

It may be argued that the man does not have an erect organ. But, I say that he does. And, I have abundant such pictures to prove the point from the Upper Paleolithic caves of Spain to Southern African San art of two centuries ago. I will present the evidence if I must. Please, let us leave well-enough alone. The point, however, is that though your man Henri Lhote has a nice theory, let us see the proof. I have shown proof that there is evidence that these people are San, Bushman. Where is your proof (aside from a Lhote who does not provide radio carbon-14 dating to prove his admirable yet strictly subjective and hypothetical dates) that they are not? And, though I have come down a bit hard on Lhote, I do think he has done an admirable service of classifying what he interprets as the stages of Tassili art as it is of benefit to all African historians.

Hotep.

Marc

Lhotes catagories are as follows.

- A) Round-headed Figures with Horns
- B) Little Devils
- C) Round-Headed Men (Middle Period)
- D) Round-Headed Men (Evolved Phase)
- E) Round-Headed Men (Decadent Phase)
- F) Round-Headed Men (Egyptian Influence)
- G) Hunters with Painted Bodies (Ancient Bovidian Phase)
- H) Bovidian Style
- I) Style of the 'Judges' (Post-Bovidian Epoch)
- J) Elongated 'White Men' of post-Bovidian

K) Chariot Period (Flying Gallop)

L) Bi-Triangular Men (Period of Mounted Horses)

Lhote, H. The Search for the Tassili Frescoes. 1959. ; pg. 205.

## **2)The Shelter of the Children**

[http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30\\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg)

The image in question comes from Sefar, Lhote calls it the 'Shelter of the Children'.

The detail is comprised of the following,

A) Two figures. An adult, and a child

B) A small bowl, an open pot, a large pot, and a covered pot. (L-R Counter clock wise)

C) A table with a bowl resting on it. (top portion)

The "San" theory rests upon the fact that the table (C) is a representation of Nut.

## **3)The Bovine Period**

'Shelter of the Children' was painted during the 'Bovine Period' (see above).

The artists during this period, are believed to be Equatorial African herders (Lhote calls them "Negroes").

This presumption is based upon the following:

A) Distinct and well rendered facial physiognomy.

B) Well rendered body types and clothing.

C) A dramatic increase in the representation of cattle and herding activities.

Hence, the Bovine period.

D) Some of the figures are noted as Hamitic, some specifically as Peul.

See Fig. 34, *Ibid*.

Once again, Lhote and his team made no specific remarks regarding representation of Bushmen during the Bovine epoch.

## **4) Egyptian Influence during Bovine Period**

During the Bovine period, Lhote makes it clear that there were Egyptian influences.

The influence is most clearly seen in:

A) Similar facial profiles with 18th Dynasty representation

B) Egyptian gestural attitudes.

C) Headdress and clothing

D) The Hippopotamus Hunt at Aouanrhet.

E) Egyptian style boats.

Lhote dated the Egyptian influence to the 18th Dynasty. He admits that Egyptological work could refine his preliminary dating.

## **Conclusion**

The Saharan Bushman origin of Geb, Net, or Shu is false. A

Bushman origin can only be made by omitting, mis-  
interpreted and/or misrepresenting Lajoux and Lhote's work.  
[http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30\\_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-50-30_Sudan-Tassili-San-Etch-Geb-and-Nut-in-Rock-Art.jpg)

The bovine period frescoes were made during the historic epoch.  
Tassili culture was heavily influenced by the Egyptians.

Tassili frescoes during the Bovine Period to our knowledge were  
not painted by Bushman.

The proposed "San style," small torso, small head, and large limbs  
does not correspond to any of the fore mentioned Lhote art-styles  
or phases. This criteria has possibly been invented to affirm  
an ideology.

**The supposed *Nut* "figure" is nothing more than furniture in  
the children's shelter!**

**The supposed *Shu* figure is a recumbent baby.**

**The supposed *Geb* figure is a female. *Geb* is a male!**

Finally, a note on Jean-Dominique Lajoux, Marc's source.. Lhote,  
was the head of Lajoux's expedition. The seminal work done on the  
Tassili Frescos's during that period ('59-'63) was done under the  
guidance of Henri Lhote.

*Hotep,*  
Alex Derrick

---

Photos of Nut, Geb, Shu if you are unfamiliar with the Egyptian  
motif.

<http://www.touregypt.net/featurestories/nutgeb.jpg>  
<http://www.angelfire.com/ca2/AncientIsrael/geb.jpg>

---

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| 8988|2003-07-02 10:07:08|M.L.W.|The White Lady of the Brandberg|  
Rock Art Research Institute:

Another myth about southern African rock  
art must be consigned to oblivion: the  
famous White Lady of the Brandberg is

neither white nor a lady.

<http://www.wits.ac.za/raru/whitelady.htm>

Enjoy!

Myra

| 8989|2003-07-02 10:10:56|Paul Kekai Manansala|Re: frequencies of TPMT, NAT2, GST, SULT1A1 and MDR-1 in the Egypti|

Different markers but a somewhat similar pattern from studies of modern Saudis and Palestinians.

The similarity probably stems that all the samples including the modern Egyptians are largely ethnic Arab.

Regards,

Paul Kekai Manansala

---

Afr J Med Med Sci. 1999 Sep-Dec;28(3-4):133-5.

Blood group phenotype distribution in Saudi Arabs.

Abdelaal MA, Anyaegbu CC, al Sobhi EM, al Baz NM, Hodan K.

The distribution of eight blood phenotypes (ABO, Rh, MNSs Lutheran, Kell, Duffy, Kidd and Lewis) was determined in Saudi Arabs and compared with corresponding published information for Caucasians and Negroes of United States of America, Saudi Arabs manifest ABO phenotype distribution similar to Negroes; rhesus phenotypes similar to Caucasians but an MNSs pattern largely distinct. Heterozygous Kell phenotype, Kk, was much more frequent in Saudi Arabs than in either Caucasians, or Negroes. The Kidd system null allele, JKa-b- was not seen in the studied group. However, increased frequencies of null alleles of the Duff (Fya-b-) and Lewis (Le(a-b-)) systems were observed in Saudi Arabs.

Acta Haematol. 1978;59(4):237-45.

Benign sickle cell anemia in Israeli-Arabs with high red cell 2,3 diphosphoglycerate.

Roth EF Jr, Rachmilewitz EH, Schifter A, Nagel RL.

Arabs living near the Sea of Galilee were found to be homozygous for hemoglobin S. Studies of solubility, mechanical precipitability, electrophoretic mobility on starch-gel and citrate agar media, minimum gelling concentration, and peptide mapping of the hemoglobin beta-chain confirmed complete identity of the hemoglobin with that found in Afro-American hemoglobin S homozygotes. A comparison of Arab Hb S homozygotes with Afro-American Hb S patients showed no significant differences in hemoglobin levels, red cell indices or morphology. Hb F averaged 4.4% in Arab patients. The 2,3 diphosphoglycerate levels were increased approximately twofold in Arabs, whereas in Afro-Americans, it was increased by only 7% in females and 20% in males.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> Genotype and allele frequencies of TPMT, NAT2, GST, SULT1A1 and MDR-1  
> in the Egyptian population.  
>  
> Hamdy SI, Hiratsuka M, Narahara K, Endo N, El-Enany M, Moursi N,  
> Ahmed MS, Mizugaki M.  
>  
> Department of Pharmaceutical Sciences, Tohoku University Hospital,  
> Sendai, Japan, Faculty of Pharmacy, Cairo University, Egypt, and  
> Department of Clinical Pharmaceutics, Tohoku Pharmaceutical  
> University, Sendai, Japan.  
>  
> AIMS: The goal of this study was to determine the frequencies of  
> important allelic variants in the TPMT, NAT2, GST, SULT1A1 and MDR-1  
> genes in the Egyptian population and compare them with the  
> frequencies in other ethnic populations. METHODS: Genotyping was  
> carried out in a total of 200 unrelated Egyptian subjects. TPMT\*2  
was  
> detected using an allele-specific polymerase chain reaction (PCR)  
> assay. TPMT\*3C and NAT2 variants (\*5,\*6 and \*7) were detected  
using  
> an allele-specific real-time PCR assay. Detection of GSTM1 and  
GSTT1  
> null alleles was performed simultaneously using a multiplex PCR  
> assay. Finally, a PCR-restriction fragment length polymorphism  
assay  
> was applied for the determination of TPMT\*3A (\*3B), SULT1A1\*2 and  
MDR-

> 1 (3435T) variants. RESULTS: Genotyping of TPMT revealed frequencies  
> of 0.003 and 0.013 for TPMT\*3A and TPMT\*3C, respectively. No TPMT\*2  
> or \*3B was detected in the analysed samples. The frequencies of  
> specific NAT2 alleles were 0.215, 0.497, 0.260 and 0.028 for \*4  
(wild-  
> type), \*5 (341C), \*6 (590A) and \*7 (857A), respectively. GSTM1 and  
> GSTT1 null alleles were detected in 55.5% and 29.5% of the  
subjects,  
> respectively. SULT1A1\*2 was detected at a frequency of 0.135.  
> Finally, the frequencies of the wild-type allele (3435C) and the  
> 3435T variant in the MDR-1 gene were found to be 0.6 and 0.4,  
> respectively. CONCLUSIONS: We found that Egyptians resemble other  
> Caucasians with regard to allelic frequencies of the tested  
variants  
> of NAT2, GST and MDR-1. By contrast, this Egyptian population more  
> closely resemble Africans with respect to the TPMT\*3C allele, and  
> shows a distinctly different frequency with regard to the  
SULT1A1\*2  
> variant. The predominance of the slow acetylator genotype in the  
> present study (60.50%) could not confirm a previously reported  
higher  
> frequency of the slow acetylator phenotype in Egyptians (92.00%),  
> indicating the possibility of the presence of other mutations not  
> detectable as T341C, G590A and G857A. The purpose of our future  
> studies is to investigate for new polymorphisms, which could be  
> relatively unique to the Egyptian population.  
>  
> PMID: 12814450 [PubMed - in process]  
> [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=12814450&dopt=Abstract)  
> cmd=Retrieve&db=PubMed&list\_uids=12814450&dopt=Abstract  
| 8990|2003-07-02 10:44:36|Paul Kekai Manansala|Prince Bandar, the Baladi type in Saudi Arabia|

If you've seen Saudi ambassador to the U.S., Prince Bandar, in a western suit with his head uncovered, you've probably noticed the frizzy hair and "mulatto" features.

The type is very similar to the Baladi of Cairo and can be found in prodigious numbers all over the Gulf states.

Regards,

Paul Kekai Manansala

| 8991|2003-07-02 10:54:29|M.L.W.|Re: Prince Bandar, the Baladi type in Saudi Arabia|  
Prince Bandar was born in Saudi Arabia on March 2, 1949, at Taif, the summer capital of the Kingdom, the son of His Royal Highness Prince



Sultan Bin Abdul Aziz Al-Saud, the Second Deputy Prime Minister, Minister of Defense and Aviation, and Inspector-General. He is married to Princess Haifa Bint Faisal. He has four sons and four daughters.

Prince Bandar was appointed Ambassador to the United States by the Custodian of the Two Holy Mosques King Fahd Bin Abdul Aziz Al-Saud on September 27, 1983. He is currently Dean of the Diplomatic Corps in the United States. On August 7, 1995, he was promoted to the rank of Minister.

Prince Bandar graduated from the British Royal Air Force College at Cranwell, England, in 1968 and was commissioned as a second lieutenant in the Royal Saudi Air Force (RSAF). He received pilot training in the United Kingdom and the United States, and has flown numerous fighter aircraft including the JP 3-4, T-38, T-33, F-5, F-53/55, F-102, and the F-15. During his seventeen-year military career he attained the rank of lieutenant colonel, commanded fighter squadrons at three RSAF bases, and undertook program management responsibilities in the major RSAF modernization project Peace Hawk. In addition, Prince Bandar carried out special assignments in Washington, DC, during the debates between the U.S. administration and the Congress concerning the sale to Saudi Arabia of F-15s in 1978 and of AWACs in 1981. In 1982 he was assigned to Washington, DC, as the Kingdom's defense attaché.

Prince Bandar completed his post-graduate work in several U.S. military schools including staff courses with the Air Command and Staff College at Maxwell Air Force Base in Montgomery, Alabama, and with the Industrial College of the Armed Forces at Fort McNair in Washington, DC. He received his master's degree in international public policy from Johns Hopkins University School of Advanced International Studies, Washington, DC, in 1980.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

- > If you've seen Saudi ambassador to the U.S., Prince Bandar, in a
- > western suit with his head uncovered, you've probably noticed the
- > frizzy hair and "mulatto" features.
- >
- > The type is very similar to the Baladi of Cairo and can be found in
- > prodigious numbers all over the Gulf states.
- >
- > Regards,
- > Paul Kekai Manansala

| 8992|2003-07-02 12:27:32|Derrick, Alexander|San origin of Geb & Nut (Not - marc's pzrentheses) REJECTED.|

---

Attachments :

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> If you are going to reject this image as one of Geb and Nut, then I think you need to establish a criteria as to what constitutes the iconography of Geb and Nut and what does not.

I posted Geb and Nut iconography in my last post.

>Photos of Nut, Geb,  
Shu..

><http://www.touregypt.net/featurestories/nutgeb.jpg>

><http://www.angelfire.com/ca2/AncientIsrael/geb.jpg>

Two main points you have to deal with.

### **1- Incorrect assessment of iconography**

Your image is not a Saharan version of *Geb* and *Nut*, because what you consider *Nut* is a table!

The figure you consider *Geb* is also a woman.

*Geb* is consistently portrait as a male Egyptian Ntr, hence *Geb* not *Gebt*.

The figure you consider Shu is an infant or small child resting on the mother figure.

Shu is typically depicted separating Nut and Geb.

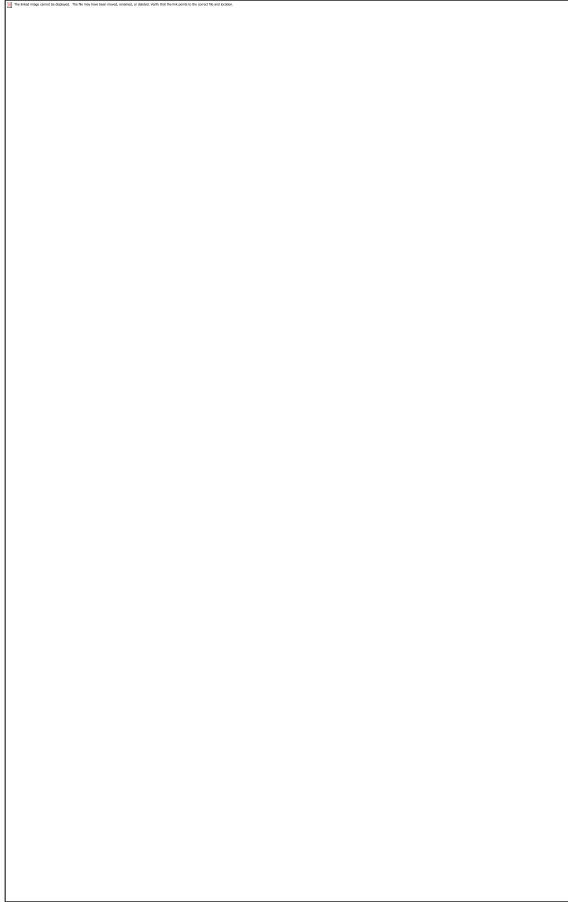
### **2 - Incorrect assessment of ethnic types**

The figures during the bovine period resemble equatorial Africans.

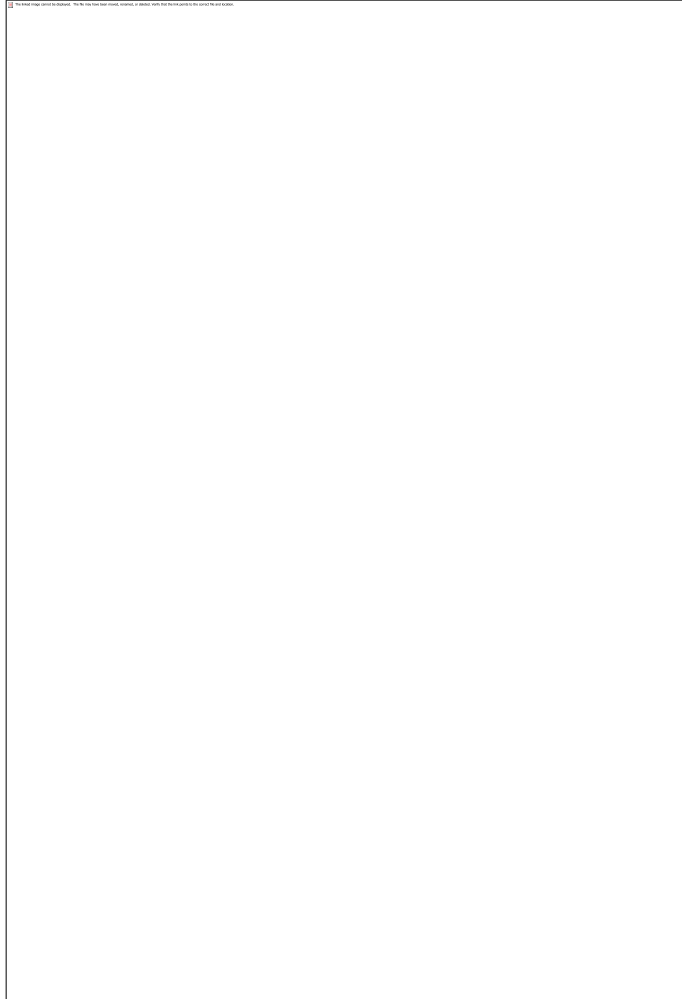
Lhote says some of the figures are "Hamitic"

Your own reference goes against your position..

This is a representation of typical black woman, not a San-type.



Here is a modern illustration of steatopygic females.



80-10-100-58-06\_Sahara-Tassili-Campsite-Scene-small-file.jpg

[http://a1.grp.yahooofs.com/v1/sCsDPxdIqIay\\_qeLFfOU9YmihP9qLJN7XSBCYYz0T1GHIwJl45nUhkFXvacC](http://a1.grp.yahooofs.com/v1/sCsDPxdIqIay_qeLFfOU9YmihP9qLJN7XSBCYYz0T1GHIwJl45nUhkFXvacC)

Once you read Lhote, you will see that this painting is not even part of the Bovine Series. The figures look \*totally different\*.

Please focus on the Sefar frescoes and Bovine Period.

| 8993|2003-07-02 12:53:26|omari maulana|Re: San origin of Geb & Nut (Not - marc's pzrentheses) REJECTED.|

Alex, what is a typical black woman?

>This is a representation of typical black woman, not a San-type.

---

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| 8994|2003-07-02 13:03:46|Alex Derrick|Re: San origin of Geb & Nut (Not - marc's pzrentheses) REJECTED.  
Hotep, Omari  
I knew that was coming :)

The women in the fresco has a medium build. Her body type is quite common in my experience with african women.

The steatopygic buttocks is quite different, one can easily tell the difference.

alex.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> Alex, what is a typical black woman?

> > This is a representation of typical black woman, not a San-type.

| 8995|2003-07-02 13:19:26|alberto34482@yahoo.com|Re: Prince Bandar, the Baladi type in Saudi Arabia|

You are quyite right that the Modern Baladi of Cairo do have quite a mulatto apperance with frizzy hair and all. One good example of this was be shaabi singer Shabaam Abdel Raheem, who often wears his hair in perms. I wish I had a scanner to put puictures up in the Ta-Seti file, but unfortunatley I donot.

If you are interested, I recommend a book that has lots of pictures of Baladi women in Cairo. The book is entitled "Baladi Women of Cairo, and make sure you get the Hardcover edition, because I am not sure if the paperbaxck contains pictures.

Baladi Women of Cairo: Playing With an Egg and a Stone  
by Evelyn A. Early

[http://www.amazon.com/exec/obidos/tg/detail/-/1555872689/qid=1057176567/sr=1-1/ref=sr\\_1\\_1/103-8545537-1835852?v=glance&s=books](http://www.amazon.com/exec/obidos/tg/detail/-/1555872689/qid=1057176567/sr=1-1/ref=sr_1_1/103-8545537-1835852?v=glance&s=books)

| 8996|2003-07-02 13:31:42|Paul Kekai Manansala|Re: San origin of Geb & Nut (Not - marc's pzrentheses) REJECTED.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

Alex, your San image looks like a caricature. Maybe it would have been better to show actual pictures of the people.

The "Khoisanoid" or "Large Boskop" types described for Mesolithic and Neolithic North Africa were similar but not identical to modern

San.

Regards,

Paul Kekai Manansala

| 8997|2003-07-02 14:41:05|Alex Derrick|Re: San origin of Geb & Nut (Not - marc's  
pzrentheses) REJECTED.|

Hi Paul,

- > Alex, your San image looks like a caricature. Maybe it would have
- > been better to show actual pictures of the people.
- > The "Khoisanoid" or "Large Boskop" types described for Mesolithic
- > and Neolithic North Africa were similar but not identical to
- > modern San.

The picture I posted is an accurate drawing based on Sarah Baartman,  
the "Hottentot Venus." It is not a caricature.

Baartman, was a Khoi woman taken to Europe in the 19th century. She  
was exhibited as a "freak" and an example of African sexual  
inferiority. Her remains were recently returned to South Africa.

A wax model was made of her genitals and body shortly after her  
death. You can compare the drawing with the wax caste.

The following website contains info on Baartman, and has photos of  
her body. (Another drawing of Baartman is on this site).  
[http://africanamericanstudies.intrasun.tcnj.edu/students/fall2002/lub  
rano3/](http://africanamericanstudies.intrasun.tcnj.edu/students/fall2002/lubrano3/)

I agree Khoisanoids were in N. Africa, they were also in Kmt.  
The 'bushman' pressence in early Kmt was discussed at the Cairo  
Symposium. There are numerous powerful images of steatopygic women  
from the predynastic era. I have no argument with you here.

=====

Back to the \_San\_ origin of Geb and & Nut.

1)Many different people painted at Tassilli.

The variety of styles & phases suggests many different groups.

2)The image posted by Marc is not an examples of steatopygea.  
A protruding fat-buttocks is a clearly discernable anatomical  
feature. I just don't see it.

Here is the link to Mark's photo.

[http://a1.grp.yahooofs.com/v1/0EcDP0xZnq0KWVRk2E7lPaIABYVuKZapFlF4tnZ7  
5WzV6DFo4k9xkCjmp3GAE03U968bWrmMGzjsI6l8q9jOZ1LxKdksybMHq4eumg/80-10-  
100-58-02\\_Sahara-Tassili-Woman-Steatophygic-small-file.jpg](http://a1.grp.yahooofs.com/v1/0EcDP0xZnq0KWVRk2E7lPaIABYVuKZapFlF4tnZ75WzV6DFo4k9xkCjmp3GAE03U968bWrmMGzjsI6l8q9jOZ1LxKdksybMHq4eumg/80-10-100-58-02_Sahara-Tassili-Woman-Steatophygic-small-file.jpg)

3) Am I the only one who does not see Geb and Nut in the frescoe?

Thanks for your responses Omari and Paul,  
Hotep,

Alex

Just to Recap.

I don't deny that Bushman had a presence in early egypt. In fact, the Cairo Symposium notes that many modern egyptians still have facial features that reflect this early period.

I also agree that there was a connection between Tassili and Kmt. But the connection was during the bovine period, which was in the historic era, possibly the 18th dynasty.

Nut and Geb are shown as early as the 3rd Dynasty according to Ed Loring's post.

Nut, Geb and Shu, are not depicted at the Tassili in any form.  
| 8998|2003-07-02 15:29:23|Alex Derrick|Re: San origin of Geb & Nut (Not - marc's parentheses) REJECTED.  
I just remembered that Diop published a photo of a steatopygic female.  
I used his photo to compare with figures from predynastic Kmt.  
<http://www.highculture.8m.com/Files/AFRICA/steatopygic0001.jpg>

Alex Derrick

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> Alex, your San image looks like a caricature. Maybe it would have  
> been better to show actual pictures of the people.  
| 8999|2003-07-02 15:37:25|omari maulana|Re: San origin of Geb & Nut (Not - marc's parentheses) REJECTED.  
Alberto, check out the orthognous profile on this San person. I wonder if they would label this person "caucasoid" if their remains were dug up in mesolithic Algeria?

>I just remembered that Diop published a photo of a steatopygic  
>female.  
>I used his photo to compare with figures from predynastic Kmt.  
><http://www.highculture.8m.com/Files/AFRICA/steatopygic0001.jpg>  
>  
>Alex Derrick  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
>> Alex, your San image looks like a caricature. Maybe it would have

> > been better to show actual pictures of the people.  
>

---

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| 9000|2003-07-02 18:14:43|M. Washington|To Alex Derrick ... San origin of beloved Geb and Nut|

Marc: a clarification. The parentheses in the title were mine and in writing the word 'Not' I was saying that the idea is not rejected. By writing my name, I was identifying the fact that I wrote the 'Not'. My comments are here (\*\*)

>Marc: If you are going to reject this image as one of Geb and Nut, then I think you need to establish a criteria as to what constitutes the iconography of Geb and Nut and what does not.

**[END]**

I posted Geb and Nut iconography in my last post.

>Photos of Nut, Geb, Shu..

><http://www.touregypt.net/featurestories/nutgeb.jpg>

><http://www.angelfire.com/ca2/AncientIsrael/geb.jpg>

(\*\*) **DERRICK, YOU REJECT THE CRITERION OF MAINSTREAM SCHOLARS:** Consider the following. Nearly all mythologies represent earth as Mother. In Egypt (and in among the Maori of New Zealand) it is represented as a man. In the Tassili case, earth is represented as it typically is as mother and sky as father. They are separated by a being. There are no facts to go on. Only similarities to the conventional use of iconography. There must be some, but I know of no Egyptian images of a child sitting on one parent's chest with another arched above. The reason I had asked you to identify why the group of five items found in predynastic art by MAINSTREAM SCHOLARS ---- 1. hunting scenes, 2. gods wearing two plumes, 3. pyramids, 4. hieroglyphics, 5. desert ships resembling barks ---- is because those five (and mentioned in my previous post) are generally accepted without any criteria. But, you reject the interpretation of Geb, Nut, Shu where Geb-Nut-Shu bears all the features those five share in common are found in the Geb-Nut-Shu example. Those are: **(1) desert rock art. (2) in (or nearby) Egypt; (3) of a prehistoric era; and (4) of a motif later found expressed in Egypt.** The Geb-Nut-Shu iconography I presented from the San fits these four criteria. Those five examples by



MAINSTREAM SCHOLARS are generally accepted without comment while the example I present you single-out amongst all the others as not representing the iconography which later follows it despite the fact that like they, it is: **(1) desert rock art. (2) in (or nearby) Egypt; (3) of a prehistoric era; and (4) of a motif later found expressed in Egypt.**

Well. I must live with this lopsided double-standard. So be it. Be that as it may, there are, I believe, fatal flaws cracking your argument.

[END]

Two main points you have to deal with.

### **1- Incorrect assessment of iconography**

Your image is not a Saharan version of *Geb* and *Nut*, because what you consider *Nut* is a table!

(\*\*) Whether it is a table or not is immaterial. Images are placed on all manner of things. That this may be a table is not, in my opinion, of any consequence.

[END]

The figure you consider *Geb* is also a woman.

### **(\*\*) ROLES REVERSED, PLAYERS THE SAME:**

#### **METAPHOR FOR THE CREATION OF THE UNIVERSE:**

Something for you to consider is that in Egypt, the role of Earth differed from nearly all other cultures far and near. Nearly every culture positions Earth as Mother, Sky as Father. In Egypt, nearly alone, is the Earth called Father. One can only speculate that this is so for the following reason. It may have been due to early theologians seeking to distinguish the clan --- fixing this role that was to become dominant --- from other clans. The reversal is cosmetic and alters neither the players or the essential roles. That there is a man and woman preserves the earth and sky --- separated by the third element, air (Shu) --- remains consistent with Egyptian cosmogony even in role reversal. This is a practical metaphor for early cosmologies to explain the separation of heaven from earth witnessed each morning when the utter blackness was dispelled by the sun which would "part" the heavens from earth with air separating the two each day at sunrise. All around the world, the same story unfolds with the same players.

[END]

*Geb* is consistently portrait as a male Egyptian Ntr, hence *Geb* not *Gebt*.

(\*\*) That, in my opinion, is immaterial. The types are the same in this creation story: Air interceding in the separation of Earth from Sky: the same elements found in the Christian creation story borrowed from Egypt with the names of Geb and Nut omitted while their referents, of god separating Earth from Heaven remaining. The Greeks took it further and even omitted god. They were praised for inventing a way to explain creation without god. Their only accomplishment was not in understanding that the universe was created or the way it was created as the two things remained the same as it was in Egypt. The trite (and artificial) Greek invention was to omit god as the catalyst. But, we find the metaphor for these things in the desert of the Tassili predating either Egypt or the imposter Christians claiming ownership to the idea when they only plagiarized it. An early beginning to the story is seen in Tassili.

[END]

The figure you consider Shu is an infant or small child resting on the mother figure.

Shu is typically depicted separating Nut and Geb.

(\*\*) This is your opinion. It is not fact. And, well, my views are opinion as well and not fact. But, there seems little substantiation for your view. The figure you refer to is separating the two and my judgement is that the probability that this is a Shu-type is far infinitely closer to later iconography seen in Egypt than a child on a mother's chest. There is no precedent in the iconography of Egypt to look backwards in time and say that a figure placed between one partner laying supine and another arched above them is apparent with a child on its chest. All your MAINSTREAM SCHOLARS are looking in the desert for precedents for what happened later in Egypt and you are the maverick saying we see a modern scene of a mother with a child on her chest. Excuse me please, sir, but is it now I who am following the MAINSTREAM SCHOLARS and you who are casting them aside? On Monday, you said:

**"Perhaps if you had general agreement with mainstream scholars on your interpretation it might be helpful. But you write mainstream work off as being off**

**base because it does not fit."** Is it you now who are writing mainstream scholars off as being off base because it doesn't fit your theory? They identified precursial forms in: **(1) desert rock art. (2) in (or nearby) Egypt; (3) of a prehistoric era; and (4) of a motif later found expressed in Egypt.** Yet, the Geb-Nut-Shu iconography of the Tassili you reject when they in their great wisdom would (following the above criteria) accept it. I am sorely disappointed in you, Alex. Shame, shame, shame.

**[END]**

## **2 - Incorrect assessment of ethnic types**

The figures during the bovine period resemble equatorial Africans.

(\*\*) The women you present represent an extreme form of steatophygia while the figure in the image I presented clearly has steatophygia even if it is a lesser extent. A rose by any other name is still a rose. Steatophygia is steatophygia.

**[END]**

Lhote says some of the figures are "Hamitic"

(\*\*) Lhote is your god, not mine. Hamitic, spamitic. I don't care what he says. The woman has steatophygia.

**[END]**

Your own reference goes against your position..

This is a representation of typical black woman, not a San-type.

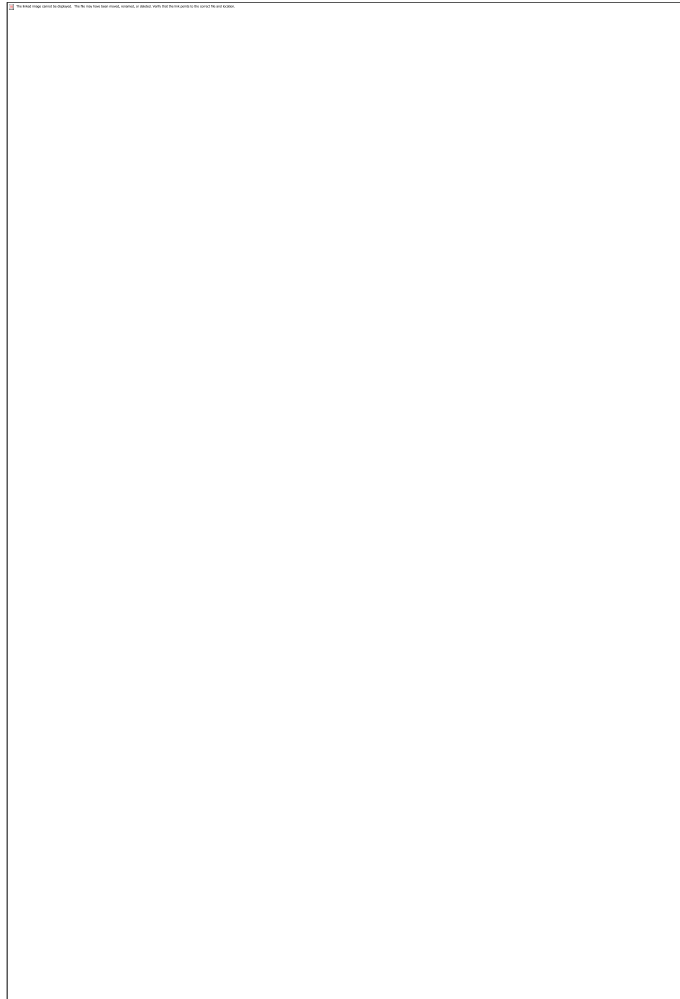
(\*\*) On at least half-a-dozen occasions, I spoke of San being an admixture to any number of races. I stated, for instance, that where the almond eye is seen is a sign of San heritage (I know not all accept the view. It is a free country). I specifically noted, in reference to the Spanish cave art, that the figures were sometimes shown with the erect male organ, a characteristic of the San. My comment was that as they appeared in brown, red, and black colors that we may have been witnessing the evolution of San. In addition, however, San seldom portray themselves as yellow. In fact, I have never seen them portrayed in rock art as yellow or yellowish-brown. They most often portray themselves as red, brown, or black. In any event, red, the color of ochre mixed with animal fat, is used to protect themselves from the sun and insects and that is the color most often seen in rock art (that may say something about why Egyptians were often portrayed as red-skinned. That the woman is not painted

yellow is inconsequential. In fact, it would be atypical for her to be painted yellow even if she were.

**[END]**



Here is a modern illustration of steatopygic females.



80-10-100-58-06\_Sahara-Tassili-Campsite-Scene-small-file.jpg

[http://a1.grp.yahooofs.com/v1/sCsDPxdlqia\\_yqeLFfOU9YmihP9qLJN7XSBCYYz0T1GHIwJl45nUhkFXvacC](http://a1.grp.yahooofs.com/v1/sCsDPxdlqia_yqeLFfOU9YmihP9qLJN7XSBCYYz0T1GHIwJl45nUhkFXvacC)

Once you read Lhote, you will see that this painting is not even part of the Bovine Series. The figures look \*totally different\*.

Please focus on the Sefar frescoes and Bovine Period.

(\*\*) Again, I say Lhote may be your god, but he ain't none of mine. Where are his carbon-14 dates to prove the classification he has made? If he does not have them, his work is cheese-cloth speculative. My goodness. He is worse than an aging Massey!!! An examination of the three figures spoken of in this thread is that they possess a man, woman, and a third figure blocking any physical contact between them. It bears all the signs, though in a reversal of positions, of Geb and Nut separated by Shu. As for your second point, the healthiness of the woman seen in the Tassili art is no

emaciated modern woman but an Olden woman  
with moderate steatophygia.

There are no facts to go on. The Tassili left no thick volumes  
of history books bound in leather and embossed in gold for  
us to read page-by-page. On substantial evidence, I'd say  
yours is pretty shaky and mine, though not on the most solid  
ground is surely more solid than yours. Lhote is a wonderful  
speculative fellow without many facts to call his own. And  
you, his faithful disciple, well, your facts don't surpass his.  
God bless him. I think we have taken this as far as it can go  
without facts.

The end.

Your friend, Marc

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| 9001|2003-07-02 19:34:02|M. Washington|New theory still has European languages brought by  
Neolithic farmer|

Attachments :

New theory still has European languages brought by Neolithic farmers.

Article doesn't say,

but we know they were African.

MW

## Extinct Language Reveals Celtic Origins

By Jennifer Viegas, Discovery News

July 2, 2003 - Although the Roman conquest led to the extinction of the  
Gaulish language 2,000 years ago, a half dozen rare, surviving Gaulish/Latin  
bilingual inscriptions have enabled scholars to trace the origins of the  
Celtic language and many other European languages.

According to the study, Celtic branched in two directions from an  
Indo-European mother language around 3200 B.C. One version, Gaulish, which  
is also called Continental Celtic, stayed within the European mainland. A  
second, British version, referred to as Insular Celtic, moved in a single  
wave to Britain.

Inside Britain, Celtic split yet again, this time into a version called  
Brythonic, which is sometimes referred to as Welsh or Breton Celtic, and  
Goidelic, commonly known as Irish and Scottish Gaelic.

This "single wave to Britain" scenario goes against the prior belief that Celtic came to Britain in two waves, with one going directly to Ireland. The researchers also dated the origins of the now extinct and hypothetical Indo-European mother language in Europe to approximately 8100 B.C.

Findings are published in the current Proceedings of the National Academy of Sciences.

To make the determination, Peter Forster, a molecular geneticist at the University of Cambridge, and Alfred Toth, a Zurich linguist, applied DNA sequencing and analysis methods to study the inscriptions and corresponding words and word fragments from the following languages: Classical Greek, Old Irish, and the modern versions of Irish, Scots Gaelic, Welsh, Breton, French, Occitan, Spanish and Basque.

Most words were remarkably similar across the board. For example, "mother" in Gaulish is "matir," while in Latin it is "mater." Such similarities in the study were likened to mutations of inherited genes.

A handful of words were completely different. The word for "daughter" in Gaulish, for example, is "duxtir." In Spanish, daughter is "hija."

These differences in the study were treated as new, replacement genes, which enabled the researchers to date the languages just as geneticists date the origin of new species based on DNA evidence.

Forster told Discovery News that the dates correspond with archaeological data concerning the settlement of Europe and the British Isles.

"Both the single-wave result and the early dates of (around) 8,000 B.C. and 3-4,000 B.C. confirm Colin Renfrew's archaeologically-based hypothesis, published in 1987, that our languages were brought to Europe and to the British Isles by the first farmers at the beginning of the Neolithic," explained Forster. "These farmers would have come from the Near East via Anatolia (Turkey)."

Merriitt Ruhlen, a human biology and anthropological sciences lecturer at Stanford University in California and a visiting professor at the City University of Hong Kong, believes that Forster and Toth took "a very promising approach to reconstructing phylogenetic relationships of languages and language families."

In future, Ruhlen hopes other ancient languages besides Gaulish and Latin, such as Hittite, might be used as a basis for studying the Celtic and

European languages.

<http://dsc.discovery.com/news/briefs/20030630/celtic.html>

| 9002|2003-07-02 19:35:56|alberto34482@yahoo.com|Humans Settled in Upper Amazon 4,500 Years Ago |

Humans Settled in Upper Amazon 4,500 Years Ago

Archaeologists said on Tuesday that they had uncovered remains of a monument and carved stone receptacles which prove that man had lived in the upper reaches of the Amazon some 4,500 years ago.

Archaeologists said on Tuesday that they had uncovered remains of a monument and carved stone receptacles which prove that man had lived in the upper reaches of the Amazon some 4,500 years ago.

The discovery was made in southern Ecuador in the province of Zamora-Chinchi by Ecuadorian and French archaeologists, Francisco Baldes, chief Ecuadorian archeologist of the program, announced at a press conference.

The finds were uncovered at Santa Ana Florida near the Peruvian border, at a site believed to have been used for "funereal or ceremonial" occasions.

The stone containers were finely polished and feature engravings of large cats, condors and snakes.

The remains proved that some complex human community had existed in the upper reaches of the Amazon since 2,450 BC and that was the earliest proof of human settlement in the region, said the experts.

Baldes added that the remains, as a proof of the early civilization in Andes region, was very similar to the well-known culture of the Chavin or Cupisnique in Peru.

The Ecuadorian government will make the remains a tour site by setting up a museum there.

Questions? Comments? Click here

<[http://english.people.com.cn/other/book/guestbook.php?](http://english.people.com.cn/other/book/guestbook.php?book_id=119318)

book\_id=119318>

[http://english.peopledaily.com.cn/200307/02/eng20030702\\_119318.shtml](http://english.peopledaily.com.cn/200307/02/eng20030702_119318.shtml)

| 9003|2003-07-02 19:37:41|alberto34482@yahoo.com|Ancient Aboriginal art gallery discovered|  
Ancient Aboriginal art gallery discovered

July 01 2003 at 10:21AM < > < >

Sydney - Australian scientists are calling the discovery of a cave containing scores of rock paintings up to 4 000 years old one of the



most significant finds yet of Aboriginal art.

The existence of the paintings, only announced on Tuesday, has been a secret for eight years since a hiker stumbled on the cave in rugged national parkland near Sydney in 1995.

Officials at the Australian Museum said the inaccessibility of the area in Wollemi National Park kept researchers from conducting a full-scale investigation of the find until May.

"It's like an ancient world that time forgot," said Paul Tacon, a museum anthropologist who led the expedition.

The inaccessibility of the area kept researchers from doing a full-scale investigation

The cave has 203 paintings, stencils and prints in "pristine condition" depicting humans and god-like human/animal composites, birds, lizards and marsupials, Tacon said.

There are life-size, delicately drawn eagles, kangaroos and an extremely rare depiction of a wombat. They were created in 11 layers from around 2000BC to the early 1800s.

"We've never seen anything quite like this combination of rare representations in so many layers," he said.

The location of the site - described as a rock shelter 12m long, six metres deep and one to two metres high - will remain secret to avoid damage by vandals or sightseers.

New South Wales Premier Bob Carr said the "remarkable" discovery confirmed the richness of Aboriginal culture and spiritual life at a time when civilisation was blossoming around the world.

The location of the site will remain secret to avoid damage by vandals or sightseers

"This reminds us that, 4 000 years ago when you had civilisation flourishing in Mesopotamia, when you had the power of Egypt, before China was united, while Stonehenge was being built, we had Aboriginal people in these lands, on the outskirts of the Sydney basin," he said.

"This is eerie, because it's contact with a very old Australia and it's why we've got to honour our Aboriginal people." - Sapa-AFP

[http://www.iol.co.za/index?](http://www.iol.co.za/index?click_id=588&art_id=qw1057047663992B223&set_id=1)

[click\\_id=588&art\\_id=qw1057047663992B223&set\\_id=1](http://www.iol.co.za/index?click_id=588&art_id=qw1057047663992B223&set_id=1)

| 9004|2003-07-02 19:39:24|alberto34482@yahoo.com|Arabs destroyed the Library of Alexzandria?|

On a sunny morning in 642 C.E., armies of Muslim Arabs, in the process of conquering Egypt, destroyed the ancient library at Alexandria, which for a thousand years had been the western world's most important center of learning.<sup>1</sup>

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The library held a million volumes, including an extensive collection of Greek and Roman literature, as well as works of science, philosophy, religion and law. The Alexandria Library was nothing less than the summit of ancient scholarship. Its archives and museum were filled with the intellectual riches of Mesopotamia, Persia, Greece, Rome and Egypt, and its research center was visited by many generations of scholars seeking to stimulate their minds and keep alive memories of the past.

Following the library's destruction, literary scholarship and scientific inquiry suffered greatly in the West. Indeed, nearly a millennium would pass before Western thinking returned to the level of sophistication achieved at the Alexandria Library in its heyday. A single building, that is to say, was crucial to the advancement of an entire civilization.

It is worth remembering the fate of that ancient library these days, given the recent looting of the National Museum in Baghdad and the pillaging of Iraq's libraries. These institutions once housed precious manuscripts, copies of the Koran a thousand years old, and Mesopotamian artifacts from the first stirrings of civilized life some 5,000 years ago. With this recent plunder, the very spirit and identity of a great people were attacked. Thomas Jefferson was right when he claimed that a nation's libraries and museums constitute its identity and essence. Burn a library, and you extinguish a national soul.

Some reports now indicate, however, that most of the volumes in the National Library had been removed for safekeeping before the war. As for the National Museum, more and more artifacts creep slowly and surreptitiously back to their proper home. With any luck, the museum will regain much of its vast and prominent collection.

If only the intellectual treasures of the Alexandria Library could so readily be recovered. Though the library itself was razed, its collections were not destroyed but carried off by the Arab conquerors of Alexandria, who were under the command of General Amr Ibn al Ass. Figuring out what eventually became of the library's million scrolls had been for many centuries a matter of widespread and often erroneous speculation.

Alexander the Great selected the site of the city that was to bear his name in 331 B.C.E., during his conquest of Egypt. Alexander later marched eastward, subduing the Persian Empire and continuing to the Indus River Valley in India. Wounded and ill, he returned to Babylon (in what is now Iraq), where he died, probably of malaria, in 323 B.C.E. The vast territories Alexander had conquered were divided among his three senior commanders. Seleucis I Nicator became king of the empire's eastern reaches (from Syria to Persia), where he founded the Seleucid Empire (312-64 B.C.E.). Antigonos I took possession of Macedonia, Greece and large parts of Anatolia, establishing the Antigonid Dynasty (312-169 B.C.E.). A third general, Ptolemy, assumed the position of governor of Egypt, with his capital at Alexandria. There he buried the body of Alexander in a royal tomb and proceeded to build a marble metropolis. In 306 B.C.E., he launched his grandest construction project of all: the Alexandria Library.

The legacy of this magnificent intellectual center was the work of the scholars who studied there. Ptolemy hired an Athenian named Demetrios of Phaleron (345-283 B.C.E.) to organize the library and acquire its books. To house all the books, Demetrios built ten halls that were connected to the campus by marble colonnades. Attractive spaces were created where the scholars dined, studied and relaxed. Demetrios acquired about 250,000 scrolls for the library, and his scriptorium produced superb copies of every document that could be acquired from all parts of the world. Extra copies were sold, and the resulting bookstore trade provided a lucrative enterprise with an international clientele.

Demetrios and the chief librarians who succeeded him were not just managers of the library's operations. They were scholars of great reputation, many of them still known to us today. Demetrios, for example, was a famous Homeric scholar. In 283 B.C.E., after 22 years of service, he was succeeded as chief librarian by Zenodotus of Ephesus (325-260 B.C.E.), who held the office for 25 years. Zenodotus was a brilliant Greek grammarian, literary critic, poet and editor. He continued Demetrios's work on Homer, creating a detailed comparative study of the extant texts, deleting questionable passages, transposing others and making numerous emendations. He produced the first critical editions of the Iliad and Odyssey, and he arranged them in 24 sections, or books, as we have them today.

One of the most important scholars brought to Alexandria was Callimachus of Cyrene (c. 305-235 B.C.E.). He improved the organization of the library's holdings by creating the first comprehensive library catalogue, called the Pinakes. Of the library's numerous lost works, this is the one we would most profit from today. The Pinakes consisted of 120 large scrolls that contained a wealth of information about each author and title in the library?an enormous

undertaking, given that the library's collections included half a million scrolls by the end of Callimachus's career.

Only fragments of the Pinakes exist today. It was organized by topic, much like our encyclopedias and card catalogues. Indeed, our classification of the areas of knowledge into humanities, natural sciences, social sciences, applied sciences and so forth can be traced to Callimachus's Pinakes.\*\* <javascript:popUp('bswbao0604f2notes.html')>

Another important scholar at the library was Eratosthenes of Cyrene (275-195 B.C.E.), who was Callimachus's student and later became chief librarian. He was an accomplished mathematician, geographer, astronomer, chronographer, philologist, philosopher, historian and poet. He founded the sciences of astronomy and geography, and he was known as the most learned person of his time, second only to Plato as a literary thinker and philosopher. He dated the Trojan War to the early 12th century B.C.E. (by our modern reckoning), a date accepted by many scholars to this day. He worked out a calendar with a leap year, calculated the tilt of the earth's axis, accurately measured the circumference of the earth and created a remarkably accurate map of the then-known world.

Aristophanes of Byzantium (c. 257-180 B.C.E.), Aristarchus of Samothrace (217-130 B.C.E.), Plotinus (c. 205-270 C.E.) and numerous other scholarly giants graced the halls of the grand library and its research center. Together with their stable of less-known colleagues, they produced a nearly unimaginable mass of scholarly work that forever influenced the way humans have lived and thought.

The history of the library falls into five stages. From its founding in 306 B.C.E. to about 150 B.C.E., it was populated by a large band of scholars from all over the world who lived on generous stipends from the Ptolemaic rulers of Egypt. These scholars applied Aristotle's scientific method to every conceivable area of investigation, from the humanities to the exact sciences. The second period, which lasted from 150 B.C.E. to 30 B.C.E.?a turbulent time, when the Mediterranean world was being swept by the tidal wave of Roman conquest?was characterized by a radical shift from Aristotelian empirical research to the idealism of Plato. A new interest in religion and metaphysics came about, in an attempt to understand the meaning and purpose of life.

From 30 B.C.E. until about 150 C.E., the teachings of the Jewish philosopher Philo Judaeus and the rise of Christianity most influenced life at the library. And during the next (fourth) phase, which lasted until 350 C.E., religion became increasingly important in the cultural life of Alexandria, with many systems of belief competing for supremacy: Christianity, the Hellenistic Judaism of Philo Judaeus, the Paganism of Rome, Gnosticism, the Roman brand of Iranian Mithraism and the Hellenistic Neoplatonism of philosophers

such as Plotinus, Porphyry (c. 234-305 C.E.) and Hypatia (355-415 C.E.). The fifth and final phase, which lasted until the Arab conquest in the seventh century, was dominated by Christian theology and philosophy.

What exactly happened to the Alexandria Library's million scrolls after the Muslim Arabs destroyed the structure in 642 C.E.?

According to the historian Ibn al Qifti's *History of Wise Men* (1227 C.E.), when the Arabs arrived in Alexandria, they secured the city's municipal buildings, including the library. The general in command of the Arab armies, Amr Ibn al Ass, a philosophically minded man, developed a friendship with the Bishop of Alexandria, John the Grammarian. One day, writes Ibn al Qifti, the bishop asked the general to relinquish control of the Alexandria Library to him. The general said he had no specific orders regarding the library, so he would need to consult his superior, Caliph Omar Ibn al Khattab. The caliph pronounced that if the contents of the library conformed with the teachings of the Koran, there was no need to preserve them; if not, it was better not to preserve them. So, Ibn al Qifti recounts, the general ordered that the books fuel the fires that heated Alexandria's city baths.<sup>2</sup>

For several centuries, this story was believed to be a true account of the library's destruction. But why? Perhaps because the tale is so romantically tragic. Or perhaps because it portrays the conquerors in so monstrous a light. Then again, the conquerors were Muslim Arabs, as was Ibn al Qifti. Why would he disparage his compatriots in this way?

Possibly Ibn al Qifti sought to justify the actions of his friend and patron Salah ed-Din (Saladin). Toward the end of the 12th century C.E., Saladin himself looted all of the remarkable libraries of the Fatimid palaces in Egypt (the Fatimid Caliphate lasted from 909 to 1171 C.E.), in order to fund his reconquest of Muslim territories. By alleging that the Alexandria Library's scrolls were unceremoniously fed to the flames several centuries before, Ibn al Qifti might have been trying to establish a precedent for Saladin's nefarious work.<sup>3</sup> Probably General Ibn al Ass actually behaved as Arab conquerors did almost everywhere they went. He would have expressed interest in preserving and promoting learning, and he would have treasured the great libraries of his day. Given the enormous flourishing of science and learning in the Arab world immediately following the conquest, it seems quite likely that Ibn al Ass confiscated the holdings of the Alexandria library and transported them to the great caliphate libraries in Baghdad, Aleppo, Damascus and the like. One remarkable consequence of the Crusades of the 12th and 13th centuries was that Europeans came into contact with the supremely learned culture of the Muslim Arabs. It was the recovery of that rich heritage of classical

learning that gave rise to new universities and eventually the Renaissance.

Where did the Muslim Arabs acquire that heritage of classical wisdom and learning? Directly from the Alexandria Library, as well as from other, lesser libraries, which they captured, confiscated, preserved and studied. From those conquests was born the golden age of Arab civilization. In the aftermath of the looting in Baghdad, we might all wish for a return to the principles of that golden age?to a world that does not give rise so easily to hysterical mobs that loot and destroy, without regard for the cultural heritage that is their, and our, inheritance.

1 See J. Harold Ellens, *The Ancient Library of Alexandria and Early Christian Theological Development*, Occasional Papers, Number 27, (Claremont: The Institute for Antiquity and Christianity of Claremont Graduate School, 1993), pp 7-12.

2 See Mostafa El-Abbadi, *Life and Fate of the Ancient Library of Alexandria*, (Paris: UNESCO/UNDP, 1990), pp. 145-179. Also see Luciano Canfora, *The Vanished Library: A Wonder of the Ancient World*, translated by Martin Ryle, (Berkeley: University of California Press, 1990); Ellens, *The Ancient Library of Alexandria*, pp. 6-12 and 50-51; and Edward A. Parsons, *The Alexandrian Library, Glory of the Hellenic World: Its Rise, Antiquities, and Destructions*, (London: Cleaver-Hume, 1952), pp. 356-429.

3 See El-Abbadi, *Life and Fate*, p. 101ff; and Ellens, *The Ancient Library of Alexandria*, p. 50.

[http://www.bib-arch.org/bswb\\_AO/bswbao0604f2.html](http://www.bib-arch.org/bswb_AO/bswbao0604f2.html)

| 9005|2003-07-02 19:41:32|alberto34482@yahoo.com|4,000 year old tomb discovered in El Minya Middle Egypt |

CAIRO, June 30 (AFP) - Belgian archeologists excavating in south Egypt have found two 4,000-year-old tombs containing terracotta pots used in offerings as well as a gilded human face mask, the head of antiquities said Monday.

The finds in the Deir el-Bersha region of Minya governorate, 300 kilometers (180 miles) south of Cairo, date back 2,000 years before Christ, said Zahi Hawas, secretary general of the Supreme Council of Antiquities.

In addition to finding the two tombs containing several terracotta pots used in offerings as well as the gold-plated mask, the team found the remains of two other tombs dating back to 1550 BC, Hawas said.

ra/lc/hc

Egypt-antiquities

[http://www.ptd.net/webnews/wed/ar/Qegypt-antiquities.RIn3\\_DuU.html](http://www.ptd.net/webnews/wed/ar/Qegypt-antiquities.RIn3_DuU.html)

| 9006|2003-07-02 19:43:07|alberto34482@yahoo.com|Replica of the Ark of the covenant returned to ethiopia |

replica of the Biblical Ark of the covenant, or tabot, has been taken back to Ethiopia and an Irish doctor was responsible.

Dr MacLennan started shaking when he first saw the tabot

But Indiana Jones he is not.

No chiselled jaw line. No leather whip, no pistol.

And this discovery did not require hacking through dense jungle or dodging dangerous rivals.

In 1868 British soldiers looted the Maqdala fortress in the north of Ethiopia as part of a campaign to free some hostages.

Royal treasures along with some valuable manuscripts and religious artefacts found their way into museums and private collections.

Doctor Ian MacLennan - an Ethiopia lover and member of the Orthodox church - came across the unidentified tabot in London - in the middle of an auction lot of various Ethiopian artefacts.

'Absolutely shocked'

Doctor MacLennan - who at times shielded his eyes from the gaze of publicity during the press conference where his discovery was announced - spoke with awe about his chance find.

"I was absolutely shocked," he said.

Only three of the treasures looted from the Maqdala fortress have been returned

He added that when he sees the tabot during a church service he feels physically sick, and so he started shaking when he realised what he was looking at.

Doctor MacLennan bought the tabot - although he is not revealing for how much - and knew that it had to come back to Ethiopia.

And he brought it here within two weeks of getting hold of it.

As the tabot is only the third item of the Maqdala treasures to come back to Ethiopia, there is still a long way to go before full restitution.

New trend

But Richard Pankhurst, one of the founders of the Afromet campaign, suggested that this could be the beginning of a trend.

Indreas Eshete, president of Addis Ababa university and chair of Afromet, used the opportunity to call on the British Museum to return the collection of Ethiopian manuscripts that were taken from Maqdala and which are invaluable to scholars here.

So far Ethiopia has had to rely on the generosity of individuals.

For the past 15 years the campaign for the return of these treasures - Afromet - has been calling on the British to hand them back.

The finder of the lost ark - Doctor MacLennan - did not want to get caught up in a political argument.

But looking down at his feet he said that now he just wants to go home and feel happy that the people of Ethiopia have got one of their raided tabots back.

<http://news.bbc.co.uk/2/hi/africa/3034860.stm>

[http://www.theaustralian.news.com.au/common/story\\_page/0,5744,6682389%255E2703,00.html](http://www.theaustralian.news.com.au/common/story_page/0,5744,6682389%255E2703,00.html)

| 9007|2003-07-02 21:16:01|Paul Kekai Manansala|Re: New theory still has European languages brought by Neolithic fa

It's very doubtful that Proto-Indo-European (PIE) split as early as 8000 BCE.

Most linguists place the split at 5000 BCE at the earliest. PIE speakers also supposedly knew about the horse and wagon/chariot which doesn't appear confidently before 3,000 BCE although there are some very questionable dates going back to about 4,000 BCE.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

> New theory still has European languages brought by Neolithic farmers.

> Article doesn't say,  
> but we know they were African.

>

> MW

>

>

>

>

> Extinct Language Reveals Celtic Origins

> By Jennifer Viegas, Discovery News

>

> July 2, 2003 - Although the Roman conquest led to the extinction of the

> Gaulish language 2,000 years ago, a half dozen rare, surviving Gaulish/Latin

> bilingual inscriptions have enabled scholars to trace the origins of the

> Celtic language and many other European languages.

>

> According to the study, Celtic branched in two directions from an Indo-European mother language around 3200 B.C. One version, Gaulish, which

> is also called Continental Celtic, stayed within the European mainland. A

> second, British version, referred to as Insular Celtic, moved in a



single

- > wave to Britain.

- >

- > Inside Britain, Celtic split yet again, this time into a version called

- > Brythonic, which is sometimes referred to as Welsh or Breton Celtic, and

- > Goidelic, commonly known as Irish and Scottish Gaelic.

- >

- > This "single wave to Britain" scenario goes against the prior belief that

- > Celtic came to Britain in two waves, with one going directly to Ireland. The

- > researchers also dated the origins of the now extinct and hypothetical

- > Indo-European mother language in Europe to approximately 8100 B.C.

- >

- > Findings are published in the current Proceedings of the National Academy of

- > Sciences.

- >

- > To make the determination, Peter Forster, a molecular geneticist at the

- > University of Cambridge, and Alfred Toth, a Zurich linguist, applied DNA

- > sequencing and analysis methods to study the inscriptions and corresponding

- > words and word fragments from the following languages: Classical Greek, Old

- > Irish, and the modern versions of Irish, Scots Gaelic, Welsh, Breton,

- > French, Occitan, Spanish and Basque.

- >

- > Most words were remarkably similar across the board. For example, "mother"

- > in Gaulish is "matir," while in Latin it is "mater." Such similarities in

- > the study were likened to mutations of inherited genes.

- >

- > A handful of words were completely different. The word for "daughter" in

- > Gaulish, for example, is "duxtir." In Spanish, daughter is "hija."

- >

- > These differences in the study were treated as new, replacement genes, which

- > enabled the researchers to date the languages just as geneticists

date the

> origin of new species based on DNA evidence.

>

> Forster told Discovery News that the dates correspond with archaeological

> data concerning the settlement of Europe and the British Isles.

>

> "Both the single-wave result and the early dates of (around) 8,000 B.C. and

> 3-4,000 B.C. confirm Colin Renfrew's archaeologically-based hypothesis,

> published in 1987, that our languages were brought to Europe and to the

> British Isles by the first farmers at the beginning of the Neolithic,"

> explained Forster. "These farmers would have come from the Near East via

> Anatolia (Turkey)."

>

> Merritt Ruhlen, a human biology and anthropological sciences lecturer at

> Stanford University in California and a visiting professor at the City

> University of Hong Kong, believes that Forster and Toth took "a very

> promising approach to reconstructing phylogenetic relationships of languages

> and language families."

>

> In future, Ruhlen hopes other ancient languages besides Gaulish and Latin,

> such as Hittite, might be used as a basis for studying the Celtic and

> European languages.

> <http://dsc.discovery.com/news/briefs/20030630/celtic.html>

| 9008|2003-07-03 05:30:36|M. Washington|Re: New theory still has European languages brought by Neolithic fa|

Attachments :

[Marc's reply here \(\\*\\*\)](#)

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

It's very doubtful that Proto-Indo-European (PIE) split as early as 8000 BCE.

Most linguists place the split at 5000 BCE at the earliest. PIE speakers also supposedly knew about the horse and wagon/chariot

which doesn't appear confidently before 3,000 BCE although there are some very questionable dates going back to about 4,000 BCE.

Regards,  
Paul Kekai Manansala

(\*\*) Okay. I've heard for some time about population movements of Middle Eastern farmers into Europe. I've also heard of various scholars noting that these Middle Eastern farmers were African. It seems that there is some kind of schizophrenia in academia as while it is acknowledged higher and higher and in wider and wider circles in academia that Africans physically carried themselves and farming into Europe; and silently likely acknowledged that it was African languages that formed the base of European languages, still, no European scholars are proposing a re-write of the language tree with African language as a root. I'm saying African language as the idea of Afro-Asian can only be a fake animal with Africans alone peopling the Middle East before Europeans arrived and made a hodge podge of peoples and languages resulting in the hybrid Afro-Asian. Before that there was only African. It becomes clearer every month that it is the root of the language family tree. That being so, it would seem, though, that Merritt Rehulens theory of a Proto-Global language existing in the European and worldwide Upper Paleolithic (and evidenced by theories proposing the root of European languages spoken and disseminated back in the U. P.) is a farce, really. A farce for if they are now saying that European languages were carried there by Africans, the Middle Eastern farmers, then it does not seem that the Europeans would have had a language - or much of one. It seems a major over-hauling of the theory of language origination is due a public re-write as (I'd mentioned it before) Semitic languages give abundant evidence of being rooted in the language of the San. I gave citations on this point 2 or 3 times before. Western academia seems to be living in a Never Never land where theories materialized in

peoples head about the European origination of things. But, it's all fantasy. They are living in a fantasy world with self-delusions if they say on the one hand that people, farming, and language came to Europe by Africans, but say on the otherhand that "In the Proto-Indo-European there were many words associated with agriculture and husbandry, suggesting that Proto-Europeans were a Neolithic people with a food-producing economy. On the otherhand, among the 2,000 roots of Proto-Nostratic words that Dolgopolsky has reconstructed through the linguistic data of later languages, we do not find words suggesting acquaintance with agriculture or husbandry, but we do find many terms associated with hunting and food-gathering. If we take into account the fact that in other descendent proto-languages within the Nostratic family (Proto-Dravidian, Proto-Kartvelian, Proto-Altaic, Proto-Semitic, etc.) there is a rich terminology for for agriculture and husbandry, we may suggest that Proto-Nostratic belongs to the period prior to the 'Neolithic Revolution while most of its descendent languages belong to the Neolithic epoch of food-producing economies." In: Richard Rudgley, *Lost Civilizations of the Stone Age*, (Arrow Books, New York, 1999), p. 41.

I included the following image to refresh in people's minds the fact that the trained horns of bulls seen in Ancient Egyptian drawings highlighting the fact that as many people have said, the Sudanese-San types were the earliest cattle raisers. In: Erik Sokstad, **Early Cowboys Herded Cattle in Africa**, Science, 296:5566, p. 236, Issue of 12 Apr 2002. But, also that these were the descendents of the founders of the Nostratic language family inherited to the world as their type extended throughout Anatolia as well. The image follows.

**IMAGE:** 06-10-100-50-10\_Sudan-Man-with-bulls-with-horns-trained-like-Egyptian-steer.jpg

**IN:** Carol Beckwith, Angela Fisher, *African*

**ceremonies, v. 1**, (Harry N. Abrams, New York, 1999).  
Marc Washington

```
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wrote:
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> words and word fragments from the following  
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Breton,  
> French, Occitan, Spanish and Basque.  
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> Most words were remarkably similar across the  
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> in Gaulish is "matir," while in Latin it is  
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> "Both the single-wave result and the early dates of  
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> published in 1987, that our languages were brought  
to Europe and  
to the  
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of the  
Neolithic,"  
> explained Forster. "These farmers would have come  
from the Near  
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> Merritt Ruhlen, a human biology and anthropological  
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> Stanford University in California and a visiting  
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> University of Hong Kong, believes that Forster and  
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very  
> promising approach to reconstructing phylogenetic  
relationships of  
languages  
> and language families."  
>  
> In future, Ruhlen hopes other ancient languages  
besides Gaulish  
and Latin,  
> such as Hittite, might be used as a basis for  
studying the Celtic  
and  
> European languages.  
>  
[http://dsc.discovery.com/news/briefs/20030630/celtic.  
html](http://dsc.discovery.com/news/briefs/20030630/celtic.html)

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| 9009|2003-07-03 07:29:06|rahkyt|Re: StoryOfCavePictures-San origin of Geb & Nut REJECTED.|

Thank you Alex, for your response and your scholarship. This list seems to be about discussion, debate and clarification, and, in that vein, your posts are just as fine as Marc's. It is certain that there is some disagreement about the origins of things, this is natural, and to discuss these things and bring facts to bear in support of one's arguments is the purpose of our gathering together. In my opinion, as long as there is a sincere attempt to learn, and not to proselytize or lord over others with knowledge, all posts to this list that help me to learn are just fine. If information or theories shared are incorrect and proven so, and there is the acknowledgment of the possibility of mistakes, then I don't consider that a basis to dismiss a person or their posts, because I know that I've been wrong before, many times. We're all entitled to that. Marc's posts are on the edge, he is looking for synthesis and genesis where others have not and, to me, that is commendable. Peace.

----- Original Message -----

From: "A. Derrick"

Date: Tue, 01 Jul 2003 14:49:32 -0700

To: ta\_seti@yahoogroups.com

Subject: [Ta\_Seti] Re:StoryOfCavePictures-San origin of Geb & Nut REJECTED.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "rahkyt" <[rahkyt@b...](mailto:rahkyt@b...)> wrote:

I don't participate so much, but I think Marc's posts are just fine. They are interesting and raise excellent points.

---

Dear Rahkyt,

Marc's posts might be entertaining.. But they are not "just fine" as you say.

I find some of the material to be very generalized, and sometimes completely wrong and off base. The following is an example.

--

---

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| 9010|2003-07-03 08:30:47|Paul Kekai Manansala|Re: New theory still has European languages brought by Neolithic fa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*\*)

> From: Paul Kekai Manansala [mailto:[a.manansala@a...](mailto:a.manansala@a...)]

> It's very doubtful that Proto-Indo-European (PIE) split as early

as



> 8000 BCE.

>

> Most linguists place the split at 5000 BCE at the earliest. PIE

> speakers also supposedly knew about the horse and wagon/chariot

> which doesn't appear confidently before 3,000 BCE although there

are

> some very questionable dates going back to about 4,000 BCE.

>

> Regards,

> Paul Kekai Manansala

>

>

> (\*\*) Okay. I've heard for some time about population movements

of Middle

> Eastern farmers into Europe. I've also heard of various scholars

noting that

> these Middle Eastern farmers were African.

That's certainly possible even probable, although by this time the  
Neolithic farmers were probably well mixed with the earlier  
Paleolithic population.

Regards,

Paul Kekai Manansala

| 9011|2003-07-03 11:02:55|M. Washington|3 Images ... New theory still has European languages  
brought by Neo|

Attachments :

**THE CONNECTION BETWEEN CAVE ART AND HIEROGLYPHICS**

[Marc's reply here \(\\*2\\*\)](#)

> From: Paul Kekai Manansala

[mailto:a.manansala@a...]

> It's very doubtful that Proto-Indo-European (PIE)  
split as early

as

> 8000 BCE.

>

> Most linguists place the split at 5000 BCE at the  
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>  
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of Middle  
> Eastern farmers into Europe. I've also heard of  
various scholars  
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> these Middle Eastern farmers were African.

**Paul writes:** That's certainly possible even probable,  
although by this time the  
Neolithic farmers were probably well mixed with the  
earlier  
Paleolithic population.

Regards,  
Paul Kekai Manansala

(\*2\*)Well. The reason I doubt that is that Europeans  
were in the mix is that there was a late entry date  
after the start of the Holocene when the first  
European crossed the Mason-Dixon line. Crossed the  
Mason-Dixon Line in the sense of walking across the  
imaginary line that separated Europe from Africa-  
Asia: Africa-Asia being the place that had an African  
homogeneity of various phenotypically varied clans  
prior to the first European that placed his first foot in  
Asia. But, by that time long after the start of the  
Holocene, farming and animal husbandry had already  
been established.

The information I have read coming out of academia  
attributes the foundation of agriculture to Africans.  
And about animal husbandry, there is foot-dragging.  
Specifically speaking, some state it began in Anatolia  
(the latest evidence is that it began in the Sudan) and  
they try to imply, or wring out of that, that the first  
animal husbandrists were European, some non-  
descript, non-existent Asia: anything, please, but  
heart-attack Africans.

Yet, cave art may prove to be a good demographic  
marker and advocate of the times. And in this case, at  
7000 BC Anatolia was still inhabited by the same thin,

naked, beardless, brown, red, and black-skinned Africans witnessed in cave art (although Negrito clans were there also as witnessed by the steatophygic Venus statuettes). This type of red-brown-black figure is featured in cave art, particularly in Upper Paleolithic Spain from even 27,000 years ago. The same type seen in the first hieroglyphics.

[1]

**IMAGE:** 06-10-400-

04\_Bull\_hunt\_Catal\_Huyuk\_Turkey\_7000BC.jpg

**IN:** Pierre Amiet, *Art of the Ancient Near East*, (Harry N. Abrams, New York, 1977), p. 59.

**[1]:** I provide [1] above as evidence that at this late date (7000 BC), long after agriculture and animal husbandry had been established, we see no European presence in this scene. I presented an image the other day of an early Assyrian Semitic figurine that was wide-eyed, heavily bearded, white, clothed. All together different from the portrayals found of figures in rock art. Now, on to Egypt.

**[2]:** In [2], it makes the point that as the boats of the Egyptian desert as seen here

<http://www.lankester.force9.co.uk/index.htm> are similar to those in the Label of Aha in [2] identifying him on this count as of predynastic African-Egyptian stock or influence. Secondly, the carved figures as seen in that image, I hold, are of the same type seen in rock art from the Upper Paleolithic to South African San of 200 years ago.

**[3]:** And, [3] below shows the color identifying these Egyptians. And this is the same as the San of cave art. And it is the red characterized by countless pictures of cave and rock art tens of thousands of years old.

**CONCLUSION:** So, what I have attempted to do in this post is to lay a case for the fact that the so-called historic era begins with cave art of the Middle Stone Age and Upper Paleolithic telling the story in pictograms of the inhabitants. Some of these can be dated adding to their spokesmanship as historical documents. Further, that cave art is a tri-deca-millennial

story of San and later variations of Africans ending with the laying of the cornerstone of the Egyptian state seen in the phenotypic identification of those persons in early engravings --- as in [3] --- as the descendents of Upper Paleolithic San. Finally, that these are the descendents both of those who helped lay the hunting-gathering language of the Upper Paleolithic and authored the farming-husbandry language of the Neolithic: a language invented by Africans and bestowed upon Europeans.

[2]

**IMAGE:** 02-16-200-06-10\_Egypt-Pre-Dy-Aha-Label-2900BC.jpg

**IN:** Francesco Tiradritti, ***Egyptian treasures from the Egyptian Museum in Cairo***, (Harry N. Abrams, Inc., New York, 1999), p. 42.

[3]

**IMAGE:** 02-16-200-06-00\_Egypt-Stele-of-Itetioqer-Family.jpg

**IN:** Lawrence Berman, ***Catalogue of Egyptian Art***, (Hudson Hills Press, New York, 1999), p. 48.

(Question: Does anyone have a dating for the Stele of the Itetioqer Family?)

Marc Washington

| 9012|2003-07-03 11:22:38|Paul Kekai Manansala|Re: 3 Images ... New theory still has European languages brought by|

Marc, it seems to me you're trying too hard to find a San origin of everything. You rarely take into consideration the possibility of independent origin even when evidence points in this direction.

Also, there is no evidence of any "Mason-Dixon" line in ancient West Asia. Nor any evidence of homogenous populations during the Neolithic.

The West Asian sculpture Alex emailed us was good evidence that the people did not fit neatly into any one phenotype.

Regards,

Paul Kekai Manansala

| 9013|2003-07-03 11:42:31|A. Derrick|San origin of Geb & Nut REJECTED|

## 1- Incorrect assessment of iconography

I am publishing for the group at large, clear, photo of the *Shelter of Children* from the Sefar series of frescoes, painting during the Bovine Period.

[Lhote, H. Fig. 55 Search for the Tassili Frescoes.](#)

<http://www.highculture.8m.com/Files/AFRICA/Shelter-of-the-Children.jpg>

The figures in question can be found on the far right.

This is my own assessment. Starting from the bottom, moving counter clockwise

1. small bowl
2. Open pot
3. Large pot
4. Covered pot. The lines on the sign indicate a covering.
5. Four legged object, with an archer's bow resting on top.

There are only two figures, which Marc incorrectly identifies as three, *Geb*, *Nut*, and *Shu*.

The reclining figure appears to be resting on a headrest. (see below)

The recumbent figure is indeed a child or an infant. Outside of the shelter are adolescent and grown adults for comparison.

From the Egyptian evidence available, *Geb*, *But*, or *Shu* are never depicted as infants.

Nor, is *Geb* ever depicted as a woman.

You can forget about this idea.

The late, great Egyptologist C.A. Diop published a painting of a 'Bovine' woman.

He labeled his figure "Sahara Cave Painting of a Negro Woman."

(Diop, [Africa Origin of Civilization, Myth or Reality](#), p272 fig 50.)

Lhote, Diop, and I all agree that these people are "negroes" or equatorial Africans. Diop published this picture as supporting evidence of Nilotic migration/activity in the Central Sahara. Thus, supporting his views regarding a Nilotic & West African racial, linguistic and cultural connection.

Do you think Diop was incorrect?

## 2- Incorrect assessment of ethnic types & incorrect terminology.

(\*\*) The women you present represent an extreme form of steatopygia while the figure in the image I presented clearly has steatopygia even if it is a lesser extent.

**steatopygia:** Extreme accumulation of fat on and about the buttocks, especially of women, as among the Hottentots, Bushmen, and certain other South African peoples.

**Source.** Random House Dictionary of the English Language, 1967.

You do not understand the terminology.

A round buttock, and thick thighs is a common female African trait. Steatopygia is an unusual, easily identifiable anatomical feature.

Lhote, nor Lajoux have published any photos of true "steatopygic" females.

I am submitting a few more pictures of steatopygic women.

[Caution photos contain nudity]

<http://www.highculture.8m.com/Files/AFRICA/steatopygic0001.jpg>

<http://www.highculture.8m.com/cgi-bin/i/Files/AFRICA/steatopygic.jpg>

[http://freaks.monstrous.com/pictures/sarak\\_batman\\_venus\\_hottentot.jpg](http://freaks.monstrous.com/pictures/sarak_batman_venus_hottentot.jpg)

<http://www.highculture.8m.com/cgi-bin/i/Files/RLIEF/RLIEF0012.jpg>

[http://us.f1.yahooofs.com/groups/g\\_2809895/HighCulture--](http://us.f1.yahooofs.com/groups/g_2809895/HighCulture--)

[Nile+%26+Rift+Valley+Picts/Artifacts/\\_hr\\_Queen+of+Punt.jpg?bcxX7A\\_ANiqZlzk0](http://us.f1.yahooofs.com/groups/g_2809895/HighCulture--Nile+%26+Rift+Valley+Picts/Artifacts/_hr_Queen+of+Punt.jpg?bcxX7A_ANiqZlzk0)

<http://highculture.8m.com/cgi-bin/i/Files/AFRICA/Khoisanoid1.jpg>

<http://highculture.8m.com/cgi-bin/i/Files/AFRICA/Khoisandoi2.jpg>

<http://highculture.8m.com/cgi-bin/i/Files/AFRICA/Khoisanoid3.jpg>

<http://highculture.8m.com/cgi-bin/i/Files/AFRICA/Khoisanoid4.jpg>

So-Called Steatopygic San woman.

<http://highculture.8m.com/Files/AFRICA/Sahara%20Woman.jpg>

I'll leave it up to list members to decide whether or not *any* women from the Bovine period are steatopygic.

Hopefully, the random house definition and my photos have clarified for the group this unique trait.

### **3) Incorrect Assessment of Space-Time.**

The Egyptians influence during the Bovine Period is clear. We can see that Egyptian pictorial writing elements and linear styles have been incorporated into the Bovine Phase. The evolution is most clear, if one compares the *Archaic Bovine Phase* with the *Bovine Phase*. Egyptian writing elements indicate the frescoes were executed during the historic era.

If the recumbent female is resting on a headrest, that could further indicate this particular scene was executed during an Egyptian dynastic period, because it is believed that the headrest was invented, or first used in *Kmt*. (Theodore Celenko, [Egypt in Africa](#)).

### **4) Dismissal of primary research.**

(\*\*) Lhote is your god, not mine. Hamitic, spamitic. [I don't care what he says](#). The woman has steatopygia.

Lhote spent many years surveying, cleaning, and recording the frescoes. He has seen the rock art in person. Hence, he is a primary source, and an authority on the subject matter. Even if you had your own photos of the scene, how can you dismiss his field work?

I hope I clarified some issues for the group.

Hotep,

Alex Derrick

[www.highculture.8m.com](http://www.highculture.8m.com)

---

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| 9014|2003-07-03 12:39:50|KAMAU|Re: New theory still has European languages brought by Neolithic fa|

Maa adwo (Greetings)

Since we have linguists (or journeyman/woman linguists) in here I can ask this question.....

(if it has been address in the past, excuse my ignorance)

I am of the opinion that yes the notion of language is universal and practically all of our Afrikan languages pre-date ALL languages that caucasoids speak.

I am also of the opinion that there is NOT like a connector language from our older Afrikans language forms that connects to a caucasoid language form (yes I believe this is a take from greenberg also).

Is this last piece a correct statement or has something been unearthed that connects these 2 language forms??

Now I am not talking about a language that has subsumed an Afrikan form over time, while starting out something else (like aramaic, that somehow gets lumped into "afroasiatic" languages to date it back farther than it actually really is), but some language that serves as a proper bridge of the 2??

Hopefully I didn't ramble too much and the question actually made sense and since I am not in the linguist field, please be mindful of the linguist jargon the answerer of this may use for clarity purposes.

Meda ase (Thanks) in advance

Kamau

| 9015|2003-07-03 13:20:19|Alex Derrick|StoryOfCavePictures-San origin of Geb & Nut REJECTED.|

Your welcome. I hope I am not belaboring the M. Washington issue. But he needs to be challenged, because he is going against the grain of Dr. Diop's research.

Diop, Obenga, and other's laid the ground work which makes this forum possible. I think it is important to critically examine, and challenge any information that distorts, or attempts to revise the core of African history, and cross continental interactions.

No doubt, we all make mistakes. I am guilty of recently, supporting the work of Frank Yurco. I was wrong, and I admitted my err.

In my opinion, this forum could be incredibly powerful, and useful. Judging by the older material Paul has made available on the Afrocentric Resource page, the forum has amazing potential. We now have more energy(post) and members than ever before. To quote Dr. King "Where do we go from here?"

We should challenge each other because I think we all need to strive for /nfr/, the Egyptian concept of perfection.

Highly theoretical suppositions, that outright deny primary sources should raise a red flag on Ta-Seti. If we want this forum to continue to improve we have to challenge ourselves.

I never wanted Marc banned. I want him to crystalize his material and post it in the files section. So we all can read at our own pace, and with a critical eye. That will help raise the quality of the forum, in my opinion.

But maybe I am the only one who wants to see the forum continue to improve. :(

Hotep,  
Alex Derrick  
| 9016|2003-07-03 13:46:31|Paul Kekai Manansala|StoryOfCavePictures-San origin of Geb & Nut REJECTED.  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick" wrote:

To quote Dr.  
> King "Where do we go from here?"  
>

One thing I would like to do is follow up on what Alex Van Deelen, Omari Maulani and I have been discussing.

The possibility of producing a documentary presenting the African-centered viewpoint to a "mainstream" media outlet.

I don't see this as a validation thing so much as simply getting the message out to the most people possible. There are really no alternatives yet in the West in terms of minority-owned media.



Some of the media out there seem to be open to new ideas. The Black Mummies show is a recent example.

I look at in the same way as Diop and Obenga appearing at the UNESCO conference on African history. We have to take the battle to the international stage.

Regards,

Paul Kekai Manansala

| 9017|2003-07-03 16:08:41|alberto34482@yahoo.com|More tombs found at Deir AL Barsha |  
<http://pops.freeze.com/Ads/BravenetPopTag.html>

July 3, 2003

More tombs found at Deir AL Barsha

A Belgian archaeological team from Louvain University has found a cemetery at Deir Al Barsha, 40 kilometres south of El-Minya. Minister of Culture Farouk Hosni said that the team found two tombs intact and the remains of two others.

Secretary-General of the Supreme Council for Antiquities (SCA) Dr Zahi Hawas said the tombs date back to the Middle Kingdom (2040-1785 BC) and that some of them were used again in the period between the Middle and New Kingdoms (1785-1550 BC).

The team discovered a collection of earthenware sacrificial utensils, part of a stone mask covered in gold, and an alabaster head support, Dr Hawas said.

The team leader said that they had conducted a high-tech survey, of which the findings are most significant.

The area of Deir Al Barsha witnessed several excavations in the last century.. One expedition uncovered several Middle Kingdom tombs hewn in the cliffs at the mouth of Wadi el-Nakhla.

The items found in the tombs are on display at the Egyptian museum, the Louver and the British museum.

<http://www.uk.sis.gov.eg/online/html9/o030723p.htm>

| 9018|2003-07-03 17:35:14|Manu Ampim|Kiswahili-Bantu Research Site on Pharaonic Egyptian|

**From:** En Sabah Nur

**To:** Ta\_Seti@yahooogroups.com

**Sent:** Thursday, April 24, 2003 10:18 AM

**Subject:** [Ta\_Seti] Kiswahili-Bantu Research Site on Pharaonic Egyptian

Does anyone know what became of the  
Kiswahili-Bantu research website looking  
for East-Central African links to pharaonic  
Egyptian language?

DG

=====

DG and other members asked about the Kiswahili-Bantu Unit site. Well, I have just received a message from Bro. Ferg S. Mkurugenzi and his new site is not up. He is still in the process of putting his research in the appropriate format.

He can be reached at this address:

[egyptology@theunit.fsnet.co.uk](mailto:egyptology@theunit.fsnet.co.uk)

Manu Ampim

<http://www.ManuAmpim.com>

----- Original Message -----

**From:** Ferg

**To:** Manu Ampim

**Sent:** Thursday, July 03, 2003 2:43 AM

**Subject:** Long time no jaw jaw

Greetings Prof Manu Ampim

I was just surfing the net and came upon Yahoo groups, Ta-Seti chat room. I tried to join it but unfortunately made a complete mess on the identity and password. I am still trying to join it. I read one of your messages regarding a query from somebody enquiring about theKiswahili-Bantu Unit site. I am stilltrying to put my findings in a presentable form.

Could you please pass on my email address to the gentleman concerned or any body interested in my work. I am sure there are many people out there wondering what has happened to the Kiswahili-Bantu site.

Keep in touch and thanks for your effort.

email [egyptology@theunit.fsnet.co.uk](mailto:egyptology@theunit.fsnet.co.uk)

Ferg S. Mkurugenzi Kiswa-Bantu Unit

| 9019|2003-07-04 01:55:06|M. Washington|3 Images ... New theory still has European languages brought by Neo|

Attachments :

/Marc's reply here (\*\*)

**From:** Paul Kekai Manansala

[mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]

Marc, it seems to me you're trying to hard to find a San origin of everything.

(\*\*)

That is how you see me coming across.I have to accept that.Feelings generate within and are real to those that have them.(end)

You rarely take into consideration the possibility of independent origin

(\*\*)

I don't know which thingsyou'd be referring to and would need to know to be able to comment. Take language, for instance. The Adaman Islanders have language and evidenceseems to show they were in

the first wave leaving Africa and have been isolated since. They have language. It would seem they would have taken it with them when they left. So, Africa would seem to have had language 60,000 years or so. Well. Migrations of the base of Africans speaking language didn't only go to the Adaman islands, of course. Some went to Southern China, migrated to Northern China, from there to Northern Europe, and a population of those people underwent changes that evolved into the Caucasian race. As the initial African populations were first San and then Negrito, and as they were the first migrants, they formed language: set its structure, purpose, principles. Made the first syllables. Gerald Massey made the observation and it shows how sharp he was. In any event, it was that population of people whose descendants ended up in Northern Europe and evolved into Caucasians. One would not say that Caucasians invented the language of the European Upper Paleolithic. It was inherited to them with all its hunting and gathering words, tool culture, and whatever (if any) mytho-religion was taken by their ancestors who first departed. You made the comment once to me that based on some principle I was making that one could say that Africans were indirectly responsible for all manner of today's tools as since they invented the first, then, all later were somehow inspirations of the first even though they would completely be independently imagined and created by those who would later do so. You were making the point that I was taking things too far by connecting African beginnings of humanity to later accomplishments of humanity. But, on the other side of the coin, your point remains that Africa was the catalyst. And, Africans were the catalyst and designers for the language Africans had before the first African became European and as Europeans, they carried on the knowledge and culture of their African ancestors. In this manner, one could not really say that Europeans invented the language of the European Upper Paleolithic as it is not true. Africans did. You have raised the issue of independent origin. I

will say now as at the beginning of the paragraph above that I do not know the point to which you refer and would need to know to adequately respond. But, in principle, yes, it is surely a fact that I do not see much room for independent origination on logical grounds. And, perhaps you might now, after hearing this reasoning, agree.

**[END]**

even when evidence points in this direction.

(\*\*)

I'd like to know what particular things you are referring to. It seems you are saying that some of the things I have said have African origin have independent origin and it would be helpful to know which you are talking to. Then I can respond clearly to agree or explain my position as to why I do not.

**[END]**

Also, there is no evidence of any "Mason-Dixon" line in ancient West Asia.

(\*\*)

I would be the first to agree with you. This is why I called the line in the post you are referring to "imaginary." Meaning, though, that there was a basic area Europeans were living in and a basic area that sort of was the beginning of Turkey, Persia, and so on. I meant that there was a time when there was a first European who set foot in that land that was Asia. And after then, the condition was set were "European" and African populations would encounter one another. No. There is no evidence that will ever be found that will show the demarkation between European Europe (making the distinction as there were many San, Negarito, and likely hybrid between the two, living there as well) and African Afro-Asia.

**[END]**

Nor any evidence of homogenous populations during the Neolithic.

(\*\*) Diop wrote: "The whole African continent around the time of 1500 BC was partially peopled by Pygmies, with the exception of the Nile Basin: that is why archeologists generally consider Pygmies to be responsible for all Paleolithic traces found in West Africa." Cheikh Anta Diop, *Precolonial black Africa*, (Lawrence Hill and Company, Westport, CN 1987), p. 43. This extended up through Asia even Europe and included San. The African population that became Europeans were an isolated population in a world where everybody was African everywhere on the globe.

The esteemed Grafton Elliot Smith, wrote: "I was lead to write this book originally to call attention to the new evidence of the introduction into Egypt from Syria about 3000 BC of many people of alien type with clearly defined distinctive features, which left no doubt that they belonged to the race variously known in other regions as "Alpine," "Armenoid," or "Slav" respectively." In: Grafton Elliott Smith, *The ancient Egyptians and the origin of civilization*, (Books for Libraries Press, New York, [1923] 1970), pp. v "vi.

My statement was that agriculture and husbandry were established in the early Holocene (the early neolithic) by the time European incursions began. The Neolithic Revolution was more than half over by the time Europeans began to trickle into Afro-Asia from Europe if Smith is correct. He verifies the point I was making. Along with the images I showed.

[END]

The West Asian sculpture Alex emailed us was good evidence that the people did not fit neatly into any one phenotype.

Regards,  
Paul Kekai Manansala

(\*\*) If your point was correct, it would be cause for concern as it would indicate a person who was blind to the variety of human beings that existed and could

only see one. That's a serious problem. But, you will find no argument from me. In a dozen posts I've said things that have somehow not been caught. I have recognized the wide variety of phenotypes: (1) Six weeks ago, I sent an article speaking of Nigerian populations that European scientists found genetic evidence existed in Europe 45 tya; (2) About three weeks ago, I wrote that the phenotypes found in cave art were of two main types: slender and steatophygic. I said it showed the existence of these two populations. Based on this (though I did not connect the point) I said: (3) that miscegenation between San and Negrito populations as far back as 50 tya began the process of differentiation into other African phenotypes; (4) Even yesterday, I said that in Afro-Asia, before European incursions, were a range of African phenotypes - though the phenotypes ranged, they were still African; (5) I noted that the black, brown, and red figures in cave art might be signs of San differentiating into different phenotypes; (6) I stated that the Man from Jericho was from the same population of modern-day almond-eyed Northeast Africans. To make such a point it to show that I am saying that that phenotype, which is clearly not San, per se, existed in Afro-Asia by the end of the Pleistocene; (7) I have said on a half-a-dozen occasions or more that the almond eyed people, unique in their external forms as they may be, share San ancestry. Even yesterday, I spoke of the San being part of the admixture of those who are phenotypically not San. I could introduce another half-a-dozen instances when I clearly spoke of there being a range of phenotypes.

The Tassili woman was a San admixture with mild steatophygia. And through role reversal, the three figures continued to represent the Geb, Nut, Shu relationship underlying Egyptian cosmogony. I have been making the claim that Northeast Africans have the almond eye. And the almond eye seen in Egyptian and Nubian statues and so are indications of peoples of San descent. I would suspect that many

Northeast Africans of the time of the Tassili woman had the almond eye. I will only give indirect evidence of the almond eye of that time and imply that it was San influence throughout. The image is of Setaua, Nubia of the 19th dynasty.

**IMAGE:** 02-16-100-21-10\_Nubia-Setaua-19th-Dy-1250BC.jpg

**IN:** Dietrich Wildung, *Sudan - Antike Kulturen an Nil*, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996), p. 142.

Marc Washington

| 9020|2003-07-04 04:25:47|bella\_mechante|Re: Kiswahili-Bantu Research Site on Pharaonic Egyptian|

I don't know if this is relevant, but I am aware of the Comparative Bantu Online Dictionary project. I believe it was originally at Berkeley and then moved to Lyons.

They have (an) online database(s) that can be searched for entries in different Bantu languages.

<<http://www.cbold.ddl.ish-lyon.cnrs.fr/>>

I've not actually used it, but believe it to be a valuable resource.

| 9021|2003-07-04 08:02:48|LB Lacey|A Black 'happy' 4th of July Card For YOU!  
A Black 'happy' 4th of July Card For YOU!

"What To The Slave Is The 4th Of July?"  
FREDERICK DOUGLASS SPEECH 1841  
Independence Day Speech at Rochester, 1841

Frederick Douglass (A former slave himself, Frederick Douglass became a leader in the 19th Century Abolitionist Movement)

\*\*\*\*\*.....\*\*\*\*\*  
\*\*\*\*\*

<http://www.jacquielaolson.com/viewcard.asp?code=1475311132>

>>ABOVE IS THE URL TO THE MOST AMAZING HAPPY 4th OF JULY E-CARD YOU

HAVE EVER SEEN. PLEASE COPY & PASTE THE LINK INTO YOUR BROWSER &  
READ THE FREDERICK DOUGLASS SPEECH AS YOU WAIT FOR IT TO LOAD<<

Get complete Douglass document at:

<http://groups.yahoo.com/group/BlackSUCCESSBeat>

\*\*\*\*\*  
\*\*\*\*\*

"What To The Slave Is The 4th Of July?"

FREDERICK DOUGLASS SPEECH 1841

Independence Day Speech at Rochester, 1841

Fellow citizens, pardon me, allow me to ask, why am I called upon to speak here today? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that the dumb might eloquently speak and the "lame man leap as an hart."

But such is not the state of the case. I say it with a sad sense of the disparity between us. am not included within the pale of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence bequeathed by your fathers is shared by you, not by me. The sunlight that brought light and healing to you has brought stripes and death to me. This Fourth of July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me by asking me to speak today? If so, there is a parallel to your conduct. And let me warn that it is dangerous to copy the example of nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can today take up the plaintive lament of a peeled and woe-smitten people.



"By the rivers of Babylon, there we sat down. Yea! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If do not remember thee, let my tongue cleave to the roof of my mouth."

Fellow citizens, above your national, tumultuous joy, I hear the mournful wail of millions! Whose chains, heavy and grievous yesterday, are, today, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand cleave to the roof of my mouth"! To forget them, to pass lightly over their wrongs, and to chime in with the popular theme would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine. I do not hesitate to declare with all my soul that the character and conduct of this nation never looked blacker to me than on this Fourth of July! Whether we turn to the declarations of the past or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the Constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery-the great sin and shame of America! "I will not equivocate, I will not excuse"; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, shall not confess to be right and just....

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not as astonishing that, while we are plowing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, and secretaries, having among us lawyers doctors, ministers, poets, authors, editors, orators, and teachers; and that, while we are engaged in all manner of enterprises common to

other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hillside, living, moving, acting, thinking, planning, living in families as husbands, wives, and children, and above all, confessing and worshiping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!...  
Check Out the 140 Minute Video and Seminar Presentation

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply....

What, to the American slave, is your Fourth of July? I answer: a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy-a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms- of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.

JOIN US AT:

<http://groups.yahoo.com/group/BlackSUCCESSBeat>

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So..."happy" 4th of July my dear Black SUCCESS Beat member. Thank you for being a part of our endeavor to enhance SUCCESS & support one another. Please pass this meaningful Black 4th of July Douglass Style Card to EVERYONE you know---Black, Brown, White, Yellow, Red, Purple or Green! This country will never be able to think of this holiday in the same fickle way once we pull their coat tails for a minute....LET FREEDOM RING!

Wishing YOU Continued SUCCESS  
Always & In ALL Ways!

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1-800-523-2372...#55390

<http://www.FreeYourself.net/100313724>

| 9022|2003-07-04 14:06:33|M. Washington|The Bull of the Sky|

-----Original Message-----

**From:** JDean25272@cs.com [mailto:JDean25272@cs.com]

**Sent:** Friday, July 04, 2003 3:44 PM

**To:** XPArchaeology@yahoogroups.com

**Subject:** [XP] The Bull of the Sky

Dear bulls and cows,

Here are some words for those posters who share an interest in the ancient Egyptian Pyramid Texts. The Bull of the Sky is mentioned several times in the Pyramid Texts. Due to the cryptic nature of the references in the Pyramid Texts, a reader wonders what this Bull of the Sky is.

We all know that Taurus is a zodiac sign, and it was represented by a group of stars that the ancients saw as a bull, but it is doubtful that the Old Kingdom Egyptians recognized what we view today as Taurus. The earliest zodiac in Egypt dates to about 200 BC (see Neugebauer and Parker, *Egyptian Astronomical Texts*, III, p. 168). So we could rule at the beginning that the Bull of the Sky is not Taurus. What else could it be?

The Bull of the Sky is referred to in PT Utt. 254 (280, 293) along with a number of other celestial features like the 'Pillar of Stars', the 'Ox-herd', the 'i3d'-star, etc. The Bull of the Sky is some celestial feature. Faulkner, in a footnote in The Ancient Egyptian Pyramid Texts, identified the Bull of the Sky as a reference to the king (see 397). In a separate article titled "The King and the Star-Religion in the Pyramid Texts" in JNES 25 (1966) p. 154, Faulkner identifies the Bull of the Sky with the king as well. It would have to be a post-mortem reference to the king in the night sky, but maybe there are other possibilities. In Utt. 568, the Bull of the Sky bends down his horn to assist the king's ascent to the sky. This rules out that the allusion is solely to the king. The Bull of the Sky is some celestial object. The horns suggest a visible crescent shape. The Bull of the Sky, at the place where Orion is, also gives the king a hand to lift him to the sky (PT Utt. 437, 803) further confirming the Bull of the Sky should not be understood as the king, but a celestial agent for lifting the king to the sky.

Geb is referred to as the Bull of the Sky (PT Utt. 260; 316) in spite of his association as an earth-god in the genealogy of the Heliopolitan Ennead. This utterance (260) was found in Unas' pyramid only. CT Spell 575 is a variant where Geb is also identified with the Bull of the Sky. The identification of the Bull of the Sky with Geb does little to further our understanding of what the Bull of the Sky is since we don't know how the ancient Egyptians envisioned Geb either, except within the context of the Egyptian pantheon.

The Bull of the Sky is placed on a par with Re (sun), Thoth (moon), Horus Sopdet (Sirius) and a 'Dweller in the Netherworld' in PT Utt. 262: "Be not unaware of me, O Bull of the Sky; of me it is said, 'This star '"  
It is clear that the Bull of the Sky must be a prominent bright celestial object, but it is not clear which one.

The constellation Meskhetiu was known in Old Kingdom times (see PT Utt. 302;

458c). The constellation was depicted as a bull's haunch on Middle Kingdom coffins and was mentioned in the Coffin Texts (CT Spells 61, 399, 482, 688). The constellation was later shown as a bull in New Kingdom times or bull-headed haunch in the Ptolemaic period. Is the Bull of the Sky a reference to Meskhetiu?

The Pyramid Texts don't give enough clues to determine what the Bull of the Sky is, but it is not used in association with Meskhetiu. It seems doubtful that the Bull of the Sky was Meskhetiu since it is called the 'Unique One' (293) which would lend support to the idea that the Bull of the Sky is a single celestial object and not a grouping of stars. Also Meskhetiu is associated with Seth at one point and the haunch or foreleg of the bull was a cut of meat offered to the deceased king in the Opening of the Mouth ritual. Since the king is identified with the Bull of the Sky in PT Utt. 273-4, it is unlikely he would be identified with the cut of meat that was offered to him in the ritual.

The Bull of the Sky is mentioned in CT Spell 622 which indicates the Middle Kingdom Egyptians had not forgotten the utterances from the Old Kingdom period. Master copies had survived the First Intermediate Period. CT Spell 622 is a variant of PT Utt. 254. Something is added in CT Spell 622 that was not present in PT Utt. 254 about the Bull of the Sky. He is called the 'Shining One', which offers further support that the Bull of the sky is a single celestial object and not a constellation like Meskhetiu. The word for the 'shining one' is /psDt/ and is used earlier in the same spell with a pun on 'pelican' which must have sounded the same. You would never figure that out by looking at the PT Utt. 254 where: "The hnt-pelican will prophesy, the psDt-pelican will go up, the Great One will arise, the Enneads will speak". Speaking/Prophecy and arising or becoming visible in the night sky are linked. The 'Shining One' in this instance refers to be the Bull of the Sky.

The Bull of the Sky is mentioned in CT Spell 838: "Smite him in his (sic)

name of 'Bull of the Sky', kick him in your name of Orion, for Horus will capture Seth in order to raise up your [corpse (?) ] bearing this staff ( )." The deceased king is identified with the celestial features of the night sky like Orion and the Bull of the Sky, but in this instance Horus acts as the agent lifting the king up to the sky.

The Senmut ceiling of the early 18th dynasty tomb (TT No. 353) of Hatshepsut's vizier includes the first mention of four planets. This tomb dated to about 1473 BC. Two of the three outer planets are listed after Isis-Sothis. Of the outer planets, Senmut lists Saturn and Jupiter, Mars is omitted. Saturn was called Horus, Bull of the Sky. Saturn is depicted as a falcon in a bark with a star over its head. Could the Bull of the Sky be Saturn? It certainly is in the New Kingdom period, but how about the Old Kingdom period?

Senmut's ceiling was probably a copy of a papyrus master that dated earlier than the New Kingdom. Saturn keeps its name substantially unchanged throughout the period of astronomical ceilings from the New Kingdom to the Late period. He is called /Hr-kA-pt/ in the Senmut family to Late period (Dendera) as /Hr-kA/ or 'Horus Bull'. It is unlikely that the usage of 'Horus, Bull of the Sky' began abruptly in the New Kingdom when continuity is demonstrated on the coffin of Heny dating to the 9th/10th dynasty with many of the same celestial features found later in Egyptian history. It would seem likely that the expression 'Bull of the Sky' was known to be Saturn at least as far back to the Middle Kingdom period. As far as the Old Kingdom, the most that could be said is that the identity is unproven, but does not appear to be contradicted by any usages found in the Pyramid Texts. So the Bull of the Sky might be Saturn as far back as the Old Kingdom.

Regards,  
Jack

[Non-text portions of this message have been removed]

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| 9023|2003-07-04 17:41:16|Djehuti Sundaka|Singing Legend Barry White|  
<http://eurweb.com/articles/headlines/07042003/headlines1046907042003.cfm>

**BARRY WHITE IS GONE: Legendary Soul Man Dead at 58.**

Barry White

(Jul. 4, 2003) \*A soul legend, Barry White, has passed. He died this morning at approximately 9:30 AM at Cedars Sinai Medical Center in Los Angeles according to his manager Ned Shankman.

White, who had been undergoing dialysis treatment and had been hospitalized since last September, also suffered kidney failure from years of high blood pressure.

He was 58.

Born Sept. 12, 1944, in Galveston, Texas, to a single mother, White and his younger brother, Darryl, spent most of their childhood in south central Los Angeles.

White is credited by some for helping launch the disco era with his orchestral "Love's Theme" in 1973, which he conducted with his group, The Love Unlimited Orchestra

Noted writer and Black Music chronicler, Steve Ivory, says Barry White will be remembered not only for his incredible string of hits like "I'm Gonna Love You More," "Can't Get Enough of Your Love, Babe" and "Practice What You Preach," but for his ability to stay very soulful and

at the same time appeal to the pop crowd

"What made Barry White one of the true geniuses of popular music was his

ability to meld pop and soul influences in a fashion that appealed to the masses without sacrificing the integrity of either genre. Like a handful other iconic performers, songwriters, producers and musicians whose work has served to shape modern pop, White possessed an uncanny intuition for what would work musically. His enormous success was not a fluke; he knew exactly what he was doing, and in the days that he was truly interested in the creativity and business of music, he crafted hits effortlessly."

Reflecting on his personal thoughts, Ivory says he has a special place in his heart for Barry White.

"White allowing me to interview him back in the '70s is what launched my career as a music journalist and writer, and we developed a professional

camaraderie. I will never forget what he told me when, concluding that first interview with him, I asked Barry what the future held for black music. '[It will be] Nothing but the pros,' he responded without missing

a beat. 'Imitators and one hit wonders will always come and go. But the real pros of the music business will always be around because they have a special, rare talent, and you can't keep the cream from rising to the top.' One of the true pros and musical giants just left the building." Barry White's survivors include eight children, grandchildren, and his companion Catherine Denton.

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<http://www.nytimes.com/2003/07/04/obituaries/04WIRE-WHITE-OBIT.html>

Associated Press

Velvet-voiced R&B crooner Barry White was renowned for his lush baritone

and lyrics that oozed sex appeal.

Singer Barry White Dies at 58

By THE ASSOCIATED PRESS

LOS ANGELES -- Velvet-voiced R&B crooner Barry White, renowned for his lush baritone and lyrics that oozed sex appeal on songs such as "Can't Get Enough of Your Love, Babe," died Friday morning, his manager said.

White, who had suffered kidney failure from years of high blood pressure, died at Cedars-Sinai Medical Center around 9:30 a.m., said manager Ned Shankman. He was 58.

White had been undergoing dialysis treatment and had been hospitalized since last September.

His work epitomized seductive disco music, also known as "make out" music. The heavyset musician enjoyed three decades of fame for songs like "You're the First, the Last, My Everything" and "It's Ecstasy When You Lay Down Next To Me."

White's canyon-deep, butter-smooth vocals and throbbing musical tempos emphasized his songs' sexually charged verbal foreplay. His 1975 song "Love Serenade" began with the purring, first-person lyrics: "I want you

the way you came into the world/ I don't want to feel no clothes ..."

Although his popularity peaked in the 1970s, White received belated recognition for his work in 2000 when he won his first two Grammys for best male and traditional R&B vocal performance for the song "Staying Power."



Born Sept. 12, 1944, in Galveston, Texas, to a single mother, White and his younger brother, Darryl, spent most of their childhood in south central Los Angeles. He said he had a lifelong love for music. During his early teenage years, he began singing in a Baptist church choir and was quickly promoted to director. In 1990, White told Ebony magazine that his voice changed overnight from

the squeaky tones of a preadolescent to the rumbling bass that made him famous.

"It scared me and my mother when I spoke that morning," he said. "It was

totally unexpected. My chest rattled. I mean vibrations. My mother was staring at me, and I was staring at her. The next thing I knew, her straight face broke into a beautiful smile. Tears came down her face and

she said, 'My son's a man now.'"

He was jailed at age 16 for stealing tires, a punishment he credited with helping him straighten out his life and dedicate his efforts to music.

Inspired by the Elvis Presley song "It's Now or Never," White joined the

Upfronts soul group as bass singer and cut six singles. For several years, he stayed away from performing and focused on work behind the scenes as a songwriter and producer.

He married a childhood sweetheart, identified only as Mary in his autobiography, and fathered four children with her before they separated

in 1969 and later divorced.

White discovered the female trio Love Unlimited -- which included his future second wife, Glodean James -- and produced their million-selling 1972 single "Walkin' in the Rain With the One I Love."

The next year, White returned to performing with the song "I'm Gonna Love You Just a Little More Baby," which topped the R&B chart and hit No. 3 on the pop chart.

He is credited by some for helping launch the disco phenomenon with his orchestral "Love's Theme" in 1973, which he conducted with his group, The Love Unlimited Orchestra.

In 1974, his album "Can't Get Enough" climbed to the top of the pop charts on the strength of the signature hits "Can't Get Enough of Your Love, Babe" and "You're the First, the Last, My Everything."

That year he also married James. The couple had four children together and collaborated on the 1981 album "Barry & Glodean," which featured the

songs "I Want You" and "You're the Only One for Me." They divorced in 1988, but he said they always remained good friends.

White suffered a family tragedy in 1983 when his brother, Darryl, was

shot and killed in a dispute with a neighbor over change from a \$20 bill. In his 1999 autobiography, "Love Unlimited: Insights on Life and Love," Barry White said music likely spared him a similar fate. After working on more than a dozen albums in the 1970s, his career waned

over the next decade as he attempted small comebacks with the albums "The Right Night & Barry White" (1987) and "The Man is Back!" (1989.) He enjoyed a larger resurgence with 1994 album "The Icon Is Love," and his ballad "Practice What You Preach" became his first No. 1 hit in 17 years. Toward the end of the 1990s, his songs were regularly featured on

the Fox comedy series "Ally McBeal" and he made an appearance on the show as himself.

His single "Staying Power," off a 1999 album of the same name, won White

two Grammys and proved he hadn't tamed his libidinous lyrics. "Put on my

favorite dress, the one that oozes sexiness," he cooed in the title track's opening lines.

That year White's chronic blood pressure problem forced him to cancel several live performances with the group Earth, Wind & Fire and he was briefly hospitalized.

White's survivors include eight children, grandchildren, and his companion Catherine Denton.

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[http://www.mtv.com/news/articles/1473553/20030704/white\\_barry.jhtml?head](http://www.mtv.com/news/articles/1473553/20030704/white_barry.jhtml?head)

lines=true

R&B Legend Barry White Dies

07.04.2003 6:46 PM EDT

Barry White

Photo: Private Music

Barry White, the legendary R&B singer whose smooth, deep baritone set the standard for romantic crooners for years to come, died Friday after a lengthy battle with numerous health problems. He was 58.

White passed away at Los Angeles' Cedars-Sinai Medical Center Friday morning, according to a spokesperson for the late singer. White suffered

kidney failure last fall, and suffered a stroke in May of this year (see

"For The Record: Quick News On Barry White, J. Lo, Metallica, White Stripes, Radiohead, Hanson, Tori Amos, Raekwon & More"). He had been waiting for his health to improve in hopes of undergoing a kidney transplant.

"His generous nature, courtly manners and timeless music made him the most giving and sought after human being I've ever known," White's longtime manager Ned Shankman said of the singer's passing.

White's voice -- at once booming and tender -- seemed an extension of his imposing presence. The singer's large frame seemed matched only by his charisma and his talent. His career spanned more than three decades,

but he is perhaps best known as the velvet voice behind such classics as

"Can't Get Enough of Your Love, Babe" and "You're the First, the Last, My Everything."

White's first foray into music came at the age of 16 when he recorded the song "Little Girl" with the group The Upfronts. He later worked as an A&R rep (working with the 5th Dimension and the Bobby Fuller Four), and as a producer (putting together Love Unlimited). Soon, White began working on demos of his own, which eventually yielded his first album, 1973's I've Got So Much to Give.

White then joined forces with Love Unlimited, re-christened it the Love Unlimited Orchestra, and began to churn out a string of hits that made White one of the most successful R&B artists of the '70s. Songs like "It's Ecstasy When You Lay Down Next to Me," "You See the Trouble with Me," "I'll Do for You Anything You Want Me To," and "Love Serenade" established White and Love Unlimited as the music of choice for many a romantic evening through the disco era. The '80s brought a handful of less successful albums, and eventually a hiatus for White. However, he re-emerged in the '90s with the albums The Man Is Back, The Right Night & Barry White, and Put Me in Your Mix. Despite his early success, White would not win his first Grammy Award until 2000 for his album Staying Power.

White was preparing a "duets" album for release on Def Soul later this year.

White is survived by 8 children: La nece, Deniece, Nina, Shehera, Barriana , Barry Jr., Darrell, and his stepson McKevin. He is also survived by his companion (and the mother of Barriana) Catherine Denton.

?Robert Mancini

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<http://www.eonline.com/News/Items/0,1,12100,00.html?news>

## Soul Man Barry White Dies

by Marcus Errico

Jul 4, 2003, 2:15 PM PT

Barry White, whose baritone pipes provided the soundtrack for many a make-out session during the past four decades, died Friday morning in Los Angeles, according to his longtime manager, Ned Shankman.

A publicist said White was 56, but most musical references list his birthdate as September 12, 1944, making him 58.

White passed away around 9:30 a.m. at Cedars-Sinai Medical Center. The deep-voiced funkmeister had been in ill health for years. Chronic high blood pressure resulted in kidney failure, and White was admitted to the

hospital last September to await a transplant. While undergoing dialysis

treatment in May, he suffered a stroke that impaired his speech and left

him partially paralyzed.

Known for warbling such get-it-on hits as "Can't Get Enough of Your Love, Babe," "You're the First, the Last, My Everything," "Your Sweetness Is My Weakness," "It's Ecstasy When You Lay Down Next to Me," "I'm Gonna Love You, Just a Little More Baby" and "Love's Theme," White chalked up worldwide sales in excess of 100 million, including 106 gold albums, 41 platinum albums, 20 gold singles and 10 platinum singles. He also worked behind the scenes as a writer and producer.

White won his first two Grammys for his last studio album, 1999's *Staying Power*. His 'toon self famously saved Springfield, hometown of *The Simpsons*, in the fourth-season episode "Whacking Day," when his trademark vocals solved the town's serpent problem.

In May, the Los Angeles City Council voted unanimously to rename a recreation center in the city's South Park neighborhood after White, who

was born in Galveston, Texas, but grew up in the area.

Shankman says he and White had been working on a duets album, scheduled for release later this year on the Def Soul label.

White, who married and divorced twice, is survived by eight children--daughters La nece, Deniece, Nina, Shehera and 4-week-old Barriana, sons Barry Jr. and Darrell and stepson McKevin (the son of his

second wife, singer Glodean James of the White-produced group Love Unlimited)

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<http://www.nme.com/news/105506.htm>

Barry White Extras

## BARRY WHITE RIP

Soul legend BARRY WHITE has died aged 58.

Known to his fans as the Walrus of Love because of his deep, seductive voice, White died at Cedars Sinai Hospital in West Hollywood on Friday morning (July 4), his manager has revealed.

White, real name Barry Lee, had been suffering with declining health for some time.

During a long and hugely successful career, White sold over 100 million records across the world, and from the '70s became an international sex symbol.

His most famous songs include 'You're My First, My Last, My Everything',

'I'm Going to Love You Just a Little Bit More, Baby' and 'Can't Get Enough Of Your Love, Babe'.

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[http://abcnews.go.com/onair/DailyNews/chat\\_barrywhite.html](http://abcnews.go.com/onair/DailyNews/chat_barrywhite.html)

A Chat with Barry White

Legendary R&B Singer Chats on ABCNEWS.com

March 3 ? From his recurring music and cameo appearances on Ally McBeal to his first Grammy win last week, Barry White is hot as ever.

The 70s icon joined ABCNEWS.com for a chat about life, love and music, following his appearance on 20/20 Downtown. Below is a transcript of the

chat.

| 9024|2003-07-04 19:19:50|alberto34482@yahoo.com|Hi-tech imaging could reveal lost texts|

Hi-tech imaging could reveal lost texts

By Paul Rincon BBC Science

A unique library of medieval manuscripts, devastated by fire during World War II and considered lost by scholars, could be restored using technology developed to study the surface of planets.

The Chartres collection contained many treasures

The medieval library at Chartres, France, was destroyed in an allied bombing raid on the evening of 26 May, 1944.

The collection, then housed in an annexe of Chartres town hall, comprised around 2,000 medieval books and parchments, many of which dated to the 12th Century.

The library was considered a national treasure and a good proportion of the works were unpublished.

After the fire was quelled, volunteers moved in to save what they could from the smouldering ruins. Although thousands of texts were recovered, the fierce inferno carbonised the majority, rendering them

unreadable.

But digital technology called multispectral imaging may now be able to reveal text on even the most badly burned manuscripts, allowing scholars to study them again.

Non-invasive technique

A key member of the team using multispectral imaging to decipher burned scrolls from the Roman town of Herculaneum, which was buried by the eruption of the volcano Vesuvius in AD 79, says the technique could be ideal for reading the damaged Chartres manuscripts.

"The beauty of [multispectral imaging] is that it is not invasive,"

Professor Richard Janko of the University of Michigan, US, told BBC News Online.

"It's worth a trial [on the Chartres texts]. It could do a lot for the study of medieval literature," he added.

Bombs reduced much of the town hall to rubble

"The library at Chartres was possibly the greatest medieval library," said associate professor Constant Mews, an expert in medieval literature at Monash University in Victoria, Australia.

Multispectral imaging is widely used on satellites that produce detailed images of the Earth. But it is now gaining ground as a technique in archaeological restoration.

Researchers take several images of a manuscript with a special multispectral camera.

The photos are then passed through different filters to produce a set of images viewed at different wavelengths of light.

These wavelengths range from colours in the visible spectrum to infrared and ultraviolet light - which are invisible to the naked eye.

This image set is then processed to show up subtle features on the page, revealing text previously concealed from human vision.

Like the manuscripts from Chartres, the Herculaneum scrolls were carbonised by intense heat.

But manuscripts from Chartres were also dowsed in water from fire hoses, which has had a particularly damaging effect on the rolled-up parchments.

"The action of water after the fire vitrified the parchments, making them like glass. They are also very breakable," said Dominique Poirel, a research engineer at the Institut de Recherche et d'Histoire des Textes in Paris, France.

It is not known whether this will pose any obstacle to reading the parchments with multispectral imaging.

Fateful raid

There are two alternative accounts of the events that led to the destruction of the library.

Some contemporary newspaper reports say a British plane, hit by German fire, dropped its bombs on the library as it fell from the

sky.

But another version of the story maintains that a German pilot released his bombs over Chartres by accident, prompting other pilots in his formation to do the same. One of these bombs hit the library, causing the fire.

At the beginning of hostilities in 1939, the precious manuscripts were moved to Chateau de Villebon, a country house about 20 kilometres outside Chartres and deemed a safe location.

The technique has already been used on Roman-era scrolls (Image by Professor Steven Booras)

But in 1940, an official in the town's new German administration ordered the texts be returned to the library premises.

Ironically, this was a propaganda move designed to reassure the town's inhabitants that they had nothing to fear from Nazi occupation.

The centrepiece of the collection was the Heptateuchon, a treatise on the arts by the 12th Century philosopher Thierry de Chartres.

Mr Poirel said that while some pages of the Heptateuchon were still intact, much of it had been damaged by fire.

Mr Poirel said he had not yet looked into the possibility of using multispectral imaging to decipher texts from the medieval library but added: "If there were some reason to [request funding] we would."

<http://news.bbc.co.uk/2/hi/science/nature/3038368.stm>

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| 9025|2003-07-05 02:33:11|d\_lo\_tate|Africulture Blog|

An interesting blog created by Damien Duro

<http://africulture.tripod.com/Africulture>

| 9026|2003-07-05 13:51:18|Milos Bogdanovic|Please, help me!|

I am working on some TV episode and

I need an example of the basic vocabulary

of proto-Nilo-Saharan language. I need at

least teen words and numbers of that language.

And, does anybody know what the meaning

of name of city "adis abbeba", and to which language does that word belong?

Thank you in advance!

Milos Bogdanovic, [milos@net.yu](mailto:milos@net.yu)

| 9027|2003-07-05 15:27:07|alberto34482@yahoo.com|Does anybody know where I can find a correspondance course that tea|

I noticed that the Chicago Oriental Insitute no longert offers the correspondance course to learn Mdu Ntr. Does anybody know where I might find such a course that offers Mdu Ntr? Please help me if you could.

| 9028|2003-07-05 15:41:59|Paul Kekai Manansala|Re: Please, help me!|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Milos Bogdanovic wrote:

- > I am working on some TV episode and
- > I need an example of the basic vocabulary
- > of proto-Nilo-Saharan language. I need at
- > least teen words and numbers of that language.
- >

Here is a number list for Nilo-Saharan that might be of help. No reconstructions though.

<http://www.zompist.com/nilo.htm>

Regards,

Paul Kekai Manansala

| 9031|2003-07-06 11:56:32|Djehuti Sundaka|Wonderful Monuments of Hur Moheb Opens its Doors to Visitors|

<http://www.uk.sis.gov.eg/online/html9/o050723z.htm>

Wonderful monuments of Hur Moheb opens its doors to visitors

In a visit to Luxor city, the camera of Al-Ahram recorded the huge efforts of the Antiquity Authority in repairing our monuments and saving it from the factors of time.

The hand of repairing was extended to highlight the beauty of one of the most beautiful royal Egyptian tombs in the western bank in Luxor. The repairing work turned king Hur Moheb tomb in the Kings Valley to a dazzling masterpiece for visitors. It included accurate repairing in all the elements of the tomb and the operations of fixing its colors as done in the wooden grounds. The system of the new lighting highlights the beauty of ornaments and the magical colors.

The tomb of king Hur Moheb is considered one of the most important and



huge royal tombs in the region of the Kings Valley in west of Thebes. This tomb was discovered in February in 1908 by the American Archeologist Tudor Davis.

The importance of Hur Moheb tomb is distinguished in the fact that it is a stage of progress in the royal tombs at that period. It is composed of two parallel axis.

This tomb contained for the first time the texts of the gateways book which is "a religious book" that deals with the sun trip during the twelve night hours through 12 doors. It takes the place of Amy Duat texts (the book of what is available in the other world ). This was preferable in the tomb before Hur Moheb.

It seems that the death inflicted Hur Moheb that he didn't complete fully the ornaments and colours of this tomb. The tomb begins with a ladder leading to a passage then to a chamber whose ground is designed as a sloping ladder to another passage leading to a well room.

The walls of this chamber is distinguished by brilliant vivid colours and the ornamented colorful scenes which represent the king accompanying the gods and goddesses of the other world such as Anobees, Horus, Isis ,Hathur, and Emnet the god of the West. We reach after that a quartet hall in which the first axis of the tomb is ended where we find a ladder on the left side of the hall. The second axis of the tomb is extended to a short passage to a sloping ladder then reaching the room preceding the burial chamber. Its walls were engraved by colorful scenes depicting the king and his relationships with the different gods and goddesses.

Then we reach the burial chamber with its pillars in two rows. We notice in its last third a low part where we find the sarcophagus. We find beside the room nine other rooms of different sizes. The work in engraving the burial chamber was not finished. Most of its scenes are only drawings .We find a drawing for the gateways book with its twelve hours of the night and its twelve doors also each one is protected by a huge snake. To pass these doors the dead must know the name of the hour and the door.

The most particular thing for the scenes of this room is the scene of Osoris hall referring to the doomsday in the other world in front of the death gods. It is known as Osoris court which is a part of the fifth hour of the gateway book watching Osoris the lord of the other world in front of the balance carried by a mummy in the shape of a god. It is the balance of human actions as the dead heart is in one scale and his good and bad deeds in the other scale .

On the other part, there is the statue of justice called Maaet. In that scene the balance is empty. Concerning the sarcophagus, it is found in a low part at the end of the room. It is made of rosy granite and a triangle of four corners in each one there is the protective goddesses : Isis, Neftis and Neet and their wings on the sides of the sarcophagus.  
| 9032|2003-07-07 10:53:10|cristofori whitakara|Re: Please, help me!|  
addis = new as in Haddas KHart(town-new; Carthage) ababa (flower) in amharic a shemitic word

**Milos Bogdanovic** wrote:

I am working on some TV episode and  
I need an example of the basic vocabulary  
of proto-Nilo-Saharan language. I need at  
least teen words and numbers of that language.

And, does anybody know what the meaning  
of name of city "adis abbeba", and to which  
language does that word belong?

Thank you in advance!

Milos Bogdanovic, milos@net.yu

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| 9033|2003-07-07 12:57:03|Derrick, Alexander|35 Min audio interview w/ Tim White.|

<http://discover.npr.org/features/feature.jhtml?wfid=1301741>

**June 18, 2003**

He was the co-leader of the team that discovered three very important skulls in Ethiopia.  
The human remains are about 160,000 years old and offer evidence of the earliest ancestors of modern humans.

They bolster the theory that modern humans emerged in Africa and are not related to Neanderthals, who lived in Europe.

White is a professor of anthropology at the University of California at Berkeley.

Click on the link, and then click on the audio icon to listen to the broadcast.

The presentation is interesting, and has good general information about the discovery of the site, the fossils, early tool use, ritual cannibalism, and possibly evidence of early "religion" or spiritual practices, among other things...

Enjoy

Alex Derrick

<http://www.highculture.8m.com>

| 9034|2003-07-07 15:59:41|alberto34482@yahoo.com|Ice Age art discovery 'helps us empathise'|

Ice Age art discovery 'helps us empathise'

The discovery of Ice Age art could help speed up development plans at the Cresswell Crags site.

An old sewerage works at the site near Worksop, Nottinghamshire has already been relocated at the cost of 4 million, allowing greater space for events and festivals.

Plans are also in place to relocate a road running through Cresswell Gorge by next year.

Dr Ian Wall, operations manager at Cresswell Heritage Trust said: "These discoveries are brilliant in that they help people to empathise with people who were here in the Ice Age.

"We are hoping these new discoveries will help us bring in extra funding to develop in the future."

Officials want to replace the existing museum and Education Centre with a larger facility housing extra exhibition space.

But although it is anticipated the discoveries could bring extra tourism and investment to the region, there are currently no plans to open the caves to the public.

The caves are not considered suitable for visitors for health, safety and conservation reasons in the short to medium term.

Caves in France and Spain have experienced the effects of tourists where breath causes moisture and changes in the atmospheric conditions, leading to the risk of algae developing and deterioration of the art.

However centre bosses are exploring the possibility of a "virtual experience" by installing a camera in the cave or photographs on the centre's website.

Story filed: 14:46 Thursday 3rd July 2003

[http://www.ananova.com/news/story/sm\\_796530.html?](http://www.ananova.com/news/story/sm_796530.html?menu=news.scienceanddiscovery.archaeology)

menu=news.scienceanddiscovery.archaeology

| 9035|2003-07-07 17:01:08|alberto34482@yahoo.com|Study claims that Moroccan Algerian Berbers are related to modern e|

Un document qui va faire plaisir à Hélène, car il complète ses analyses linguistiques avec des analyses génétiques.

Abstract: The gene profile of Arabic-speaking Moroccans has been compared with those of other Mediterranean populations in order to provide additional information about the history of their origins. Our HLA data suggest that most Moroccans are of a Berber (Imazighen) origin and that Arabs who invaded North Africa and Spain in the 7th century A.D. did not substantially contributed to the gene pool; however, they imposed their advanced culture and their religion. Present-day Egyptians are also related to Moroccan Berbers and this supports an ancient Saharan origin for part of the present-day Mediterraneans, particularly for the Arabic-speaking ones (also Algerians) and also for the older substratum of Mediterranean people.  
<http://www.wafin.com/genes.pdf>

\_\_\_\_\_I don't buy it  
| 9036|2003-07-07 20:58:36|Paul Kekai Manansala|Re: Study claims that Moroccan Algerian Berbers are related to mode|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > Un document qui va faire plaisir □elene, car il complete ses
- > analyses linguistiques avec des analyses genetiques.
- >
- > Abstract: The gene profile of Arabic-speaking Moroccans has been
- > compared with those of other Mediterranean populations in order to
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- > origin and that Arabs who invaded North Africa and Spain in the

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- > century A.D. did not substantially contributed to the gene pool;
- > however, they imposed their advanced culture and their religion.
- > Present-day Egyptians are also related to Moroccan Berbers and

this

- > supports an ancient Saharan origin for part of the present-day
- > Mediterraneans, particularly for the Arabic-speaking ones (also
- > Algerians) and also for the older substratum of Mediterranean

people.

- > <http://www.wafin.com/genes.pdf>

>

- > \_\_\_\_\_I don't buy it

Seems they are suggesting Arabic speakers are even more African than Berber speakers.

Also does this "Saharan origin" also extend to "Mediterraneans" in southern Europe.

Regards,

Paul Kekai Manansala

| 9037|2003-07-07 22:08:48|alberto34482@yahoo.com|Re: Study claims that Moroccan Algerian Berbers are related to mode|

"Also does this "Saharan origin" also extend to "Mediterraneans" in southern Europe."

I am not sure, but I always thought that the Sahara region was mostly Africoid until recently when Coastal Berber types moved into the Sahara region. You can tell that this study excludes samples from the Haratin. I got this off the Amazingh[Berber] list posted by Helen Hagan. She is on a mission to prove that the Berbers are the direct descendants of the Ancient Kemetians.

| 9038|2003-07-07 23:17:29|Milos Bogdanovic|Re: Please, help me!|  
Thank you very much!

Milos Bogdanovic

-----

> From: Paul Kekai Manansala <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: Please, help me!

> Date: Sunday, July 06, 2003 12:41 AM

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Milos Bogdanovic wrote:

>> I am working on some TV episode and

>> I need an example of the basic vocabulary

>> of proto-Nilo-Saharan language. I need at

>> least ten words and numbers of that language.

>>

>

> Here is a number list for Nilo-Saharan that might be of help. No  
> reconstructions though.

>

> <http://www.zompist.com/nilo.htm>

>

> Regards,

> Paul Kekai Manansala

>

>

>  
>  
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>

| 9039|2003-07-08 01:06:18|M. Washington|Pre-modern Europe following neolithic infusion of agriculture and h|

Attachments :

This is a Ta-Seti topic in the sense that Africa contributed to the formation of Europe. To get a sense of what life may have been like in Europe between the Ice Age and modern age --- speaking to the time after the infusion of agriculture and animal husbandry in the neolithic --- here is a glimpse into that life. Places like Britain gained immeasurably in obtaining free resources from the so-called third world as it provided the wealth that catapulted it from third world status itself and sustained its relative economic and political status since. Did Turgans people Western Europe?

MW

In our present age it is hard to imagine tolerating a single flea.  
But not so long ago people practically lived in barns! Here are some facts  
about the 1500s.

Most people got married in June because they took their yearly bath in May and were still smelling pretty good by June. However, they were starting  
to smell, so brides carried a bouquet of flowers to hide the body odor.

Baths consisted of a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then all the other sons and  
men, then the women and finally the children. Last of all the babies. By then the  
water was so dirty you could actually lose someone in it, hence the saying,

"Don't throw the baby out with the bath water."

Houses had thatched roofs-thick straw, piled high, with no wood underneath. It was the only place for animals to get warm, so all the

pets-dogs,  
cats and other small animals: mice, rats, bugs, lived in the roof. When it  
rained  
it became slippery and sometimes the animals would slip and fall off the  
roof,  
hence the saying, "It's raining cats and dogs."

There was nothing to stop things from falling into the house. This  
posed a real problem in the bedroom where bugs and other droppings could  
really  
mess up your nice clean bed. Hence, a bed with big posts and a sheet hung  
over  
the top afforded some protection. That is how canopy beds came into  
existence.

The floor was dirt. Only the wealthy had something other than dirt,  
hence the saying "dirt poor." The wealthy had slate floors that would get  
slippery in the winter when wet. So they spread thresh on the floor to  
help keep  
their footing.

As the winter wore on they kept adding more thresh until when you  
opened the door it would all start slipping outside. A piece of wood was  
placed  
in the entryway, hence a "thresh hold."

They cooked in the kitchen with a big kettle that always hung over  
the fire. Every day they lit the fire and added things to the pot. They  
mostly  
ate vegetables and did not get much meat. They would eat the stew for  
dinner leaving leftovers in the pot to get cold overnight and then start  
over the next day. Sometimes the stew had food in it that had been in there  
for a  
quite a while, hence the rhyme, " peas porridge hot, peas porridge cold,  
peas  
porridge in the pot nine days old."

Sometimes they could obtain pork, which made them feel quite special.  
When visitors came over, they would hang up their bacon to show off. It  
was a sign of wealth and that a man "could bring home the bacon. " They  
would  
cut off a little to share with guests and would all sit around and "chew the  
fat."

Those with money had plates made of pewter. Food with a high acid

content caused some of the lead to leach onto the food, causing lead poisoning and death. This happened most often with tomatoes, so for the next 400 years or so, tomatoes were considered poisonous. Most people did not have pewter plates, but had trenchers, a piece of wood, with the middle scooped out like a bowl.

Trenchers were never washed and a lot of times worms got into the wood. After eating off wormy trenchers, one would get "trench mouth."

Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests got the top, or the "upper crust."

Lead cups were used to drink ale or whiskey. The combination would sometimes knock them out for a couple of days. Someone walking along the road would take them for dead and prepare them for burial. They were laid out on the kitchen table for a couple of days and the family would gather around and eat and drink and wait and see if they would wake up, hence the custom of holding a "wake."

England is old and small and they started running out of places to bury people. So, they would dig up coffins and would take their bones to a house and reuse the grave. When reopening these coffins, one out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive. So they thought they would tie a string on their wrist and lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night (the "graveyard shift") to listen for the bell, thus, someone could be "saved by the bell," or was considered a "dead ringer."

| 9040|2003-07-08 07:35:05|M. Washington|Round-headed persons of Tassili - rock art. And real woman - stylis|

Attachments :

Much has been said about the round-headed rock art of Tassili - a significant portion of that indicating that it was stylistic. However, a woman is shown here as having a rounded head as well. Was she the descendent



of the persons modeled for the art or is it in fact stylistic as many say?  
That it represents a true portrayal of real people is bolstered by the fact  
that the woman is from Ethiopia - an area in the region:

[1] 02-15-100-02-10\_Algeria-single,-large-round-headed-person-running.jpg

[2] 02-15-100-21-16\_Ethiopia\_true\_round-headed\_person,\_a\_girl.jpg

## REFERENCES

[1] Country Algeria

Place Sahara Desert at Tassili

Documentor Tabachnick, Jeanne

Date 1980

Title Petroglyph: Single Hunter

Series Title Ancient Rock Paintings

Series Number 17 of 43

Call Number 0121jt19

Subject Headings Archaeological sites Art Human figure in art Neolithic  
period Petroglyphs Rock art

Availability Jeanne Tabachnick

<[http://webcat.library.wisc.edu:3092/WebZ/FETCH?sessionid=01-59704-1746278975&recno=16&resultset=8&format=F&next=html/nfscreengif.html&bad=error/badfetc  
h.html&&entitytoprecno=16&entitycurrecno=16:entityreturnTo=brief](http://webcat.library.wisc.edu:3092/WebZ/FETCH?sessionid=01-59704-1746278975&recno=16&resultset=8&format=F&next=html/nfscreengif.html&bad=error/badfetc<br/>h.html&&entitytoprecno=16&entitycurrecno=16:entityreturnTo=brief)>

[2] Country Ethiopia

Place Alemaya, northeast of Harar

Documentor Beals, Edward

Date 1965

Title Oromo Girl

Call Number 1113as05

Subject Headings Jewelry Oromo Portraits Women

Availability African Studies Program

<[http://webcat.library.wisc.edu:3092/WebZ/FETCH?sessionid=01-60344-946657559  
&recno=136&resultset=2&format=F&next=html/nfscreengif.html&bad=error/badfetc  
h.html&&entitytoprecno=136&entitycurrecno=136:entityreturnTo=brief](http://webcat.library.wisc.edu:3092/WebZ/FETCH?sessionid=01-60344-946657559&recno=136&resultset=2&format=F&next=html/nfscreengif.html&bad=error/badfetc<br/>h.html&&entitytoprecno=136&entitycurrecno=136:entityreturnTo=brief)>

Marc Washington

Attachments :

<http://www.nature.com/nsu/030630/030630-5.html>

# Dung beetles push by the light of the Moon

Insects use nocturnal polarisation to stay on the straight and narrow.

3 July 2003

MICHAEL HOPKIN

An African beetle relies on moonlight's polarisation to roll its dungball in a straight line, researchers have discovered.



Several species, including some insects, spiders and even birds, orientate themselves by the plane of the sun's rays. But this is the first time that an animal has been shown to use moonlight - which is around a million times dimmer - as a compass.

Having successfully claimed a dungball for dinner, *Scarabaeus zambesianus* beetles try to roll it to safety, explains Marie Dacke of the University of Lund in Sweden, who led the study<sup>1</sup>. "It's important to move in a straight line or they steal each other's balls," she says.

Dacke and her colleagues discovered that beetles chart a straight course only on moonlit nights. Without the Moon, they meander randomly.

To test whether the beetles use light polarization, rather than the position of the Moon, to maintain a steady bearing, the researchers made sure the insects could not see the Moon. They then placed a polarizing filter over a ball-rolling beetle to turn its light through 90.

The beetles made an abrupt turn either to the left or

the right. This shows that the bugs use the sky's polarized moonlight to follow a straight course, but not to tell left from right, Dacke says.

Dacke anticipates that more nocturnal species will be found to navigate by the light of the Moon. "This ability may turn out to be widespread in the animal kingdom," she says.

#### References

1. Dacke, M., Nilsson, D.-E., Scholtz, C. H., Byrne, M. & Warrant, E. J. Insect orientation to polarized moonlight. *Nature*, **424**, 33, (2003). [Article](#)

Nature News Service / Macmillan Magazines Ltd  
2003

| 9042|2003-07-08 13:38:11|Djehuti Sundaka|Tombs of the Pyramid Builders |  
<http://www.uk.sis.gov.eg/online/html9/o070723m.htm>  
Tombs of the Pyramid builders

Recently we discovered new tombs located near the pyramid builders' tombs, in an area southeast of the Sphinx and south of the Heit El Ghorab (Wall of the Crow) in Giza.

We found about 15 new tombs in the area of the workmen who moved the stones. The tombs were constructed of mud brick, some shaped like a pyramid, and the skeletons were located underneath the mud brick superstructure.

The recently discovered tombs reveal much about life and death in the Old Kingdom, as do the burials of royalty and noblemen north of the wall and surrounding the pyramids.

The new tombs were built of mud brick, supported with chunks of limestone, basalt and granite.

They were built with materials leftover from what was used to build the pyramids.

Tombs have been found with a long vaulted chamber and two false doors through which the dead could communicate with the living and receive offerings.

The skeletal remains tell us much about these people's lives. They represent about 80 percent of the population; kings, queens and nobles represent only 20 percent.

A study of the skeletons indicates that males and females were equally represented, most buried in a fetal position with faces toward the east and heads pointing to the north. Many of the men died between age 30 and 36.

Females were found to have a higher mortality rate below the age of 30 than males, a statistic undoubtedly reflecting death from childbirth.

Skeletons from the great Mastaba cemetery west of the Khufu Pyramid, in which members of the upper class were buried, reflect a healthier population in which women lived five to 10 years longer than those in the artisan and worker community.

Degenerative arthritis can be seen in the vertebral column, particularly in the lumbar region and in the knees.

It was frequent and more severe than in the skeletons from the Mastaba cemetery.

Skeletons of both men and women, particularly those from the lower classes, show such signs of heavy labor.

Simple and multiple limb fractures were found in skeletons from both the lower and upper classes.

The most frequent were fractures of the ulna and radius, the bones of the lower arm, and the fibula, the more delicate of the two lower leg bones.

Most of the fractures had healed completely with good realignment of the bone, indicating that the fractures had been set with a splint.

We found two cases, both male, which suggested amputation of a left leg and a right arm. The healed ends of the bones indicate that the amputations were successful.

The evidence of the tombs and of medical treatment on these workmen is contrary to the common belief that pharaohs used slave labor to build the giant pyramids, an idea as old as Herodotus.

The scenario of whip-driven slaves received support from the biblical account of Moses and the exodus and from the first century A.D.

historian Josephus.

In our era, Cecil B. de Mille's galvanizing screen images reinforced this popular misconception.

In reality, the pyramid builders were not slaves, but peasants conscripted on a rotating part-time basis, working under the supervision of skilled artisans and craftsmen, who not only built the pyramids for the kings, but also designed and constructed their own more modest tombs.

| 9043|2003-07-08 14:36:02|Paul Kekai Manansala|Re: Dung beetles push by the light of the Moon|

Interesting in that the dung beetle (scarab) was a symbol of the Sun among the AEs.

I really wanted one of those golden scarabs from King Tut's tomb for myself!

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

> <http://www.nature.com/nsu/030630/030630-5.html>  
> <<http://www.nature.com/nsu/030630/030630-5.html>>

>

>

>

> Dung beetles push by the light of the Moon

>

| 9044|2003-07-08 19:35:50|Bruno Matt|Re: Tombs of the Pyramid Builders|

I think this shows that even in KMT poor people worked hard, wore out their bodies, and died young.

**Djehuti Sundaka** wrote:

<http://www.uk.sis.gov.eg/online/html9/o070723m.htm>  
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| 9045|2003-07-08 19:46:26|Paul Kekai Manansala|Re: Tombs of the Pyramid Builders|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bruno Matt wrote:

> I think this shows that even in KMT poor people worked hard, wore

out their bodies, and died young.

>

I was rather surprised though at the claim that 20 percent of the people belonged to the noble class (including royals).

In modern society, isn't the elite class something more like 10 percent or even five percent?

Also, does anyone know whether the elite class in Western countries live longer on average than the common people?

Regards,

Paul Kekai Manansala

| 9046|2003-07-08 19:57:40|Bruno Matt|Re: Tombs of the Pyramid Builders|

I think that you have a category problem here, How do you define the elites? Those of us who are able to participate in this forum may be rather elite, compared to most people in the world. If you have a computer at home, you are probably not wearing out your bones with hard work and destined to die in the early thirties.

**Paul Kekai Manansala** wrote:

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Regards,  
Paul Kekai Manansala

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| 9047|2003-07-08 21:25:36|Paul Kekai Manansala|Re: Tombs of the Pyramid Builders|

--- In [Ta\\_Seti@yahoogroups.com](#), Bruno Matt wrote:

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have a computer at home, you are probably not wearing out your  
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>



I was thinking of comparison within the same social structure.

One interesting thing I can say from my own personal experience. I have many family members who live in the developing world and who work hard for a living. Generally, I've found that they live significantly longer on average than their "wealthy" kin in the West.

During one medical mission to the developing world that I was helping out on, we were surprised to find that most of the poor people had perfect blood pressure, cholesterol, blood sugar, etc.

Most of the medicines we brought were useless for them. In order to avoid wasting them, we then started testing members of the upper strata of local society that were helping us out on our mission.

These included government officials, doctors, etc. They really needed the stuff! Their cardiovascular systems were in terrible shape.

However, when we think of the equivalent of a noble class in America we are referring usually to only a very small percentage of the population, probably even less than the five percent I mentioned. If we think of the old titled nobility of Europe, the percentage was still even much smaller.

Obviously the working class in Egypt had it very hard if the study mentioned is dependable, but the ability to break into the upper strata may also have been easier.

Regards,

Paul Kekai Manansala

| 9048|2003-07-09 05:37:04|Paul Kekai Manansala|Re: Tombs of the Pyramid Builders|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bruno Matt

wrote:

> Obviously the working class in Egypt had it very hard if the study  
> mentioned is dependable, but the ability to break into the upper  
> strata may also have been easier.  
>

It just occurred to me that maybe one reason the elite today are so small in numbers is that the "civilized" ailments like heart disease, stress-related disease, etc. are the major killers in modern society.

In ancient society, epidemic diseases appeared to be the biggest killers, so the poor suffered much more than the rich because of their crowded, squalid living conditions. Therefore, it would make sense that their numbers would be smaller. Today, most of these diseases have been brought under control.

So maybe there was not greater upward mobility in AE, but the comparative ratios have more to do with changes in medical conditions and survivability between the classes.

Regards,  
Paul Kekai Manansala  
| 9049|2003-07-09 07:20:03|M. Washington|Mt. Toba and Out of Africa|  
From: [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com)  
Sent: Wednesday, July 09, 2003 7:43 AM

Out of Africa

How long ago did our ancestors begin to migrate from Africa? Evidence from a massive volcanic explosion 74,000 years ago in South-east Asia is giving researchers clues about these first colonists, says Stephen Oppenheimer  
09 July 2003

Much has been made of the evidence from the so-called Adam and Eve genes, which support the notion that all modern humans alive today have descended from ancestors living in Africa within the past 200,000 years. A recent find of skeletons in Ethiopia, dated to 160,000 years ago, confirms the final transitions between pre-modern and anatomically modern humans in Africa. But the fine details and dates of early human explorers do not just come from advances in the study of genes and bones. Traces of a great natural disaster may allow us to pinpoint just when humans first left Africa.

The scene of the disaster is Lake Toba which today is a popular tourist spot in Sumatra. Toba is the largest lake in South-east Asia - 100km long and 31km wide - and, at 450m deep, it is one of the deepest in the world. Tourists may be unaware that Toba is also the world's largest active volcanic crater. About 74,000 years ago the volcanic eruption of Toba caused the biggest explosion

of  
the past two million years. This "mega-bang", dwarfing the historic eruption  
of  
Krakatoa, caused a six-year "nuclear winter" and released ash in a huge  
plume  
that spread to the north-west, covering the Indian sub-continent in a  
blanket  
of ash between one and three metres deep. The Toba eruption is a valuable  
date  
mark, since the ash covered such a wide area, and can still be chemically  
identified today.

New genetic evidence, using genes only passed down through our mothers,  
suggests that the ancestors of all non-Africans left Africa, as a single  
group,  
via Aden as much as 80,000 years ago. If the date is correct, their  
descendants  
could have reached South-east Asia well before the Toba explosion, most  
likely  
by beachcombing along the coast of the Indian Ocean. Stone tools have been  
found covered by volcanic ash from Toba in Kota Tampan in the Malay  
Peninsula.  
Were these the tools of modern humans, therefore backing up the genetic  
evidence for modern humans reaching Sumatra before the Toba explosion? Or  
were  
they the tools of an earlier human species? Recent re-dating of the volcanic  
ash layer at Kota Tampan, which is several metres thick, has forced an  
extraordinary reappraisal of the significance of the site.

The Kota Tampan site with its evidence of a Palaeolithic human culture is  
located in the Lenggong Valley, two-thirds of the way from Africa to  
Australia.  
This culture was first identified by the find of large pebble-tools,  
fashioned  
on one side only. In the absence of skeletal remains at Kota Tampan, the  
tools  
were initially thought by archaeologists in the 1960s to be the work of an  
earlier human species. On the face of it, these were not sophisticated  
tools.

Full text

[http://news.independent.co.uk/world/science\\_medical/story.jsp?story=423003](http://news.independent.co.uk/world/science_medical/story.jsp?story=423003)

News in Brain and Behavioural Sciences - Issue 102 - 9th July, 2003

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Evolutionary Psychology <http://human-nature.com/ep/>

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| 9050|2003-07-09 10:30:48|Paul Kekai Manansala|Re: Mt. Toba and Out of Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

>

> From: [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com)

> Sent: Wednesday, July 09, 2003 7:43 AM

>

Here again is the URL for the Discovery Channel's website on  
Oppenheimer's "The Real Eve" with excellent graphics:

<http://dsc.discovery.com/convergence/realeve/realeve.html>

Regards,

Paul Kekai Manansala

| 9051|2003-07-09 11:54:55|M. Washington|After the Ice: A global human history 20,000-5000  
BC|

From: [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com)

Sent: Wednesday, July 09, 2003 1:32 PM

Steven Mithen's new book is now available in the UK with 30% discount from  
[Amazon.co.uk](http://Amazon.co.uk)

New Scientist

After the Ice: A global human history 20,000-5000 BC

Steven Mithen

25 Weidenfeld & Nicolson

THERE must have been a moment when Steven Mithen wondered at the madness of  
attempting an intimate 15,000-year history of the entire human world during  
the  
time before history. A bleak black cover and 622 pages seem calculated to  
intimidate the reader. Yet Mithen has not only mastered his material, he has  
delivered a charming read and an up-to-date informative resource. After the  
Ice

is an exceptional book.

October 2002. Mithen visits a Turkish hilltop known as Gobekli Tepe and is astonished. He and Klaus Schmidt of the German Archaeological Institute see 2.4-metre-high carved stone pillars, many with engraved animals and undeciphered symbols. There is a whiff of Easter Island: mysterious stone carvings, with one monster still attached to the quarry bedrock 100 metres away. When we learn that these massed pillars are 11,500 years old, our jaws drop with Mithen's. And when he notes that he can see the hills where genetic studies have identified the closest known wild relative to modern wheat, we're hooked.

From agriculture's origins in western Asia, Mithen leads us anticlockwise around the world, meeting archaeologists and visiting excavations. We are not alone. Mithen has invented a guide "John Lubbock". In his Victorian guise Lubbock is the author of Prehistoric Times, a key early archaeology text for whose preparation he visited 19th-century ruins and living "savages". Meanwhile a modern "John Lubbock" travels the ancient worlds, hitting his head on low caves, eating stone-age hunters' leftovers, thumbing his 1865 namesake's book .

Full text

<http://www.newscientist.com/opinion/opbooks.jsp?id=ns24032>

After The Ice: A Global Human History

Steve Mithen

Hardcover 622 pages (26 June, 2003)

Publisher: Weidenfeld & Nicholson; ISBN: 0297643185

AMAZON - UK

<http://www.amazon.co.uk/exec/obidos/ASIN/0297643185/humannaturecom>

Reviews

Book Description

Take a trip back in time. 15,000 years that laid the foundations of the modern world.

Synopsis

How did prehistoric men live? Where did they travel to? What did they do when they got there? Why did they create art? What did they believe? Did they

fight

wars? Where all people doing the same thing at the same time, everywhere in the

world? These, and hundreds of other questions, are answered in this work.

Steven Mithen draws on the latest cutting-edge research in archaeology, cognitive science, palaeontology, geology and the evolutionary sciences to create a comprehensive picture of minds, societies and landscapes of 22,000 years ago.

#### About the Author

Steven Mithen is Professor of Early Prehistory and head of the School of Human and environmental Sciences at Reading University. Author of numerous books and articles, he has also consulted and appeared on TV and radio programmes about prehistory around the world.

News in Brain and Behavioural Sciences - Issue 102 - 9th July, 2003

<http://human-nature.com/nibbs/issue102.html>

Human Nature Review <http://human-nature.com/>

Evolutionary Psychology <http://human-nature.com/ep/>

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| 9052|2003-07-09 11:56:25|M. Washington|Comparison of Almond-eyed Nubian lute players and almond-eyed Nubia|

Attachments :

---

Today I was going through pictures by Robert Fernea. He traveled through Nubian Egypt back in the 1920s prior to the flooding of ancient Nubian lands for the sake of 'progress' - for the sake of the Aswan Dam. He wanted to capture on film the people and their lives before the land became a casket of history buried under an ocean of water. He wrote the photo history called, Nubians in Egypt - peaceful people.

NAOMI CAMPBELL TYPES: I have been saying that the almond-eyed beauties found in Egyptian monuments were Naomi Campbell types. That with their slanted, enchanting eyes and skin tones in ranges of black, red, and brown, they looked like her and shared African descent from the almond, sometimes slit-eyed San. This understanding can help interpret and identify Africans in Egyptian statues, reliefs, and art. They were ubiquitous. But, Western writers have tried to attribute the almond eye to a stylistic effect and not to African people themselves.

By means of example, one writer speaks of the "harmonious overall effect of [an] attractive well-made statue," and that the "strongest feature in the face is a fine rendition of Theban style in the early Twenty-fifth Dynasty. The long, narrow almond eyes and distinctively shaped brows; the emphasis on the nostrils, with the small folds of flesh to the sides; and the crisply outlined, pleasantly set mouth are features developed by Egyptian artists at Thebes to represent the Kushite kings as Egyptian rulers." IN: Edna Russman, *Eternal Egypt - masterworks of ancient art from the British Museum*, (British Museum Press, London, 2001), p. 227. But, this feature mirrored the actual look of the Nubian men and women of the times - and of today.

I have presented various pictures of present-day almond-eyed Northeast Africans. Today, I will show pictures of Nubians living in Egypt before the flood (Er. I mean flood of the Aswan). Albert may be able to say if these images are accurate or not. In [1], you will note several things: the almond eyes of the woman whose ancestral lands are about to be flooded, and her plaited hair, are virtually the same as those in [2]. Number [2], features lute players in Ancient Egypt who could metaphorically be ancestral to their less fortunate descendant in [1]. [3] shows a chocolate brown-skinned Nubian mother and daughter with almond eyes. Yesterday, I showed an image of an Oromo woman with a similarly rounded head noting that she was similar to the round-headed Tassili figures. So is the Nubian mother. Are they from the population making the rounded head art? Hopefully your browser will allow you to see:

<[http://www.mightymall.com/TheSecondBookImages/05-10-100-58-50\\_Sahara-Tassili-Broad-neck-plate-beads-like-Egyptian.jpg](http://www.mightymall.com/TheSecondBookImages/05-10-100-58-50_Sahara-Tassili-Broad-neck-plate-beads-like-Egyptian.jpg)>

These round-headed persons are also similar to the Ethiopian Oromo woman. The Nubian mother in [3], in a photo taken in the 1920s is especially rounded-headed like the Oromo woman. This is more evidence that the Round-headed figures of the Tassili. It is interesting that Tassili and Ta-seti are so similar: if the t in Taseti is soft or the l in Tassili is strong, they sound the same and are of the same region people, and history.

And these people in the link are wearing skull caps as those worn by Ptah and Hasidic Jews. Either there is no correlation, some correlation, or coincidental. There must be a way to determine which alternative is closest to reality.

In any event, here are the images:

[1]

IMAGE:

80-10-200-65-10a\_Egypt-Nubian-Woman's-fear-facing-home-loss-to-Aswan-Dam.jpg

IN: Robert Fernea, Nubians in Egypt - peaceful people, (University of Texas Press, Austin, 1932), plate 73.

[2]

IMAGE: 80-10-200-65-10b\_Egypt-Nubian-Almond-Eyed-Lute-Players.jpg

IN: I don't have a source.

[3]

80-10-200-65-05\_Egypt-Nubian-Almond-eyed-Mother's-and-Daughters.jpg

Robert Fernea, Nubians in Egypt - peaceful people, (University of Texas Press, Austin, 1932), page 35.

Marc Washington

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. .

| 9053|2003-07-09 12:54:10|IMJs@webtv.net|Did Female Anatomy Inspire Stonehenge?|  
<http://dsc.discovery.com/news/briefs/20030224/stonehenge.html>

| 9054|2003-07-09 22:53:00|M. Washington|The Bull of the Sky|

**From:** JDean25272@cs.com [mailto:JDean25272@cs.com]

**Sent:** Wednesday, July 09, 2003 6:45 PM

**To:** XPArchaeology@yahoogroups.com

You wrote, "Saturn is called Horus Ka Pet indeed, but this isn't such a bright "star". Besides, another planet, Mars, is called Horakhty, which normally designates the sun-god, so these planet names aren't specific, they may be doubloons of other more current names."

It occurs to me that Horakhti in the Pyramid Texts might be the planet Mars



just like Hr kA pt in the Pyramid Texts might be the planet Saturn. Of course, I can't prove this. I came to this idea after reading Rudolf Anthes' "Egyptian Theology in the Third Millenium BC" in \_JNES\_ 18 (1959) No. 3 pp. 169-212. He makes the point on p. 186 that the earliest renderings of Horus is as a star and not the sun or moon. He gives several examples from royal domain names of vineyards from the earliest dynasties. You might remember from our discussions of the Palermo Stone on the line where Nynetjer is mentioned, the heavenly Horus is mentioned. It reads 'zp tp(j) Hr sbA pt', first occasion of Horus, star of the sky (P Line 4, Nr. 8). You might recall from the discussion of that year-box, that you were attracted to the idea that the Egyptians were aligning a structure to a northern star. I don't know of evidence that shows that Horakhti was the sun-god, although the conjoining of Re and Horakhti could represent the heliacal rising of Mars even at that early date.

That year-box from Nynetjer's reign shows a bark determinative, indicating a navigation along celestial pathways. NK astronomical tomb ceilings show the decans and planets standing in barks as they ply the celestial waters. The planet Mercury 'sbg' is found in CT Spell 1030 at the beginning of the Book of the Two Ways with a simple bark-determinative. Mercury is a harder planet to observe, because of its proximity to the sun, so it isn't a surprise that the sun-god's lotus bark is mentioned in that same CT Spell. If they could observe Mercury, I would think it reasonable to assume they had already detected Saturn, Jupiter, Mars and Venus.

Faulkner identified the Morning Star with Venus in a morning aspect in "The King and the Star-Religion in the Pyramid Texts" in \_JNES\_ 25 (1966) pp. 153-161. He identified the Lone Star as Venus in the evening sky. The Lone Star is not Venus in the evening sky, because that is contradicted. He identified the Lone Star also possibly with Jupiter, which I find more persuasive. The Morning Star could be the decanal star rising with the sun and could change every 10 days or so. Are there decanal stars in the Pyramid

Texts? Apparently yes. Or  
at least there are words in the Pyramid Texts quite  
similar to decans of the MK  
and NK period.

When you look at PT Utt. 334, 545 and see "I have  
traversed Pe as Kherty  
who presides over Nezat, I have crossed Knmwt as  
Shezmu who is in his oil-press  
bark", I am struck by the 'oil-press bark'. There are  
many navigations and  
bark-types mentioned in the Pyramid Texts. The stars  
were depicted as gods  
standing on barks that had their own distinctive  
names, like Osiris' neshmet-bark or  
Sokar's henu-bark or Re's lotus-bark. These barks  
were for getting the gods  
around the sky on the celestial waters. This oil-  
press bark could be the bark  
for getting the wine-press god Shesmu around the  
night sky. So in one breath  
the Egyptians could talk about a god traversing the  
sky or being long of stride  
as he sailed the heavenly waters in his bark, and in  
another breath, refer to  
the same celestial star as a bird, pelican or some  
such flying being.

Shezmu and Knmwt are decans in later decan lists.  
'sSmw' (Ssmw) is no. 30 on  
Neugebauer's Table of decans (p. 158 \_EAT III\_) and  
'knm(w)' is no. 32 on the  
same table. It seems to close to be a coincidence  
that these names show up in  
the same PT utterance.

The Bull of On mentioned in one Pyr. Text is the  
Mnevis Bull IMO, and  
certainly not Saturn.

Anthes also points out in the same article that  
'Horus, Lord of the sky' is  
NOT the sun (see PT Utt.467, 888c, but rather is a  
star that presumably  
penetrates the day lit sky. Anthes states "May we  
assume, therefore, that the old  
idea of the heavenly Horus was visible at day and  
night... still prevented the  
name 'lord of heaven' from being applied to Re in the  
Pyramid Texts?"  
Interesting question. Only a few 'stars' are bright  
enough to be seen in the day lit  
sky... Venus is one!

Your friend,  
Jack

[Non-text portions of this message have been removed]

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| 9055|2003-07-09 22:54:49|M. Washington|The Bull of the Sky|

**From:** jd [mailto:215039@wanadoo.be]  
**Sent:** Thursday, July 10, 2003 12:45 AM  
**To:** XPArchaeology@yahoogroups.com  
**Subject:** Re: [XP] The Bull of the Sky

Dear Jack,

Yet another excellent post ! Unfortunately I don't have complete pictures of the astronomical ceilings of Senenmut & Sethy I.

On the planet names :

-to test whether Hor-akhty in the PTs is Mars or the sun, one should look whether the equation  $Re = Hor-akhty$  is already extant there. Otherwise Mars could be another (minor) bA-form of the sun-god ? The common point between the two is a reddish hue (that of Mars, that of the evening and even morning sun -if pink is equated with red, no problem for a colorblind person such as me...-).

-what meant when stating that Saturn isn't a very bright planet is : as a star, it is still fairly conspicuous, but Venus, Mars and Jupiter are much brighter (I've never seen Mercury). In the PTs, the Bull of the Sky is rather important an entity, and one wonders why dull Saturn would have such an importance. But the Sky-Bull is also a sinister deity, comparable with El-Kronos = Saturn elsewhere. One could state that with its yellowish hue and lack of brightness (at least for a mobile star, a "planet"), Saturn has a sinister look indeed, and matches its divine identification. On the other hand, the other candidate for being the Bull of the Sky, Ursa major, is one of the brightest and most obvious constellations in the sky (with Orion), and the Bull is called

"bright" or even "of double brightness". So IMHO Saturn could be only a secondary form (or bA) of the deity symbolized by these celestial features ?

-interesting remark on Ninetjer's festival for the "Falcon-god, star of the sky" (at this stage we don't know yet which falcon-god is intended : maybe Horus, but Seth of Ombos is also a falcon, and there are other deities with this shape : Monthu, Anti, etc. !). From contemporary seals, other 2d-3d dyn. vineyard names are :

Hetepsekhemui : nTr? xaj bA, "the falcon-god appearing / rising (as a) star"

Peribsen : jtjj wjA.w?, "lord of the (celestial?) barks"

Khasekhemui : nTr? sbA bA.w, "the falcon-god, star of the bA-souls"

Neterkhet : nTr? sbA Xn.tj pt, "the falcon-god, the star ruling the sky".

Since grapes are pressed, i.e. dismembered, it is only fair that a "dead" (latent), nocturnal deity would preside over the vineyard (why would this be a star penetrating the day sky ?). The falcon could thus be a Horus of the Haroeris type, which would also explain why the falcon disappears from the vineyard name during Peribsen's reign, as Haroeris of Qus was the antagonist of this king's favorite god, Seth of Ombos !

If this is true, the Horus-star wouldn't be Sethan, and Ursa major or the brutal, Seth-like Bull of the Sky are no good candidates, IMHO. As a possible doubloon of the Bull of the Sky, Saturn may not be the best of candidates either.

As to the bark following the mention of the festival of the "Falcon-god, star of the sky" during Ninetjer's reign, this is a constant feature of festival mentions on the Annal Stone, possibly, but not necessarily linked with the representation of barks accompanying celestial bodies on astronomical ceilings (which denotes the movements of stars and planets as they were observed in association with rituals). In any case the bark representations aren't specific enough to be of much help here, IMHO.

The possible mention of decans in the PTs is very interesting ! As to Kherti, Shezmu and Nezat, they are linked with the navigation of the bark bringing the oil-tribute from the W. Delta to Memphis (see LGIV, 461-464).

Sincerely,

JD

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| 9056|2003-07-10 09:21:20|Paul Kekai Manansala|"By the Dog of Egypt'...and the Scholarship of Cheikh Anta Diop|

"By the Dog of Egypt": Plato's Engagement with Egyptian Form, and the Scholarship of Cheikh Anta Diop

<http://www.academic.marist.edu/moweb/bythedog.htm>

| 9057|2003-07-10 23:07:30|alberto34482@yahoo.com|Whole-body three-dimensional multidetector CT of 13 Egyptian human |

Whole-body three-dimensional multidetector CT of 13 Egyptian human mummies.

Cesarani F, Martina MC, Ferraris A, Grilletto R, Boano R, Marochetti EF, Donadoni AM, Gandini G.

Istituto di Radiologia Diagnostica ed Interventistica, Università di Torino, Azienda Ospedaliera San Giovanni Battista di Torino, Ospedale Molinette, Corso Bramante 84, 10126 Torino, Italy.

**OBJECTIVE:** The purpose of this article is to assess the role of multidetector CT and three-dimensional (3D) reconstructions in noninvasive studies of Egyptian mummies. **MATERIALS AND METHODS:** We studied 13 mummies from the Egyptian Museum in Torino, Italy, dating from Dynasty III to Dynasty IV (2650-2450 B.C.) and from the Ptolemaic period (332-30 B.C.) to the Roman period (30 B.C.-A.D. 395), using a multidetector CT unit with a single volumetric acquisition of the whole body, including lower extremities, followed by 3D reconstruction. All mummies were completely wrapped; preservation conditions of external wrappings were good in all. **RESULTS:** The general setting, embalming techniques, sex and age assessment (from body and skeletal features), anthropometric measurements (cranial measurements and evaluation of stature), conditions of the skeleton and soft tissue, any abnormalities, and the presence of foreign objects were evaluated in each mummy, and a detailed report was drawn up. Virtual unwrapping permitted the identification of physiognomy of the whole dehydrated body placed beneath the wrappings; 3D reconstruction and virtual fly-through

navigation allowed further evaluations of the internal parts of the body. CONCLUSION: The results obtained with this protocol provided important anthropologic and paleopathologic information that would have been impossible to obtain by other noninvasive techniques. Moreover, this method has great potential for studies of conservation, anthropology, and paleopathology of other Egyptian and ancient human remains. Multidisciplinary cooperation among anthropologists, paleopathologists, Egyptologists, and radiologists is essential.

PMID: 12591661 [PubMed - indexed for MEDLINE]

| 9058|2003-07-10 23:52:23|M. Washington|African influence in Asia as seen in family names and Neck Rings|

Attachments :

> AFRICAN INFLUENCE IN ASIA AS SEEN IN FAMILY NAMES AND  
NECK RINGS

>

> The earliest migrations of Africans into Asia began near 80 tya. The  
> explosion of Mt. Toba near 74 tya pinched-off a group of the first  
> migrants living beyond the ash fall. They lived in Malaysia and the  
> descendent left archeological evidence of their presence and continuation  
> in the form of pebble tools found beneath the ash - and an identical kind  
> found 7000 years ago. But, the names. Chinese names are mono-syllabic. I  
> am in the slow process of developing evidence showing that the first  
> African language was monosyllabic. And that signs of this first language  
> can be found in pockets around the world. The research will be more solid  
> in several years. For the time-being, however, I offer the theory that the  
> reason Chinese names are monosyllabic is that they are living fossils of  
> the language and family names taken out of Africa eons ago. And maybe with  
> the first migrants 80 tya. There should be concrete evidence to either  
> prove or disprove the theory in some years. In any case, in this post, I  
> am presenting a list of some Asian tribal and 'first' names found in  
> Africa as tribal names. I used the book

>

> George Peter Murdock, Africa - its peoples and their cultural history,  
> (McGraw-Hill Book Company, Inc., New York, 1959).

>

> for African tribal names. Then, I looked in the telephone book for those  
> names using Lycos. And the interesting thing is that the present-day  
> holders of those names are from Asia along the migration and dispersal  
> paths taken by Africans. The paragraphs on names below is an excerpt from  
> something I had written earlier elsewhere.

>

> NECK RINGS - FROM WHENCE DID THEY EMERGE AND HOW TO  
TELL: Then is the

> interesting matter of Neck Rings. They are somehow most identified with

- > the women of Thailand. However, working with the principle that when two
- > similarities are found in a certain class of things between two people,
- > those people having the greater variety in the class are the likely
- > originators - and the other are groups descendent from them. Now, the Thai
- > women do indeed have neck rings made of gold. But, among the Ndebele (and
- > some other African tribes) you have not only neck rings made of gold, but
- > neck rings made of silver and other materials. In addition, the elongated
- > Ndebele woman's neck may be decorated with any number of necklaces: some
- > made of cloth and resemble colorful, thick rings. There may be three or
- > four such of these. And, they sometimes wear combinations of the gold (or
- > other) neck rings and the cloth - sometimes together and other times as
- > yet with other types of neck rings.
- >
- > **THE NDEBELE AND THE BURMESE:** It is a given that Asians originated in
- > Africa. They took not only themselves but culture, rituals, beliefs,
- > religion, customs, traditions. The neck rings are among them. Be rest
- > assured, this information is hard to reconstruct. The picture shows an
- > African Ndebele woman and a Burmese (not Thai) woman both with neck rings.
- > It is clear that the Burmese woman is black. She has African features
- > mixed with the high cheekbones and slanted eye of the San.
- >
- > **ASIAN NAMES WITH AFRICAN ROOTS: AFRICAN/ASIAN:** The Chinese
- tribal names
- > are most ancient. Those names are the simplest form - monosyllabic - and
- > are found in Africa. Many of China's neighbors have multisyllabic names
- > which points to later migrations and more recent civilizations. The
- > following are a few African names with Asian counterparts. The capitalized
- > letters are the tribal/family names (found in Africa) and the upper-lower
- > case letters are Christian names I obtained by doing a "search for" under
- > family names in the directory found at [www.Lycos.com](http://www.Lycos.com). This shows
- > Asian-American holders of names originating in Africa: DUI (Cong, Phuc Le,
- > Quan H Le, Kiet Le); DOO, (Quong, Chin, Roc, Sung); FANG (Pei, Zhiwu,
- Qui,
- > Zhihao, Tsuey); GA (Ilroh, Fong, Bo, Ju, Nun); GAO (Feng, Jinsong,
- > Yasheng, Hong); GE (Nga, Young, Hao, Muoi); HA (Nga, Young, Hao, Muoi);
- > JANG (Hoon, Seog, Hyun, Bong); JEN (Ching, Sung, Teng, Chen); KIM (Ii,
- Ae,
- > Boo, Byong, Chae); KIR (Sook, Young, Ali, Mehmet, Osman); KONO
- (Hidefumi,
- > Ninori, Kunio); KORO (Kinji, Hifumi, Misako, Taku). African cognates are
- > found in the above Asian given names as follows (African/Asian):
- > Kien/Kiet, Pai/Pei, Tsugu/Tsuey, Bo/Bo, Nunu/Nun, Ngaga/Nga, Chip/Chin,
- > Hide/Hidefumi. There are more.
- >
- > In Africa are found the tribal names with the exact following spelling:
- > Huang, Guang, Shanghai, Tiapi, Kuang, Dian, Usa, Tyoko, and Yao. They

> occur as geographical markers in China and Japan. Huang is the Chinese  
 > name for the Yellow Sea. Guang is a province in Southeast China on the  
 > South Sea. Shanghai is the name of an important Chinese city. The Chinese  
 > spelling Taipei concurs with the African tribal name Tyapi and Tiapi. The  
 > newly discovered remains of the administrative centre of the Dian Kingdom  
 > - which has an African tribal name - is, a neighbour of China's Han  
 > dynasty.() In the section of alphabetic inflection we will show that Han  
 > is a probabilistic African tribal name with the implications there to draw  
 > from. The African tribal name Kuang answers to Kuang-Hsieh, a Chinese  
 > Buddhist sacred mountain.() In Japan we find the city Usa. Westerners  
 > spell the capital city Tokyo whereas there is an African tribe called  
 > Tyoko. In Japan, Yao is a suburb of the Osaka. There are Yao nomads in  
 > China. One might say that Yao is coincidental but in Africa are found Bao,  
 > Gao, Mao, Sao, and others. African names appear as geographical markers in  
 > India, Mongolia, etc. That there be so many names in common argues  
 > vigorously against them being accidental:  
 >  
 > [http://www.mightymall.com/TheSecondBookImages/05-10-700-08-01-02\\_Israel\\_Mt](http://www.mightymall.com/TheSecondBookImages/05-10-700-08-01-02_Israel_Mt)  
 > .\_Carmel\_Beaded\_headdressl\_9000BC.jpg  
 >  
 > [http://www.mightymall.com/TheSecondBookImages/05-10-100-50-01\\_Sudan\\_Neolit](http://www.mightymall.com/TheSecondBookImages/05-10-100-50-01_Sudan_Neolit)  
 > hic\_burial\_beaded\_headdress.jpg  
 >  
 > you will see that the same style of head band worn by the Nbebele woman  
 > was worn near 5000 BC in the Sudan and in Mt. Carmel in 9000 BC, 11,000  
 > years ago and long before the Semitic journey from their Armenian Upper  
 > Paleolithic homeland to Persia and other environs. It is clear, when one  
 > compares Armenian physiognomy with Semitic, that they share common  
 > ancestry. The headdress was worn for millenia in Afro-Asia before the  
 > European presence in Persia and elsewhere to the south. And, I say again  
 > that the so-called Aryan language, Nostratic language, was formed by  
 > African farmers and husbandrymen and borrowed by European peoples when  
 > they entered Afro-Asia. They claim it for themselves. But, it amounts to  
 > no more than a cultural theft if they do not honestly state the origin of  
 > their language. Where the headdress is concerned, though archeological  
 > evidence shows earlier in Palestine than in the Sudan, I believe it  
 > originated earlier in NE Africa than its 9000 presence in Palestine shows.  
 > It's a belief - but I expect archeological proof will one day establish  
 > the idea. Bead use in Africa is in the archeological record as far back as  
 > 50 tya.  
 >  
 >  
 > Marc Washington  
 >



>  
> 05-10-100-48-06\_South-African-Ndebele-and-Burmese-Women-with-Neck-  
Rings.jp  
> g  
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>

| 9059|2003-07-11 08:52:04|arumese|Re: African influence in Asia as seen in family names and  
Neck Rings|  
Hello Marc,

I downloaded your picture link from your post, but I could not  
openit. What program should I use to access it?

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>  
>> AFRICAN INFLUENCE IN ASIA AS SEEN IN FAMILY NAMES AND NECK RINGS  
>>  
>> The earliest migrations of Africans into Asia began near 80 tya.  
The  
>> explosion of Mt. Toba near 74 tya pinched-off a group of the first  
>> migrants living beyond the ash fall. They lived in Malaysia and  
the  
>> descedents left archeological evidence of their presence and  
continuation  
>> in the form of pebble tools found beneath the ash - and an  
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>> in several years. For the time-being, however, I offer the theory  
that the  
>> reason Chinese names are monosyllabic is that they are living  
fossils of

> > the language and family names taken out of Africa eons ago. And maybe with  
> > the first migrants 80 tya. There should be concrete evidence to either  
> > prove or disprove the theory in some years. In any case, in this post, I  
> > am presenting a list of some Asian tribal and 'first' names found in  
> > Africa as tribal names. I used the book  
> >  
> > George Peter Murdock, Africa - its peoples and their cultural history,  
> > (McGraw-Hill Book Company, Inc., New York, 1959).  
> >  
> > for African tribal names. Then, I looked in the telephone book for those  
> > names using Lycos. And the interesting thing is that the present-day  
> > holders of those names are from Asia along the migration and dispersal  
> > paths taken by Africans. The paragraphs on names below is an excerpt from  
> > something I had written earlier elsewhere.  
> >  
> > NECK RINGS - FROM WHENCE DID THEY EMERGE AND HOW TO TELL: Then is the  
> > interesting matter of Neck Rings. They are somehow most identified with  
> > the women of Thailand. However, working with the principle that when two  
> > similiarities are found in a certain class of things between two people,  
> > those people having the greater variety in the class are the likely  
> > originators - and the other are groups descendent from them. Now, the Thai  
> > women do indeed have neck rings made of gold. But, among the Ndebele (and  
> > some other African tribes) you have not only neck rings made of gold, but  
> > neck rings made of silver and other materials. In addition, the elongated  
> > Ndbele woman's neck may be decorated with any number of necklaces: some  
> > made of cloth and resemble colorful, thick rings. There may be three or

> > four such of these. And, they sometimes wear combinations of the gold (or

> > other) neck rings and the cloth - sometimes together and other times as

> > yet with other types of neck rings.

> >

> > THE NDEBELE AND THE BURMESE: It is a given that Asians originated in

> > Africa. They took not only themselves but culture, rituals, beliefs,

> > religion, customs, traditions. The neck rings are among them. Be rest

> > assured, this information is hard to reconstruct. The picture shows an

> > African Ndebele woman and a Burmese (not Thai) woman both with neck rings.

> > It is clear that the Burmese woman is black. She has African features

> > mixed with the high cheekbones and slanted eye of the San.

> >

> > ASIAN NAMES WITH AFRICAN ROOTS: AFRICAN/ASIAN: The Chinese tribal names

> > are most ancient. Those names are the simplest form - monosyllabic - and

> > are found in Africa. Many of China's neighbors have multisyllabic names

> > which points to later migrations and more recent civilizations. The

> > following are a few African names with Asian counterparts. The capitalized

> > letters are the tribal/family names (found in Africa) and the upper-lower

> > case letters are Christian names I obtained by doing a "search for" under

> > family names in the directory found at [www.Lycos.com](http://www.Lycos.com). This shows

> > Asian-American holders of names originating in Africa: DUI (Cong, Phuc Le,

> > Quan H Le, Kiet Le); DOO, (Quong, Chin, Roc, Sung); FANG (Pei, Zhiwu, Qui,

> > Zhihao, Tsuey); GA (Ilroh, Fong, Bo, Ju, Nun); GAO (Feng, Jinsong,

> > Yasheng, Hong); GE (Nga, Young, Hao, Muoi); HA (Nga, Young, Hao, Muoi);

> > JANG (Hoon, Seog, Hyun, Bong); JEN (Ching, Sung, Teng, Chen); KIM (Ii, Ae,

> > Boo, Byong, Chae); KIR (Sook, Young, Ali, Mehmet, Osman); KONO (Hidefumi,

> > Ninori, Kunio); KORO (Kinji, Hifumi, Misako, Taku). African cognates are

> > found in the above Asian given names as follows (African/Asian):

> > Kien/Kiet, Pai/Pei, Tsugu/Tsuey, Bo/Bo, Nunu/Nun, Ngaga/Nga, Chip/Chin,

> > Hide/Hidefumi. There are more.

> >

> > In Africa are found the tribal names with the exact following spelling:

> > Huang, Guang, Shanghai, Tiapi, Kuang, Dian, Usa, Tyoko, and Yao. They

> > occur as geographical markers in China and Japan. Huang is the Chinese

> > name for the Yellow Sea. Guang is a province in Southeast China on the

> > South Sea. Shanghai is the name of an important Chinese city. The Chinese

> > spelling Taipei concurs with the African tribal name Tyapi and Tiapi. The

> > newly discovered remains of the administrative centre of the Dian Kingdom

> > - which has an African tribal name - is, a neighbour of China's Han

> > dynasty.() In the section of alphabetic inflection we will show that Han

> > is a probabilistic African tribal name with the implications there to draw

> > from. The African tribal name Kuang answers to Kuang-Hsieh, a Chinese

> > Buddhist sacred mountain.() In Japan we find the city Usa. Westerners

> > spell the capital city Tokyo whereas there is an African tribe called

> > Tyoko. In Japan, Yao is a suburb of the Osaka. There are Yao nomads in

> > China. One might say that Yao is coincidental but in Africa are found Bao,

> > Gao, Mao, Sao, and others. African names appear as geographical markers in

> > India, Mongolia, etc. That there be so many names in common argues

> > vigorously against them being accidental:

> >

> > [http://www.mightymall.com/TheSecondBookImages/05-10-700-08-01-02\\_Israel\\_Mt](http://www.mightymall.com/TheSecondBookImages/05-10-700-08-01-02_Israel_Mt)

> > .\_Carmel\_Beaded\_headdressl\_9000BC.jpg

> >

> > [http://www.mightymall.com/TheSecondBookImages/05-10-100-50-01\\_Sudan\\_Neolit](http://www.mightymall.com/TheSecondBookImages/05-10-100-50-01_Sudan_Neolit)  
> > hic\_burial\_beaded\_headdress.jpg  
> >  
> > you will see that the same style of head band worn by the Nbebele woman  
> > was worn near 5000 BC in the Sudan and in Mt. Carmel in 9000 BC, 11,000  
> > years ago and long before the Semitic journey from their Armenian Upper  
> > Paleolithic homeland to Persia and other environs. It is clear, when one  
> > compares Armenian physiogyny with Semitic, that they share common  
> > ancestry. The headdress was worn for millenia in Afro-Asia before the  
> > European presence in Persia and elsewhere to the south. And, I say again  
> > that the so-called Aryan language, Nostratic language, was formed by  
> > African farmers and husbandrymen and borrowed by European peoples when  
> > they entered Afro-Asia. They claim it for themselves. But, it amounts to  
> > no more than a cultural theft if they do not honestly state the origin of  
> > their language. Where the headdress is concerned, though archeological  
> > evidence shows earlier in Palestine than in the Sudan, I believe it  
> > originated earlier in NE Africa than its 9000 presence in Palestine shows.  
> > It's a belief - but I expect archeological proof will one day establish  
> > the idea. Bead use in Africa is in the archeological record as far back as  
> > 50 tya.  
> >  
> >  
> >  
> > Marc Washington  
> >  
> >  
> > 05-10-100-48-06\_South-African-Ndebele-and-Burmese-Women-with-Neck-Rings.jp  
> > g  
> >  
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| 9060|2003-07-11 09:37:25|Paul Kekai Manansala|Re: African influence in Asia as seen in family names and Neck Rings|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

> >

. This shows

> > Asian-American holders of names originating in Africa: DUI

(Cong, Phuc Le,

> > Quan H Le, Kiet Le); DOO, (Quong, Chin, Roc, Sung); FANG (Pei,

Zhiwu, Qui,

> > Zhihao, Tsuey); GA (Ilroh, Fong, Bo, Ju, Nun); GAO (Feng,

Jinsong,

> > Yasheng, Hong); GE (Nga, Young, Hao, Muoi); HA (Nga, Young, Hao,

Muoi);

> > JANG (Hoon, Seog, Hyun, Bong); JEN (Ching, Sung, Teng, Chen);

KIM (Ii, Ae,

> > Boo, Byong, Chae); KIR (Sook, Young, Ali, Mehmet, Osman); KONO

(Hidefumi,

> > Ninori, Kunio); KORO (Kinji, Hifumi, Misako, Taku). African

cognates are

> > found in the above Asian given names as follows (African/Asian):

> > Kien/Kiet, Pai/Pei, Tsugu/Tsuey, Bo/Bo, Nunu/Nun, Ngaga/Nga,

Chip/Chin,

> > Hide/Hidefumi. There are more.

> >

Marc, whenever you have many monosyllabic words as in Chinese and some African languages, there will be many sound matches. However in Chinese it is also necessary to match tone as is the case in some African languages.

The simple look-alike matches could of course be coincidental. You would have a stronger argument if you showed also there was some similar root derivation in meaning between these names and also a match in tone (or explanation for a non-match).

Regards,

Paul Kekai Manansala

| 9061|2003-07-11 10:43:10|M. Washington|African influence in Asia as seen in family names and Neck Rings|

[Marc's comment here \(\\*MW\\*\)](#)

```
"M. Washington" wrote:
. This shows
> > Asian-American holders of names originating in
Africa: DUI
(Cong, Phuc Le,
> > Quan H Le, Kiet Le); DOO, (Quong, Chin, Roc,
Sung); FANG (Pei,
Zhiwu, Qui,
> > Zhihao, Tsuey); GA (Ilroh, Fong, Bo, Ju, Nun);
GAO (Feng,
Jinsong,
> > Yasheng, Hong); GE (Nga, Young, Hao, Muoi); HA
(Nga, Young, Hao,
Muoi);
> > JANG (Hoon, Seog, Hyun, Bong); JEN (Ching, Sung,
Teng, Chen);
KIM (Ii, Ae,
> > Boo, Byong, Chae); KIR (Sook, Young, Ali, Mehmet,
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(Hidefumi,
> > Ninori, Kunio); KORO (Kinji, Hifumi, Misako,
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> > found in the above Asian given names as follows
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Chip/Chin,
> > Hide/Hidefumi. There are more.
> >
```

**Paul writes:**Marc, whenever you have many monosyllabic words as in Chinese and some African languages, there will be many sound matches. However in Chinese it is also necessary to match tone as is the case in some

African languages.

The simple look-alike matches could of course be coincidental. You would have a stronger argument if you showed also there was some similar root derivation in meaning between these names and also a match in tone (or explanation for a non-match).

Regards,  
Paul Kekai Manansala

(\*MW\*)

Good point. Look-alikes are probably more likely independent in origin than not. Actually, Shanghai, per se, has roots different from the African tribal name Shanghai, I learned. Because the probability that mono-syllabyls are independent in origin is the reason why Tamana, seeing African tribal, geographical, river, and mountain names world wide focuses not on mono-syllabyls but has a cut-off point of five syllabyls, I think. Five syllabyls and above they consider (along with a host of other supporting data in each case they mention - and they mention thousands). The Tamana url is :

<http://www.geocities.com/Athens/Academy/8919/tamana7b.html> .

In the above examples, I was looking at tribal names in Africa that appear as family names in Asia whereas in the Western world, such African tribal names functioning as family names are few and far between. There are also a bunch of Kungs in China. Just seems the names correlate with early migrations out of Africa by tribes with the same names. And interesting one to me is the Yao of Africa. They practice ancestor worship, use magic, employ slash-and-burn farming methods, are semi-nomadic, and are long-distance traders. The Yao in Asia are found in an area overlapping China and Thailand, I believe. They also practice ancestor worship, use magic, and employ slash-and-burn farming, and are semi-nomadic. That the Yao are long-distance traders is no proof I'd use that they migrated to Asia and their descendants carry on their family name as Yao. I'd say there was a chance that this practice had that result. With the other supportive similarities, I think it enhances the chance that the Yao are similar. Surely, though, one has to tread lightly when seeing any similarity between tribes using mono-syllabyls. The Tamana group has a far sounder policy than mine.

Thanks.

Marc



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Marc's comment here (\*MW\*)  
> "M. Washington" wrote:

And interesting one  
> to me is the Yao of Africa.

If I remember right, though, "Yao" is only the Chinese name for these people. They have a different name for themselves.

That the Yao  
> are long-distance traders is no proof I'd use that they migrated  
  
to Asia and  
> their descendents carry on their family name as Yao.

Well all the peoples of Asia migrated there according to the OoA theory. Do you mean migrated during the Neolithic or later?

Regards,  
Paul Kekai Manansala  
| 9063|2003-07-11 12:35:29|jips japs|archeological site about precolonial africa : wall builders after p|  
<http://apollo5.bournemouth.ac.uk/consci/africanlegacy/>

---

Do You Yahoo!? -- Une adresse @yahoo.fr gratuite et en français !

Yahoo! Mail : <http://fr.mail.yahoo.com>  
| 9064|2003-07-11 12:58:47|M. Washington|African influence in Asia as seen in family names and Neck Rings|  
marc's reply here (\*M2W\*)

> "M. Washington" wrote:

And interesting one  
> to me is the Yao of Africa.

**Paul writes:** If I remember right, though, "Yao" is only the Chinese name for these people. They have a different name for themselves.

(\*M2W\*) Could be. Don't think it matters, though. As those who did the naming also came from Africa - and I suppose with the knowledge of who are the Yao - an extended clan, it seems. (end)

(\*M1W\*) That the Yao  
> are long-distance traders is no proof I'd use that they migrated  
to Asia and  
> their descendants carry on their family name as Yao.

**Paul writes:** Well all the peoples of Asia migrated there according to the OoA theory.

(\*M2W\*) Yes. It's a good point to keep in mind. To be honest, though. I don't know what in the heck OoA is. I suppose I can guess, though. One of these days, I need to find out more about these blood types.

**Paul writes:** Do you mean migrated during the Neolithic or later?

Regards,  
Paul Kekai Manansala

(\*M2W\*) Glad you asked. I'm talking about tens of thousands of years before the Neolithic. I rely for this understanding primarily on the following article written by Chinese geneticists: Yuehai Ke et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, issue of 11 May 2001. He began his professional work with Underhill at Stanford - then went to Texas. Ann Gibbons of Science wrote: "A team led by human population geneticist Li Jin of the University of Texas,

Houston, and Fudan University in China took blood samples from 12,127 men in 163 populations in Asia, including China, Southeast Asia, and Siberia. They found that every one had inherited one of three markers indicating that their Y chromosome could be traced to forefathers who lived in Africa in the past 35,000 to 89,000 years. "We came to a simple conclusion," Jin says. "There are no mutations left from archaic Asians." **In:** Ann Gibbons, New Evidence for 'Out of Africa' Origins, ScienceNow, 10 May 2001; (3) Yuan-Chun Ding et. al, Population structure and history in East Asia, Proc. Natl. Acad. Sci. USA, 97:25, pp. 14003-14006, issue of 5 December 2000.

When I say that human language began monosyllabically in Africa, I have in mind texts I've seen transcribed on early Egyptian writing along with Maori text in which reports written in the 18th century show was monosyllabic. And, they comment on the fact that it was monosyllabic. Then, with the Chinese leaving Africa early (Li Jin's work concentrates on migrations prior to 35,000 years ago), they must have spoken a very simple language. Today it's still monosyllabic and I think it was expressed that way 35,000 years ago and far earlier. The Adaman Islanders have a language they evidently had when they left as they apparently have been isolated from the rest of the world for most of that time. I suppose it's basically monosyllabic - just a hunch, so it's no idea I'd take to the bank.

I am trying to find supporting evidence in animal languages. I have a couple of articles one on birds; the other on whales. They say either / or, these animals begin with a monosyllabic language or start with simple repetitions. I think the next few years will produce more of this kind of research and am expecting researchers to say that human languages likely started that way. If they don't say that, I will draw that conclusion from their work and support it with other material I have and plan to obtain.

Thanks.

Marc

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| 9065|2003-07-11 13:06:04|M. Washington|Monosyllabic languages ... Hieroglyphs and semitic alphabets|

Now isn't this interesting. We've been talking about monosyllabic languages and I mentioned how early Egyptian was. Then, a minute or two ago, I get this post where, I quote from the first sentence: "Both Phoenician and Hebrew borrowed monosyllabic signs from Egyptian hieratic as they developed their alphabets."

Marc W.

-----Original Message-----

From: [owner-AEgyptian-L@rosta.org.uk](mailto:owner-AEgyptian-L@rosta.org.uk)

[mailto:[owner-AEgyptian-L@rosta.org.uk](mailto:owner-AEgyptian-L@rosta.org.uk)]On Behalf Of Sheldon Gosline

Sent: Monday, July 07, 2003 12:37 PM

To: [aegyptian-l@rosta.org.uk](mailto:aegyptian-l@rosta.org.uk)

Subject: RE: AEL Hieroglyphs and semitic alphabets

--- See <http://www.rosta.org.uk/AEgyptian-L/> for AEL resources.

--- Copyright in the following belongs to the undersigned.

--- To reply privately, send to [gosline@egypt.net](mailto:gosline@egypt.net)

Both Phoenician and Hebrew borrowed monosyllabic signs from Egyptian hieratic as

they developed their alphabets, which is not surprising considering their proximity to Egypt. This is not to say that their languages were in anyway closely related to Egyptian, no more than Japanese is close to Chinese because

it has borrowed Chinese characters.

Regards,

Sheldon Gosline

Hieratic Font Project

>Date: Sun, 6 Jul 2003 11:48:20 -0300 (ART)

> Jonas Souza <[babel1800@yahoo.com.br](mailto:babel1800@yahoo.com.br)> AEL Hieroglyphs and semitic alphabets

[AEgyptian-L@rosta.org.uk](mailto:AEgyptian-L@rosta.org.uk)Reply-To: Ancient Egyptian Language List

<[AEgyptian-L@rosta.org.uk](mailto:AEgyptian-L@rosta.org.uk)>

>

>--- See <http://www.rosta.org.uk/AEgyptian-L/> for AEL resources.

>--- Copyright in the following belongs to the undersigned.

>--- To reply privately, send to [babel1800@yahoo.com.br](mailto:babel1800@yahoo.com.br)

>

>Is there any possibility of hieroglyphs be the source for ancient middle

>eastern writing systems?

>There is similarity between some hieratic uniliteral signs and, for

example,

>phoenician alphabet, mainly y (almost identical), m, d, perhaps also 'alef

>and k (from egyptian q).

>The coptic letter which represents 'sh', shai, is said to be derived from

> the sign for shA (M8), and it's almost identical to hebrew shin!

>Anyone who knows anything about this, please answer me.

| 9066|2003-07-11 13:46:47|Djehuti Sundaka|Hatshepsut & Nefertiti |

<http://www.uk.sis.gov.eg/online/html9/o100723.htm>

Egyptian-French team re-assemble Hatshepsut's shrine

The Temple of Hatshepsut is the best preserved of the three temples in Deir Al Bahari, a religious site on the west bank of the Nile in Luxor.

The temple, built by architect and chief steward Senenmut, consists of three colonnaded terraces and is decorated with reliefs depicting the divine birth of the queen and scenes of her trade mission to the Land of Punt. But the queen's shrine was not found in the temple, but stones from the red granite sarcophagus of Hatshepsut were found on the site of the Karnak Temple, and thereby hangs a tale.

The stones were found in 1932 in the third pylon of the Karnak Temple, as King Amenhotep III had reused them for this additional structure.

Senior archaeological inspector, Hamdi Abdul Gelil said that of the 315 stones in the pylon, 271 are quartzite and 44 diorite.

These blocks were numbered and placed on a single stone bench in the open museum area, where they were examined, restored and moved to a suitable site to re-erect the shrine in the open museum.

Foundations one metre deep, 18 metres long and 7 metres wide were dug in to insulate the shrine from underground water.

The re-assembly of the shrine by Egyptian and French archaeologists started in 1996, when more stones of quartz and diorite were brought from Aswan quarries to fill in the gaps on the sides of the doors and the cornice.

The shrine is 18.5 metres high and 7.5 metres wide.

<http://weekly.ahram.org.eg/2003/646/her1.htm>

Tampering with Nefertiti

By Zahi Hawass

In the last few weeks I have received many e-mails from art historians in the United States expressing outrage at the Berlin Museum's astonishing insolence in briefly fusing the beautiful painted bust of Nefertiti to a modern bronze nude body. One scholar, highly respected in his field, wrote passionately about this "disgusting, ugly and unscientific" synthesis, an affront to one of our most treasured masterpieces.

Writing to the director of UNESCO, the German ambassador to Egypt, and to Mohamed El-Orabi, the Egyptian ambassador in Berlin, I listed our objections to the treatment of Nefertiti, pointing out not only the aesthetic offence but the very real peril. Attaching a limestone bust to a bronze body may have caused it irreparable damage and risked its destruction, had it somehow fallen from the body. To subject a rare masterpiece to such degradation combined with the possibility of harm, is inexcusable.

The Egyptian artist, Thuthmose, who created this work of art in his studio in Tel Al-Amerada, sculpted the bust of the beautiful queen as a trial piece. He did not intend it to have a torso, let alone a nude body sculpted 3,300 years later in a completely different medium. This bust was created in the likeness of the queen in order that her fine features could be reproduced in later works. The sculptor must be turning over in his grave at the thought of the abuse done to his art.

The intricately painted bust of Nefertiti was unearthed in 1912 by a German mission directed by Ludwig Borchardt, discovered inside the studio of the long-deceased artist. The archaeologist brought it, along with other remarkably well-preserved artefacts found during his excavation to the Egyptian Museum.

The beauty of the statue, and its excellent state of preservation, was hidden -- according to some, intentionally -- by a layer of grime, so that its priceless value was not recognised. Pierre Lacau, director of the Egyptian Antiquities Service at the time, was deceived. With Lacau's permission, the bust left Egypt for Germany, though it was not exhibited in Berlin for 10 years.

On 26 May, Nefertiti was removed from its display area in Berlin Museum and joined with a nude bronze body made by Hungarian artists, apparently in a bid to draw publicity to the museum. Thus, one of the most wonderful examples of ancient art, and an irreplaceable Egyptian national treasure, was treated with wanton disrespect and subjected to physical danger.

International law permits Egypt to ask for the return of objects taken abroad, and the outcry over the Berlin Museum's fusion prompted Farouk Hosni, the minister of culture, to hold a press conference at the Cairo Opera House, announcing Egypt's intent to formally request that the German government return the bust of Nefertiti.

Let me add that we have nothing against the German Egyptologists who are currently active in the field; their work is of the highest quality and care, and we consider them friends who are always welcome to continue their activities in Egypt. But when we see in foreign museums the base of a sarcophagus that everyone recognises as the rightful property of the Egyptian Museum, or notice Pharaonic statues illicitly excavated from Fayoum, tension is introduced into the amicable relationship between Egyptologists and Egypt.

The Permanent Committee of the Supreme Council of Antiquities (SCA) recently convened, deciding to sever relations with any foreign institution or museum that bought, sold or exhibited artefacts stolen from Egypt. Additionally, German archaeologist Dieter Wildung and his wife are to be denied permission to excavate in Egypt in the future, and moreover, no Egyptian official should cooperate with them in any capacity.

We are sending a letter to remind museums around the world that it is unbending SCA policy that the acquisition of Egyptian artefacts without prior consultation with SCA is unacceptable. It is official policy that Egypt will sever relations with any person, regardless of their affiliation, who is found buying, selling or smuggling Egyptian artefacts.

As for Queen Nefertiti, the humiliation done to her will never be forgotten. How the authorities at the Berlin Museum could acquiesce to the idea of thus degrading the icon of Egyptian identity is inconceivable. Queen Nefertiti's bust should be returned to her home -- Egypt!

| 9067|2003-07-11 14:17:23|Paul Kekai Manansala|Re: African influence in Asia as seen in family names and Neck Rings|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> marc's reply here (\*M2W\*)

> > "M. Washington" wrote:

>

>

> And interesting one

> > to me is the Yao of Africa.

>

>

> Paul writes: If I remember right, though, "Yao" is only the

Chinese name

> for

> these people. They have a different name for themselves.

>

>

>

> (\*M2W\*) Could be. Don't think it matters, though. As those who

did the

> naming also came from Africa - and I suppose with the knowledge of

who are

> the Yao - an extended clan, it seems. (end)

>

Since you're talking about the Paleolithic though everybody came from Africa.

Thus we should expect everyone to have African "tribal" names.

>

> (\*M2W\*) Glad you asked. I'm talking about tens of thousands of

years

> before the Neolithic. I rely for this understanding primarily on

the

> following article written by Chinese geneticists: Yuehai Ke et.

al., African

> Origin of Modern Humans in East Asia: A Tale of 12,000 Y

Chromosomes,

> Science, 292:5519, pp. 1151-1153, issue of 11 May 2001. He began



his

> professional work with Underhill at Stanford - then went to Texas.

>

Ok, then we're talking about all extra-Africans according to the Out of Africa theory.

So we really don't need "proof" these folk came from Africa, just like Europeans and everyone else.

Why do you think Europeans and other Asians lost their "original" African names but the Chinese and related monosyllabic peoples retained their own?

Regards,

Paul Kekai Manansala

| 9068|2003-07-11 14:39:32|IMJs@webtv.net|Question for Marc Washington|

Marc,

I think it was you who posted the following [between the dotted lines]... Unfortunately the two links don't work for me; is it just me or are they dead for you and the others too?

IMJ

-----

<

Mycenae

During the time the Greeks were not in Mycenae, there was African hegemony and the pictures are idyllic in Mycenae.

(1) PARADISE BEFORE THE GREEKS

[http://www.mightymall.com/TheSecondBookImages/12-00-00-30-02\\_Trading\\_in\\_Mycenae\\_before\\_Greeks\\_1400BC.jpg](http://www.mightymall.com/TheSecondBookImages/12-00-00-30-02_Trading_in_Mycenae_before_Greeks_1400BC.jpg)

The date given is 1400 BC. I imagine that this life-style could have been millenniums earlier. Someone may have information on that.

(2) THEN THE GREEKS CAME AND WERE TREATED LIKE HONORED GUESTS

[http://www.mightymall.com/TheSecondBookImages/12-00-00-30-](http://www.mightymall.com/TheSecondBookImages/12-00-00-30-02_Trading_in_Mycenae_before_Greeks_1400BC.jpg)

[03 Negroid Mycenaens and first Greeks 1300BC.jpg](#)

Two hundred years later, you see only fair-skinned Caucasian Greeks in Mycenae. The Greeks, of course, claimed Mycenaen gods and culture (along with Egyptian and eventually Mesopotamian) as their own, imitating later what they found in Mycenae at their arrival. As you know, it was a full millennium after the Dorian's catastrophic entry in which they laid waste to the land, that Mycenaen culture, abruptly ending, was jump-started again but under new management. And textbooks giddily teach Greek culture as Greek invention - although, in truth, it is closer to theft. The academic world should have more truthfulness and candor and teach history as it was and not perpetuated acknowledged, widely known imposter falsehoos.>>

-----  
| 9069|2003-07-11 14:53:39|Paul Kekai Manansala|Re: Monosyllabic languages ... Hieroglyphs and semitic alphabets|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Now isn't this interesting. We've been talking about monosyllabic

languages

> and I mentioned how early Egyptian was. Then, a minute or two ago,

I get

> this post where, I quote from the first sentence: "Both Phoenician

and Hebrew

> borrowed monosyllabic signs from Egyptian hieratic as they

developed their

> alphabets."

>

AE did have a large number of monosyllabic and bisyllabic words/roots like Cushitic. Phoenician and Hebrew tended to have trilateral and usually bisyllabic roots.

Are you referring to the phoenetic (unilateral) signs in Hieratic?

Regards,

Paul Kekai Manansala

| 9070|2003-07-11 15:06:17|IMJs@webtv.net|CNN's Leon Harris In Africa - Sunday 8pm|

Heads up to all to watch Leon Harris' Special on his recent trip to Africa on "CNN Presents" this Sunday @ 8pm E!.. I've seen a few pieces of it aired during the week, but the whole piece airs Sunday.

It's just an hour, but it's better than a Bush photo-op!.. Leon said he wanted to go to a few places that 'Dubya' wouldn't be stopping.

Should be real interesting.

| 9071|2003-07-11 21:20:49|IMJs@webtv.net|\* Chart Of Black Civilization \*|

This is a great set of webpages!... Check it out.

<http://community-2.webtv.net/NUBIANEM/CHARTOFBLACK/>

| 9072|2003-07-11 22:56:38|Paul Kekai Manansala|Re: \* Chart Of Black Civilization \*|

--- In [Ta Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

> This is a great set of webpages!... Check it out.

>

> <http://community-2.webtv.net/NUBIANEM/CHARTOFBLACK/>

Does anyone know the suggested datings for the horses in the cave painting shown at this site?

Regards,

Paul Kekai Manansala

| 9073|2003-07-12 00:00:01|M. Washington|Re: African influence in Asia as seen in family names and Neck Rings|

[Marc's reply here \(\\*M3W\\*\)](#)

> marc's reply here (\*M2W\*)

> > "M. Washington" wrote:

>

>

> And interesting one

> > to me is the Yao of Africa.

>

>

> Paul writes: If I remember right, though,

"Yao" is only the

Chinese name

> for

> these people. They have a different name for themselves.

>

>

>

> (\*M2W\*) Could be. Don't think it matters,

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did the

> naming also came from Africa - and I suppose with the knowledge of

who are

> the Yao - an extended clan, it seems. (end)

>

**Paul writes:** Since you're talking about the Paleolithic though everybody came from Africa.

Thus we should expect everyone to have African "tribal" names.

>  
> (\*M2W\*) Glad you asked. I'm talking about  
tens of thousands of  
years  
> before the Neolithic. I rely for this  
understanding primarily on  
the  
> following article written by Chinese  
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al., African  
> Origin of Modern Humans in East Asia: A Tale  
of 12,000 Y  
Chromosomes,  
> Science, 292:5519, pp. 1151-1153, issue of 11  
May 2001. He began  
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> professional work with Underhill at Stanford  
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**Paul writes:** Ok, then we're talking about all extra-Africans according to the Out of Africa theory.

So we really don't need "proof" these folk came from Africa, just like Europeans and everyone else.

Why do you think Europeans and other Asians lost their "original" African names but the Chinese and related monosyllabic peoples retained their own?

Regards,  
Paul Kekai Manansala

(\*M3W\*) Yes. It's about the extra-Africans that became known as Asian and the proof isn't really necessary. You ask why the Europeans and other Asians lost their tribal names. Actually, the list I compiled in the first post of Asian names were of not of Chinese alone but those throughout SouthEast Asia. And while there are billions of Chinese, I read a report saying that over half the names surviving in the 18th century were no longer extant - I don't know why. But, to me that is a loss of African names. In the first post, I capitalized the Asian family names whereas the so-called Christian names were not identified as African tribal names

and were Upper case-lower case. One fact by some estimates is that fewer than half the tribes in Africa have been identified and named on publically accessible lists. To me that says that many extant Asian names could be found to have African counterparts if we had a list of all African tribal names (which we don't and may never have). In Thailand, Cambodia, Vietnam, and the rest of Southeast Asia, one will find many family names there that have African tribal name counterparts. Once, I casually went through

Maria Leach, ed., *Funk and Wagnalls Standard Dictionary of Folklore, Mythology, and Legend*, v. 2, (Funk and Wagnalls Company, New York, 1949).

spending a few hours. I was looking for African tribal name listed in topics of mythology and religion in Asia. I found tons of names. Names of forest gods. Mountains with African tribal names. You ask why aren't European names carrying left-overs from African names. They are found. I'm in Hungary now and though basically in the States these days, lived in Hungary for 12 years. After compiling Murdock's list of African tribal names, I was able to identify Hungarian names that correspond to African tribal names: Banga, Barta, Bella (minus one l), Berta, Dan, Feri, Dibo, Gabi, Gyula, Kinga, Koko, Manga, Maga (oneself), Mama, Marian, Geza, Chiga (cs has sound of ch where csiga, is snail), Kadara (minus ?a?), Sofi, and others. Throughout Central Europe, you'll find African tribal names that feature as family names.

And I did find a few where the African tribal names featured as family names of Arabs or the Spanish - places that were African before the present nationalities:

SARI: Mohamed, Musa, Hasan, Ahmet, Youssef, Re, Afriat, Afshin, Bahai, Raja, Niketan, Reem, Zoltan.

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My search was pretty casual. And I was not even working with a full database of African tribal names. **India and Pakistan are quite interesting studies as well.**

**I do know, though, that in Funk And Wagnalls, you'll find lots of African tribal names for European gods. People would be really surprised to find how much African names and mythology is found woven into the religio-mythic psyche and tradition of Old Europe. I think most of this was missed by George Frazer who not only has the popular book, The Golden Bough, but has a massive ten volumn work of the same name. But, for all his scholarship, he in essence just beat around the bush and failed to draw the crucial connections. He'd give examples of dozens of myths and rituals found worldwide. On occasion he'd say that certain categories found worldwide existed with far greater concentration and variety in Africa than anywhere else. But, he, like most of the rest, never imputed migration patterns into his work. Never dared to ask why there were**

similarities. Never had the guts to look up from his writing tablet and face the fact that they came from Africa. Instead, he and his cohorts come up with a theory of independent emergence. But, he gave full acknowledgement of the fact he knew better as when he said that Isis served the model for her forms found in Greece, Rome, and Europe; but where her counterpart, Orisirs, was concerned. Though in the very next chapter, he claimed that all the variations of Osiris were derived independently and had nothing to do with the original myth. Clear equivocation. He talked myths and perpetrated them falsely when actually lying about their origination saying they originated independently when he knew full well that was not the truth.

But, the topic here is African tribal names and their occurrence in Asia and elsewhere. I'd conclude saying that while African tribal names are not to be found as British or French tribal names, it may have had something to do with the fierce way renaming and claiming pride in ownership. Many gods clearly African or Egyptian were simply renamed. I don't know true reasons for why the names don't occur more frequently. One thought that comes to mind is that Europeans began as a race in the Upper Paleolithic due to mutations on the African phenotype. By then, though, their ancestors had passed tens of thousands of years in Northern China and before, passed through maybe Turkey; and before then, what became Mesopotamia; and before then, passed through what became Egypt; and before then were living in NE Africa. There was language and were tribal names in Africa 100,000 years ago. During the long time away from Africa, they probably changed the original names to form the base for what became Western European names. Still, though, Neolithic farmers from Africa carried tribal names into Europe and those names still exist.

Marc  
:

|                               |       |                                                                                                                                                                                                                                                                                                                                                                                                  |
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). In

| 9075|2003-07-12 00:55:29|M. Washington|African influence in Asia as seen in family names and Neck Rings|  
Marc's reply here (\*M3W\*)

> marc's reply here (\*M2W\*)  
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). In

| 9076|2003-07-12 00:55:46|M. Washington|Images of the first Greeks - the Africans ... Question for Marc Was|

Attachments :

[Marc's reply here \(\\*MW\\*\)](#)

**From:** IMJs@webtv.net [mailto:IMJs@webtv.net]

Marc,

I think it was you who posted the following [between the dotted lines]... Unfortunately the two links don't work for me; is it just me or are they dead for you and the others too?

IMJ

(\*M1W\*) They work for me. But, I will post the attachments.

Marc

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<  
Mycenae

During the time the Greeks were not in Mycenae, there was African hegemony and the pictures are idyllic in Mycenae.

(1) PARADISE BEFORE THE GREEKS

[http://www.mightymall.com/TheSecondBookImages/12-00-00-30-02 Trading in Mycenae before Greeks 1400BC.jpg](http://www.mightymall.com/TheSecondBookImages/12-00-00-30-02%20Trading%20in%20Mycenae%20before%20Greeks%201400BC.jpg)

The date given is 1400 BC. I imagine that this life-style could have been millenniums earlier. Someone may have information on that.

(2) THEN THE GREEKS CAME AND WERE TREATED LIKE HONORED GUESTS

[http://www.mightymall.com/TheSecondBookImages/12-00-00-30-03 Negroid Mycenaens and first Greeks 1300BC.jpg](http://www.mightymall.com/TheSecondBookImages/12-00-00-30-03%20Negroid%20Mycenaens%20and%20first%20Greeks%201300BC.jpg)

Two hundred years later, you see only fair-skinned Caucasian Greeks in Mycenae. The Greeks, of course, claimed Mycenaen gods and culture (along with Egyptian and eventually Mesopotamian) as their own, imitating later what they found in Mycenae at their arrival. As you know, it was a full millennium after the Dorian's catastrophic entry in which they laid

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perpetuated acknowledged,  
widely known imposterial falsehoods.>>  
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| 9077|2003-07-12 00:55:47|M. Washington|Re: \* Chart Of Black Civilization \*|  
Hi IMJ. The interesting thing about one of the images on the page you link to are the men running with  
their legs almost in a straight line. The anthropologists call it a unique style found in Upper Paleolithic  
caves. But, the picture you refer to is of the Tassili. But, it is found throughout African cave art and in  
South Africa as well.  
Marc

-----Original Message-----  
**From:** IMJs@webtv.net [mailto:IMJs@webtv.net]  
**Sent:** Friday, July 11, 2003 11:21 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] \* Chart Of Black Civilization \*

This is a great set of webpages!... Check it out.

<http://community-2.webtv.net/NUBIANEM/CHARTOBLACK/>

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo!  
Terms of Service](#).

| 9078|2003-07-12 03:34:45|M. Washington|Neolithic African art frauds: time for a re-appraisal  
of brachyceph|

Attachments :

.....  
OUTLINE: NEOLITHIC ART AFRICAN ART FRAUD AND  
REAPPRAISAL OF BRACHYCELPHALIC EGYPTIAN CRANIA

INTRODUCTION

ROUND-HEADED SPACEMEN AND OTHER NEOLITHIC ART SCANDALS

White woman of Brandenburg

Horned white goddess of Sudan

Spacemen

## BRACHYCEPHALIC AFRICANS AS FOUNDERS OF HEBRAISM?

Marc Washington

### INTRODUCTION

Is it time for a re-appraisal of who the brachycephalic Egyptians at the outset of the historic era were? Popular theory has it that they were Semitic. Now, I am not knowledgeable in the debates and terminology and specimen used in such debates. I am a dummy in this area. I know only that dolichocephalic persons have long, narrow skulls and are identified as Equatorial; whereas brachycephalic individuals are round-headed and are identified as Semitic and Caucasian. So, I rely on my eyes when making observations. Thus, when as in the image attached, I see Old Stone Age or Neolithic Saharan Desert images of round-headed persons, I look at the theories. Some quacks say they are spacemen - they really do. Others say it is stylistic. Okay. That is all I have to go on. But, when I start looking at images of African art and people and come upon brown or black-skinned round-headed persons living today in the vicinity of Egypt, I have to say, Ummmmmm. I presented these images before - but singly. Since then, I realized it could be more fruitful to me (and perhaps others) to display the images all in one picture - and I have done that in the attachment.

To a dummy like me, it seems that the Nubian and Ethiopian woman seen in the attachment have heads that resemble the so-called "spacemen" (I think the person who made the observation that they were spacemen is spaced out - or high on something). Nearly everyone says that Egyptians are found in the same racial proportions today as during the later historical eras (the earlier eras were all Equatorials). They said it. Not me. So, going on what these Western scholars have said (I'm going along with them, see) the people found in the region are the same. If these stellar individuals are correct, then what are we to say about the brachycephalic Nubian and Ethiopian women who must be descendent of tribes extant in the region during the era leading up to historical Egypt? It is already said that Nubians were part of the army of Scorpion, Aha, or Narmer, bringing in the historical era. From there, it is only a few millennia backwards to the time the "spaceman" art was created of brachycephalic Africans. Was the namer of the "spaceman" theory only trying to hide the fact that there were indeed brachycephalic Africans?

### ROUND-HEADED SPACEMEN AND OTHER NEOLITHIC ART SCANDALS

White woman of Brandenburg: I mean, we already have several examples of white anthropologists, etc., who take Equatorial art and whitewash it. So,

the White Woman of Brandenburg in South Africa, is later found to be a fraud - a fraud as it was determined she ain't no white woman but a black man. And not a black man in drag. The determinant is that there is a bar in the area where the penis is. The convention in hundreds of examples of rock art is that this bar is shown. Observers of this art knowledgeable of the artists say it was to show that sexuality promiscuity was taboo. For a good demasking on this sick fake at turning a black man into a white woman, see: A. R. Wilcox, The rock art of South Africa, (Nelson, Johannesburg, 1963), pp. 43 - 46.

02-15-100-48-02\_SouthAfrica-White-lady-of-Brandberg-is-African-Man.jpg  
Louis Pericot Garcés and Eduardo Ripoll Perelló rehistoric art of the Western Mediterranean and the Sahara, (Aldine Pub. Co., Chicago, 1960), p. 181.

Horned white goddess of Sudan: Then there is the case of the horned goddess of the Sudan which scholars called the White goddess. This effort at cultural usurpation and theft does not dignify a reply.

06-10-100-50-01\_Sudan\_Horned-Black-Goddess-Scholars-Called-White-7000BC.jpg  
Karl Gröng, Decorated skin - a world survey of body art, (Thames and Hudson, London, 1997), pp. 116 - 17.

Spacemen: It is my conclusion that the so-called Round-headed art period of the Sudan which is supposed to be stylistic art is nothing more than another sick attempt at fraud and cultural theft. It wasn't enough for Europeans to take the land, the oil, gold, diamonds, and natural resources.

05-10-100-58-51\_Sahara-Round-headed-Tassili-with-Skull-Caps-COMP.jpg  
[Sahara] Jean-Dominique Lajoux, The rock paintings of Tassili, (World Pub. Co., Cleveland, 1963), p. 41;  
[Nubian] Robert Fernea, Nubians in Egypt - peaceful people, (University of Texas Press, Austin, 1932), p. 35;  
[Ethiopian] citation given earlier.

These thefts lifted Europe out of their Third World Middle Ages - a third world they ridicule today because of its poverty. They would chime that there was never such a poor, ungodly race of man as the San, the Bushman. As they lived in dusty heaps. Emaciated and broken spirited. Well. All of Africa was once their land. It was taken from them by Bantu and Bauer alike. They were once the kings and gave us religion, mythology, and civilization. In any case, it was not enough for Europeans to take the material wealth and

throw nearly 5 million blacks overboard on the journey from Africa to America who died in the process. No. That was not enough. They had to steal the art now found in museums worldwide. And rename African art as European in order to appease their need to feel superior. Africans never named the artists. It was done and given to the gods, to the spirits. Sick, I tell you. Sick. Sick people who made a sick world. They mock African poverty but Africa would be far better off today if Europeans had not gone there stealing land and wealth, sowing dissent, selling guns and sitting back laughing at all the trouble and misery they have caused humanity in the 3000 years of their ascent of power.

## BRACHYCEPHALIC AFRICANS AS FOUNDERS OF HEBRAISM?

But this hoopla of spacemen was designed by a man I suspect was in Northeast Africa and saw brachycephalic Africans. And if it is true they are brachycephalic, then biblical history may need a re-write from that standpoint alone as it seems (i don't know) that it is a big to do that the early Hebrews were brachycephalic. And these early Tassili we see in the attachment are wearing the skull caps later identified with Hasidic Jews. And Judaism is very much based on the religion of Ptah - scholars like to say he was the first anthropomorphic god (but he followed tens of thousands of years of earlier African depiction of such gods). Ptah wore the skull cap. The Jewish cosmogony follows that of Ptah closely. The skull cap was worn by Ptah.

The brachycephalic 'spacemen' more likely ancestral to the Ethiopian and Nubian brachycephalic women seen in the attachment, were of that sect that created Ptah. Okay. I've presented a theory that may be all or mostly right or wrong. No problem being wrong. There is no theory in this area so far as I know. One must start somewhere and test an idea to arrive at a better understanding. That's my hypothesis. That the brachycephalic Africans pre-existed Ptah by millennia. They devised the skull cap. Ptah came into existence. The Hebrews came along maybe a millennium later. They inculcated countless traditions from many different African tribes. Look at Judaism! It is a collection of African traditions, rituals, magic, mythology, dance, customs, you can go on and on. Seeing Judaism today is seeing black culture of the early Neolithic (though Judaism came into the picture much later than that).

To close, though. Has the historical record been purposefully falsified to hide Equatorial brachycephalic crania that would otherwise identify Africans as the clear founders of Western religion and religious traditions? Is it time for a re-appraisal?

Marc Washington

| 9079|2003-07-12 03:53:34|M. Washington|Neolithic African art frauds: time for a re-appraisal of brachyceph|

Attachments :

Sorry. Wrong image. Please click image below for comparison between Neolithic brachycelphalic rock art and women of the region today who have crania resembling that found in the Tassili rock art of the two figures wearing caps on their skulls - skull caps.

To get image of the Ethiopian Oromo girl wearing the head beads do the following.

Click url below / click "Return to focus Africa" / click "search by key word" and put in "Oromo Girl" / enter that. You will see picture.

#### CREDIT FOR OROMO GIRL

Country Ethiopia

Place Alemaya, northeast of Harar

Documentor Beals, Edward

Date 1965

Title Oromo Girl

Call Number 1113as05

Subject Headings Jewelry Oromo Portraits Women

Availability African Studies Program

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Marc Washington

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| 9080|2003-07-12 08:51:12|Paul Kekai Manansala|Re: Neolithic African art frauds: time for a re-appraisal of brachy|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Sorry. Wrong image. Please click image below for comparison between  
> Neolithic brachycephalic rock art  
> and women of the region today who have crania resembling that

found in the

> Tassili rock art of the  
> two figures wearing caps on their skulls - skull caps.  
>

Marc, do you know of any anthropological studies that suggest Oromo women are brachycephalic?

The Arabs of the Arabian Peninsula are mostly brachycephalic, however I believe Levantine Arabs are more dolichocephalic.

Regards,

Paul Kekai Manansala

| 9081|2003-07-12 09:43:43|M. Washington|Neolithic African art frauds: time for a re-appraisal of brachyceph|

Marc's reply here (\*M1W\*)

"M. Washington" <[best@m...](mailto:best@m...)> wrote:

> Sorry. Wrong image. Please  
click image below for comparison between  
> Neolithic brachycephalic rock  
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The Arabs of the Arabian Peninsula are mostly brachycephalic, however I believe Levantine Arabs are more dolichocephalic.

Regards,

Paul Kekai Manansala

(\*M1W\*)



Do I know of any studies? No. That's why I was careful to try to make it clear that I am making only tentative comments. That's why I said: "I am not knowledgeable in the debates and terminology and specimen used in such debates." I should have added 'studies' to that list as I know of none except something you posted about two months ago dealing with (I think) blood types in Egypt and Nubia at the outset of the dynastic era. Their heads look fully round. If they have always been round-headed and always in NE Africa, I wonder if their ancestors were part of an early migration to Europe that evolved into the white race and came back south. Just a thought.

Thank you, though, for sharing some of your knowledge of the brachycephalic presence in the area as in the Arabs. In a sense, brachycephalic Arabs do not surprise me much - though I didn't know about that previously. I'm not surprised because Arabs are a mixture of Africans there before Europeans came who produced children through miscegenation with Europeans after they arrived - which produced the Arabs. You mention that the Levantine Arabs are more dolichocephalic.

GRADIENTS: I wonder if their being more dolichocephalic would be because there are more Africans to the south and fewer to the north. Anecdotal evidence shows (1) a rough color gradient from black in Equatorial Africa to starch-white Nordic countries.

I'm in Hungary and Hungarians in (2) character are halfway between hot Italians and cold-in-temperament Germans and northern Finns (as southern Finns are so very hospitable). I have some interesting, humorous things that happened to me in Finland on that account. Hungarians are moderate: really nice and midway between.

Where the dolichocephalic Arabs are concerned, I wonder if they are part of a gradient (3) where there is more dolichocephalism to the south and brachycephalism to the north. Are they? Just curious.

Thank you,

Marc

.  
| 9082|2003-07-12 10:18:29|Paul Kekai Manansala|Re: Neolithic African art frauds: time for a re-appraisal of brachy|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*MIW\*)

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> except something you posted about two months ago dealing with (I

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> blood types in Egypt and Nubia at the outset of the dynastic era.

Their

> heads look fully round.

But Marc you need to be very careful here. Many of us have spent much time refuting Eurocentrics who have theorized using poorly-

supported arguments.

I know of no osteological evidence that suggests Egyptians were round-headed at the start of dynastic Egypt. Quite the opposite, in fact.

In order to suggest round-heads popped up spontaneously in N. Africa, it's better to show gradual development. Otherwise an intrusive element might be involved.

Also, all populations have at least some round headed and some long headed people. What we are looking for is averages for populations as a whole. So you would have to show a series of remains that were round-headed on average. Isolated examples are relatively meaningless.

Regards,

Paul Kekai Manansala

| 9083|2003-07-12 10:51:59|M. Washington|Neolithic African art frauds: time for a re-appraisal of brachyceph|

[Marc's reply here \(\\*M2W\\*\)](#)

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"M. Washington" wrote:
> Marc's reply here (*M1W*)
> "M. Washington" wrote:
> > Sorry. Wrong image. Please click image below for
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> > Neolithic brachycelphalic rock art
> > and women of the region today who have crania
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> Paul Kekai Manansala
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>
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remains that were  
round-headed on average. Isolated examples are  
relatively  
meaningless.

Regards,  
Paul Kekai Manansala

(\*M2W\*)

My understanding is that cranial evidence before the start of the dynastic  
period was solely of the narrow-headed type. I realize my own argument

is poorly supported and I think too tenuous to bring up again. In any case, there are more interesting things to discuss than that.

Marc

| 9084|2003-07-12 11:12:15|Paul Kekai Manansala|Re: Neolithic African art frauds: time for a re-appraisal of brachy|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (\*M2W\*)

> "M. Washington" wrote:

> > Marc's reply here (\*M1W\*)

> > "M. Washington" wrote:

>

> My understanding is that cranial evidence before the start of

the dynastic

> period was solely of the narrow-headed type.

The Mechta-Afalou had quite a number of mesocephalic and brachycephalic heads.

The predynastic material from Lower Egypt is very scarce. Upper Egypt has always been basically more dolichocephalic.

With regard to Arabs, the ones in coastal North Africa today are strongly dolichocephalic. The Arabs of the peninsula are brachycephalic.

I'm aware of the argument of a brachycephalic 'Dynastic Race' coming from Mesopotamia. It's not at all supported by the evidence. But neither is the inverse in my opinion.

Regards,

Paul Kekai Manansala

| 9085|2003-07-12 13:16:57|alberto34482@yahoo.com|Re: Neolithic African art frauds: time for a re-appraisal of brachy|

"With regard to Arabs, the ones in coastal North Africa today are strongly dolichocephalic. The Arabs of the peninsula are brachycephalic"

From my understanding, most Semetic people are brachycephalic. Is this true?

"I'm aware of the argument of a brachycephalic 'Dynastic Race' coming from Mesopotamia. It's not at all supported by the evidence. But neither is the inverse in my opinion."

Cyril Alderd, eminent Egyptologist, suggested this "Master dyanstic race theory". Most Egyptologist, although a few may hold on to old beliefs, disagree with the Mesopotamian dyanstic race theory. We have earlier people like WB Emory who argued this without any convincing evidence of the obvious.

| 9086|2003-07-12 13:57:31|omari maulana|Re: Neolithic African art frauds: time for a re-appraisal of brachy|  
I have to assume you mean median, not mean?

>Also, all populations have at least some round headed and some long  
>headed people. What we are looking for is averages for populations  
>as a whole.

---

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| 9087|2003-07-12 15:46:46|Paul Kekai Manansala|Re: Neolithic African art frauds: time for a re-appraisal of brachy|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "With regard to Arabs, the ones in coastal North Africa today

are

> strongly dolichocephalic. The Arabs of the peninsula are

> brachycephalic"

>

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this

> true?

>

>

According to the data compiled by Dixon and the general "Mediterranean" theory those who live on the coast of the Mediterranean like North Africans and Levantines are mainly dolichocephalic.

The Semitic speakers who live away from the coast like the Gulf Arabs and Iraqis are mostly brachycephalic.

Ashkenazi Jews, I believe, tend toward brachycephalic especially those from East Europe.

Regards,

Paul Kekai Manansala

| 9088|2003-07-12 17:46:20|Malia|Gujarat troupe returns to roots|

Greetings,

This article from BBC talks about a group of Indians who returned to Zanzibar to reconnect with their African ancestors. I have read some information about African roots in Indian culture, but I would definitely like to see more about it. If anyone knows of any books or articles, please post them or e-mail me.

I hope you all enjoy....

Enlightened Thoughts,

Malia

**\*\* Gujarat troupe returns to roots \*\***

Musicians and dancers from India's Sidi people celebrate their East African origins by performing at a festival in Zanzibar.

[http://news.bbc.co.uk/go/em/fr/-/2/hi/south\\_asia/3041358.stm](http://news.bbc.co.uk/go/em/fr/-/2/hi/south_asia/3041358.stm)

Gujarat troupe returns to roots

By Daniel Dickinson

BBC correspondent in Zanzibar

A freshly plucked coconut disappears into the night sky, thrown high above the crowd at the opening ceremony of the 6th Zanzibar International Film Festival (Ziff).

The group's music retains a strong link with Swahili culture  
It crashes down a second later on the head of a performer, breaking in two and spilling its milk across the stage.

This is not something that should be tried at home, but it is central to the performance of a remarkable group with an extraordinary history from India's north-western state of Gujarat.

This is Sidi Goma, a group of musicians and dancers who trace their roots back to the Swahili coast of East Africa.

It is their first trip to Africa and is something of a homecoming, according to drummer Muhamed Yunus.

"We are very emotional about performing in Africa. It feels as though we are at home," Muhamed says.

"We look the same as the people who live here in Zanzibar and many of our customs are similar."

Sufi background

The members of Sidi Goma are from the Indian Sidi people.

We had no idea there were people outside Africa who had the same culture as us

Kwame Mchauru, Zanzibar student

No one knows quite when or how the people first left Africa for South Asia, whether they were traders, slaves or sailors.

But what is clear is the strong musical link they retain with Africa.

The group's music is largely based around drums and is similar to the "ngoma" style played widely in Zanzibar.

It involves plenty of chanting and is wholly acoustic.

It often starts gently and rises to a crescendo, is highly sacred and pays homage to a Sufi saint called Bava Gor.

Followers believe Sufism is the mystical dimension of Islam, but it also attracts non-Muslims.

The group's lyrics praise the prophet Mohammed and recount Islamic history, fusing Sidi Goma's African Muslim and Indian Sufi background.

The coconut-smashing moment is part of the religious aspect to the music, demonstrating the devotion the performer feels towards his saint.



Jamming sessions

Sidi Goma was brought to Ziff by Busara Promotions, whose director, Yusuf Mahmoud, says the group is an important part of Swahili culture.

"Sidis have been living for hundreds of years in Gujarat and Sidi Goma have been keeping the African aspect of their music alive through performance," he says.

All inhibitions were soon lost at the jamming sessions

"This visit to Zanzibar is an excellent opportunity to discover their roots and experience Swahili culture at first hand."

Away from the spotlight of the opening ceremony, the group's 12 members have been getting down to what can be best described as jamming sessions with local musicians, the sort of meetings some might call moments of cultural exchange.

The meetings take place at the Dhow Countries Music Academy, overlooking the Indian Ocean on the edge of Zanzibar's historic Stonetown.

There is a small amount of formality, but soon all inhibitions are dropped and the room erupts into a ferment of drumming, chanting and dance.

Kwame Mchauru, a Zanzibari music student, is clearly impressed.

"We had no idea there were people outside Africa who had the same culture as us. I am really surprised and feel like these musicians are my spiritual brothers."

Ziff's executive director, Yvonne Owour, says the festival is different from similar gatherings in Western countries.

"Artists like Sidi Goma can travel there and people in those countries can learn about a new type of music. But Ziff offers artists from developing countries the chance to meet artists and people who are also from developing countries.

"This is the sort of cultural exchange that has been ignored for too long."

Sidi Goma's members continued that cultural exchange with workshops and concerts in Nairobi and Mombasa in Kenya.

Their hope is that groups from the Swahili coast will some day pay them a return visit to Gujarat.

| 9089|2003-07-12 17:48:46|Malia|The lost Africans of India|

Greetings,

Here is some more information regarding the lost Africans of India...

Peace and Blessings,

Malia

Monday, 27 November, 2000, 09:42 GMT

The lost Africans of India

Music may provide a clue to the community's origins

By the World Today's Andrew Whitehead

Long before the first slave ships started supplying labour to the cotton plantations of the American south, and many centuries before the first Africans were brought ashore to the sugar estates of Brazil and the Caribbean, Africans were being sold as slave-soldiers for India's princely states.

Their descendants are the least visible part of the huge African diaspora.

But today in India, almost lost among the mosaic of different cultures and communities in that country, are tens of thousands of people of African descent.

They are known as Sidis.

Slavery

Although they came at first as slaves, they were so successful as fighters that they at times usurped power from the rulers they were supposed to be serving.

Most have lost touch with their roots

Yet they are now struggling at the margins of Indian society.

"The Sidis are descendants of African slaves, sailors and servants, and merchants who remained in India after arriving through the sea trade with East Africa and the Gulf," says Amy Catlin of the University of California, who is making a special study of Sidi culture.

"That was a process which began in the 12th century or before, and lasted until the late 19th century".

Lost touch

Some Sidis are keenly aware of their past, and a few remain in touch with relatives in Africa.

But in the western Indian state of Gujarat - where most Sidis live - the community has lost touch with its roots.

The village of Jambur, deep in the Gir forest, is one of two exclusively Sidi settlements.

It is miserably poor.

The headman explains that yes, everyone in Jambur is a Sidi.

Their forbears came from Africa.

But they have lost any knowledge of African languages, and don't know where exactly their ancestors came from or why they settled in India.

Music and dance

The only remnant they retain of their African lineage is their music and dance.

The Sidi community is very poor

This is what Professor Catlin, an ethno-musicologist, hopes to use to fill in the story of the Sidis.

"In Gujarat, affinities with African music include certain musical instruments and their names", she says, "and also the performance of an African-derived musical genre called "goma".

In the nearby town of Junagadh, a smaller group of Sidis lives alongside the shrine of Bava Gor, an ancient Sufi Muslim holyman who was himself of African descent.

Their hold on their African past is a little more secure.

They say they know a few songs in an African language, but not their meaning.

And their dance is more obviously African.

But again, their music, song and dance are the only links with their African past.

Amy Catlin believes that the Sidis of western India came from coastal and inland villages in east Africa which were raided by slave traders.

But that's far from certain.

Indeed, one legend has it that the Sidis of inland Gujarat originally came from Kano in northern Nigeria, and ended up in India after undertaking a Hajj pilgrimage to Mecca.

Music may be the only key that can unlock their past.

| 9090|2003-07-13 06:36:03|IMJs@webtv.net|Re: Question for Marc Washington|  
Marc, thanks for the repost.

| 9091|2003-07-13 08:13:25|M. Washington|Question for Marc Washington|  
**From:** IMJs@webtv.net [mailto:IMJs@webtv.net]

Marc, thanks for the repost.

Hi IMJ:

Not certain what you're looking for in terms of the Africans who lived in what would become the Grecian islands before the Kurgans descended from the Russian steppes and over-ran the ancient African population while claiming their culture as their own - for the most part. If it is images you are seeking, in addition to history, then there is a far better overall treatment including images to be found at the site of Clyde Winters at:  
<http://clyde.winters.tripod.com/chapter6.html>

Best regards,  
Marc

| 9092|2003-07-13 12:21:38|M. Washington|Mary Leakey's work on the rock art of the African  
Old Stone Age of |

Attachments :

This research seems really fascinating. Located at

<http://www.paleolithicartmagazine.org/pagina73.html>

The relevant book is:

Mary D. Leakey, Excavations in beds I and II, 1960-1963; Olduvai Gorge ; v. 3, (Cambridge University Press, Cambridge, 1971).

She discusses and presents an image of a tooled pebble 1,700,000 years old, in which a human face is created. No one disputes that the pebble is tooled. The work is simply ignored.

The Paleolithic Art Magazine (above url) reports that this significant find by Mary Leakey is ignored. Written initially in Spanish, the translation is a bit rough. They write: "The Olduvian sculpture found by Mary Leakey seems to me forgotten. Today what counts are the new discoveries, and who supports to them, therefore a sculpture like that one of Mary Leakey, that has been discovered more than 40 years ago (erroneously) is forgotten. The sculpture of Berekhat Ram, to the contrary, is event of the day, in how much are interested in it recently authoritative " academic researchers ", but at the moment the resonance, that it has had, regards only its antiquity, i.e. its " origin " in the lower Paleolithic. The " academic researchers " do not know more, or they do not want to know, that consolidated studies on the art of the lower Paleolithic exist, therefore, since for they the most ancient sculpture is constituted from the "venus" of the upper Paleolithic, to find a sculpture in the lower Paleolithic is a great discovery, nearly a " miracle ".

This is interesting as Mary Leakey describes a part of that early sculpture as: "four circular rows of peck marks." I have a reference for the San of South Africa using the special technique on some rock sculpture of pecking a design of an animal in very tiny depressions. A similar technique was used by the San in the European Upper Paleolithic of forming a bison with red dots. It can't be said that this was an engrained technique that survived the long ages. It is interesting none the less, that the style has existed since time immemorial.

But, it was through early sculpture that Africans gave the world sculpture.

The sequence was Africa, prehistoric Europe and Egypt, Greece, Rome, modern Europe. For instance, the Berekhat Ram sculpture, laying between an upper 230,000 years old layer of lava and an 800,000 year old layer of lava, they split the difference and call it 500,000 years old. There was debate over whether or not the figure was formed by geological processes or tooled by woman or man. Microscopic analysis showed that the overall form was created naturally but the groove marks on the neck are definately of human derivation: IN: A. Marshack, On the 'geological' explanation of the Berekhat Ram Figurine, Current Anthropology, 36:3, pp. 495 - 499, 1995.

Then, everyone is already familiar with the Negrito, or "Pygmy" Venus of Willendorf, Austria of 22 - 27,000 years ago:

[http://news.bbc.co.uk/1/hi/english/sci/tech/newsid\\_5F725000/725803.stm](http://news.bbc.co.uk/1/hi/english/sci/tech/newsid_5F725000/725803.stm)

Sculpture was well in place before da Vinci. Engravings are in the same category and use the same set of skills as sculpture except it is chisled on a surface rather than chisled three dimensionally. The Venus was 3-D so that establishes such skills 27,000 years ago. And, all tools and staffs were 3-D, also showing that those skills were in practice for tens of thousands, even millions of years. So, to say that sculpture and art went from Africa to prehistoric Europe, to Asia and then again the modern Europe of da Vinci, is no overstatement. Rather, a statement of fact. Unfortunately, the image of pecked engravings I attached came out very poorly. My Photoshop is giving me trouble.

The article the first link is connected to tries to display African art going back millions of years ago that the Spanish writers say the professional archeological establishment is pretending does not exist. Is it for a good reason they ignore it or not? I can't judge. Perhaps you can.

Marc Washington

| 9093|2003-07-13 15:05:16|IMJs@webtv.net|Frank J. Yurco statement? |  
Can someone verify the following from Frank Yurco, I know that several of the things he's published have been sumarily debunked here at Ta Seti; so I need to know the status of this before I use it elsewhere. Is it acurate enough?

Thanks in advance

---

Frank J. Yurco states:

"The reason for the virulence of the Egyptian attack on Kush in early Dynasty 18, is not based on racial hatred as Vermuele claimed, but has its roots in the discovery that Kamose made and which he inscribed on his second stela, discovered in 1954. In that stela, he states that his troops captured a Hyksos messenger on the oasis road headed south to Kush. His message was, Kamose is attacking the Hyksos king on the southern end of Hyksos ruled Egypt. You have arisen as king without letting me (the Hyksos king) know, but as Kamose is attacking me, you strike him in the rear (from Kush into Upper Egypt), and then we will divide up this Egypt between your land and mine.

"That is why the attack when it came was so virulent. The Egyptians had realized that the Hyksos were allied to the Kushites, with the Dynasty 17 squeezed in between. The capture of this message drove home the plight of Egypt. Already Seqenenre Ta'aa had died in battle against the Hyksos, and now this, a Hyksos-Kushite alliance. Proof of the alliance has also come from seals with Hyksos names found in the Kushite burial mounds, and Hyksos style pottery also. So, this accounts for the virulent attack on Kush that really took off only after the Hyksos were driven from Egypt.

"However, since the Kushites had been in this alliance that could have wiped out Egypt in a moment, the Egyptians obviously had it in for both powers once they became masters of their own fate again. Thus there is no need to invoke racial hatred, in Thutmose hanging the Kushite chief head downward from his flagship, but solely the political realization that the Kushites had been allied with the Hyksos, and that the two allied powers had come within a blink of wiping out Egypt and its pharaonic state."

Most sincerely, Frank J. Yurco University of Chicago -- Frank Joseph Yurco [fjyurco@midway.uchicago](mailto:fjyurco@midway.uchicago)

| 9094|2003-07-13 15:44:40|alberto34482@yahoo.com|Re: Frank J. Yurco statement?|

Yes, the statements he made are accurate. The attack on the Kushites during the 16, 17, and 18th dynasty were not racially motivated.

Kemetians even had Nubians fighting among them during the driving of the Hyksos out. Most of what Yurco says is accurate, and if you doubt some things send him an Email. The tomb scene in Rameses III tomb might have been his blunder, but about 85% of his statements are correct.

He is right about the 12th dynasty being of half Nubian origin.

He is right about Ta-Seti being the southernmost nome of Kmt. He is wrong about the Copts in Cairo, Alexandria, and EL minya being the only ones that did not mix with the Muslims.

| 9095|2003-07-13 17:56:33|Paul Kekai Manansala|"Ancient Egyptian Type" Gallery|

An interesting gallery on the Ancient Egyptian type. Note that C. Loring Brace would classify all these groups with the possible exception of the Wolof as Caucasoids.

[http://www.geocities.com/wally\\_mo/people.html](http://www.geocities.com/wally_mo/people.html)

Regards,

Paul Kekai Manansala

| 9096|2003-07-13 23:11:50|M. Washington|Re: "Ancient Egyptian Type" Gallery|

[What beautiful people.](#)

Marc

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:a.manansala@attbi.com]

**Sent:** Sunday, July 13, 2003 7:57 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] "Ancient Egyptian Type" Gallery

An interesting gallery on the Ancient Egyptian type.  
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Loring Brace would classify all these groups with the  
possible  
exception of the Wolof as Caucasoids.

[http://www.geocities.com/wally\\_mo/people.html](http://www.geocities.com/wally_mo/people.html)

Regards,

Paul Kekai Manansala

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 9097|2003-07-13 23:47:21|Paul Kekai Manansala|Out of Eden|

I saw an excellent documentary tonight titled Out of Eden, that  
focused on the contemporary society of San in South Africa.

I couldn't help but think of Marc as I watched.. ;)

Some observations:

None of the many San on the show were extremely steatopygous. Most  
though had the classic peppercorn hair.



Regards,

Paul Kekai Manansala

| 9098|2003-07-14 03:46:42|d\_lo\_tate|Re: Out of Eden|

I know this is off topic but do you have a link or any info on the exact numbers of Africans from East Africa that were shipped as slaves to America?

| 9099|2003-07-14 07:36:04|omari maulana|Re: Frank J. Yurco statement?|

He is certainly wrong in BAR when he states that AE were unlike Sub-Saharan Africans.

> Yes,the statements he made are accurate. The attack on the Kushites  
>during the 16,17,and 18th dyansty were not racially motivated.  
>Kemetians even had Nubians fighting among them during the driving of  
>thew Hykos out. Most of what Yurco says is accurate,and if you doubt  
>some things send him an Email. The tomb scene in Rameses III tomb  
>might have been his blunder,but about 85% of his statements are  
>correct.

>

> He is right about the 12th dyansty being of half Nubian origin.  
>He is right about Ta-Seti being the southernmost nome of Kmt. He is  
>wrong about the Coptics in Cairo,Alerxzandria,and EL minya being the  
>only ones that did not mix with the Muslims.

>

>

>

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| 9100|2003-07-14 09:02:18|Paul Kekai Manansala|Re: Out of Eden|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "d\_lo\_tate" wrote:

> I know this is off topic but do you have a link or any info on the  
> exact numbers of Africans from East Africa that were shipped as  
> slaves to America?

I remember reading that some East Africans were included in the slave trade but I don't have any links or sources.

About 470,000 slaves were shipped from Southeast Africa by the Portuguese. I believe these shipments included East Africans obtained from Muslim traders.

<http://africanhistory.about.com/library/weekly/aa080601a.htm>

The following site has actual downloadable ship records of slave ships during the trade. There might be helpful info in some of these records.

<http://dpls.dacc.wisc.edu/slavedata/index.html>

Regards,

Paul Kekai Manansala

| 9101|2003-07-14 10:35:04|En Sabah Nur|African History Timeline|

Speaking of African History Timelines, this one by Professor Cora Agatucci has always been a favorite. I definitely think the site run by Paul should be on her list.

<http://www.cocc.edu/cagatucci/classes/hum211/timelines/htimelinetoc.htm>

DG

| 9102|2003-07-14 11:11:37|omari maulana|Cultivation, and Plant Domestication in the Holocene Middle Nile Re|

---

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| 9103|2003-07-14 11:11:58|omari maulana|Cultivation, and Plant Domestication in the Holocene Middle Nile Re|

Randi Haaland

Sedentism, Cultivation, and Plant Domestication in the Holocene Middle Nile Region

Journal of Field Archaeology 22 (1995) 157--174

This paper focuses on preconditions for, and consequences of, sedentism and the emergence of cultivation. Archaeological material from sites in the Middle Nile basin dated to the mid-9th millennium b.p., shows that fishing, shellfish collecting, hunting, and plant gathering were important subsistence activities and that pottery was used for cooking and storage. The multitude of tasks involved in these activities is generally based on some kind of division of labor, either within the domestic unit or between such units. Comparative ethnographic material shows a very close correlation between females and a suite of activities including child rearing, plant gathering, and food preparation. It is assumed that this was also the case among people inhabiting these sites, and that women played a major role in the technological innovations related to these tasks. There are early dates for the occurrence of pottery (mid-10th millennium b.p.) that indicate that pottery was invented independently in the region between the Nile and the Sahara. The use of pottery has wide ranging implications since it can broaden the utilization of food resources, especially grain. Pottery has

demographic implications because boiled food permits earlier weaning of infants, which would shorten the breast feeding period and thereby influence the fertility of women. It is argued that this change resulted in intensified use of plant resources. Despite an early occurrence of cultivating activities, ca. 6000 b.p., it took several millennia before these new selection pressures led to morphological changes that characterize domesticated varieties of sorghum.

---

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| 9104|2003-07-14 11:55:14|Mickel Hendrix|Re: Cultivation, and Plant Domestication in the Holocene Middle Nil|  
Hotep Omari,

Again, this finding just shows that the ancient Cushites, as the ancient Greek and Latin writers stated, were the first to create civilization. It's just that Europeans need scientific verification, in order to accept the obvious. And there are a lot of Afruikans who have become the same way, especially when it comes to the definition of civilization, Eurocentric-style.

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--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

- > Randi Haaland
- > Sedentism, Cultivation, and Plant Domestication in
- > the Holocene Middle Nile
- > Region
- > Journal of Field Archaeology 22 (1995) 157--174
- >
- > This paper focuses on preconditions for, and
- > consequences of, sedentism and
- > the emergence of cultivation. Archaeological
- > material from sites in the
- > Middle Nile basin dated to the mid-9th millennium
- > b.p., shows that fishing,
- > shellfish collecting, hunting, and plant gathering
- > were important
- > subsistence activities and that pottery was used for
- > cooking and storage.
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- > some kind of division of labor, either within the
- > domestic unit or between
- > such units. Comparative ethnographic material shows
- > a very close correlation
- > between females and a suite of activities including
- > child rearing, plant
- > gathering, and food preparation. It is assumed that
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- > among people inhabiting these sites, and that women
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- > the technological innovations related to these
- > tasks. There are early dates
- > for the occurrence of pottery (mid-10th millennium
- > b.p.) that indicate that
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- > between the Nile and the
- > Sahara. The use of pottery has wide ranging
- > implications since it can
- > broaden the utilization of food resources,
- > especially grain. Pottery has
- > demographic implications because boiled food permits
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- > change resulted in
- > intensified use of plant resources. Despite an early
- > occurrence of
- > cultivating activities, ca. 6000 b.p., it took
- > several millennia before
- > these new selection pressures led to morphological
- > changes that characterize
- > domesticated varieties of sorghum.
- >
- >

- 
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| 9105|2003-07-14 12:16:06|omari maulana|Re: Cultivation, and Plant Domestication in the Holocene Middle Nil|

Peace Mickel

I believe Africans have allways used scientific observation to verify facts.  
It is possible that our ancestors introduced some of these techniques to the early Greeks.

>Again, this finding just shows that the ancient  
>Cushites, as the ancient Greek and Latin writers  
>stated, were the first to create civilization. It's  
>just that Europeans need scientific verification, in  
>order to accept the obvious. And there are a lot of  
>Afruikans who have become the same way, especially  
>when it comes to the definition of civilization,  
>Eurocentric-style.

---

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| 9106|2003-07-14 20:42:51|Paul Kekai Manansala|Egyptology books|

[http://www.atleest.com/en-us/dept\\_452.html](http://www.atleest.com/en-us/dept_452.html)

| 9107|2003-07-14 22:14:38|M. Washington|Egypt's African roots: a partial listing ... African History Time|

[Marc's comment here \(\\*MW\\*\)](#)

**From:** En Sabah Nur [mailto:dg14@swt.edu]

Speaking of African History Timelines,  
this one by Professor Cora Agatucci has  
always been a favorite. I definitely think  
the site run by Paul should be on her list.

<http://www.cocc.edu/cagatucci/classes/hum211/timelines/htimelinetoc.htm>

DG

(\*MW\*) That site is commendable. So is

Paul's. And I agree. It should be added to the list. [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/).

Least we forget (and for those who haven't seen it), at Paul's site is work by Budge detailing specific Egyptian practices and where they are found in seemingly precursorial African tribes - even today. From Paul's site is the following - though there is much excellent work by current researchers:

MW

---

African and Egyptian Religious Beliefs in E. A. Wallis Budge's *Osiris*  
E. A. Wallis Budge, *Osiris and the Egyptian resurrection* ? Illustrated after drawings from Egyptian papyri and monuments, (P. L. Warner, London, 1911).

Sir E. A. Wallis Budge's book *Osiris; The Egyptian Religion Of Resurrection* gives one of the most detailed comparisons of African and Egyptian religion to be found anywhere.

Budge had always contended that the ancient Egyptians were African to the core and this bothered many scholars of his day who advocated an Asian origin for Egyptian civilization. Listed below are some of the more striking links uncovered by Budge.

#### Single creator god

The widespread belief in a single creator God, immortality, transmigration of souls and transubstantiation (partial residence of God in amulets).

#### Moon and sun as gods

The Moon, rather than the Sun, is associated with the Supreme God among the ancient Egyptians and among peoples living along the Nile, Congo and Niger. Budge notes that the New Moon festival is found all over Africa and is commonly associated, as it was in ancient Egypt, with the remembrance, by kings and commoners, of their sins, and by prayers for protection from evil spirits. He cites examples such as the Mendi, Tshi and Ilogo and various peoples in Sudan and Tanganyika.

#### The sacred cow and bull sacrifice

The importance of the cow as the most sacred of animals is found in ancient Egypt and in many parts of Africa especially among the peoples living along the Nile and in the Great Lakes region. Of particular importance was the sacrifice of a bull(s) at the funeral of the deceased. The sacrifice of two bulls at funerals is detailed in "The Opening of the Mouth." The Egyptian rite involved offering the heart of one bull to the mouth of the deceased or to a statue of the deceased. The hide of the

other bull was used to wrap the corpse. Both rituals were believed to impart the powers of the bull (which represented Osiris) to the dead ancestor. Budge gives numerous examples of the sacrifice of a bull during African funerals. Among many Nilotic peoples the bull's hide is placed at the bottom of the grave.

#### Offering made to ancestors

In Egypt, offerings were made to ancestors in the form of meals placed on stone slabs in the ancestor's tomb. Budge notes that stone slabs were used for the same purpose among the Buvuma. The offering of meals to ancestors in spirit houses is widely found through much of Africa and Budge cites examples among the Bakonjo, Basukuma, Makarakas and in East and West Africa.

#### Deification of ancestors

Deification of ancestor heroes is a common practice in much of Africa. Budge notes that Osiris in the form of Khenti-Amenti stands as the ancestor god of Egypt while Isis is the ancestor mother goddess. He notes the uncanny resemblance between the widespread African practice of giving birth in the "bush" to a bas relief found at Philae. Among Africans, birth in the bush is done in solitude with the father and the shaman waiting from a comfortable distance until after the delivery. **The** relief at Philae shows Isis in a stylized papyrus swamp suckling Horus. The papyrus would thus stand here for the "bush." Standing on either side of Isis is Amen-Ra, representing the African father, and Thoth, representing the African shaman. Budge thinks the symbols found under Isis could represent the placenta and blood associated with child birth. Interestingly, Budge cites a passage in which Isis speaks of her loneliness during labor, which mirrors the African tradition of giving child birth in solitude. Specific examples are given from Uganda and the Sudan.

#### Amulets

Amulets are seen as partial residences for ancestral spirits in ancient Egypt and throughout Africa. Budge notes that the "fetish" quality of amulets, often stressed by Western observers, is secondary to the importance of communion with the ancestors. The beetle and frog are amulets of new life in both ancient Egypt and modern Africa.

#### Practice of consuming slain enemies

In predynastic Egypt, Budge gives evidence of the practice of consuming the bodies of slain enemies. This also appears to have persisted, to some extent, even into the dynastic period. Passages are cited relating how King Unas of Sakkara obtained supernatural powers through eating human flesh. The same story is repeated in the pyramid of Teta in the VI dynasty. The practice of consuming one's slain enemies and the consequent powers gained survived among some African peoples in Budge's day. However, Budge goes overboard in giving citations of cannibalism in medieval and modern Egypt and Africa. In many cases, such events were driven by hunger during famine or war and have little to do with the concepts illustrated from ancient Egypt.

#### Servants slain at death of king

In ancient Egypt, slaves and others were often put to death at the funerals of kings and important people. Budge cites the same practice at the funerals of chiefs in Sudan, the Gold Coast, Benin, along the Niger and Congo and elsewhere. The resting of coffins on human heads in Sudan is linked to a similar practice illustrated on the tomb of Seti I.

#### Feathered hats

The tall hats and horned crowns worn by African chiefs resemble the White Crown and horned crowns worn by Osiris. Examples are given among the Bayanzi, Imbangel, Lomani, Lulonga-Maringo, Bangala, N. Ngombe and Alunda. Two ostrich feathers decorate the White Crown of Osiris. These feathers are worn by various peoples in Africa also.

#### Plaited beard

The plaited beard common in old Egyptian art is quite common in various parts of Africa. Budge cites examples among the Makarkas, Mpungu, Fang, Bayanzi, Lunda and Luba. The "scalework" on the body of Osiris is thought to be related to the body painting or tattooing found among various African peoples particularly those in the Sudan.

Budge notes that both modern Africans and ancient Egyptians practiced preservation of the dead body: "The Egyptians removed the intestines and brain, and embalmed the body with great skill, and then swathed it in linen, and laid it in a coffin or sarcophagus. The modern African removes the more perishable parts of the body by ways which will be described further on, and dries or smokes the corpse very effectively. He also anoints it with unguents, and wraps it up in much cloth, and then places it in a coffin or on a bier." (p. 90).

#### Jaw bones



The mention of the jawbones of the deceased Unas, Re-stau and enemies of Horus in Egyptian texts are explained by the African practice of removing and preserving the jawbones of kings, or using the jawbones of enemies as trophies. Specifically mentioned are the Sudani, Dahomey, Baganda, Ashante and various peoples of Uganda.

#### The double and three souls

The Egyptian concept of the ka, meaning "double" has its counterpart throughout wide regions of Africa. Among the Tshi it is known as kra or kla meaning "soul" and as doshi among the Bantu which means literally "double" (as in the Egyptian). In both Egypt and the rest of Africa, the ka differs from the Western idea of "soul." The ancient Egyptians and modern Africans had the idea of at least three types of "souls" inhabiting each person. The ka is an immaterial double of the physical body that persists after death. The ka though is distinct from the person, and is a type of guardian spirit. The ka in both Africa and ancient Egypt must be cared for after a person dies or the ka itself will perish. Egyptians and Africans made images in which the ka dwelt and to these were offered meals and worship.

#### The sahu or spirit body

The sahu or "spirit-body" arose in the "Other World" after one's death. Among the Tshi, the "shadowy person" that comes to live in the "Other World" after death is known as Srahman. Similar ideas were cited amongst the Yoruba, Uvengwa and Baluba. Like the ba, the sahu could perish in certain circumstances.

#### The shadow

The Egyptians considered the shadow or khaibat as a type of "soul." Similar beliefs among the Nsism, Wanyamwesi, Nandi, and Busuko and in various parts of the Lower Niger, Congo, Southern Guinea and Mashonaland were mentioned by Budge.

#### The khu

The khu was the imperishable spirit and had its counterpart in the "dual soul" concept of West Africa. The belief in transmigration of the dual soul and shadow was common in Africa. Reincarnation was widely found among the people of the Niger Delta who made a practice of identifying which people in a community were the souls of persons deceased in earlier times. Among the Pygmies, Banza and West

Mubangi the spirit was reincarnated in animal form and this type of belief was held by some segments of the Egyptian population.

Burial in pit so body does not touch earth

Both modern Africans and ancient Egyptians took care to protect the buried body from contact with the earth, which was seen as contaminating. The African burial usually consists of a deep pit into which a niche is carved so that the body does not come into contact with the earth. The Egyptian tomb was also built in a pit with a sarcophagus taking the role of the niche. In some African burials the niche was sealed off with stones as with the Egyptian sarcophagus.

Difficult journey after death

The Egyptians, like modern Africans, saw the journey to the "Other World" after death as difficult. In both cases, rituals were performed to "open the way" for the deceased.

The Egyptian concept of Tuat found its counterpart in the African "God's Town" or "Njambi's Town."

Divine kingship

The concept of divine kingship linked ancient and modern cultures.

Magic

Ancient Egyptians and modern Africans both had priests/shamans adept in both "white" and "black" magic. Unlike the Hebrew or Mesopotamian priest, who usually eschewed magical practices, the Egyptian priest's schooling involved learning innumerable magical incantations and potions.

The use of "black magic" by Egyptian priests often resembled practices common in Voodoo. These included the making of wax dolls in the image of specific persons. These wax dolls could be cut and slashed to inflict pain on those persons or burnt to inflict death. In one passage, a wax crocodile was fashioned that turned into the real thing in order to attack the intended victim.

Spitting

Budge notes that spitting had a religious meaning among ancient Egyptians. He found similar beliefs among the Kordofan, Dyur, Barotze, Nandi, Suk, Kytch and Masa.

Steatopygous women

In a somewhat unrelated notice, Budge mentions that Egyptians commonly made figures of steatopygous women. He mentions specifically the dolls and representations at the 4th Egyptian Room in the British Museum. He compares these with the figures of the steatopygous queen and princess of Punt.

#### Snake worship and uraeus

Budge notes that African cultures, including Egypt, often worship the snake and crocodile. The symbolism of the serpent uraeus is specially noted.

#### The use of multiple names

The use of multiple "mighty names" among ancient Egyptians was similar to the use of "strong names" among African peoples.

Finis

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| 9108|2003-07-15 07:01:36|duronchavis|Happily Natural Day/ Sat. Aug. 23, 2003|  
Stress Substance over Image....

Press Release

Contact: Duron Chavis, Museum Coordinator

804-780-9093

Happily Natural Day

August 23, 2003 12pm-8:00pm

In 1939 a clinical study done by psychologist Kenneth Clark showed that black children were more likely to prefer white dolls than black dolls. The findings of that study became pertinent evidence in the landmark Supreme Court case *Brown vs. Board of Education* that ended legal segregation of public school facilities in 1954. In 1989 the same study was performed with the same results. What does this say about the permanence of black self-hatred or better yet what does this indicate in 2003, in terms of self-identification, acceptance and love within the African-American community?

On August 23, 2003 The Black History Museum & Cultural Center of Virginia will be proud to present Happily Natural Day, A Celebration

in Black Beauty. A community event, this program is designed to elicit pride in one outward manifestation of African American identity- one we have been taught to reject-the nappy/natural hairstyle.

For years the black community has wrestled with the myth of good vs. bad hair. Science has shown that African hair is prone to be extremely curly more so than any other ethnic group. However, as a result of a unique social conditioning and the idea that it is better to conform to the status quo than to challenge & change it, Africans in America have been taught to conk, straighten, relax and chemically treat their hair so that it no longer retains its inherent extremely curly texture.

Happily Natural Day is a celebration in Black Beauty. Reinforcing the popular adage of the 1960's "Black is Beautiful", this event will promote the redefinition of what we consider socially acceptable in terms of hair. Locks, Afros, Braids and many other natural hairstyles are resurgent in popularity, and by showing their many manifestations we hope to give patrons an alternate perception of nappy/natural hair.

Happily Natural Day will take place on August 23, 2003 and start at 12:00 pm. Admission is \$5.00 per person. There will be a Natural Hair Exhibition, a series of lectures & workshops ranging in emphasis of the cultural importance of an African Centered aesthetic to how to take care of your natural hair. Special guests include Queen Quet-Chieftess of the Gullah/ Geechie Nation, Eric Ture Muhammad revolutionary activist/ Final Call correspondent and son of the late revolutionary Kwame Ture, Dr. Laila Afrika, plus many more. Join us for a day of edutainment, complete with vendors, music, spoken word poetry, food, and fun as we challenge the myth that natural hair is socially unacceptable.

For more information about Happily Natural Day or to purchase tickets in advance contact Duron Chavis at 804-780-9093.

<http://www.ericturemuhammad.com/>

<http://usinfo.state.gov/usa/blackhis/a020403a.htm>

[http://www.geocities.com/afrika7\\_2000/](http://www.geocities.com/afrika7_2000/)

<http://www.blackhistorymuseum.org/>

| 9109|2003-07-15 08:51:34|omari maulana|The full Nabta Playa Report|

[http://www.geocities.com/arqueobox2/FWendorf\\_NabtaPlaya.pdf](http://www.geocities.com/arqueobox2/FWendorf_NabtaPlaya.pdf)

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| 9110|2003-07-15 10:42:24|Paul Kekai Manansala|Re: The full Nabta Playa Report|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> [http://www.geocities.com/arqueobox2/FWendorf\\_NabtaPlaya.pdf](http://www.geocities.com/arqueobox2/FWendorf_NabtaPlaya.pdf)

>

I received this error notice:

"The web site you are trying to access has exceeded its allocated data transfer."

Must be a large file. It says to try again in two hours.

Omari, does it have the physical anthropology data?

Regards,

Paul Kekai Manansala

| 9111|2003-07-15 10:52:27|omari maulana|Re: The full Nabta Playa Report|

>Must be a large file. It says to try again in two hours.

It is.

>Omari, does it have the physical anthropology data?

No, but it has very clear photos of the complex structures.

---

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| 9112|2003-07-15 13:53:20|IMJs@webtv.net|An Interview with Richard Poe |

I was searching the google archives and found this great interview!...

I'm way behind in my reading already, but I'll just add Poe's book to the list anyway. I know none of this is news here, just passing it on.

-----

## Did African Explorers Civilize Ancient Europe? An Interview with Richard Poe

by Hisham Aidi

In *Black Spark, White Fire: Did African Explorers Civilize Ancient Europe?* (Prima Publishing, 1999), Poe, an award-winning author, follows historical and archaeological clues from southern Egypt as far north as ancient Colchis, the modern nation of Georgia. He demonstrates that the ancient Egyptians were a seafaring people, who traveled as far as southern Russia and colonized parts of southern Europe, including Greece.

Poe scrutinizes the words of the ancient Greek historian Herodotus (450 BC), who observed that the Colchians looked like the Egyptians (he described them as "melagchroes," which means "black-skinned," and "onlotriches," which means "woolly-haired") and, like them, practiced circumcision. Poe discusses archeological evidence including Colchian linen, which, like Egyptian linen, was woven on "a vertical two-beam loom, whose distinctive pyramid-shaped weights have been found in abundance in Georgian archaeological sites."

In light of such evidence, Poe asks, "If the Egyptians would sail 250 miles to buy pine wood in Byblos, and 900 miles to obtain gold, incense, and exotic beads of Ethiopia, why would they not have sailed 560 miles to Greece in whose markets all the riches of Europe could be found? Scholars have never provided a satisfactory answer to this question." Poe draws our attention to astonishing evidence of an Egyptian presence in ancient Greece, including the Pyramid of Amphion.

Towards the latter part of his 500-page book, Poe addresses another explosive topic: the race of the ancient Egyptians. "Were the Egyptians black?" Poe asks, echoing a question long debated by scholars. The answer to this question, Poe argues, depends on what standard or definition of blackness is adopted; if the "one-drop rule" commonly used in the US is used, then most Egyptians would have qualified as black, he argues. He states emphatically, however, that the ancient Egyptians were "biologically African," and musters cultural, archaeological, and scientific evidence to demonstrate that the original Egyptians evolved in Africa, not, as had been argued by some scholars, in the Near East or Mediterranean.

Poe also highlights Egyptian customs which came from regions further south, including the Egyptian habit of mummifying the dead, ancestor worship, circumcision, and clapping and wearing animal masks during

religious rites. "The evidence is strong -- and stronger all the time -- that large portions of Egyptian culture can indeed be traced to the heart of Africa," Poe writes.

Finally, Poe argues that since white Americans often tend to lay claim to ancient Greece, African Americans should have every right to identify with ancient Egypt, offering a powerful rebuttal of conservative and liberal attacks on Afrocentrism. Prof. Molefi Asante of Temple University, one of Afrocentrism's key theorists, has described Poe's book as "Brilliant...a classic volume." I recently spoke to Richard Poe by phone in New York City.

[Hisham Aidi]

Black Spark, White Fire is an intriguing, powerfully argued book, but one of the things that made it particularly interesting to me, and which readers may not know, is that you're a self-proclaimed conservative. Is that right?

[Richard Poe]

I am a conservative. I'm a libertarian -- I believe that government is best which governs least.

[Aidi]

How has Black Spark, White Fire been received by the public in general, and the African American community in particular?

[Poe]

As Martin Bernal says, there are different phases of reaction to a controversial idea. The first step is: ignore. The major media, the New York Times Book Review and other major publications, have ignored the book, which is noteworthy because I had some glowing academic reviews. The book was warmly received in the black community, for which I am very grateful. However, I envisioned the book for an audience far beyond the black community, reaching a white audience. The book is designed to convince the most skeptical European-American. As a conservative, I know people who are virulently opposed to these ideas. The book is trying to defuse and disarm the critics but it's not getting mass media publicity.

[Aidi]

The main criticism leveled at Bernal's argument, which can also be said of your book, is that you both rely heavily on myth and legend, for example, in your use of Herodotus.

[Poe]

That is a bogus criticism. Neither Bernal nor I rely on legends. We use legends as a line of inquiry to corroborative evidence. British anthropologist Arthur Evans discovered the Palace of Minos in the same way. He was led in part by the legends and folk beliefs of the Cretan people. Heinrich Schliemann's discovery of Troy was guided by Homer.

[Aidi]

Your discussion of the Pyramid of Amphion in Greece is fascinating - why haven't the pyramids of Greece received more attention from Afrocentrists or scholars of other persuasions?

[Poe]

The Greek archaeologist Theodore Spyropoulos showed us around one pyramid. It occupies a commanding position overlooking the plain of Argos, where many legends took place. On the highway outside Argos, a sign says, "The Pyramid of Elenizo," but no explanation is given. They say it's a mystery who built it. The site itself, unlike others, is overgrown with grass. Spyropoulos thinks the pyramid is being deliberately ignored for political reasons. Greeks don't like the idea of others having built their civilization. There's a "we did everything" attitude, a knee-jerk nationalism, not so much racism.

While excavating in a pyramidal structure near Thebes, Spyropoulos found areas underground, subterranean tunnels and channels, which he felt were tombs. He thought he could find belongings and royal treasures but he was prevented from proceeding. This was the 1970s, a dictatorship was in power, and he was ordered to leave Thebes. Most Afrocentrists are not even aware of the Greek pyramids. I give credit to Bernal who mentions them in *Black Athena II*. There is a book out in Greek called *The Pyramids of Greece*. I haven't read the book, but I'm told it is skeptical and downplays Egyptian influence.



[Aidi]

You say there's a double standard at work when white critics of Afrocentrism say it's wrong for black Americans to identify with ancient Egypt. As you write, "an Anglo-Saxon descended from wild Germanic tribes could legitimately take pride in his cultural inheritance -- however distant and tenuous -- from ancient Greece. But a black African must not take pride in ancient Egypt." Can you elaborate on this point?

[Poe]

The standard talking point of people who attack Afrocentrism is, "I'm Scottish, I don't claim a Greek civilization." That's a lie. Speaking as a European American myself, the European Americans who say they don't think of themselves as European, as not considering Europe as their heritage, are lying through their teeth. Every white European American has a claim to every European civilization.

In the introduction to *Black Spark, White Fire*, I say I'm proud of European culture. I say that in my opinion, *The Iliad* and *The Odyssey* are the two greatest works of literature. I don't set out to beat up on either of the two cultures [European and African]. Any person who does not have self-respect, respect for their own heritage, cannot respect others.

[Aidi]

You address the question of whether the Egyptians were "black," and you conclude that whether the ancient Egyptians were "black" depends on how you define black. But you make a strong case that the Egyptians were "biologically African." Can you discuss this distinction?

[Poe]

Africa is a distinct entity. Historically there has been limited access to the continent. People on the African continent are genetically distinct. The fact that people look different -- that there is a gradation in skin color and hair fuzziness the more north you get - is less important than the evidence provided by Shomarka Keita [a bio-anthropologist at Howard University] that Egyptians evolved in Africa, and have more in common with other Africans than with

non-Africans from Asia or Europe.

Sickle cell anemia, thought to be limited to Africa, comes up in southern Europe. Cases have come up in Greece and Italy. So are North Africans more like Europeans or are Europeans more like North Africans? Europe was peopled by Africans, who have been seafaring since the Stone Age. So, of course, it all comes down to one's definition of blackness and that's where anti-Afrocentric arguments become problematic.

Loring C. Brace is often cited as someone who's proven that the ancient Egyptians weren't black. He measures skulls and runs craniological evidence through computers, and concludes that sub-Saharan Africans are black, and Egyptians are in a group more similar to Europeans -- but he also considered Nubians and Somalis more like Europeans. And yet the evidence is there to be seen. Many modern Egyptians, many of them descendants of ancient Egyptians, look black. Why measure skulls and use a computer for this conclusion? Ethiopians and Somalis have been described as Caucasoid before; there is a double standard here, too.

Scholars cannot have more than one definition of blackness - the one-drop rule for the US, and for Africa the 19th century standard of the "true Negro" of the original black race with the darkest of complexions and the most Negroid of features. In the 19th century, people in Africa without the most pronounced Negro features were not considered black. The Somalis were considered Hamitic. The differences you see in Africa were not caused by marriage with [non-African] outsiders -- Africans evolved that way. Do Somalis look more European with their features or do Europeans look more like Somalis?

[Aidi]

Would you call yourself an Afrocentrist?

[Poe]

I'm wary of the phrase "Afrocentrist," just as I'm wary of any political label. I wouldn't call myself an Afrocentrist. I'm not about being Afro-centered. I'm Euro-centered. My book is Eurocentric, it's about the colonization of Europe by Egyptians. Europe is the center of my intellectual world. But my book is sympathetic to Afrocentrism. And again, you don't have to beat up on another culture to be proud of your own. I'm proud to be Russian Jewish and Mexican American, and I have no problem with the idea that Africa colonized much of Europe.

| 9113|2003-07-15 17:21:33|alberto34482@yahoo.com|Genetics shows ancient Anatolians imported Egyptian catfish|

Fish fossils reveal Roman trade routes

Genetics shows ancient Anatolians imported Egyptian catfish.

14 July 2003

HELEN R. PILCHER

Fossilized remains of a fish supper have revealed a hitherto unknown Roman trade route. Genetic analysis shows that 1400-year-old catfish unearthed in an ancient Anatolian city probably came from Egypt<sup>1</sup>. The fossils were found among the mountain-top ruins at Sagalassos, 110 kilometres inland from Turkey's southern Mediterranean coast. Catfish (*Clarias gariepinus*) are not native this region.

In AD600 Sagalassos was a hub of Greco-Roman culture, agriculture and export. "The catfish was probably a delicacy for aristocrats," says the director of the dig Marc Waelkens from the Catholic University of Leuven, Belgium. Romans may also have imported these and other exotic fish to stock their decorative pools. Waelkens and his colleagues found Nile perch (*Lates niloticus*) and African tilapia (*Tilapia zillii*) at the site too, they report in this month's *Journal of Archaeological Science*.

The fish add to growing evidence that Sagalassos had connections with far-flung regions of the Roman Empire - its pottery, for example, has turned up in north-east Africa.

It's interesting that trade relationships were going on this late, says Stephen Mitchell, who studies ancient history at the University of Exeter. From AD500 onwards, the city suffered earthquakes, economic recession, plague and invasion. Evidence of fish importing, he says, "implies a high level of organisation close to the city's end".

Head start

Waelkens' team found the fish remains in kitchen rubbish pits. The presence of fins, but no heads, was the first hint that they were from afar. Says fish geneticist Filip Volckaert, also from the University of Leuven: "Egyptians probably opened up the belly, took out the guts, took off the heads, treated them with salt or dried them, and then put them on a shipment." Sun drying might also have helped preserve the fishes' DNA.

The researchers analysed mitochondrial DNA from six of the pectoral fins. This genetic material changes little over time. They compared it against modern specimens from Turkey, Syria, Israel, Mali, Egypt and Senegal. The Sagalassos samples matched those from present-day catfish from the river Nile.

Since 1990, Sagalassos has become a large-scale, interdisciplinary excavation. Covering 1800 square kilometers, the area reveals a near intact city and its contents. Researchers are reconstructing the life

style, economy, agricultural practices and climate changes experienced in this late Roman outpost.

## References

Arndt, A. et al. Roman trade relationships at Sagalassos (Turkey) elucidated by ancient DNA of fish remains. *Journal of Archaeological Science*, 30, 1095 - 1105, (2003). |Article|  
<[http://dx.doi.org/10.1016/S0305-4403\(02\)00204-2](http://dx.doi.org/10.1016/S0305-4403(02)00204-2)>

Nature News Service / Macmillan Magazines Ltd 2003

<http://www.nature.com/nsu/030714/030714-1.html>

Evidence of fish importing implies a high level of organisation close to the city's end

| 9114|2003-07-15 17:22:27|alberto34482@yahoo.com|Virgin Mary church remains discovered in Luxor|

Virgin Mary church remains discovered in Luxor

Egypt, Local, 7/14/2003

A mission of the Supreme Council of Antiquities (SCA) at Deir el-Mogamaa monastery area in Luxor discovered a significant archaeological find that included grounds and walls most likely of Virgin Mary church, one of the four Churches used to be annexed to the monastery. The other three were the churches of Saint George, Saint John and Angel Michael.

SCA Secretary General Zahi Hawas said that the mission found the court of the church and an entrance leading to the altar, in addition to two cellars and four small square and rectangular chambers.

<http://www.arabicnews.com/ansub/Daily/Day/030714/2003071423.html>

| 9115|2003-07-15 17:23:30|alberto34482@yahoo.com|(no subject)|

Medicine & Science

Ancient tongues fade away

Languages: As roads, technology and the global economy reach once-isolated areas, old ways of communicating are dying off.

By Dennis O'Brien

Sun Staff

Originally published July 14, 2003

Marie Smith knows that her language - the Alaskan tongue of Eyak - will die with her. And she mourns its passing.

"If you were expecting a little baby, and it went back to its home so that it wasn't born alive, how would you feel?" says Smith, 85, who moved to Anchorage from her tribal home on Prince William Sound in 1973.

A fisherman's daughter, Smith grew up with Eyak, a branch of the Athabaskan-Tlingit family of languages spoken for 3,000 years in Cordova, along the Copper River. But she stopped speaking Eyak when she attended government schools. Neither her children nor grandchildren know the language.

"I should have made them learn it, but they just weren't interested," she said.

Eyak is among thousands of languages expected to disappear in the next 100 years, a mortality rate that has linguists rushing to document and save the world's endangered tongues. "We're losing a part of our cultural history," said Michael Krauss, a University of Alaska linguistics professor and founder of the Alaska Native Language Center, established in the 1970s to save the state's 20 native tongues.

Krauss and other linguists blame the losses on economic and social trends, politics, improved transportation and the global reach of telecommunications. Whatever the reason, they predict that up to half of the world's 6,800 tongues could die over the next century - and hundreds more will disappear in the century after that.

"I'd be the happiest guy in the world if I were wrong," Krauss said. But he noted that only 500 to 600 languages are spoken by at least two generations, making them relatively safe from extinction.

According to experts, half the people on the planet use just 15 languages to communicate, while 10 percent of the population speak in one of about 6,800 distinct tongues. Half the world's languages are spoken by fewer than 2,500 people, mostly in remote areas that are becoming less remote every day.

Global economics are prompting the young to leave isolated villages in India, Mexico and South America. They're headed for cities in search of better lives, leaving native tongues behind. Meanwhile, satellite TV and the Internet are reaching into isolated areas of Papua New Guinea, a South Pacific island nation with 832 languages, more than any other country.

"If you go to Papua New Guinea and go out in the most remote areas you can find and you'll see grass huts, and alongside one of them you'll see a satellite dish, and of course the TV that's coming in is coming in English," said Anthony Aristar, a linguistics professor at Wayne State University in Detroit who studies dying languages. He is creating a \$2 million database listing the world's tongues.

Words come, languages go

The death of a language is nothing new. The spoken word, developed tens of thousands of years ago, is in constant motion. Inventions inspire word creation, wars transform nations, poverty prompts waves of immigration, and other historic events - such as the opening of the American West to European settlers - create conditions where one tongue comes to dominate others.

For example, linguists note that the Norman Conquest transformed early English, which has its roots in German. Latin, the language of the Roman Empire, replaced Etruscan and Punic before it diversified and influenced 30 other languages, including English.

Sometimes, government policies kill a language. Many Native American languages are near extinction - the Lipon Apache have two or three speakers left - in part because government-run boarding schools punished students for speaking native languages until the 1960s.

Krauss says that about half of the 200 languages native to North America will probably die out over the next century because so few children are picking up them up.

Alan Caldwell, director of the Culture Center at the College of the Menominee Nation in Wisconsin, remembers his father telling of having his hand slapped with a ruler and his mouth washed out with soap for speaking Menominee at the reservation school, which has closed. The experience left the elder Caldwell, who died in 1972, reluctant to speak the native tongue, or pass it on.

"We'd be at the dinner table and we would ask him, 'How do you count to 10? How do you say salt and pepper?' And depending on his mood, most often his response was, 'You don't have a need to know that, it won't do you any good,'" Caldwell said.

As a result, only 40 of the tribe's 8,800 members speak the original language. That's one reason why Monica McCauley, a University of Wisconsin researcher, drives three hours to the reservation each week.

Macaulay recently won a National Science Foundation grant to compile the first complete Menominee dictionary. The project includes taping the tribe's elders and transcribing conversations to capture the nuances of the language.

Tribal elders agree that without such help, the language may

disappear. And Caldwell, 55, is in a "beginners" class taught by the elders.

In Guatemala, parents encourage their children to forsake native Mayan dialects and learn Spanish to get ahead in life. "They go to school and they see that success depends on learning Spanish," said Nora England, a linguistics professor at the University of Texas.

Some languages saved

Efforts to save languages are as varied as the languages. Nora England spends her summers in Guatemala training local linguists to preserve four endangered Mayan languages. Guatemala's villages have been hotbeds of language diversity for centuries because of poor roads and mountainous terrain. The result is 21 distinct Mayan tongues in Guatemala alone and nine in Mexico.

"Some of them are as different from each other as English is from Russian," England said.

Success stories exist. Hebrew, once nearly dead as an everyday spoken language, was redeemed from ancient texts after 2,000 years and is spoken by about 5 million people, mostly in Israel. Hebrew's resurgence was aided by its role in the effort to establish a national identity for Israel after World War I.

The fight to save other dying languages is more of an uphill battle. Critics argue that it's a waste of time and money if cultural trends dictate their eventual demise.

Neil Seeman, an associate editor at the National Review who operates a Canadian think tank, said that while dying languages should be recorded for historical study, governments are responding to political pressure with a kind of "cultural protectionism" by forcing languages on people who no longer have use for them. "I have nostalgia for the electronic typewriter, but I don't see a need for subsidies to protect it, or continue its use," Seeman said.

But linguists say that a society's culture and history die out when its language expires. "Part of the world is lost when you can't name it," said Stephen Batalden, a linguist at Arizona State University.

In Alaska, Smith says she hopes for a resurgence in Eyak, now that Krauss has recorded her language on tapes and in writing. "I have this feeling in my heart that the Eyak language is going to come back, and usually I'm not wrong about these feelings," she said. And

if it happens she will respond with a one-word prayer: awa'ahdah.

That's Eyak for "thank you."

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<http://www.sunspot.net/news/health/bal-te.language14jul14,0,7846044.story?coll=bal-health-headlines>  
| 9116|2003-07-15 22:14:12|Paul Kekai Manansala|Kmt 2003 Tour|  
Too late to make this year's tour, but maybe this is a yearly event.

<http://www.mobeinstitute.com/>

Regards,

Paul Kekai Manansala

| 9117|2003-07-16 06:26:45|Bruno Matt|Re: An Interview with Richard Poe|

Good interview. I haven't read it before. Poe is right about the double standard being applied as to who is black. Perhaps the problem is the use of a standard at all. The east Africans -- including the Egyptians -- are just as African as the people from the west part of the continent. And the African influence in Europe is a truth that doesn't diminish the value of Europe's contributions in any way.

---

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| 9118|2003-07-16 09:49:16|Paul Kekai Manansala|Re: An Interview with Richard Poe|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Bruno Matt wrote:

>

And the African influence in Europe is a truth that doesn't diminish the value of Europe's contributions in any way.

>

I agree. Nor should any foreign influence on Ancient Kmt or any African civilization diminish from its contributions. Nor do they de-Africanize these civilizations.

So goats and wheat, if they indeed came from Asia, don't change the fact that predynastic Egypt was African.

Poe considered Homer's two epics as the greatest literary works ever. Anyone have opinions on this subject?

Regards,

Paul Kekai Manansala



| 9119|2003-07-16 09:53:37|M.L.W.|The Adventure of Mankind|  
Georg, Eugen. (German Scholar); The Adventure of Mankind; Translated  
from the German by Robert Bek-Gran. New York: EP Dutton & Company,  
Inc., September 25, 1931.

Excerpt from book:

"When the history of Negroland comes to be written in detail, it may be found that the kingdoms lying towards the eastern end of Sudan (classical home of Ancient Ethiopians, K. H.) were the home of races who inspired, rather than of races who received, the tradition of civilization associated for us with the name of ancient Egypt. For they cover on either side of the Upper Nile between the latitudes of ten degrees and seventeen degrees, territories in which are found monuments more ancient than the oldest Egyptian monuments. If this should prove to be the case and civilized world be forced to recognize in a black people the fount of its original enlightenment, it may happen that we shall have to revise entirely our view of the black races, and regard those who now exist as the decadent representatives of an almost forgotten era, rather than as the embryonic possibility of an era yet to come. "

"The fame of the ancient Ethiopians (ancient Kushites, K. H.) was widespread in ancient history. Herodotus described them as the tallest, most beautiful and long-lived of the human races, and before Herodotus, Homer, in even more flattering language, described them as the most just of men, the favorites of the gods. The annals of all the great early nations of Asia Minor full of them. The Mosaic records allude to them frequently; but while they are described as the most powerful, the most just, and the most beautiful of the human race, they are constantly spoken of as Black, and there seems to be no other conclusion to be drawn than that remote period of history, the leading race of the Western World was a Black race."

Myra

| 9120|2003-07-16 10:00:43|omari maulana|Re: An Interview with Richard Poe|  
In addition, isn't it probable that the groups bringing wheat and goats into Africa were the descendents of populations that moved out of Africa and into the fertile crescent during the early Holocene?

>So goats and wheat, if they indeed came from Asia, don't change the  
>fact that predynastic Egypt was African.

| 9121|2003-07-16 10:37:50|Paul Kekai Manansala|Re: An Interview with Richard Poe|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> In addition, isn't it probable that the groups bringing wheat and

goats into

> Africa were the descendents of populations that moved out of

Africa and into

> the fertile crescent during the early Holocene?

>

Certainly is possible.

Why would you consider it probable? Do you think these early  
Holocene populations completely displaced the Paleolithic peoples?

I do think that the transmitters (not necessarily 'carriers') would  
have been Semitic speakers just judging from archaeology, geography,  
etc. Whether or not these Semitic speakers at this time were  
Europoid or Africoid, is a worthy question.

Regards,  
Paul Kekai Manansala

> > So goats and wheat, if they indeed came from Asia, don't change

the

> > fact that predynastic Egypt was African.

>

>

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| 9122|2003-07-16 11:00:23|omari maulana|Re: An Interview with Richard Poe|

> Why would you consider it probable? Do you think these early

> Holocene populations completely displaced the Paleolithic peoples?

No, I believe the NE African populations merged with the indigineous peoples  
of the Levant to create the "Natufian" complex.

What I am more curious about is why anthropologists who realize that the  
Natufians had tropical African affinities, make the descendents of the

Natufians - Canaanites, into "Asiatics" or "Arabs" at the dawn of the pre-dynastic?

>I do think that the transmitters (not necessarily 'carriers') would  
>have been Semitic speakers just judging from archaeology, geography,  
>etc.

I am not that well versed in the linguistic affinities of the pre-dynastic Levant populations. What is your opinion?

>Whether or not these Semitic speakers at this time were  
>Europoid or Africoid, is a worthy question.

I agree, what is your opinion?

---

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| 9123|2003-07-16 11:29:00|clyde winters|Re: An Interview with Richard Poe|  
Hi

I do not believe that the Natufians were Semitic speakers or European. It is clear from the historical and archaeological evidence that after the fall of the Ubadian civilization the Mesopotamians spoke Sumerian. The historical evidence makes it clear that the Akkadians and probably Semitic speaking Cananites probably enter the area from the South.

The proto-Arab people were probably the Gutians. The Gutians appear to have first adopted Sumerian and later Semitic languages depending on which group was in control of the area.

If we are to believe the historical evidence most Europeans come on the stage of history after 1500 with the expansion of the People of the Sea. Prior to this time and up to 1200 most centers of civilization were dominated by Black and African people.

The presence of Kushites in Asia and Africa between 3000-1000 BC as the dominant group in the area after the flood destroyed the Anu civilization leave little room for Europeans becoming a dominant force until after the rise of the People of the Sea.

The Natufians, may have spoken a language analogous to the San language. I have never done work on San so I can not confirm or disconfirm this theory.

Over the years I have seen word lists of languages spoken by pygmy groups in China recorded by travelers among the pygmies. For example, Terrien de Lacouperie, in the Languages of China before the Chinese (1887) lists some of the lexical items of the Negrito and pygmy people that formerly lived in China.

To determine the language spoken by Black people before the flood (c.4000 BC/6000BP) may be recovered by finding the sketches of languages spoken by the various pygmy groups that formerly lived in Africa, Asian mainland and

Pacific/Indian Ocean Islands and compare them to find cognates. The appearance of cognate terms, may allow us to reconstruct the language spoken by the Natufians (the original people were called Anu according to Diop) who inhabited the Middle East up until the flood and resulting spread of the Highland peoples of Africa who are the predominant people on the African continent today.  
C.A. Winters

omari maulana wrote:

> >Why would you consider it probable? Do you think these early  
> >Holocene populations completely displaced the Paleolithic peoples?  
>  
> No, I believe the NE African populations merged with the indigenous peoples  
> of the Levant to create the "Natufian" complex.  
>  
> What I am more curious about is why anthropologists who realize that the  
> Natufians had tropical African affinities, make the descendants of the  
> Natufians - Canaanites, into "Asiatics" or "Arabs" at the dawn of the  
> pre-dynastic?  
>  
> >I do think that the transmitters (not necessarily 'carriers') would  
> >have been Semitic speakers just judging from archaeology, geography,  
> >etc.  
>  
> I am not that well versed in the linguistic affinities of the pre-dynastic  
> Levant populations. What is your opinion?  
>  
> >Whether or not these Semitic speakers at this time were  
> >Europoid or Africoid, is a worthy question.  
>  
> I agree, what is your opinion?  
>  
>  

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| 9124|2003-07-16 11:30:02|Paul Kekai Manansala|Re: An Interview with Richard Poe|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

> What I am more curious about is why anthropologists who realize  
that the  
> Natufians had tropical African affinities, make the descendents of  
the  
> Natufians - Canaanites, into "Asiatics" or "Arabs" at the dawn of  
the  
> pre-dynastic?  
>

Yes, there really is no strong physical evidence to suggest what the "Canaanites" looked like in pre-dynastic times.

But the general assumption is that they were Caucasoid.

> >I do think that the transmitters (not necessarily 'carriers')  
would  
> >have been Semitic speakers just judging from archaeology,  
geography,  
> >etc.  
>  
> I am not that well versed in the linguistic affinities of the pre-  
dynastic  
> Levant populations. What is your opinion?  
>

I connect the Neolithic tropically adapted populations with the movement of Proto-Semitic speakers from Africa.

Of course, the Natufians were pretty early for Proto-Semitic, but I don't see any other explanation for the migration of Semitic languages.

> > Whether or not these Semitic speakers at this time were  
> > Europoid or Africoid, is a worthy question.  
>  
> I agree, what is your opinion?  
>

At the least, they were very mixed. As I've noted in earlier posts, I still see the modern indigenous Bedouin populations as having strong Africoid elements. I've studied this first hand.

Not just "mulatto" folk either but even "Cameroonian" types.

The usual explanation for this is that the Africoid element originates from the slave trade.

But this argument is extremely weak. Slaves were usually brought to the urban areas and purchased by wealthy people, not dirt-poor Bedouins.

The Bedouin social system is strongly endogamous and it is very difficult although not impossible to break in. Marriage usually takes place between cousins.

The Bedouin life is tough and probably the last choice of anyone not raised into this society.

And the black element is just too pervasive and widespread throughout all the desert regions of West Asia.

I do not believe the Paleolithic population in this area was Europoid either, so there is another element, somewhat trending toward Australomelanesian (Eurafrican).

Regards,

Paul Kekai Manansala

| 9125|2003-07-16 11:49:57|omari maulana|Re: An Interview with Richard Poe|

> Yes, there really is no strong physical evidence to suggest what  
> the "Canaanites" looked like in pre-dynastic times.  
>  
> But the general assumption is that they were Caucasoid.

Have there been in studies in biological anthropology on the Teleilat Ghassul populations?

>I connect the Neolithic tropically adapted populations with the  
>movement of Proto-Semitic speakers from Africa.  
>  
>Of course, the Natufians were pretty early for Proto-Semitic, but I  
>don't see any other explanation for the migration of Semitic  
>languages.

Even if the Natufians were proto-Afro-Asiatic speakers, they were still of tropical African origin.

>I do not believe the Paleolithic population in this area was  
>Europoid either, so there is another element, somewhat trending  
>toward Australomelanesian (Eurafrican).

So you see the Australomelanesian in NE Africa at this time? This view fits well with those who see the Sumerian/Susa element moving out of Africa at this time.

---

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| 9126|2003-07-16 11:54:03|Paul Kekai Manansala|Re: An Interview with Richard Poe|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi

>

> If we are to believe the historical evidence most Europeans

come on the> stage of history after 1500 with the expansion of the  
People of the Sea. Prior> to this time and up to 1200 most centers  
of civilization were dominated by> Black and African people.  
>

Clyde, do you see the Akkadians and Gutians as "Europoid"  
or "Caucasoid?"

> The natufians, may have spoken a language analogous to the San

language. I

> have never done work on San so I can not confirm or disconfirm

this theory.

>

That's certainly possible, but then it seems they did not leave daughter languages unless we make a connection with the non-Semitic languages like Sumerian, Urartian, Hurrian, Elamite, etc.

Regards,

Paul Kekai Manansala

| 9127|2003-07-16 12:11:37|Paul Kekai Manansala|Re: An Interview with Richard Poe|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

>>Yes, there really is no strong physical evidence to suggest what

>>the "Canaanites" looked like in pre-dynastic times.

>>

>>But the general assumption is that they were Caucasoid.

>

> Have there been in studies in biological anthropology on the

Teleilat

> Ghassul populations?

>

>

I'm not aware of any human remains from the site, which is not to say they did not exist.

The closest thing I can think of off-hand are the plastered skulls from Jericho.

>>I connect the Neolithic tropically adapted populations with the

>>movement of Proto-Semitic speakers from Africa.

>>

>>Of course, the Natufians were pretty early for Proto-Semitic, but

I

>>don't see any other explanation for the migration of Semitic

>>languages.

>

> Even if the Natufians were proto-Afro-Asiatic speakers, they were

still of

> tropical African origin.

>



Yes, I did not suggest otherwise.

> >I do not believe the Paleolithic population in this area was  
> >Europoid either, so there is another element, somewhat trending  
> >toward Australomelanesian (Eurafrican).  
>  
> So you see the Australomelanesian in NE Africa at this time?

Something \*similar\* Australomelanesian since these are the only present-day people who have the specific combination of prominent brow ridges and upper head shape (sloping forehead, pentagonal occiput, etc.) that shows up in the Pleistocene and early Holocene finds.

One also finds more rarely San-specific cranial features in the Paleolithic if we discount more general features like broad cheekbones, etc.

If we take steatopygia into account, then Paleolithic people were often San-like with regard to this feature but with the combination of Australomelanesian-like brow-ridges and upper skull.

Regards,

Paul Kekai Manansala

| 9128|2003-07-16 12:17:46|omari maulana|Re: An Interview with Richard Poe|  
Is this view based on artifacts?

>If we take steatopygia into account, then Paleolithic people were  
>often San-like with regard to this feature

---

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| 9129|2003-07-16 12:24:58|Paul Kekai Manansala|Re: An Interview with Richard Poe|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Is this view based on artifacts?

>

> >If we take steatopygia into account, then Paleolithic people were

> >often San-like with regard to this feature

>

Yup.

Regards,

Paul Kekai Manansala

| 9130|2003-07-16 12:32:44|cristofori whitakara|Re: An Interview with Richard Poe|  
besides biblical accounts, where else can one find mention of the Canaanites?

***Paul Kekai Manansala*** wrote:

```
--- In Ta_Seti@yahoogroups.com, "omari maulana"
wrote:
> >Yes, there really is no strong physical evidence to suggest what
> >the "Canaanites" looked like in pre-dynastic times.
> >
> >But the general assumption is that they were Caucasoid.
>
> Have there been in studies in biological anthropology on the
Teleilat
> Ghassul populations?
>
>

I'm not aware of any human remains from the site, which is not to
say they did not exist.

The closest thing I can think of off-hand are the plastered skulls
from Jericho.

> >I connect the Neolithic tropically adapted populations with the
> >movement of Proto-Semitic speakers from Africa.
> >
> >Of course, the Natufians were pretty early for Proto-Semitic, but
I
> >don't see any other explanation for the migration of Semitic
> >languages.
>
> Even if the Natufians were proto-Afro-Asiatic speakers, they were
still of
> tropical African origin.
>

Yes, I did not suggest otherwise.

> >I do not believe the Paleolithic population in this area was
> >Europoid either, so there is another element, somewhat trending
> >toward Australomelanesian (Eurafrican).
>
> So you see the Australomelanesian in NE Africa at this time?

Something *similar* Australomelanesian since these are the only
present-day people who have the specific combination of prominent
brow ridges and upper head shape (sloping forehead, pentagonal
occiput, etd.) that shows up in the Pleistocene and early Holocene
finds.
```

One also finds more rarely San-specific cranial features in the

Paleolithic if we discount more general features like broad cheekbones, etc.

If we take steatopygia into account, then Paleolithic people were often San-like with regard to this feature but with the combination of Australomelanesian-like brow-ridges and upper skull.

Regards,  
Paul Kekai Manansala

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| 9131|2003-07-16 13:41:01|ajousha|New computer-program for writing hieroglyphs|

Hi everybody! If you are interested in a new computer-program (PC)

for writing Hieroglyphs, see the following link:

<http://www.unibas.ch/aegyptologie/VisualGlyph.htm>

| 9132|2003-07-16 13:42:21|alberto34482@yahoo.com|Re: An Interview with Richard Poe|

"besides biblical accounts, where else can one find mention of the Canaanites?"

The Kemetians call the people of Canaan, or people from this area Ferakutu.

| 9133|2003-07-16 16:01:01|Paul Kekai Manansala|Re: An Interview with Richard Poe|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

wrote:

> besides biblical accounts, where else can one find mention of the

Canaanites?

>

The term kinahu referring to a snail from which purple dye was used by the Phoenicians to describe their land and I think also as an ethnonym.

"Kinahu" meaning "purple" also appears in the Hurrian Nuzi texts.

The Canaanites themselves were composed of Amorites, Hurrians, Hyksos, Hittites and others. The AEs often called them "Hurru."

At the Hypostyle Hall in Karnak's Amun's temple there is an inscription that mentions Seti I attacking a fortress called Pe-Kanan on the Palestinian border.

Regards,

Paul Kekai Manansala

| 9134|2003-07-16 16:07:57|IMJs@webtv.net|Human Variation & Adaptation|

I must admit, sometimes even the dumb racists have some worth after all... I probably wouldn't have gone searching for any of this scientific documentation, if not for the insanity of some of the 'separate race = separate species' crowd; I'll have to thank them.

It's especially gratifying and downright hilarious that I can easily find all the necessary info from vaunted 'Eurocentric' sources that destroy the 'Euro-superiorists' arguments!!! Love the irony.

Since using so-called Afrocentric sources just gives them semantic escape routes and diversionary red-herrings to dance around and run away and hide behind. -- Not that any of it works of course, but delusion = comfort for them.

Here's what I'll share w/ them...

#### HUMAN VARIATION & ADAPTATION LINKS:

.....

Biological Adaptability

[http://anthro.palomar.edu/adapt/adapt\\_2.htm](http://anthro.palomar.edu/adapt/adapt_2.htm)

[http://www-unix.oit.umass.edu/~anth103/public\\_html/lec13.htm](http://www-unix.oit.umass.edu/~anth103/public_html/lec13.htm)

<http://www.uvm.edu/~dblom/Anth26/HumAdapt.html>

<http://comenius.susqu.edu/bi/101/Lecture20.htm>

<http://lucy.ukc.ac.uk/Courses/SE302/humanmorphvar.html>

[http://www.rw.ttu.edu/4309/notes\\_on\\_evolution\\_and\\_ecology.htm](http://www.rw.ttu.edu/4309/notes_on_evolution_and_ecology.htm)

<http://www.micro.utexas.edu/courses/levin/bio304/evolution/macroevolution.html>

Race Formation

<http://www.micro.utexas.edu/courses/levin/bio304/evolution/races.html>

Skin Color Adaptation

[http://anthro.palomar.edu/adapt/adapt\\_4.htm](http://anthro.palomar.edu/adapt/adapt_4.htm)

Adapting to High Altitude

[http://anthro.palomar.edu/adapt/adapt\\_3.htm](http://anthro.palomar.edu/adapt/adapt_3.htm)

Nutritional Adaptation

[http://anthro.palomar.edu/adapt/adapt\\_5.htm](http://anthro.palomar.edu/adapt/adapt_5.htm)

Brain size and heat diffusion

[http://www.wsu.edu:8001/vwsu/gened/learn-modules/top\\_longfor/phychar/culture-humans-2two.html](http://www.wsu.edu:8001/vwsu/gened/learn-modules/top_longfor/phychar/culture-humans-2two.html)

[http://www.wsu.edu:8001/vwsu/gened/learn-modules/top\\_longfor/phychar/culture-humans-8eight.html](http://www.wsu.edu:8001/vwsu/gened/learn-modules/top_longfor/phychar/culture-humans-8eight.html)

A reply to Rushton (brain size)

<http://www.cpa.ca/Psynopsis/petertxt.htm>

Genes found that regulate brain size

<http://www.news.harvard.edu/gazette/2002/10.10/01-genes.html>

Allen's rule

[http://www.webref.org/anthropology/a/allen\\_s\\_rule.htm](http://www.webref.org/anthropology/a/allen_s_rule.htm)

<http://www.whonamedit.com/doctor.cfm/196.html>

Bergmann's rule

<http://www.whonamedit.com/synd.cfm/797.html>

Gloger's rule

[http://www.mun.ca/biology/scarr/Gloger%27s\\_Rule\\_in\\_Humans.htm](http://www.mun.ca/biology/scarr/Gloger%27s_Rule_in_Humans.htm)

| 9135|2003-07-16 20:20:55|clyde winters|Re: An Interview with Richard Poe|

Hi

I see the Akkadians as Africoid given their origin in Africa. The Gutians I believe were Proto-Arab given their look. I believe the first Europeans to enter the area were people of the Sea.

C.A. Winters

Paul Kekai Manansala wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:  
> > Hi  
> >  
>  
> > If we are to believe the historical evidence most Europeans  
> come on the> stage of history after 1500 with the expansion of the  
> People of the Sea. Prior> to this time and up to 1200 most centers  
> of civilization were dominated by> Black and African people.  
> >  
>  
> Clyde, do you see the Akkadians and Gutians as "Europoid"  
> or "Caucasoid?"  
>  
> > The natufians, may have spoken a language analogous to the San  
> language. I  
> > have never done work on San so I can not confirm or disconfirm  
> this theory.  
> >  
>  
> That's certainly possible, but then it seems they did not leave  
> daughter languages unless we make a connection with the non-Semitic  
> languages like Sumerian, Urartian, Hurrian, Elamite, etc.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
> To unsubscribe from this group, send an email to:  
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>  
>  
>  
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> | 9136|2003-07-17 03:04:48|alberto34482@yahoo.com|Earth 'will expire by 2050'|  
> search.yahoo.com/search?p...fl=0&x=wrt  
> <<http://search.yahoo.com/search?p=%222050%22+earth&ei=UTF-8&vm=i&n=20&fl=0&x=wrt>>

Earth 'will expire by 2050'

Our planet is running out of room and resources. Modern man has plundered so much, a damning report claims this week, that outer space will have to be colonised

Mark Townsend and Jason Burke  
Sunday July 7, 2002  
The Observer

Earth's population will be forced to colonise two planets within 50 years if natural resources continue to be exploited at the current rate, according to a report out this week.

A study by the World Wildlife Fund (WWF), to be released on Tuesday, warns that the human race is plundering the planet at a pace that outstrips its capacity to support life.

In a damning condemnation of Western society's high consumption levels, it adds that the extra planets (the equivalent size of Earth) will be required by the year 2050 as existing resources are exhausted.

The report, based on scientific data from across the world, reveals that more than a third of the natural world has been destroyed by humans over the past three decades.

Using the image of the need for mankind to colonise space as a stark illustration of the problems facing Earth, the report warns that either consumption rates are dramatically and rapidly lowered or the planet will no longer be able to sustain its growing population.

Experts say that seas will become emptied of fish while forests - which absorb carbon dioxide emissions - are completely destroyed and freshwater supplies become scarce and polluted.

The report offers a vivid warning that either people curb their extravagant lifestyles or risk leaving the onus on scientists to locate another planet that can sustain human life. Since this is unlikely to happen, the only option is to cut consumption now.

Systematic overexploitation of the planet's oceans has meant the North Atlantic's cod stocks have collapsed from an estimated spawning stock of 264,000 tonnes in 1970 to under 60,000 in 1995.

The study will also reveal a sharp fall in the planet's ecosystems between 1970 and 2002 with the Earth's forest cover shrinking by about 12 per cent, the ocean's biodiversity by a third and freshwater ecosystems in the region of 55 per cent.

The Living Planet report uses an index to illustrate the shocking level of deterioration in the world's forests as well as marine and

freshwater ecosystems. Using 1970 as a baseline year and giving it a value of 100, the index has dropped to a new low of around 65 in the space of a single generation.

It is not just humans who are at risk. Scientists, who examined data for 350 kinds of mammals, birds, reptiles and fish, also found the numbers of many species have more than halved.

Martin Jenkins, senior adviser for the World Conservation Monitoring Centre in Cambridge, which helped compile the report, said: 'It seems things are getting worse faster than possibly ever before. Never has one single species had such an overwhelming influence. We are entering uncharted territory.'

Figures from the centre reveal that black rhino numbers have fallen from 65,000 in 1970 to around 3,100 now. Numbers of African elephants have fallen from around 1.2 million in 1980 to just over half a million while the population of tigers has fallen by 95 per cent during the past century.

The UK's birdsong population has also seen a drastic fall with the corn bunting population declining by 92 per cent between 1970 and 2000, the tree sparrow by 90 per cent and the spotted flycatcher by 70 per cent.

Experts, however, say it is difficult to ascertain how many species have vanished for ever because a species has to disappear for 50 years before it can be declared extinct.

Attention is now focused on next month's Earth Summit in Johannesburg, the most important environmental negotiations for a decade.

However, the talks remain bedevilled with claims that no agreements will be reached and that US President George W. Bush will fail to attend.

Matthew Spencer, a spokesman for Greenpeace, said: 'There will have to be concessions from the richer nations to the poorer ones or there will be fireworks.'

The preparatory conference for the summit, held in Bali last month, was marred by disputes between developed nations and poorer states and non-governmental organisations (NGOs), despite efforts by British politicians to broker compromises on key issues.



America, which sent 300 delegates to the conference, is accused of blocking many of the key initiatives on energy use, biodiversity and corporate responsibility.

The WWF report shames the US for placing the greatest pressure on the environment. It found the average US resident consumes almost double the resources as that of a UK citizen and more than 24 times that of some Africans.

Based on factors such as a nation's consumption of grain, fish, wood and fresh water along with its emissions of carbon dioxide from industry and cars, the report provides an ecological 'footprint' for each country by showing how much land is required to support each resident.

America's consumption 'footprint' is 12.2 hectares per head of population compared to the UK's 6.29ha while Western Europe as a whole stands at 6.28ha. In Ethiopia the figure is 2ha, falling to just half a hectare for Burundi, the country that consumes least resources.

The report, which will be unveiled in Geneva, warns that the wasteful lifestyles of the rich nations are mainly responsible for the exploitation and depletion of natural wealth. Human consumption has doubled over the last 30 years and continues to accelerate by 1.5 per cent a year.

Now WWF wants world leaders to use its findings to agree on specific actions to curb the population's impact on the planet.

A spokesman for WWF UK, said: 'If all the people consumed natural resources at the same rate as the average US and UK citizen we would require at least two extra planets like Earth.'

The world's ticking timebomb

Marine crisis:

North Atlantic cod stocks have collapsed from an estimated 264,000 tonnes in 1970 to under 60,000 in 1995.

Pollution:

The United States places the greatest pressure on the environment, with its carbon dioxide emissions and over-consumption. It takes 12.2 hectares of land to support each American citizen and 6.29 for each Briton, while the figure for Burundi is just half a hectare.

### Shrinking Forests:

Between 1970 and 2002 forest cover has dwindled by 12 per cent.

### Endangered wildlife:

African elephant numbers have fallen from 1.2 million in 1980 to half a million now. In the UK the songbird population has fallen dramatically, with the corn bunting declining by 92 per cent in the past 30 years.

| 9137|2003-07-17 07:54:29|omari maulana|Bronze Age Yemen|

This is an interesting report, especially since some posit a "caucasoid" origin for the Sabaeans:

<http://www.lehigh.edu/~inarcmet/papers/jfa022002.pdf>

---

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| 9138|2003-07-17 08:10:01|omari maulana|More Canaanite|

ANDELKOVIC, Branislav, The Relations between Early Bronze Age I Canaanites and Upper Egyptians, Belgrade, Faculty of Philosophy, Centre for Archaeological Research, 1995 = Centre for Archaeological Research, 14; at head of title: The University of Belgrade, Faculty of Philosophy. (20 x 29 cm; 88 p., maps, fig.). ISBN 86-80269-17-4

In this study the relations between the Egyptian Naqada IIcd-III culture and Canaan in the Early Bronze Age I are reviewed. After a brief introduction to the problems involved, to the geography, the terminology used and the chronology, general descriptions of Canaan during the Early Bronze Age I and Egypt during the Naqada IIcd-III periods follow. The bulk of the book consists of lists of Egyptian finds in Canaan and Canaanite material found in Egypt. The main evidence is pottery. Among the Canaanite sites are: Ai, Arad, Hazor, cEn-Besor, Tel Erani, Gezer, Tel Halif, Jericho, Lachish, and Megiddo. In contrast to the numerous sites in Canaan with Egyptian objects, the Egyptian sites with Canaanite objects are much more restricted in number: Abusir el-Meleq, Abydos, el-Amra, Badari, Buto, el-Gerza, Hierakonpolis, Tell Ibrahim Awad and Tell el-Iswid, Minshat Abu Omar, Mostagedda, and Naqada. Then the theories on the nature and the intensity of the relations during the second half of the 4th millennium B.C. are exposed and discussed. It is concluded that the relations were not colonial in the beginning. The growing need of copper and other goods wanted, such as turquoise, bitumen, olive oil, wine etc. directed Egyptian interest from small-scale commerce to the exploration of southern Canaan and the consolidation of positions in the EB IA (3500-3300 B.C.), while in the EB IB (3300-3100 B.C.) Egyptian colonies were established. Most of the sites in southern Canaan which offered evidence for the Egyptian presence are contemporaneous, though some are earlier and particularly cEn Besor is later. The largest centres were Tel Erani and Tel Halif. The northern border

of the colonized territory was approximately at the Yarkon river. The golden age of colonization, with a network of centre sites and supply stations, lasted about 200 years. The connection with Egypt went via the northern Sinai corridor. Egyptian colonization probably started or accelerated the urbanization process, going along with social, economic and political changes in Canaan. The emergence of large fortified city-states and a shift of Egyptian to the easily accessible coastal cities in the Lebanon and Syria eventually caused the abandonment of the colony.

Bibliography added.

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| 9139|2003-07-17 08:42:17|omari maulana|Re: More Canaanite|

So this paper seems to imply that instead of "middle eastern" types entering Africa at the dawn of Egyptian (pre-dynastic) history, Africans were actually colonizing the "middle east"!

>Egyptian interest from

>small-scale commerce to the exploration of southern Canaan and the

>consolidation of positions in the EB IA (3500-3300 B.C.), while in the EB

>IB

>(3300-3100 B.C.) Egyptian colonies were established. Most of the sites in

>southern Canaan which offered evidence for the Egyptian presence are

>contemporaneous, though some are earlier and particularly cEn Besor is

>later. The largest centres were Tel Erani and Tel Halif. The northern

>border

>of the colonized territory was approximately at the Yarkon river. The

>golden

>age of colonization, with a network of centre sites and supply stations,

>lasted about 200 years.

---

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| 9140|2003-07-17 12:06:51|Paul Kekai Manansala|Re: More Canaanite|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> So this paper seems to imply that instead of "middle eastern"

types entering

> Africa at the dawn of Egyptian (pre-dynastic) history, Africans

were

> actually colonizing the "middle east"!

>

>

I've always thought the "wavy" designs on Sudanese, Egyptian and Canaanite pottery were linked.

Regards,

Paul Kekai Manansala

| 9141|2003-07-17 13:02:34|cristofori whitakara|Re: An Interview with Richard Poe|  
sounds biblical and in the biblical references it says that Ham is the father of Canaan. Is that 2  
say Kam(kemet, Egypt) Culturally birthed Tha Canaanites and his 11 Sons?

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, cristofori whitakara  
wrote:

> besides biblical accounts, where else can one find mention of the  
Canaanites?  
>

The term kinahu referring to a snail from which purple dye was used  
by the Phoenicians to describe their land and I think also as an  
ethnonym.

"Kinahu" meaning "purple" also appears in the Hurrian Nuzi texts.

The Canaanites themselves were composed of Amorites, Hurrians,  
Hyksos, Hittites and others. The AEs often called them "Hurru."

At the Hypostyle Hall in Karnak's Amun's temple there is an  
inscription that mentions Seti I attacking a fortress called  
Pe-Kanan on the Palestinian border.

Regards,

Paul Kekai Manansala

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| 9142|2003-07-17 13:17:36|Paul Kekai Manansala|Re: An Interview with Richard Poe|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> sounds biblical and in the biblical references it says that Ham is

the father of Canaan. Is that 2 say Kam(kemet, Egypt) Culturally birthed Tha Canaanites and his 11 Sons?

>

Which 11 sons? Do you mean the 12 sons of Israel?

Anyway, Egypt was the major influence on Canaan by all accounts from the Natufian period through most of the historical period probably until the Assyrian invasion of Egypt.

Regards,

Paul Kekai Manansala

| 9143|2003-07-17 13:29:28|cristofori whitakara|Re: An Interview with Richard Poe|  
in the previous posts there was talk about the amorites the horites the hivites, etc etc ...these are the same names given biblically and Canaan begat.....

***Paul Kekai Manansala*** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> sounds biblical and in the biblical references it says that Ham is the father of Canaan. Is that 2 say Kam(kemet, Egypt) Culturally birthed Tha Canaanites and his 11 Sons?  
>

Which 11 sons? Do you mean the 12 sons of Israel?

Anyway, Egypt was the major influence on Canaan by all accounts from the Natufian period through most of the historical period probably until the Assyrian invasion of Egypt.

Regards,

Paul Kekai Manansala

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| 9144|2003-07-17 14:56:51|omari maulana|Questions|

1) Does any one have references on global population density during the Early Holocene?

2) Is anyone aware of genetic analysis comparing Eastern Nilo-Saharan (Kanuri, Nubians, Toubou, etc) with Tribal and/or Southern Indians and Dravidians?

---

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| 9145|2003-07-17 15:09:23|Paul Kekai Manansala|Re: Questions|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> 1) Does any one have references on global population density

during the

> Early Holocene?

>

I'm going totally by memory here and its a bit of a weird ref., but I think Buckminster Fuller deals with this subject in his book \_The Critical Path\_.

> 2) Is anyone aware of genetic analysis comparing Eastern Nilo-

Saharans

> (Kanuri, Nubians, Toubou, etc) with Tribal and/or Southern Indians

and

> Dravidians?

>

Can't think of anything off-hand, but I'll check my vast archives ;).

Regards,

Paul Kekai Manansala

| 9146|2003-07-17 17:15:30|roburra|A bit off topic, but...|

Hi all,

I joined this group a few months back out of simple curiosity. In retrospect, I am glad that I did. Egyptology is not my area, but I feel that the information I have gained from your different viewpoints is applicable to my focus of interest: literature and

folklore. The most important aspect of your work, in my opinion, is the questioning of paradigms. I didn't realize, before joining this

group, the extent to which present-day scholarship was tied-up in racial ideology of past centuries. Now, I can barely move a step without noticing examples of these assumptions staring me in the face (in my work and in day-to-day life). Though your ideas are not frequently featured in the mainstream media, they are trickling into society at large. Keep up your efforts in the same spirit. I hope that, even as you question what you refer to as Eurocentric ideology, you will take care not to fall into a similar trap with the concepts that you formulate.

Best wishes to you all.

| 9147|2003-07-17 21:14:48|Paul Kekai Manansala|Re: A bit off topic, but...|

Thank you for the kind and insightful words.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "roburra" wrote:

> Hi all,

> I joined this group a few months back out of simple curiosity. In retrospect, I am glad that I did. Egyptology is not my area, but I feel that the information I have gained from your different viewpoints is applicable to my focus of interest: literature and folklore. The most important aspect of your work, in my opinion, is

> the questioning of paradigms. I didn't realize, before joining

> this

> group, the extent to which present-day scholarship was tied-up in racial ideology of past centuries. Now, I can barely move a step without noticing examples of these assumptions staring me in the face

> (in my work and in day-to-day life). Though your ideas are not frequently featured in the mainstream media, they are trickling into

> society at large. Keep up your efforts in the same spirit. I hope

> that, even as you question what you refer to as Eurocentric ideology,

> you will take care not to fall into a similar trap with the concepts

> that you formulate.

> Best wishes to you all.

| 9148|2003-07-18 09:42:49|M.L.W.|The History and Culture of the Canaanites and Phoenicians|

Someone was asking about the Canaanites being discussed other than what's in the bible.

<http://www.geocities.com/SoHo/Lofts/2938/histcult.html#ethno>

Myra

| 9149|2003-07-18 11:36:49|cristofori whitakara|Fwd: Ethiopia and the Origin of Civilization|

**Runoko Rashidi** wrote:

From: Runoko Rashidi

Date: Fri, 18 Jul 2003 04:13:40 -0700 (PDT)

Subject: [GlobalAfricanPresence] Ethiopia and the Origin of Civilization

<http://www.nbufront.org/html/MastersMuseums/JGJackson/EthiopiaOriginOfCivilization.html>

Ethiopia and the Origin of Civilization

A Critical Review of the Evidence of Archaeology,  
Anthropology, History and Comparative Religion:  
According to the Most Reliable Sources and Authorities

By John G. Jackson (1939)

-----  
"It is pretty well settled that the city is the  
Negro's great contribution to civilization, for it was  
in Africa where the first cities grew up." E.  
Haldeman-Julius

"Those piles of ruins which you see in that narrow  
valley watered by the Nile, are the remains of opulent  
cities, the pride of the ancient kingdom of Ethiopia.  
? There a people, now forgotten, discovered while  
others were yet barbarians, the elements of the arts  
and sciences. A race of men now rejected from society  
for their sable skin and frizzled hair, founded on the  
study of the laws of nature, those civil and religious  
systems which still govern the universe." Count Volney

"The accident of the predominance of white men in  
modern times should not give us supercilious ideas  
about color or persuade us to listen to superficial  
theories about the innate superiority of the  
white-skinned man. Four thousand years ago, when



civilization was already one or two thousand years old, white men were just a bunch of semi-savages on the outskirts of the civilized world. If there had been anthropologists in Crete, Egypt, and Babylonia, they would have pronounced the white race obviously inferior, and might have discoursed learnedly on the superior germ-plasm or glands of colored folk." Joseph McCabe

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The late Professor George A. Dorsey noted that "H. G. Wells' heart beats faster in nearly every chapter of his Outline of History, because he cannot forget that he is Nordic, Aryan, English British, white, civilized." (Why We Behave Like Human Beings, p. 40.) This patriotic zeal of Mr. Wells' has, in truth, caused him to suppress certain facts that do not fit into his pet theories. In the latest edition of his Outline of History, Mr. Wells ends his chapter on The Early Empires with the following remarks: "No less an authority than Sir Flinders Petrie gives countenance to the idea that there was some very early connection between Colchis (the country to the south of the Caucasus) and prehistoric Egypt. Herodotus remarked upon a series of resemblances between the Colchians and the Egyptians." (Wells' New and Revised Outline of History, p. 184, Garden City, 1931.) It would have been proper for Wells to have quoted the remarks of Herodotus, so as to give us precise information on the series of resemblances between the Cholchians and the Egyptians. Why he did not do so we shall now see. In Book II, Section-104, of his celebrated History, Herodotus states: "For my part I believe the Colchi to be a colony of Egyptians, because like them they have black skins and frizzled hair." (See any English translation of The History of Herodotus. The translation by Professor George Rawlinson is the best. See also W.E.B. DuBois, The Negro, p. 31, and Count Volney's Travels in Egypt and Syria, Vol. I. pp. 80?81.) After discussing the civilizations of Egypt, Babylonia and India, Wells had already referred to them as a "triple system of white man civilizations."

(Outline of History, Chap. XIII, Sect. 5, p. 175) On concluding that the civilization of Egypt was a white man civilization, he naturally would be careful not to quote the above passage from Herodotus.

Most history texts, especially the ones on ancient history, start off by telling us that there are either three, four or five races of man, but that of those races only one has been responsible for civilization, culture, progress and all other good things. The one race is of course the white race, and particularly that branch of said race known as the Nordic or Aryan. The reason for this is obvious; the writers of these textbooks are as a rule Nordics, or so consider themselves. However, prejudice alone will not account for this sort of thing. There is a confusion among historians and anthropologists concerning the proper classification of races, and this confusion is used by biased writers to bolster up their preconceptions. It is therefore necessary that we discuss the subject of race classification in a rational manner before proceeding further.

The early scientific classifications of the varieties of the human species were geographical in nature. The celebrated naturalist, Linneaus (1708?1778), for instance, listed four races, according to continent, namely: (1) European (white), (2) African (black), (3) Asiatic (yellow), and (4) American (red). Blumenback, in 1775, added a fifth type, the Occeanic or brown race. This classification is still used in some grammar school Geographies, where the races of man are tabulated as: Ethiopian (black), Caucasian (white), American (red), Mongolian (yellow) and Malayan (brown). During the year 1800, the French naturalist, Cuvier, announced the hypothesis that all ethnic types were traceable to Ham, Chem and Japhet, the three sons of Noah. After that date race classification developed into an amazing contest; a struggle which still rages. By 1873, Haeckel had found no less than twelve distinct races of mankind; and to show the indefatigable nature of his researches, he annexed twenty-two more races a few years later, bringing the grand total of human types up to thirty-four. Deniker, in 1900, presented to the world a very imposing system of race classification. He conceived of the human

species existing in the form of six grand divisions, seventeen divisions and twenty-nine races. And despite all this industry among anthropologists, ethnologists and the like, there is yet no agreement on the classification of races. Where one anthropologist finds three racial types, another can spot thirty-three without the least difficulty.

The Classifiers of race, however, regardless of how abundantly they disagreed with each other as to the correct groupings of human types, were of unanimous accord in the belief that the white peoples of the world were far superior to the darker races. This opinion is still very popular, but modern science is making it hard for intelligent people to accept the fallacy. Many years ago the German philosopher, Schopenhauer, remarked that, "there is no such thing as a white race, much as this is talked of, but every white man is a faded or bleached one." Schopenhauer possessed keen and sagacious foresight on this point. For example, the English scholar, Joseph McCabe, expresses the following view as the consensus of opinion among modern anthropologists: "There is strong reason to think that man was at first very dark of skin, woolly-haired and flat-nosed, and, as he wandered into different climates, the branches of the race diverged and developed their characteristics." (Key to Culture, No. 11, p. 10.)

Professor Franz Boas, the nestor of American anthropologists, has divided the whole human race into only two divisions. This classification of Boas' is admirably explained by Professor George A. Dorsey:

Open your atlas to a map of the world. Look at the Indian Ocean: on the west, Africa; on the north, the three great southern peninsulas of Asia; on the east, a chain of great islands terminating in Australia. Wherever that Indian Ocean touches land, it finds dark-skinned people with strongly developed jaws, relatively long arms and kinky or frizzly hair. Call that the Indian Ocean or Negroid division of the human race.

Now look at the Pacific Ocean: on one side, the two Americas; on the other, Asia. (Geographically, Europe

is a tail to the Asiatic kite.) The aboriginal population of the Americas and of Asia north of its southern peninsula was a light-skinned people with straight hair, relatively short arms, and a face without prominent jaws. Call that the Pacific Ocean or Mongoloid division. (Why We Behave Like Human Beings, pp. 44-45.)

Professors A. L. Kroeber and Fay-Cooper Cole are of the opinion that the peoples of Europe have (been) bleached out enough to merit classification as a distinct race. This would add a European or Caucasoid division to the Negroid and Mongoloid races of the classification proposed by Professor Boas. If we accept this three-fold division of the human species, our classification ought to read as follows: the races of man are three in number; (1) the Negroid, or Ethiopian or black race; (2) the Mongoloid, or Mongolian or yellow race; and (3) the Caucasoid or European or white race. This is the very latest scheme of race classification.

Now that we have straightened out ourselves on the issue of the classification of races, we may properly turn to the main subject matter of this essay, i.e., the ancient Ethiopians and their widespread influence on the early history of civilization. In discussing the origin of civilization in the ancient Near East, Professor Charles Seignobos in his History of Ancient Civilization, notes that the first civilized inhabitants of the Nile and Tigris-Euphrates valleys, were a dark-skinned people with short hair and prominent lips; and that they are referred to by some scholars as Cushites (Ethiopians), and as Hamites by others. This ancient civilization of the Cushites, out of which the earliest cultures of Egypt and Mesopotamia grew, was not confined to the Near East. Traces of it have been found all over the world. Dr. W. J. Perry refers to it as the Archaic Civilization. Sir Grafton Elliot Smith terms it the Neolithic Heliolithic Culture of the Brunet-Browns. Mr. Wells alludes to this early civilization in his Outline of History, and dates its beginnings as far back as 15,000 years B.C. "This peculiar development of the Neolithic culture," says Mr. Wells, "which Elliot Smith called the Heliolithic (sun-stone) culture,

included many or all of the following odd practices: (1) Circumcision, (2) the queer custom of sending the father to bed when a child is born, known as Couvade, (3) the practice of Massage, (4) the making of Mummies, (5) Megalithic monuments (i.e. Stonehenge), (6) artificial deformation of the heads of the young by bandages, (7) Tattooing, (8) religious association of the Sun and the Serpent, and (9) the use of the symbol known as the Swastika for good luck. ? Elliot Smith traces these associated practices in a sort of constellation all over this great Mediterranean / Indian Ocean-Pacific area. Where one occurs, most of the others occur. They link Brittany with Borneo and Peru. But this constellation of practices does not crop up in the primitive home of Nordic or Mongolian peoples, nor does it extend southward much beyond equatorial Africa. ? The first civilizations in Egypt and the Euphrates-Tigris valley probably developed directly out of this widespread culture." (Outline of History, pp. 141?143).

This ancient civilization is called NEOLITHIC by Wells. This is a mistake; for we have overwhelming evidence that these ancient peoples had long passed out of the New Stone Age stage of culture, and were erecting edifices which could only have been constructed by means of hard metal tools. Iron is the very backbone of civilization, and the Iron Age began very anciently in Africa. The researches of scholars like Boas, Torday and DuBois would lead us to believe that the art of mining iron was first developed in the interior of Africa, and that the knowledge of it passed through Egypt to the rest of the world. (See W.E.B. DuBois, *The Negro*, pp. 114?116, Home University Library, New York and London, 1915.)

In modern geography the name Ethiopia is confined to the country known as Abyssinia, an extensive territory in East Africa. In ancient times Ethiopia extended over vast domains in both Africa and Asia. "It seems certain," declares Sir E. A. Wallis Budge, "that classical historians and geographers called the whole region from India to Egypt, both countries inclusive, by the name of Ethiopia, and in consequence they regarded all the dark-skinned and black peoples who inhabited it as Ethiopians. Mention is made of Eastern

and Western Ethiopians and it is probable that the Easterners were Asiatics and the Westerners Africans." (History of Ethiopia, Vol. I., Preface, by Sir E. A. Wallis Budge.) In addition Budge notes that, "Homer and Herodotus call all the peoples of the Sudan, Egypt, Arabia, Palestine and Western Asia and India Ethiopians." (Ibid., p. 2.) Herodotus wrote in his celebrated History that both the Western Ethiopians, who lived in Africa, and the Eastern Ethiopians who dwelled in India, were black in complexion, but that the Africans had curly hair, while the Indians were straight-haired. (The aboriginal black inhabitants of India are generally referred to as the Dravidians, of whom more will be said as we proceed.) Another classical historian who wrote about the Ethiopians was Strabo, from whom we quote the following: "I assert that the ancient Greeks, in the same way as they classed all the northern nations with which they were familiar as Scythians, etc., so, I affirm, they designated as Ethiopia the whole of the southern countries toward the ocean." Strabo adds that "if the moderns have confined the appellation Ethiopians to those only who dwell near Egypt, this must not be allowed to interfere with the meaning of the ancients." Ephorus says that: "The Ethiopians were considered as occupying all the south coasts of both Asia and Africa," and adds that "this is an ancient opinion of the of the Greeks." Then we have the view of Stephanus of Byzantium, that: "Ethiopia was the first established country on earth; and the Ethiopians were the first who introduced the worship of the gods, and who established laws." The vestiges of this early civilization have been found in Nubia, the Egyptian Sudan, West Africa, Egypt, Mashonaland, India, Persia, Mesopotamia, Arabia, South America, Central America, Mexico, and the United States. Any student who doubts this will find ample evidence in such works as The Voice of Africa, by Dr. Leo Froebenius; Prehistoric Nations, and Ancient America, by John D. Baldwin; Rivers of Life, by Major-General J. G. R. Forlong; A Book of the Beginnings by Gerald Massey; Children of the Sun and The Growth of Civilization, by W. J. Perry; The Negro by Professor W.E.B. DuBois; The Anacalypsis, by Sir Godfrey Higgins; Isis Unveiled by Madam H. P. Blavatsky; The Diffusion of Culture, by Sir Grafton Elliot Smith; The Mediterranean Race, by

Professor Sergi; The Ruins of Empires, by Count Volney; The Races of Europe, by Professor William Z. Ripley; and last but not least, the brilliant monographs of Mr. Maynard Shipley: New Light on Prehistoric Cultures and Americans of a Million Years Ago. (See also Shipley's Sex and the Garden of Eden Myth, a collection of essays, the best of the lot being one entitled: Christian Doctrines In Pre-Christian America.) These productions of Mr. Shipley, have been issued in pamphlet form in the Little Blue Book Series, published by Mr. E. Haldeman-Julius, of Girard, Kansas.

The efforts of certain historians to classify these ancient Cushites as Caucasoids does not deceive honest historical students any longer. This may well be illustrated by a passage from the pen of our scholarly friend Bishop William Montgomery Brown: "For the first two or three thousand years of civilization, there was not a civilized white man on the earth. Civilization was founded and developed by the swarthy races of Mesopotamia, Syria and Egypt, and the white race remained so barbaric that in those days an Egyptian or a Babylonian priest would have said that the riffraff of white tribes a few hundred miles to the north of their civilization were hopelessly incapable of acquiring the knowledge requisite to progress. It was southern colored peoples everywhere, in China, in Central America, in India, Mesopotamia, Syria, Egypt and Crete who gave the northern white peoples civilization." (The Bankruptcy of Christian Supernaturalism, Vol., p. 192.)

Quite a few Egyptologists have defended the idea that the ancient Egyptians originally came from Asia. There never was any evidence to back up this view; and the only reason it was adopted, was because it was fashionable to believe that no African people was capable of developing a great civilization. Geoffrey Parsons refers to Egyptian civilization in his Stream of History, p. 154, New York & London, 1932, as "genuinely African in its origin and development." Herodotus came to the same conclusion over 2,000 years ago, but he is not taken seriously by the majority of modern historians, except where his facts agree with certain theories of said historians. Theories are more



precious to some scholars than facts, even when the facts flatly contradict their theories. Dr. Froebenius, the great German anthropologist, has examined the ruins of ancient cultures in southern, eastern and western Africa, of an antiquity rivaling those of Egypt and Sumer. Sir John Marshall and Dr. E. Mackay have uncovered the remains of a great Dravidian civilization in India, which rose to its peak over 5,000 years ago. The newspaper generally report these discoveries as startling and unexpected. They tell us that nobody ever dreamed that these ancient nations ever existed. This novelty, however, does not exist for real students. Anyone familiar with the works of G. Elliot Smith, W. J. Perry, Sir Godfrey Higgins, Dr. H.R. Hall, Sir Henry Rawlinson, John D. Baldwin, Gerald Massey and General Forlong, will not be surprised at the very novel archaeological discoveries announced by the press. Since we are dealing with historical sources and authorities, a study of the researches of Sir Henry Rawlinson, the Father of Assyriology, on the Ethiopians in the ancient East, is in order. The following extract is condensed from an essay entitled: On the Early History of Babylonia:

The system of writing which they brought with them has the closest affinity with that of Egypt?in many cases indeed, there is an absolute identity between the two alphabets.

In the Biblical genealogies, Cush (Ethiopia) and Mizraim (Egypt) are brothers, while from the former sprang Nimrod (Babylonia.)

In regard to the language of the primitive Babylonians, the vocabulary is undoubtedly Cushite or Ethiopian, belonging to that stock of tongues which in the sequel were everywhere more or less mixed up with the Semitic languages, but of which we have probably the purest modern specimens in the Mahra of Southern Arabia and the Galla of Abyssinia.

All the traditions of Babylonia and Assyria point to a connection in very early times between Ethiopia, Southern Arabia and the cities on the lower Euphrates.

In further proof of the connection between Ethiopia and Chaldea, we must remember the Greek tradition both of Cepheus and Memnon, which sometimes applied to Africa, and sometimes to the countries at the mouth of



the Euphrates; and we must also consider the geographical names of Cush and Phut, which, although of African origin, are applied to races bordering on Chaldea, both in the Bible and in the Inscriptions of Darius. (Essay-VI, Appendix, Book-I, History of Herodotus, translated by Professor George Rawlinson, with essays and notes by Sir Henry Rawlinson and Sir J. G. Wilkinson.)

The opinions of Sir Henry Rawlinson are reinforced by the researches of his equally distinguished brother, Professor George Rawlinson, in his essay *On the Ethnic Affinities of the Races of Western Asia*, which directs our attention to: "the uniform voice of primitive antiquity, which spoke of the Ethiopians as a single race, dwelling along the shores of the Southern Ocean from India to the Pillars of Hercules." (Herodotus, Vol. I., Book. I., Appendix, Essay XI., Section-5.)

Rawlinson adds an explanatory note to this section of his essay, which we here reproduce: "Recent linguistic discovery tends to show that a Cushite or Ethiopian race did in the earliest times extend itself along the shores of the Southern Ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of their character before the influx of the Aryans; it extended from the Indus along the seacoast through the modern Beluchistan and Kerman, which was the proper country of the Asiatic Ethiopians; the cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found among their ruins to have belonged to this race; it was dominant in Susiana and Babylonia, until overpowered in the one country by Aryan, in the other by Semitic intrusion; it can be traced both by dialect and tradition throughout the whole south coast of the Arabian peninsula."

In the study of ancient affairs, folklore and tradition throw an invaluable light on historical records. In Greek mythology we read of the great Ethiopian king, Cepheus, whose fame was so great that he and his family were immortalized in the stars. The wife of King Cepheus was Queen Cassiopeia, and his daughter, Princess Andromeda. The star groups of the celestial sphere, which are named after them are called the ROYAL FAMILY?(the constellations: CEPHEUS, CASSIOPEIA and ANDROMEDA.) It may seem strange that legendary rulers of ancient Ethiopia should still have

their names graven on our star maps, but the voice of history gives us a clue. A book on astrology attributed to Lucian declares that: "The Ethiopians were the first who invented the science of stars, and gave names to the planets, not at random and without meaning, but descriptive of the qualities which they conceived them to possess; and it was from them that this art passed, still in an imperfect state, to the Egyptians." The Ethiopian origin of astronomy is beautifully explained by Count Volney in a passage in his *Ruins of Empires*, which is one of the glories of modern literature, and his argument is not based on guesses. He invokes the weighty authority of Charles F. Dupuis, whose three monumental works, *The Origin of Constellations*, *The Origin of Worship* and *The Chronological Zodiac*, are marvels of meticulous research. Dupuis placed the origin of the zodiac as far back as 15,000 B.C., which would give the world's oldest picture book an antiquity of 17,000 years. (This estimate is not as excessive as it might at first appear, since the American astronomer and mathematician, Professor Arthur M. Harding, traces back the origin of the zodiac to about 26,000 B.C.) In discussing star worship and idolatry, Volney gives the following glowing description of the scientific achievements of the ancient Ethiopians, and of how they mapped out the signs of the zodiac on the star-spangled dome of the heavens:

Should it be asked at what epoch this system took its birth, we shall answer on the testimony of the monuments of astronomy itself, that its principles appear with certainty to have been established about seventeen thousand years ago, and if it be asked to what people it is to be attributed, we shall answer that the same monuments, supported by unanimous traditions, attribute it to the first tribes of Egypt; and reason finds in that country all the circumstances which could lead to such a system; when it finds there a zone of sky, bordering on the tropic, equally free from the rains of the equator and the fogs of the north; when it finds there a central point of the sphere of the ancients, a salubrious climate, a great but manageable river, a soil fertile without art or labor, inundated without morbid exhalations, and placed between two seas which communicate with the

richest countries; it conceives that the inhabitant of the Nile, addicted to agriculture from the facility of communications, to astronomy from the state of his sky, always open to observation, must have been the first to pass from the savage to the social state; and consequently to attain the physical and moral sciences necessary to civilized life.

It was, then, on the borders of the upper Nile, among a black race of men, that was organized the complicated system of the worship of the stars, considered in relation to the productions of the earth and the labors of agriculture. ? Thus the Ethiopian of Thebes named stars of inundation, or Aquarius, those stars under which the Nile began to overflow; stars of the ox or bull, those under which they began to plow, stars of the lion, those under which that animal, driven from the desert by thirst, appeared on the banks of the Nile; stars of the sheaf, or of the harvest virgin, those of the reaping season; stars of the lamb, stars of the two kids, those under which these precious animals were brought forth. ? Thus the same Ethiopian having observed that the return of the inundation always corresponded with the rising of a beautiful star which appeared towards the source of the Nile, and seemed to warn the husbandman against the coming waters, he compared this action to that of the animal who, by his barking, gives notice of danger, and he called this star the dog, the barker (Sirius). In the same manner he named the stars of the crab, those where the sun, having arrived at the tropic, retreated by a slow retrograde motion like the crab of Cancer. He named stars of the wild goat, or Capricorn, those where the sun, having reached the highest point in his annuary tract, ? imitates the goat, who delights to climb to the summit of the rocks. He named stars of the balance, or Libra, those where the days and nights being equal, seemed in equilibrium, like that instrument; and stars of the scorpion, those where certain periodical winds bring vapors, burning like the venom of the scorpion. (Volney's Ruins of Empires, pp. 120?122, New York, 1926)

The traditions concerning Memnon are interesting as well as instructive. He was claimed as a king by the

Ethiopians, and identified with the Pharaoh Amunoph or Amenhotep, by the Egyptians. A fine statue of him is located in the British Museum, in London. Charles Darwin makes a reference to this statue on his Descent of Man which is well worth reproducing: "When I looked at the statue of Amunoph III, I agreed with two officers of the establishment, both competent judges, that he had a strongly marked Negro type of features." The features of Akhnaton (Amennhotep IV), are even more Negroid than those of his illustrious predecessor. That the earliest Egyptians were African Ethiopians (Nilotic Negroes), is obvious to all unbiased students of oriental history. Breasted's claim that the early civilized inhabitants of the Nile Valley and Western Asia were members of a Great White Race, is utterly false, and is supported by no facts whatsoever. A similar racial bias is shown by Elliot Smith in his work, *The Ancient Egyptians and Their Influence Upon the Civilization of Europe*, p. 30, New York & London, 1911. "Not a few writers," says he, "like the traveler Volney in the 18th century, have expressed the belief that the ancient Egyptians were Negroes, or at any rate strongly Negroid. In recent times even a writer so discriminating as Ripley usually is has given his adhesion to this view." (The writers referred to here, are Count Volney, the French Orientalist and Professor William Z. Ripley, of Harvard University, an eminent American Anthropologist.) Professor Smith is convinced that these men are wrong, because he holds that there is a "profound gap that separates the Negro from the rest of mankind, including the Egyptian." (*Ancient Egyptians*, p. 74.) Another English scholar, Philip Smith, is far more rational in discussing this point:

No people have bequeathed to us so many memorials of its form complexion and physiognomy as the Egyptians. ? If we were left to form an opinion on the subject by the description of the Egyptians left by the Greek writers we should conclude that they were, if not Negroes, at least closely akin to the Negro race. That they were much darker in coloring than the neighboring Asiatics; that they had their frizzled either by nature or art; that their lips were thick and projecting, and their limbs slender, rests upon the authority of eye-witnesses who had traveled in the

country and who could have had no motive to deceive. ?

The fullness of the lips seen in the Sphinx of the Pyramids and in the portraits of the kings is characteristic of the Negro. (The Ancient History of the East, pp. 25-26, London, 1881.)

We read of Memnon, King of Ethiopia, in Greek mythology, to be exact in Homer's Iliad, where he leads an army of Elamites and Ethiopians to the assistance of King Priam in the Trojan War. His expedition is said to have started from the African Ethiopia and to have passed through Egypt on the way to Troy. According to Herodotus, Memnon was the founder of Susa, the chief city of the Elamites.

"There were places called Memnonia," asserts Professor Rawlinson, "supposed to have been built by him both in Egypt and at Susa; and there was a tribe called Memnones at Moroe. Memnon thus unites the eastern with the western Ethiopians, and the less we regard him as an historical personage the more must we view him as personifying the ethnic identity of the two races."

(Ancient Monarchies, Vol. I, Chap. 3.) The ancient peoples of Mesopotamia are sometimes called the Chaldeans, but this is inaccurate and confusing.

Before the Chaldean rule in Mesopotamia, there were the empires of the Sumerians, Akkadians, Babylonians and Assyrians. The earliest civilization of Mesopotamia was that of the Sumerians. They are designated in the Assyrio-Babylonian inscriptions as the black-heads or black-faced people, and they are shown on the monuments as beardless and with shaven heads. This easily distinguishes them from the Semitic Babylonians, who are shown with beards and long hair. From the myths and traditions of the Babylonians we learn that their culture came originally from the south. Sir Henry Rawlinson concluded from this and other evidence that the first civilized inhabitants of Sumer and Akkad were immigrants from the African Ethiopia. John D. Baldwin, the American Orientalist, on the other hand, claims that since ancient Arabia was also known as Ethiopia, they could have just as well come from that country. These theories are rejected by Dr. H. R. Hall, of the Dept. Of Egyptian & Assyrian Antiquities of the British Museum, who contends that Mesopotamia was civilized by a migration from India. "The ethnic type of the Sumerians, so

strongly marked in their statues and reliefs," says Dr. Hall, "was as different from those of the races which surrounded them as was their language from those of the Semites, Aryans, or others; they were decidedly Indian in type. The face-type of the average Indian of today is no doubt much the same as that of his Dravidian race ancestors thousands of years ago. ? And it is to this Dravidian ethnic type of India that the ancient Sumerian bears most resemblance, so far as we can judge from his monuments. ? And it is by no means improbable that the Sumerians were an Indian race which passed, certainly by land, perhaps also by sea, through Persia to the valley of the Two Rivers. It was in the Indian home (perhaps the Indus valley) that we suppose for them that their culture developed. ? On the way they left the seeds of their culture in Elam. ? There is little doubt that India must have been one of the earliest centers of human civilization, and it seems natural to suppose that the strange un-Semitic, un-Aryan people who came from the East to civilize the West were of Indian origin, especially when we see with our own eyes how very Indian the Sumerians were in type." (The Ancient History of the Near East, pp. 173?174, London, 1916.) Hall is opposed in his theory of Sumerian origins by Dr. W. J. Perry, the great anthropologist, of the University of London. "The Sumerian stories or origins themselves tell a very different tale," Perry points out, "for from their beginnings the Sumerians seem to have been in touch with Egypt. Some of their early texts mention Dilmun, Magan and Meluhha. ? Dilmun was the first settlement that was made by the god Enki, who was the founder of Sumerian civilization. ? Magan was famous among the Sumerians as a place whence they got diorite and copper, Meluhha as a place whence they got gold. Dilmun has been identified with some place or other in the Persian Gulf, perhaps the Bahrein Islands, perhaps a land on the eastern shore of the Gulf. ? In a late inscription of the Assyrians it is said that Magan and Meluhha were the archaic names for Egypt and Ethiopia, the latter being the south-western part of Somaliand that lay opposite." (The Growth of Civilization, pp. 60?61, 2nd Edition, Harmondsworth, Middlesex, England, 1937, Published by Penguin Books, Ltd.)

Another great nation of Ethiopian origin was Elam, a

country which stretched from the Tigris River to the Zagros Mountains of Persia. Its capital was the famous city of Susa, which was founded about 4,000 B.C., and flourished from that date to its destruction by Moslem invaders about the year 650 C.E. (Christian Era). In speaking of the Elamites, H. G. Wells H. H. Johnston, to have been Negroid in type. There is a strong Negroid strain in the modern people of Elam." (Outline of History, p. 166.) Archaeological evidence favors this view. Reginald S. Poole, the English Egyptologist noted that: "There is one portrait of an Elamite (Cushite) king on a vase found at Susa; he is painted black and thus belongs to the Cushite race." (Quoted by Professor Alfred C. Haddon, in his History of Anthropology, p. 6, London, 1934. Thinker's Library Edition, published by Watts & Co., 5 & 6 Johnson's Court, Fleet St., London, E. c.-4, England.)

We cannot devote much space to the early inhabitants of India, though they were beyond all doubt an Ethiopic ethnic type. They are described by Professor Lynn Thorndike as "short black men with almost Negro noses." (Short History of Civilization, p. 227, New York, 1936.) Dr. Will Durant pictures these early Hindus as "a dark-skinned, broad-nosed people whom, without knowing the origin or the word, we call Dravidians." (Short History of Civilization, Part I, p. 396, New York, 1935.) The student is advised to consult pp. 650-666, of the new edition of Sir John A. Hammerton's Wonders of the Past, in which there is an instructive article, with fine illustrations, by S. G. Blaxland Stubbs, entitled: Wonder Cities of Most Ancient India. That Mr. Stubbs is a candid writer may be seen from the following excerpt:

The early Aryan literature of India, the Hymns of the Rigveda, which, it is commonly agreed, date from about 1,000 B.C., speak of the people whom the proud Aryan invaders found in India as black-skinned barbarians, Dasas or slaves. But Aryan pride of race has received something of a shock from archaeological investigations carried out by Sir John Marshall and, more recently, by Dr. E. Mackay in the valley of the Indus. Here ample evidence has been found of a race whose complex civilization and high culture were equal, and in some respects superior to those of early



Mesopotamia and Egypt.

These Asiatic black men were not confined to the mainland, for we are informed by no less an authority than Sir Harry H. Johnston, that:

In former times this Asiatic Negro spread, we can scarcely explain how, unless the land connections of those days were more extended, through Eastern Australia to Tasmania, and from the Solomon Island to New Caledonia and even New Zealand, to Fiji and Hawaii. The Negroid element in Burma and Annam is, therefore, easily to be explained by supposing that in ancient times Southern Asia had a Negro population ranging from the Persian Gulf to Indo-China and the Malay Archipelago. (See An Introduction to African Civilizations, by Willis N. Huggins. Ph.D. and John G. Jackson, pp. 188-190, New York, 1937.)

Most readers of history know about the Celts, ancient inhabitants of Europe, whose priests were known as the Druids. It is generally thought that these Celts were Caucasoids, but Sir Godfrey Higgins, after much study came to the conclusion that they were a Negroid people. Higgins wrote a ponderous volume entitled The Celtic Druids. In the following passage from his Anacalypsis he modestly refers to it as an essay: "In my essay on the Celtic Druids, I have shown that a great nation called Celtae, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremity of Britain. The religion of Buddha of India is well known to have been very ancient." (Higgins is here referring to the first Buddha, who is supposed to have lived between 5,000 and 6,000 years ago, and not to Gautama Buddha who lived about 600 years B.C. There were at least ten Buddhas mentioned in the sacred books of India.) "Who these can have been but the early individuals of the black nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says Cuthies (Cushites), i.e. Celts, built the great temples in India and Britain, and excavated the caves of the former; and the learned mathematician, Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black curly-headed



Buddha." (Anacalypsis, Vol. I, Book I, Chap. IV, New York, 1927.)

Though it is generally believed that Columbus discovered America, it is now definitely known to students of American archaeology that Columbus came late. Professor Leo Weiner has written a three volume work, *Africa and the Discovery of America*, in which he argues that the New World was discovered by Africans long before the time of Columbus. Professor Weiner was led to this conclusion partly from the following evidence:

African words in American Indian languages.  
Vases and pipe-bowls found in the ruins of the Mound-Builders, showing Negro faces on their surfaces.

The presence of African foods in America, such the peanut and the yam.

The totemic organization of the Amerindians tribes, very similar to African totemism. (Totemism is a sort of primitive theory of evolution. For instance, certain tribes are divided into clans, and each clan is, as a rule named after some species of animal. Let us suppose a tribe is divided into four clans, bearing the following names: (1) eagle, (2) Bear, (3) Crow and (4) Wolf. A member of the Bear Clan will consider himself as descended from bears, a member of the Wolf Clan will tell you that he is a wolf and that all of his ancestors were wolves, and so on; this clan ancestor being known as the Totem. There are numerous definitions of totemism, the best I have come across being the following one by Professor A. V. Haddon: "Totemism, as Dr. Frazer and I understand it in its fully developed condition, implies the division of a people into several totem kins, or as they are usually termed, totem clans, each of which has one or sometimes more than one totem. The totem is usually a species of animal, sometimes a species of plant, occasionally a natural object or phenomenon, very rarely a manufactured article. ? The totems are regarded as kinsfolk or protectors of the kinsmen, who respect them and refrain from killing and eating them. There is thus a recognition of mutual rights and obligations between the members of the kin and their totem. The totem is the crest or symbol of the Kin."

We see vestiges of totemism in our political organizations; for example, the Democratic DONKEY and the republican ELEPHANT. Baseball clubs present an even better example of totemistic atavism; for instance, who has not heard of baseball teams bearing such names as: TIGERS, CARDINALS, BEARS, BEES, BISONs, etc.) Weiner's theories have not been kindly received by his colleagues. Professor H. J. Spinden sneers sarcastically in the following condensed extract from *Culture, the Diffusion Controversy*, pp. 53-54, New York, 1927:

"Professor Weiner solves the riddle of old American civilizations with an Arabico-Mandingo lexicon and derives everything of importance in the New World from the highly civilized coast of Gambia and Sierra Leone. From brightest Africa came the principal American food plants, the Mayan calendar and the Mexican religion. It may be added that Professor Weiner swarms his Negroes across the Atlantic in no less than fifty voyages before Columbus."

The Indian was not the original American. Professor Ales Hrdlicka of the Smithsonian Institution, as authority on the Amerinds, contends that the ancestors of the Indians came from Asia via Bering Strait 10,000 years ago. American civilization is older than that. The ruins of Tiahuanaco, in Bolivia, according to Dr. Rudolph Muller, a noted German astronomer, are between 10,000 and 14,000 years old. The remains of this ancient city show that it was inhabited by a highly civilized people. (See an article entitled "The Oldest City in the World," by A. H. Verrill, in the N. Y. Herald-Tribune Magazine, July 31, 1932.) Excavations in Mexico have produced equally startling results. Dr. Maximus Neumayer, a distinguished Brazilian archaeologist, in cooperation with a group of Mexican archaeologists, has made a very thorough study of the pyramids and monuments in the vicinity of Mexico City. He estimates the monument of Cuicuilco to be about 13,000 years old. An interesting feature of this structure is that it resembles the Assyrio-Babylonian type of architecture, bearing a striking resemblance to the Tower of Babel as it has been restored by the Assyriologists. Dr. Neumayer also examined the pyramids of Teotihuacan, which he estimates to be 4,500 years of age. He thinks that these pyramids were

built by a people akin to the Egyptians; and from their arrangement, suggests that they form a sort of model of the solar system, with a pedestal in the center, representing the sun. We must also mention the discoveries of Professor Ramon Mena, Curator of the Department of Archaeology of the Mexican Government. This scientist explored the ruins of the great city of Palenque, and concluded that the ancient metropolis was built over 10,000 years ago. He also found that the inhabitants of the city were familiar with the manufacture and use of Stucco. The celebrated French archaeologist, Desiree Charnay, unearthed statues around Mexico City, more than fifty years ago, with faces showing Negroid features. Pictures of some of them may be seen in Ignatius Donnelly's *Atlantis*, pp. 174-175. Donnelly also has illustrations of two similar statues, one from Palenque and the other from Vera Cruz. Finding that the Indians show both Mongoloid and Negroid ethnic traces, Charnay justly concluded that the Amerinds were a mixed race of both Asiatic and African ancestry. (See *The Ancient Cities of the New World*, by Desiree Charnay.) We have perfectly reliable proof of the presence of men of the Ethiopian race in pre-Columbian America. Father Roman, one of the first Catholic missionaries to arrive in the New World, records that a tribe of black men came from the south and landed in Haiti, and that they were armed with darts of guanin (a composition of gold, silver and copper), and were known as the black Guaninis. "These might have been the Negroes of Quareca, mentioned by Peter Martyr d'Angleria, or some other American Negro nation," asserts De Roo, "the like of which there were many, as we may see in Rafinesque's *Account of the Ancient Black Nations of America*. Such are the Charruas of Brazil, the black Carabees of St. Vincent in the Gulf of Mexico, the Jamassi of Florida, the dark complexioned Californians who are perhaps the dark men mentioned in the Quiche traditions and by some old Spanish adventures. Such, again, is the tribe of which Balboa saw some representatives in his passage of the Isthmus of Darien in the year 1513. It would seem from the expressions made use of by Gomara, that these were Negroes." (*History of America Before Columbus*, pp. 306-307, by P. De Roo, Philadelphia and London, 1900.) Spanish and Portuguese explorers found colonies

of black men on the eastern coasts of South and Central America, and in Yucatan and Nicaragua. De Roo quotes John T. Short, author of *The North Americans of Antiquity*, New York, 1880, on the similarity of African and American languages, as follows?"It is worthy of note that several eminent scholars have observed the remarkable similarity of grammatical structure between the Central American and certain transatlantic languages, especially the Basque and some of the languages of Western Africa." (*History of America Before Columbus*, pp. 164?165.)

Most of us are familiar with the Mayan civilization of Yucatan and Central America, since American archaeologists have devoted many years of intensive research to these territories. Among the speculations concerning the origin of this culture, those of LePlongeon and Raquena are the most valuable. Professor Rafael Requena, a Venezuelan archaeologist, holds that there was once an island in the Atlantic Ocean, of continental dimensions, known to the ancients as Atlantis, that this island was settled by Egyptians, who in turn established colonies in America before the submergence of Atlantis. The findings of Professor Augustus LePlongeon are of great interest. This Franco-American archaeologist discovered the ruins of a palace in Chichen Itza in 1874. He found in this structure, known as Prince Coh's Palace, pictographs and inscriptions which he was able to decipher. The story, as unraveled by LePlongeon, may be read by the student in *Queen Moo* and the Egyptian Sphinx, where the professor gives his interpretation of the inscriptions and reproductions of the pictographs. Mrs. LePlongeon's work, *Queen Moo's Talisman*, might also be consulted. The story runs roughly as follows:

About 11,000 years ago, two brothers Princes of Yucatan, sought the hand of the ruling monarch of the land, Queen Moo, in marriage. The brothers were named Coh and Aac, respectively. Prince Coh was the successful suitor; which so enraged Prince Aac that he stabbed his brother through the heart with a stone knife, which, needless to say, caused his death. Then Aac attempted to force Queen Moo to wed him. The Queen, rather than submit, decided to flee to

Atlantis. On reaching the coast she learned that great earthquakes had submerged Atlantis beneath the sea; so she sailed for Africa instead, and ended her journey in Egypt. There she was hailed as Queen, and erected the Sphinx as a memorial to her slain husband.

The foregoing story sounds like a fable, but there is probably a core of fact in it. If the Sphinx, with its Ethiopian face, is a memorial to an ancient Mayan prince, it shows that the Mayas were of African origin.

Where flows the river Nile,

The queen found rest;

There once again her days

With peace were blessed.

Did Moo a giant Sphinx from

Out of the ground

Cause to arise, and

Thus Coh's fame renew?

Did she immortalize

Her consort true?"

(Queen Moo's Talisman, p. 65, by Alice D. LePlongeon.)

That Atlantis was connected with the history of ancient Ethiopia there can be little doubt. The Greek philosopher, Proclus, stated in his works that he could present evidence that Atlantis at one time actually existed. He cited as his authority The Ethiopian History of Marcellus. In referring to Ethiopian history to prove the existence of Atlantis, Proclus plainly infers that Atlantis was a part of Ethiopia. (See Cory's Ancient Fragments of the Phoenician, Carthaginian, Babylonian, Egyptian and

Other Authors, London, 1876. See also, Maynard Shipley's *New Light on Prehistoric Cultures and Bramwell's Lost Atlantis*.) Although there is scientific evidence that an island of continental dimensions once existed in what is now the middle of the Atlantic Ocean, many students of the problem of Atlantis have located it in other parts of the globe, particularly in Central America and Africa. Count deProrok says that Atlantis, in the dimness of antiquity, covered the region now occupied by the Sahara Desert. Kirchmaier placed it in South Africa and Froebenius in West Africa. In reviewing James Bramwell's *Lost Atlantis*, Mr. Lewis Gannett states that: "The German anthropologist Frobenius definitely locates it in Nigeria, whose ancient civilization he relates to that of the Etruscans and the Assyrians." (New York Herald-Tribune, Mar. 3, 1938.) Doctor Froebenius found ruins of palaces, terra cotta fragments and beautiful statuary in Jorubaland, a district in Nigeria between the Niger River and the Atlantic Ocean; and he heard among the Jorubians legends of an ancient royal city and its palace with walls of gold, which in the long ago had sunk beneath the waves. The German scholar, Eugen Georg, is a keen student of the Atlantis question, and the following remarks of his are worthy of our attention:

The new age that began after the disappearance of Atlantis was marked at first by the world-wide dominance of Ethiopian representatives of the black race. They were supreme in Africa and Asia ? and they even infiltrated through Southern Europe. ? During the present era?that is the last 10,000 years?the white race?has come to possess the world. According to the occult tradition, Semitic peoples developed wherever the immigrating white colonists from the north were subjugated by the black ruling class, and inter-mixture occurred, as in oldest Egypt, Chaldea, Arabia and Phoenicia." (The Adventure of Mankind, by Eugen Georg, pp. 121?122, New York, 1931.)

So far we have given little or no attention to the evidence of comparative religion. The study of ancient religious history is important, for religion, like philosophy, changes but slowly. Institutional religion, being conservative and static in its

outlook, has preserved much ancient lore that would have otherwise been lost to the modern student. The Greek philosopher Xenophanes (572?480 B.C.), pointed out a profound truth when he observed that the gods men worship very closely resemble the worshippers. In the words of this ancient sage: "Each man represents the gods as he himself is. The Ethiopian as black and flat-nosed the Thracian as red-haired and blue-eyed; and if horses and oxen could paint, they would no doubt depict the gods as horses and oxen." This being the case; when we find the great nations of the world, both past and present, worshipping black gods, then we logically conclude that these peoples are either members of the black race, or that they originally received their religion in toto or in part from black people. The proofs are abundant. The ancient gods of India are shown with Ethiopian crowns on their heads. According to the Old Testament, Moses first met Jehovah during his sojourn among the Midianites, who were an Ethiopian tribe. We learn from Hellenic tradition that Zeus, king of the Grecian gods, so cherished the friendship of the Ethiopians that he traveled to their country twice a year to attend banquets. "All the gods and goddesses of Greece were black," asserts Sir Godfrey Higgins, "at least this was the case with Jupiter, Baccus, Hercules, Apollo, Ammon. The goddesses Benum, Isis, Hecate, Diana, Juno, Metis, Ceres, Cybele were black." (Anacalypsis, Vol. I, Book IV, Chap. I.) Even the Romans, who received their religion mainly from the Greeks, admitted their debt to Egypt and Ethiopia. This may be well illustrated by the following passage from The Golden Ass or Metamorphosis, by Apuleius. The author, as an initiate of the Isis cult is represented as being addressed by that goddess: "I am present; I who am Nature, the parent of things, queen of all the elements ? the primitive Phrygians called me Pressimunitica, the mother or the gods; the native Athenians, Ceropian Minerva; the floating Cyprians, Paphian Venus ? the inhabitants of Eleusis, the ancient goddess Ceres. Some again have invoked me as Juno, others as Bellona, others as Hecate, and others Rhamnusia; and those who are enlightened by the emerging rays of the rising sun, the Ethiopians, Arians and Egyptians, powerful in ancient learning, who reverence by divinity with ceremonies perfectly

proper, call me by my true appellation, Queen Isis."  
(Doane's Bible Myths, Note, p. 478.)

A study of the images of ancient deities of both the Old and New Worlds reveal their Ethiopic origin. This is noted by Kenneth R. H. Mackenzie in T. A. Buckley's Cities of the Ancient World, p. 180: "From the woolly texture of the hair, I am inclined to assign to the Buddha of India, the Fuhi of China, the Sommonacorn of the Siamese, the Zaha of the Japanese, and the Quetzalcoatl of the Mexicans, the same, and indeed an African, or rather Nubian, origin." Most of these black gods were regarded as crucified saviors who died to save mankind by being nailed to a cross, or tied to a tree with arms outstretched as if on a cross, or slain violently in some other manner. Of these crucified saviors, the most prominent were Osiris and Horus of Egypt, Krishna of India, Mithra of Persia, Quetzalcoatl of Mexico, Adonis of Babylonia and Attis of Phrygia. Nearly all of these slain savior-gods have the following stories related about them: They are born of a virgin, on or near Dec. 25th (Christmas); their births are heralded by a star; they are born either in a cave or stable; they are slain, commonly by crucifixion; they descend into hell, and rise from the dead at the beginning of Spring (Easter), and finally ascend into heaven. The parallels between the legendary lives of these pagan messiahs and the life of Jesus Christ as recorded in the Bible are so similar that progressive Bible scholars now admit that stories of these heathen Christs have been woven into the life-story of Jesus. (These remarkable parallels are discussed and interpreted in a pamphlet, Christianity Before Christ, by John G. Jackson, New York, 1938.)

The late Mr. Maynard Shipley, President of The Science League of America, made a very scholarly study of the various mythologies and religions of the world, and in the concluding passage of a brilliant essay, Christian Doctrines in Pre-Christian America, he offers a profoundly thought-provoking statement:

That the ancient pagan creeds, legends and myths?part of the universal mythos?should be found embodied in the religion of the ancient Mexicans, and that all



these again are found to be but the original sources of the modern orthodox Christian religion, is by no means inexplicable, and need not be attribute to the subtlety of the Ubiquitous Devil. The explanation is that all religions and all languages of the civilized races of men had a common origin in an older seat of civilization.

Where that original center of culture was is another story.

The evidence seems to show that the "original center of culture," referred to by Mr. Shipley, was that vast domain known to the classical geographers and historians as Ethiopia. A study of religious images throws much light on this early civilization. The tau (T-shaped) cross is thought by many Christians to be a unique emblem of their faith. The fact is that this cross is of ancient Ethiopian origin. In the words of an outstanding student of symbolism: "The Ethiopic form of the tau is an exact prototype of the conventional Christian cross; or, to state the fact in its chronological relation, the Christian cross is made in the exact image of the Ethiopian tau." (Sex Symbolism. P. 9, by William J. Fielding, Little Blue Book No. 904.) The cross was known to all the great ancient nations, and was sometimes shown with the image of a man upon it. The Church Father, Minucius Felix, writing in the early part of the third century, severely rebukes the Pagans for their adoration of crosses: "I must tell you that we neither adore crosses nor desire them; you it is ye Pagans ? for what else are your ensigns, flags and standards, but crosses gilt and beautiful. Your victorious trophies not only represent a cross, but a cross with a man upon it." Commenting on the preceding extract, the American scholar, T. W. Doane, notes that:

It is very evident that this celebrated Christian Father alludes to some Gentle mystery, of which the prudence of his successors has deprived us. When we compare this with the fact that for centuries after the time assigned for the birth of Jesus Christ, he was not represented as a man on a cross, and that the Christians did not have such a thing as a crucifix, we are inclined to think that the effigies of a black or

dark-skinned crucified man, which were to be seen in many places in Italy even during the last century, may have had something to do with it. (Bible Myths, p. 197, 7th Edition.)

The same writer also refers to "the Mexican crucified god being sometimes represented as black," and that "crosses were also found in Yucatan, as well as Mexico, with a man upon them." (Ibid., p. 201.)

The numerous black madonnas and infants in European cathedrals are discussed in detail by Sir Godfrey Higgins in *The Anacalypsis*, Vol. I, Book IV, Chap. I, to which the interested student is referred. However, the remarks of Mr. Shipley on this point are worthy of our attention:

Very suggestive is the fact that representations of the virgin mother and infant savior are often black. This is true in the case of the paintings and images of Isis and Horus, of Devaki and Krishna, and in many cases of Mary and Jesus. The most ancient pictures and statues in Italy and other parts of Europe, which are adored by the faithful as representations of the Virgin Mary and the infant Jesus, reveal the infant draped in white, but with face black and in the arms of a black mother. ? How does it happen that the Virgin Mother of the Mexican Savior-God so closely resembled the Black Virgins of Egypt and Europe? Had they not all a common origin?" (*Sex and The Garden of Eden Myth*, pp. 50?51, by Maynard Shipley, Little Blue Book No.1188.) Mr. A. H. Verrill, an American archaeologist, visited an Indian shrine in a small town in Guatemala a few years ago, and found that on a special festival day Indians traveled to this little church to bow down to the image of a Black Christ. From the attendant ceremonies, Verrill judged the rite to be of Mayan origin. (see Verrill's *Old Civilizations of the New World*, New York, 1938.) The Mayas possessed knowledge of the arts and sciences equivalent to that of the ancients of the Old World, but upon that we cannot dwell, since limitations of space forbid it. The reader is referred to Professor Paul Radin's fine book on the American Indians, where after surveying the marvelous scientific achievements of the Mayas of Yucatan and Central America , Dr.

Radin admits that: "No excavations have ever revealed to us any civilization of a simpler nature from which this very elaborate culture could possibly have been developed." (The Story of the American Indian, p. 77, Garden City, 1937.) Egypt and Western Asia tell the same story. "In each case we have a standard or measuring-rod of authentic historical record," declares Samuel Laing, "of certainly not less than 8,000 and more probably 9,000 or 10,000 years, from the present time; and in each case we find ourselves at this remote date, in the presence, not of rude beginnings, but of a civilization already ancient and far advanced. We have populous cities, celebrated temples, an organized priesthood, an advanced state of agriculture and of the industrial and fine arts; writing and books so long known that their origin is lost in myth; religions in which advanced philosophical and moral ideas are already developed; astronomical systems which imply a long course of accurate observations. How long this prehistoric age may have lasted, and how many centuries it may have taken to develop such a civilization, from the primitive beginnings of Neolithic and Paleolithic origins, is a matter of conjecture. All we can infer is, that it must have required an immense time, much longer than that embraced by the subsequent period of historical record." (Human Origins, by Samuel Laing, p. 30, London, 1913.)

Much more could be said on this subject, but since this essay is addressed mainly to readers who have little time for the study of history, it must be made as concise as possible. The numerous citations from standard scientific and historical works, it is hoped, will be of some benefit to students who are out of reach of large public libraries, or who lack the leisure time necessary for reading and research along these lines.

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| 9150|2003-07-18 11:55:56|M.L.W.|Anacalypsis|

Higgins, Sir Godfrey. Anacalypsis, An Attempt To Draw Aside The Veil Of The Saitic Isis; Or, An Inquiry Into The Origin Of Languages, Nations, And Religions. London. 1836. Volume One.

Excerpts:

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but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove, that a black race, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some striking circumstances yet existing, that the effects of this influence have not entirely passed away.

It was the opinion of Sir William Jones, that a great nation of Blacks\* formerly possessed the dominion of Asia, and held the seat of empire at Sidon. These must have been the people called by Mr. Maurice Cushites or Cuthites, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word Cush by Ethiopia. ?

Of this nation we have no account; but it must have flourished after the deluge. ? If I succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

The religion of Buddha, of India, is well known to have been very ancient. In the most ancient temples scattered throughout Asia, where his worship is yet continued, he is found black as jet, with the flat face, thick lips, and curly hair of the Negro. Several statues of him may be met with the East-India Company. There are two exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro ? He will be proved to have been prior to Cristna. He must have been prior to or contemporaneous with the black empire, supposed by Sir William Jones to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous.  
?

Page 53

The circumstance of the translators of the Septuagint version of the

Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cushites could be African Ethiopia.

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Eusebius\* states the Ethiopians to have come and settled in Egypt, in the time of Amenophis. According to this account, as well as to the account given by Philostratus,\*\* there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstances named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, and would induce a person to suspect them as having crossed the Red Sea from Arabia; ?

\* In Chron. ad Num. 402.

\*\* In vita Apollon. Tyanei.

Herodotus says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptian priests, a race of people who must have known the truth; ?

Philostratus\* says, that the Gymnosophists of Ethiopia, who settle near the sources of the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.\*\* This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

\* Vita Apoll. C. vi.

\*\* Crawford, Res. Vol. II p.193.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ?

Page 57

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us, that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India."

This is confirmed by Mr. Maurice, who says, "The figures in the

Hindoo caverns are of a very different character from the present race of Hindoos : their countenances are broad and full, the nose flat, and the lips, particularly the under lip, remarkably thick." ? Justin states, that the Phœnicians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "We find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Pallisthan, the seat of the Pallis or Shepherds." Palli, in India, means Shepherd.

? It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna. The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proven beyond all doubt. ?

Page 59

? In my Essay on The Celtic Druids, I have shewn, that a great nation called Celtæ of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremities of Britain. Who these can have been but the early individuals of the black nation of whom we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former."\* And the learned Mathematician, Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.

\* Maurice, Hist. Hind. Vol.II p.249.

Myra

| 9151|2003-07-18 13:24:06|Paul Kekai Manansala|Re: Anacalypsis|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> Higgins, Sir Godfrey. Anacalypsis, An Attempt To Draw Aside The  
>

> This is confirmed by Mr. Maurice, who says, "The figures in the  
> Hindoo caverns are of a very different character from the present  
> race of Hindoos : their countenances are broad and full, the nose  
> flat, and the lips, particularly the under lip, remarkably thick."

?

You don't even need to go to the caves to see this difference.

In the National Museum of India, the vast majority of the sculpture until about 700 AD have the "countenances" described above. Then, there is a rather abrupt change.

I think the Muslim invasion pushed large numbers of people from Persia and Central Asia into the subcontinent particularly into the northwestern region.

Regards,

Paul Kekai Manansala

| 9152|2003-07-18 13:25:30|Mickel Hendrix|Re: The History and Culture of the Canaanites and Phoenicians|

Hotep M.L.W.,

The Canaanites were no more than a branch of the brown-skinned or Cushitic peoples, who peopled what's now called western Asia. The archaeological evidence proves it. So does their cultural aspects. Therefore, when the Hebrew compilers of the table of nations of Genesis maintain that the Canaanites were the descendants of Ham, they were right, but in a symbolical sense.

The Semitic labeling of the Canaanites is just to confuse or mask their Cushitic-Afruikan roots, as there is no such thing as a Semitic race.

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--- "M.L.W." <[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)> wrote:

> Someone was asking about the Canaanites being

> discussed other than what's in the bible.

>

>

<http://www.geocities.com/SoHo/Lofts/2938/histcult.html#ethno>

>

> Myra

>

>

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| 9153|2003-07-18 13:37:16|Mickel Hendrix|Re: An Interview with Richard Poe|  
Hotep,

All one simply has to do is conduct a comparative  
analysis between the languages of the ancient  
Akkadians, Kemites and modern Afruikans.

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--- clyde winters <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)> wrote:

> Hi

> I see the Akkadians as Africoid given their origin  
> in Africa. The Gutians I believe were Proto-Arab  
> given their look. I believe the first Europeans to  
> enter the area were people of the Sea.

>

> C.A. Winters

>

>

>

> Paul Kekai Manansala wrote:

>

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:

> > > Hi

> > >

> >

> > > If we are to believe the historical evidence  
> most Europeans

> > come on the> stage of history after 1500 with the  
> expansion of the

> > People of the Sea. Prior> to this time and up to  
> 1200 most centers

> > of civilization were dominated by> Black and  
> African people.

> > >

> >

> > Clyde, do you see the Akkadians and Gutians as  
> "Europoid"

> > or "Caucasoid?"

> >



> > > The natufians, may have spoken a language  
> analogous to the San  
> > language. I  
> > > have never done work on San so I can not confirm  
> or disconfirm  
> > this theory.  
> > >  
> >  
> > That's certainly possible, but then it seems they  
> did not leave  
> > daughter languages unless we make a connection  
> with the non-Semitic  
> > languages like Sumerian, Urartian, Hurrian,  
> Elamite, etc.  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> >  
> >  
> > To unsubscribe from this group, send an email to:  
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| 9154|2003-07-18 13:38:01|M.L.W.|Re: The History and Culture of the Canaanites and  
Phoenicians|

Thanks for bringing this out.

>The Semitic labeling of the Canaanites is just to  
>confuse or mask their Cushitic-Afrikan roots, as  
>there is no such thing as a Semitic race.

Reply:

German Philologist, August Ludwig Schlozer suggested the

term "semitic" derived from the name Shem, Noah's son. Semitic was the name to designate these related LANGUAGES (not race)- Hebrew, Aramaic, Arabic, Assyrian, Ethiopic. Hebrew and Arabic are both Semitic Languages. Jews and Arabs are not a semitic race. There is no racial difference between Jews and everyone else in the Mediterranean who speak a language from another language group. The notion of "race" emerged after Christopher Columbus encountered the people of the Americas. "Race" is a recent notion. I believe the first time the word race was used in Europe was around the 1700s.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep M.L.W.,

>

> The Canaanites were no more than a branch of the  
> brown-skinned or Cushitic peoples, who peopled what's  
> now called western Asia. The archaeological evidence  
> proves it. So does their cultural aspects. Therefore,  
> when the Hebrew compilers of the table of nations of  
> Genesis maintain that the Canaanites were the  
> descendants of Ham, they were right, but in a  
> symbolical sense.

>

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> there is no such thing as a Semitic race.

>

> P.E.A.C.E. Promoting Exclusive Afruikan-Centered  
> Education!

>

> --- "M.L.W." wrote:

>> Someone was asking about the Canaanites being  
>> discussed other than what's in the bible.

>>

>>

>> <http://www.geocities.com/SoHo/Lofts/2938/histcult.html#ethno>

>>

>> Myra

>>

>>

>

>

>

> \_\_\_\_\_

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| 9155|2003-07-18 14:00:56|cristofori whitakara|Re: The History and Culture of the Canaanites and Phoenicians|

so if the Canaanites were a Cushitic people then how is it that his sons (11 of them) are referred to as Indo-European? is this saying that these are Cushitic Indians (dravidians) speaking an aryan language?

**"M.L.W."** wrote:

Thanks for bringing this out.

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>there is no such thing as a Semitic race.

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> Education!

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> >  
> >  
> <http://www.geocities.com/SoHo/Lofts/2938/histcult.html#ethno>  
> >  
> > Myra  
> >  
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\_\_\_\_\_  
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| 9156|2003-07-18 14:01:22|M.L.W.|The Word "Race"|

Alan P. Marcus is a Brazilian living in the USA. He is currently working on his Master's of Science at the Department of Geosciences, Human Geography, at the University of Massachusetts, Amherst.

"The American Association of Physical Anthropologists has in fact called for the eradication of the term "race", on the basis of it having no scientific validity. The more appropriate and scientific term is "ethnicity", which denotes cultural as well as genetic dynamic complexities among humans. There is only one human "race" but several different human ethnicities.

The word "race" has become entirely political in nature, with significant repercussions in the social, the educational and the political realms. The politics of "race" has been used in the past for political agendas under the guise to justify certain human differences. To explain human differences, is not the same as to justify these differences.

The recent archaeological findings in the afar region in Ethiopia, Africa, help us to understand how our ancient ancestors from millions of years ago (Australopithecus Afarensis), as well as our modern ancestors from a few thousands of years ago, (only recently "discovered"), came from the African continent. The human

migrations that left Africa and eventually settled in various places around the world shaped the differences we currently "see" as diversity. "Race" is an unfortunate and exclusionary fundamental in the understanding (or misunderstanding) of modern politics, popular culture and history."

Myra

| 9157|2003-07-18 14:07:11|crisofori whitakara|Re: The Word "Race"|

the word jew is new too myra do u know when the 1st time its use came about? especially when in the book of the prophet amos ethiopians are called jews in his 9th chapter?

**"M.L.W."** wrote:

Alan P. Marcus is a Brazilian living in the USA. He is currently working on his Master's of Science at the Department of Geosciences, Human Geography, at the University of Massachusetts, Amherst.

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Myra

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| 9158|2003-07-18 14:40:37|jips japs|interesting site about kemetic studies in french|

<http://www.agorafrica.com>

---

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| 9159|2003-07-18 18:24:18|Paul Kekai Manansala|Origins of "Caucasoids"|

Roburra has a good point. We don't want to make the same mistakes

Eurocentrics make.

A good number of questions to ask:

1. Where did the "Caucasoid" type originate? This can be more than area/event.

2. When did this event(s) take place?

3. Identify the ancestral group(s).

4. Give a general approximate timeline on expansion.

Regards,

Paul Kekai Manansala

| 9160|2003-07-18 19:30:08|alberto34482@yahoo.com|Nice website on 18th Dynasty mummies|

<http://www.secker.fsbusiness.co.uk/mummies.htm>

| 9161|2003-07-19 10:28:14|Paul Kekai Manansala|The Fayum portraits are an enigma in terms of classification: Are they

[http://www.athensnews.gr/athweb/nathens.print\\_unique?](http://www.athensnews.gr/athweb/nathens.print_unique?e=C&f=13022&m=A38&aa=1&eid=5)

[e=C&f=13022&m=A38&aa=1&eid=5](http://www.athensnews.gr/athweb/nathens.print_unique?e=C&f=13022&m=A38&aa=1&eid=5)

Ancient faces' haunting lure

The Fayum portraits are an enigma in terms of classification: Are they Egyptian, Greek or Roman? Doxiadis' book sheds light on the matter

BY MARK DRAGOUMIS

THE EXHIBITS stare at you. Never have I felt myself being reviewed so fiercely by a show." That is how the Sunday Times art critic described his feelings leaving the Fayum portraits, displayed in the exhibition Ancient Faces at the British Museum from June 1 until

July 20, 1997. This is exactly the feeling of those who visit the exhibition of the Fayum portraits now open until 15 July at the Athens Concert Hall (Megaron Mousikis).

These artefacts are unique in the history of art. They mark a turning point in the Egyptians' mortuary practices, as of the first century AD, when mummies became gradually endowed with their portraits. These were depictions of the head and shoulders of the deceased, executed either on wooden tablets and placed under the bandages covering the mummy's face or on the linen shroud itself. They were painted in tempera or in pigments mixed with liquid beeswax. This new funerary cult probably meant to provide a true to life facial representation for the mummy's future life. The traditional belief of the Egyptians in a future life with their physical form intact - the rationale behind mummification - led to the development of this extraordinary art of mummy portraiture. Herodotus used to recount with some relish the Egyptians' obsession with mummification in order to underline the differences between Egypt and Greece. Eventually, however, the two cultures came together and the time came for Greeks to adopt Egyptian practices.

In 332 BC, Alexander the Great conquered Egypt and for the next three centuries, the Macedonian dynasty of the Ptolemies ruled the country from its capital Alexandria. In 31 BC, the Romans defeated the last Ptolemaic ruler, Queen Cleopatra VII. Egypt fell to Octavian Caesar but Greek remained the official language. In the cross-cultural Roman Egypt that emerged. For some reason Libyans, Romans, Greeks and Jews all developed a taste for mummy portraits. Ever since these were discovered in the mid-nineteenth century archaeologists and art experts have been wondering: Were these portraits done from life before the person's demise? From the corpse? Possibly from earlier portraits? Should they be classified as Egyptian or Greco-Roman? Can they really be considered as proto-icons anticipating Byzantine religious art?

Such issues have been investigated by a talented Greek painter, Euphrosyne Doxiadis. Her book *The Mysterious Fayum Portraits*, published by Thames & Hudson, was launched in October 1995 at the Hellenic Centre in London by the then Greek ambassador Elias Gounaris. In her 'Introduction' to this important and beautiful book - now also available in paperback - the author explains that these portraits reached us in such pristine condition, thanks to the hot dry climate of the Fayum region, an area 60km south of Cairo and west of the Nile where families buried their dead.

Portraits buried twice

One of the Fayum portraits that are presently on show at the Megaron Mousikis

These finds are not recent. Several such portraits were discovered in the 1880s but were then dispersed worldwide and ignored. That almost meant they were buried again. This fate they did not deserve. Doxiadis explains how they fell between many stools: "Archaeologists declined to comment on their quality as works of art. Art historians have been shy of archaeology. To Egyptologists they are not Egyptian. To specialists in Greco-Roman art they are. They are strictly too early for Byzantinists who see them as predecessors of icons". She decided to look at them only as a painter. She scoured the world's museums to locate them and included the most representative ones in her book, described by the Times (1-12-95) as "one of the best art books of 1995". "The many astonishingly beautiful faces," wrote Brian Sewell in the Evening Standard, "that greet the reader from the pages of this book are supported by a scholarly text, archaeological, art historical, technical and deeply sensitive."

Andre Malraux was so impressed by the Fayum portraits that he described them as glowing with the flame of immortal life. In their own way, the persons depicted have indeed gained a kind of immortality thanks to these images of themselves painted on encaustic/tempera, on panel or linen, by unknown craftsmen. Doxiadis speculates that one of the reasons why the Fayum portraits - "the most outstanding body of painting to have come down to us from the ancient world" - have until recently remained largely unknown to the general public may be precisely due to the fact that they cannot be attributed to named artists. She calls them "victims of anonymity". She also thinks that the best of the portraits are still purely Greek with their roots in the Alexandrian school... "Under the Romans art, like the official language of the state, remained Greek". The author quotes also the comment of Yannis Tsarouchis - one of the most gifted modern Greek painters - that "to regard the Fayum portraits as Roman is as absurd as saying that all the works I created during the German occupation of Athens were German paintings."

In the case of the portrait of 'Eutyches, freedman of Kasianos' (c 193-211 AD) - according to the inscription written in black on his tunic - the viewer is scrutinised by the extraordinarily vivid, if slightly sad face of a young Greek boy. "The image," notes the author, "executed in thickly textured wax, displays great virtuosity



in the Greek tradition of painting." Even if the amazing images contained in this book were not accompanied by an illuminating text (and they are), one could spend hours merely gazing at these alluring faces from the past that seem so modern.

The best craftsmen

'Eutyches' (meaning happy) is but one of many identified Greeks to be found among the Fayum portraits. This is to be expected. Under the Ptolemies, the country prospered, as tracts of rich farmland in the Nile valley were put to good use by the Macedonian military, to whom they were allocated for services rendered. The Greeks may even be over-represented in the Fayum portraits because these cost money and the Macedonians were part of the prosperous classes. 'Pure' Greeks - meaning those whose parents were both Greek - had a name. They were called metropolitae ie those coming from the metropolis, the region's administrative centre. A strict procedure of verification called epicrisis that took place when a boy reached the age of fourteen, was necessary for someone to qualify to join the ephebate, the social group of Greek adolescents. This was necessary because the metropolitae benefited from certain tax advantages - less so than the Romans but still considerable - and were generally quite prosperous. They could thus afford to hire the best craftsmen in the area for their death portraits.

One of the most remarkable Fayum portraits (encaustic on linen) in this book is that of 'Hermione Grammatike'. The title 'grammatike' (lettered) suggests that she was a teacher of Greek, obviously from a family rich enough to ensure the girl an education, something exceptional even amongst the higher social classes at the time.

The full gamut of human emotions is present in these Fayum portraits, especially of women. Some look subdued, others determined, a few allow themselves a confident trace of a smile and there are also those with a vacant look as if their mind was elsewhere. The eerie quality of these portraits, their "metaphysical potency" as Doxiadis puts it, is, according to her "a combination of their serene 'immortal' gaze with the vividness and animation - in Greek emphasis and enargeia - of the sophisticated Hellenic painting."

The author also points out the striking similarities between the Christian icons of the 6th and 7th centuries, as preserved in St Catherine's monastery of Mount Sinai, and these Fayum portraits. "There can be no doubt," she asserts, "that portraits like those found in the Fayum desert are the forebears of icons."

In a review in the Spectator, William Dalrymple called the book "the best text currently available on late classical portraiture and the origin of the icon." He expressed the hope that her work "will nudge some institution to mount an exhibition to bring together for the first time these much neglected late antique funerary portraits from the different museums across the world in which they are actually dispersed." Two years after this suggestion was made the first such exhibition was mounted at the British Museum. Many followed in various cities all over the world. There are now thousands and thousands of art lovers who have learned to admire these sad faces with their hypnotic stare, their often poignant expressions of grief, their penetrating features and recognisable human emotions so very different from the smooth, bland, idealised faces of classical statuary.

Faces of Egypt: From Ghiza to Fayum at the Megaron Mousikis, the latest of its kind, should not be missed.

| 9162|2003-07-19 17:19:47|Paul Kekai Manansala|Re: Nice website on 18th Dyansty mummies|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> <http://www.secker.fsbusiness.co.uk/mummies.htm>

The site also has the 19th Dynasty royal although only the Pharaohs from both dynasties are included.

Regards,

Paul Kekai Manansala

| 9163|2003-07-20 09:45:44|Paul Kekai Manansala|OT: African Law E-Library|  
Not quite on topic but probably still of interest.

The site has mixed French and English pages.

<http://www.lexana.org/html/index-e.htm>

Regards,

Paul Kekai Manansala

| 9164|2003-07-20 13:39:38|IMJs@webtv.net|Africa Unbound Magazine|  
Some good artcles and essays here.

<http://www.theafrican.com/Magazine/index.html>

| 9165|2003-07-20 13:52:59|IMJs@webtv.net|African Studies Videotapes |

<http://www.library.ohiou.edu/subjects/africa/afrvid.htm>

<http://www.lib.berkeley.edu/MRC/AfricanVid.html>

| 9166|2003-07-20 14:03:28|alberto34482@yahoo.com|Egypt demands return of ancient Rosetta Stone|

Egypt demands return of ancient Rosetta Stone

July 21 2003

Egypt is demanding that the 2000-year-old Rosetta Stone be returned to Cairo and has threatened to pursue its claim "aggressively" if the British Museum does not agree to give it back.

The stone, which became the key to deciphering Egyptian hieroglyphics, was found by Napoleon's army in 1799 in the Nile delta, but has been in Britain for 200 years.

"If the British want to be remembered, if they want to restore their reputation, they should volunteer to return the Rosetta Stone because it is the icon of our Egyptian identity," said Zahi Hawass, director of the Supreme Council of Antiquities in Cairo. He has begun negotiations with the museum.

"Otherwise I will have to approach them using a different strategy . . . the artefacts stolen from Egypt must come back."

Dr Hawass said he had been discussing a three-month loan to the Cairo Museum, before the stone's permanent return to Egypt

The Rosetta Stone, which dates from 196 BC, was discovered in 1799 in the western delta of the Nile. The stone provided a key to understanding hieroglyphic text because it was accompanied by a Greek translation.

The French ceded it to Britain under the Treaty of Alexandria in 1801 and it has been exhibited in the British Museum since 1802.

Vivian Davies, keeper of the Department of Ancient Egypt and Sudan at the museum, indicated that a voluntary return was unlikely.

"We are working with our Egyptian colleagues to preserve the heritage of today rather than concentrate on problems - or issues, perhaps I should say - that are very old," he said.

The Egyptian Government has asked for the stone as part of a program to return "stolen" antiquities from all over the world. It also wants to retrieve the bust of Queen Nefertiti from the Berlin Museum, the statues of Hatshepsut in the Metropolitan Museum of New York and the obelisk in the Place de la Concorde, Paris.

The Telegraph, London

<http://www.smh.com.au/articles/2003/07/20/1058639664811.html>

| 9167|2003-07-21 06:27:41|traceyswanson2000|Re: Arabs destroyed the library of Alexandria?|  
Hello all,

I am a very new subscriber (as of today) and I have looked at some of the messages for July.

I felt compelled to reply to the post about the Alexandria library, I apologise if I have missed earlier posts regarding it - the Arabs did not destroy the library; this story was created by Medieval European Christians at the time of the Crusades in order to show how "barbaric" the Muslims were! Both the Mother and Daughter Library

were in fact destroyed by the Christians in 391AD for much the same reasons that the Taliban destroyed the Buddha images in Afghanistan - they depicted 'pagan' ideas.

Regards,

Tracey

| 9168|2003-07-21 09:08:25|Paul Kekai Manansala|Re: Arabs destroyed the library of Alexandria?|

Welcome Tracey and thanks for the correction.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "traceyswanson2000" wrote:

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>

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same

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Afghanistan -

> they depicted 'pagan' ideas.

>

> Regards,

> Tracey

| 9169|2003-07-21 11:07:12|omari maulana|Lefkowitz paper|

[http://www.apaclassics.org/education/CAH/CAH-OP/OP/volume\\_1/OP\\_1-2.pdf](http://www.apaclassics.org/education/CAH/CAH-OP/OP/volume_1/OP_1-2.pdf)

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| 9170|2003-07-21 11:26:18|Paul Kekai Manansala|Tony Martin's libel suit against Lefkowitz|

<http://www.blacksandjews.com/broadside4.html#anchor2089675>

Martin v. Lefkowitz: Libel Suit  
Involving Wellesley College Professors

### The Onslaught Against Afrocentrism

The Appeals Court of the Commonwealth of Massachusetts recently handed Tony Martin a victory in his ongoing libel suit against Mary Lefkowitz. Martin, professor of Africana Studies at Wellesley College, is suing Lefkowitz, professor of Greek and Latin at the same school, for statements she published in Measure magazine. Lefkowitz alleged, among other things in her article, that Martin called a white student a fucking white bitch. "The young woman fell down as a result of his [verbal] onslaught," Lefkowitz further alleged, "and Martin bent over to continue his rage at her." Martin considered this statement defamatory and initiated a libel suit.

At the first hearing two years ago, African American Justice Charles T. Spurrlock upheld Lefkowitz's preliminary motion to dismiss the case. Martin appealed to the Appeals Court, which has now found in his favour. Lefkowitz had argued that she was expressing an opinion and that she was repeating a statement published elsewhere, and was therefore not legally guilty of defamation of character. The three judge Appeals Court panel rejected her argument. "The repetition of a defamatory statement, if not privileged, gives rise to liability," they wrote. "If, as alleged, the statement is false," the Appeals Court continued, "the defendant cannot escape liability on the ground that her opinion is based on that statement."

Lefkowitz began attacking Tony Martin's Wellesley class on "Africans in Antiquity" several years ago. Her attacks escalated into a general assault on Afrocentrism, and appeared in the Wall Street Journal, Chronicle of Higher Education, New Republic and elsewhere. Her attacks culminated in a recent book, Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History, which has been heavily promoted in the New York Times, on National Public Radio, and elsewhere. Martin responded to her academic attacks in his 1993 book, The Jewish Onslaught: Despatches from the Wellesley Battlefield. In the statements forming the subject of the present

libel suit, however, it is Martin's contention that Lefkowitz appears to have stepped over the border between academic debate and defamation of character.

The Appeals Court judgement against Lefkowitz came as the Jewish Anti-Defamation League of B'nai B'rith honoured her for her anti-Afrocentric campaign. Lefkowitz was a special honoree at the "elegant and inspirational evening" that marked the Anti-Defamation League's 19th spring dinner. She was feted as one who "rose above pressure, fear and personal attack to firmly challenge erroneous afrocentrist [sic] claims on her Wellesley campus."

The Boston Jewish Advocate (May 17-23, 1996) article cited above continued with Lefkowitz's own spin on the current lawsuit - "I am the example of what ADL can do! When a lawsuit was served against me by a colleague whose views I challenged, Wellesley College was not there - but Lenny Zakim and the ADL were. They obtained counsel for me and stood with me as we refuted historical and anti-Semitic lies. There is a destructive afrocentrism [sic] on the campus today...."

A high ranking ADL representative, Sally Greenberg, similarly appeared in court to help defend the interests of Alexander Nechaevsky, a Russian Jew who was apprehended by Wellesley College campus police after issuing threats against Martin at his college office.

The Appeals Court has remanded the Martin v. Lefkowitz libel case "to the Superior Court for further proceedings." An earlier attempt by Lefkowitz to settle out of court was unsuccessful when Martin rejected her offer and the parties failed to agree on the basis for a settlement.

| 9171|2003-07-21 12:23:01|alberto34482@yahoo.com|A study of Gm allotypes and immunoglobulin heavy gamma IGHG genes i|

A study of Gm allotypes and immunoglobulin heavy gamma IGHG genes in Berbers, Arabs and sub-Saharan Africans from Jerba Island, Tunisia.

Loveslati BY, Sanchez-Mazas A, Ennafaa H, Marrakchi R, Dugoujon JM, Lefranc JM, Elgaaied AB.

Department of Biology, University of Tunis-Elmanar, Tunis, Tunisia.  
[byacoubi.loveslati@fst.rnu.tn](mailto:byacoubi.loveslati@fst.rnu.tn)

The Gm polymorphism of human IgG immunoglobulins was investigated in three different ethnic groups--Arabs, Berbers and 'dark-skinned people'--on Jerba Island, Tunisia. The genetic relationships among

these groups and several populations from North Africa, sub-Saharan Africa, west Asia and Europe were analysed by principal coordinate analysis, Fst significance testing, and analysis of molecular variance based on haplotype frequencies. The results revealed a non-significant genetic differentiation between Arabs and Berbers from Jerba. However, the Jerbian population of sub-Saharan African origin was close to Ethiopians. Gene flow among the three Jerbian populations, as well as an East African origin of the dark-skinned individuals, is proposed to account for the observed genetic pattern. However, the genetic diversity observed among the different Tunisian populations did not show any significant correlation with either geographic or linguistic differentiation. A preliminary analysis of the restriction fragment length polymorphism of the IGHG genes in Arabs and Berbers from Jerba confirmed the close genetic relationship between the two populations. However, it also indicated a lower level of genetic diversity in the Berbers, which may be explained by more rapid genetic drift due to longer isolation on the island.

PMID: 11881820 [PubMed - indexed for MEDLINE]

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11881820&dopt=Abstract)

[cmd=Retrieve&db=PubMed&list\\_uids=11881820&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11881820&dopt=Abstract)

| 9172|2003-07-21 13:30:39|omari maulana|Photo Gallery|

I don't know who this belongs to, but there are some Beja images in here:

<http://www.haberlah.com/galleries/index.html>

---

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<http://join.msn.com/?page=features/junkmail>

| 9173|2003-07-21 14:30:55|Alex Derrick|Re: Photo Gallery|

If your interested in photos, also check out:

[http://groups.yahoo.com/group/Highculture\\_photos/](http://groups.yahoo.com/group/Highculture_photos/)

I took the High culture photopage offline, and am in the process of moving my files into a searchable database.

I have added keywords and sources for almost every photo.

I think the searchable database will be an asset to list members.

hotep

Alex Derrick

<http://www.highculture.8m.com>

[http://groups.yahoo.com/group/Highculture\\_photos/](http://groups.yahoo.com/group/Highculture_photos/)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana" wrote:

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here:

>

> <http://www.haberlah.com/galleries/index.html>

>

| 9174|2003-07-21 17:49:47|Alex van Deelen|Pythagoras and Egypt|

Make of this what you wish, but there is an old tradition among masons and the like, which basically support the Greeks in the statement that they studied in Egypt and owed much of their grandure to it.

Alex

From:

<http://www.harmonia-institute.com/archive/pythagoras/pythagorasselections.htm#egypt>

Pythagoras' plan to learn from the priests of Egypt was difficult to accomplish. Before him no Greek but Thales had been admitted to their schools, and even he had not been initiated into their mysteries. Pythagoras went first to the court of Amasis in Heliopolis, in the northern part of the Nile valley, where he presented the letter of introduction he had secured in Samos. He was warmly received by the Pharaoh, who, in addition to being indebted to Polycrates, was an admirer of Greek culture. Amasis had made lavish gifts to a number of Hellenic sanctuaries, including the temple of Apollo at Delphi, which he helped to rebuild after its destruction by fire. Impressed by the speech and bearing of the young scholar, the Pharaoh provided him with the documents necessary to be admitted to the priestly schools.

At this time, the scientific and religious knowledge of Egypt was preserved at four centers-Heliopolis, Memphis, Hermopolis and Thebes-each with its own distinctive traditions. Following the recommendation of Amasis, Pythagoras called first upon the priests of Heliopolis. Sworn to protect their ancestral teachings, the priests there sent him southward to Memphis, on the pretense that the temple schools there were more ancient and authoritative. Using the same explanation, the priests at Memphis directed him further up the Nile valley to Thebes.

Fearing the anger of Amasis, the priests at Thebes accepted Pythagoras. Before initiating him, however, they imposed upon him extremely harsh disciplines, expecting that this would persuade him to abandon his purpose. He was assigned a strict program of study, service to the temple, fasting, and other ascetic hardships-a program that far exceeded the demands placed



upon other applicants to the priesthood. These tasks he performed so readily and exactly that he at last succeeded in winning their respect. He was initiated, and invited to live among them, sacrifice to their gods and study their sciences. No foreigner had ever been granted such extensive privileges.

After mastering the teachings of the school of Thebes, Pythagoras proceeded to all the temples and schools of Egypt. As he traveled, he earned by his hard work and natural talents the respect of each of the priests and scholars he encountered. He sought out the heirs of every oral teaching and absorbed every detail of their knowledge. The first Greek to develop fluency in the Egyptian spoken language and written characters, he mastered mathematics, medicine, herbalism, and was instructed in the stages of the soul's life. He was introduced to the Egyptian sciences of architecture and music, and admitted into the most secret mystery rituals.

| 9175|2003-07-21 22:22:14|Paul Kekai Manansala|Re: Pythagoras and Egypt|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Make of this what you wish, but there is an old tradition among

masons and

> the like, which basically support the Greeks in the statement that

they

> studied in Egypt and owed much of their grandure to it.

>

>

I find it strange that Western scholars think they can declare that the AEs had no "mystery" traditions. They are basing this assertion only on some fragments of written Egyptian literature.

Obviously, it is quite possible that "mystery" traditions were not written down. That could be part of what makes them a mystery!

Regards,

Paul Kekai Manansala

| 9176|2003-07-22 04:44:48|Alex van Deelen|Re: Lefkowitz paper|

> Message: 3

> Date: Mon, 21 Jul 2003 11:07:11 -0700

> From: "omari maulana" <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)>

> Subject: Lefkowitz paper

>

> [http://www.apaclassics.org/education/CAH/CAH-OP/OP/volume\\_1/OP\\_1-2.pdf](http://www.apaclassics.org/education/CAH/CAH-OP/OP/volume_1/OP_1-2.pdf)

" As Plato explains in his image of the cave, although it is tempting to try to avoid or to wish not to become involved in potentially acrimonious discussions, real progress cannot take place without doubt and pain.<sup>31</sup> "

Doubt and pain, I'll bet. And ironic that she's quoting Plato, one of the biggest fans of Ancient Egypt.

Alex

| 9177|2003-07-22 04:58:51|Djehuti Sundaka|Re: Pythagoras and Egypt|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> wrote:

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> > the like, which basically support the Greeks in the statement that

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> only on some fragments of written Egyptian literature.

>

> Obviously, it is quite possible that "mystery" traditions were not

> written down. That could be part of what makes them a mystery!

>

> Regards,

> Paul Kekai Manansala

Or it could be that any religious institutions foreign to the Hellens had been presented to them by their own as mysteries in much the same way that modern-day Masons and other groups carry on.

Djehuti Sundaka

| 9178|2003-07-22 07:27:55|omari maulana|Re: Pythagoras and Egypt|

Secret, initiatory societies are common through-out Africa. It would indeed be surprising that AE did not have such a society.

>I find it strange that Western scholars think they can declare that  
>the AEs had no "mystery" traditions. They are basing this assertion  
>only on some fragments of written Egyptian literature.  
>  
>Obviously, it is quite possible that "mystery" traditions were not  
>written down. That could be part of what makes them a mystery!  
>  
>Regards,  
>Paul Kekai Manansala

---

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| 9179|2003-07-22 07:58:56|omari maulana|Re: Anacalypsis|

Kivisild et al, view the "European" genetic contribution to India as primarily a post Alexander phenomenon. There seems to have been no "Aryan Invasion". But was the "neolithic" era brought to northern India (Harrapa) via demic or non-demic diffusion?

Am J Hum Genet. 2003 Feb;72(2):313-32. Epub 2003 Jan 20. Related Articles, Links

The genetic heritage of the earliest settlers persists both in Indian tribal and caste populations.

Kivisild T, Rootsi S, Metspalu M, Mastana S, Kaldma K, Parik J, Metspalu E, Adojaan M, Tolk HV, Stepanov V, Golge M, Usanga E, Papiha SS, Cinnioglu C, King R, Cavalli-Sforza L, Underhill PA, Villems R.

>You don't even need to go to the caves to see this difference.

>In the National Museum of India, the vast majority of the sculpture until  
>about 700 AD have the "countenances" described above. Then, there is a  
>rather abrupt change.

>I think the Muslim invasion pushed large numbers of people from Persia and  
>Central Asia into the subcontinent particularly into the northwestern  
>region.

>Regards,  
>Paul Kekai Manansala

---

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<http://join.msn.com/?page=features/featuredemail>

| 9180|2003-07-22 08:56:53|En Sabah Nur|Date limit set on first Americans|

Note on Kennewick man mentioned in article:

Stating "European" looking repeatedly is an absurd game of semantics that puts ideas in peoples heads of Kennewick man's double being a modern day actor like Frenchman Patrick Stewart. Even the recasting followed this tricky logic. Note however that the supposed "European" looking Kennewick man has been identified as most similar to the modern day Ainu, who are also dolichocephalic, and have been painted with the "Caucasoid" brush on more than one occasion.

Photos of Ainu:

[http://www.ainu-museum.or.jp/nm\\_pho/031.jpg](http://www.ainu-museum.or.jp/nm_pho/031.jpg)

[http://www.ainu-museum.or.jp/nm\\_pho/032.jpg](http://www.ainu-museum.or.jp/nm_pho/032.jpg)

[http://www.ainu-museum.or.jp/nm\\_pho/040.jpg](http://www.ainu-museum.or.jp/nm_pho/040.jpg)

DG

-----

Date limit set on first Americans

By Paul Rincon

BBC Science

<http://news.bbc.co.uk/2/hi/science/nature/3086777.stm>

A new genetic study deals a blow to claims that humans reached America at least 30,000 years ago - around the same time that people were colonising Europe.

Kennewick Man, a 9,300-year-old American

The subject of when humans first arrived in America is hotly contested by academics.

On one side of the argument are researchers who claim America was first populated around 13,000 years ago, toward the end of the last Ice Age. On the other are those who propose a much earlier date for colonisation of the continent - possibly around 30,000-40,000 years ago.

The authors of the latest study reject the latter theory, proposing that humans entered America no earlier than 18,000 years ago.

### Great migration

They looked at mutations on the form of the human Y chromosome known as haplotype 10.

This is one of only two haplotypes carried by Native American men and is thought to have reached the continent first. Haplotype 10 is also found in Asia, confirming that the earliest Americans came from there.

I would say that they entered [America] within the last 15,000 years

### Spencer Wells

The scientists knew that determining when mutations occurred on haplotype 10 might reveal a date for the first entry of people into America.

Native Americans carry a mutation called M3 on haplotype 10 which is not found in Asia. This suggests it appeared after people settled in America, making it useless for assigning a date to the first migrations.

But a mutation known as M242 looked more promising. M242 is found in Asia and America, suggesting that it appeared before the first Americans split from their Asian kin.

### Contentious claim

Knowing the rate at which DNA on the Y chromosome mutates - errors occur - and the time taken for a single male generation, the scientists were able to calculate when M242 originated. They arrived at a maximum date of 18,000 years ago for its appearance.

This means the first Americans were still living in Asia when M242 appeared and could only have begun their migration eastwards after this date.

"I would say that they entered [America] within the last 15,000 years," said Dr Spencer Wells, a geneticist and author who contributed to the latest study.

In 1997, a US-Chilean team uncovered apparent evidence of human occupation in 33,000-year-old sediment layers at Monte Verde in Chile.

They claimed that burned wood found at the site came from fires at hunting camps and that fractured pebbles found there were used by humans to butcher meat. But the interpretation of these remains has been questioned by several experts.

Bone returns

The debate over the biological origins of the first Americans has wide-ranging political and racial implications.

In the US, the Native American Graves Protection and Repatriation Act (Nagpra) has resulted in the handover of many scientific collections to claimants.

Some archaeologists argue that the remains of early Americans are sufficiently different from their descendents to be exempt from Nagpra.

For example, a 9,300-year-old skull from Washington State known as Kennewick Man has been interpreted as looking European due to its long, narrow (dolichocephalic) skull shape. More recent American populations tend to have short, broad skulls.

Dr Wells said individuals such as Kennewick Man looked this way because Europeans and early Americans had a common origin around 35,000-40,000 years ago in south-central Asia.

Record erased

"[Dolichocephaly] is a general feature of very early skulls," Dr Wells told BBC News Online.

He said a later migration into America from East Asia 6,000-10,000 years ago associated with the spread of Y chromosome haplotype 5 could have been responsible for the Asiatic appearance of many present-day Native Americans.

But Dr Wells acknowledged the possibility that even more ancient American populations carrying unidentified Y chromosome haplotypes could have been swamped by later migrations, resulting in their genetic legacy being erased.

"We can't rule that out," he said, "but in science we have to deal with what's extant."

| 9181|2003-07-22 09:22:35|Paul Kekai Manansala|Re: Anacalypsis|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Kivisild et al, view the "European" genetic contribution to India

as

> primarily a post Alexander phenomenon. There seems to have been

no "Aryan

> Invasion". But was the "neolithic" era brought to northern India

(Harrapa)

> via demic or non-demic diffusion?

>

There may be at least two separate Neolithic traditions in India.

One associated with the Vindhyan mountain range and the other with Mehgarh.

Regards,

Paul Kekai Manansala

| 9182|2003-07-22 09:32:52|Paul Kekai Manansala|Re: Date limit set on first Americans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

Note however

> that the supposed "European" looking Kennewick

> man has been identified as most similar to the modern

> day Ainu, who are also dolichocephalic, and have

> been painted with the "Caucasoid" brush on more

> than one occasion.

>

> Photos of Ainu:

>

> [http://www.ainu-museum.or.jp/nm\\_pho/031.jpg](http://www.ainu-museum.or.jp/nm_pho/031.jpg)

>

> [http://www.ainu-museum.or.jp/nm\\_pho/032.jpg](http://www.ainu-museum.or.jp/nm_pho/032.jpg)

>

> [http://www.ainu-museum.or.jp/nm\\_pho/040.jpg](http://www.ainu-museum.or.jp/nm_pho/040.jpg)

>

The highland "tribal" people of the Malay Archipelago have also been tagged as "Caucasoid" based on things like dolichocephaly.

If you visit these people though, you will recognize how ridiculous such classifications are.

Actually there is a dolichocephalic type in circumpacific Asia which Soviet researchers names "Sunda-Philippine." It is in fact the \*predominant\* cranial pattern found in the insular region from Japan through the Philippines to eastern Indonesia.

Regards,  
Paul Kekai Manansala

Regards,  
Paul Kekai Manansala

| 9183|2003-07-22 09:45:55|omari maulana|Re: Date limit set on first Americans|  
Am J Human Biol. 2001 Sep-Oct;13(5):626-34. Related Articles, Links  
Climate and head form in India.

Bharati S, Som S, Bharati P, Vasulu TS.

Sociological Research Unit, Indian Statistical Institute, Calcutta, India.

The relationship between head form and climatic variation was investigated in different tribal and caste populations of India. The magnitude of the cephalic index varies significantly in different zones. In tropical zones, head form is longer (dolichocephalic), but in temperate zones, head form is more round (mesocephalic or brachycephalic), especially among Scheduled Tribes (ST) and Scheduled Castes (SC) than among other castes. These trends possibly support a climatic adaptation model in head form differences among ST and SC in India.

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>tagged as "Caucasoid" based on things like dolichocephaly.  
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---

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| 9184|2003-07-22 10:04:33|cristofori whitakara|Re: Date limit set on first Americans|  
is their a linguistic relations ship between Anu of Africa, the Ani or North America, the Taino of the Caribbean, the Inuit of Canada, and the Ainu? the titles for these various groups are strikingly



similiar?

***En Sabah Nur*** wrote:

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DG

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-

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By Paul Rincon  
BBC Science

<http://news.bbc.co.uk/2/hi/science/nature/3086777.stm>

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Great migration

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This is one of only two haplotypes carried by Native American men and is thought to have reached the continent first. Haplotype 10 is also found in Asia, confirming that the earliest Americans came from there.

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They claimed that burned wood found at the site came from fires at hunting camps and that fractured pebbles found there were used by humans to butcher meat. But the interpretation of these remains has been questioned by several experts.

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"We can't rule that out," he said, "but in science we have to deal with what's extant."

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| 9185|2003-07-22 10:39:04|alberto34482@yahoo.com|Modern Opet festival in Modern Upper Egypt,Luxor{ipet Resyut}|

The Mosque of Abu'l Hagag in the Temple of Luxor. The Islamic mosque is located over the First Court and adjoins the eastern wall of the Temple of Luxor. It was built in medieval times above the walls of an ancient Christian basilica located inside the temple courtyard. When the mosque was erected, the derelict temple was already filled with a high mound of soil and debris. That mound was later excavated, leaving the mosque and its doorway standing high above the courtyard on the church's foundations. A new door and a stairway were built on the east side (shown here). The mosque is dedicated to Abu'l Hagag, the Muslim saint who reputedly converted Upper Egypt to Islam. The mud-brick minaret on the right dates to the eighth century A.D., while the other minaret is much later. To this day, the Muslims of Luxor celebrate the annual festival of Abu'l Hagag with processions and boat-haulings that descend directly from the ancient Festival of Opet connected with Luxor Temple. (Caption - Peter Piccione)

All the photographs were made with a Fujica G617 Panorama Camera. The film is TriX. The prints are made on Ilford Multigrade Fiber base paper, toned with Kodak Rapid Selenium toner. The original prints are 7"x22" on 10"x24" paper.

[http://www.oi.uchicago.edu/OI/TVE\\_TPP/0981\\_3.html](http://www.oi.uchicago.edu/OI/TVE_TPP/0981_3.html)

| 9186|2003-07-22 12:33:28|jips japs|website of interest|

<http://www.africahistory.net/afrihist.htm>

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| 9187|2003-07-22 13:47:05|Paul Kekai Manansala|Re: Date limit set on first Americans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Am J Human Biol. 2001 Sep-Oct;13(5):626-34. Related Articles,

Links

> Climate and head form in India.

>

> Bharati S, Som S, Bharati P, Vasulu TS.

>

> Sociological Research Unit, Indian Statistical Institute,

Calcutta, India.

>

> The relationship between head form and climatic variation was

investigated

> in different tribal and caste populations of India. The magnitude

of the

> cephalic index varies significantly in different zones. In

tropical zones,

> head form is longer (dolicocephalic), but in temperate zones, head

form is

> more round (mesocephalic or brachycephalic), especially among

Scheduled

> Tribes (ST) and Scheduled Castes (SC) than among other castes.

These trends

> possibly support a climatic adaptation model in head form

differences among

> ST and SC in India.

>

I don't think this model will work further east and north. The Siberian, circum-Pacific insular peoples and some highland Indochinese and Indonesian peoples are mostly dolichocephalic.

Most of the other mainland eastern, southeastern and central Asian peoples, and the lowland west Indonesian folk are mostly brachycephalic.

Regards,

Paul Kekai Manansala

| 9188|2003-07-22 15:16:14|omari maulana|Veddoid India|

<http://www.ias.ac.in/jbiosci/jun2003/507.pdf>

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| 9189|2003-07-22 20:14:30|alberto34482@yahoo.com|Scientists getting to the bottom of Black Sea mystery |

<http://www.msnbc.com/news/940345.asp>

Click here: Scientists getting to the bottom of Black Sea mystery

<<http://www.msnbc.com/news/940345.asp>> Robert Ballard, who discovered the wreck of the Titanic, discusses this summer's Black Sea

expedition during a news conference at the Mystic Aquarium and Institute for Exploration in Mystic, Conn. Scientists getting to the bottom of Black Sea mystery Unprecedented effort just might excavate mummified settlement By Richard C. Lewis ASSOCIATED PRESS

NARRAGANSETT, R.I., July 21 □ In 1994, archaeologist Fredrik Hiebert rode around northern Turkey in a dirty white Toyota van looking for evidence of ancient civilizations around the Black Sea. Every time he and his team would ask locals for the whereabouts of centuries-old ruins, they□d get the same response. □Everyone kept pointing us to the sea,□ Hiebert recalled. Hiebert knows now why they did. After some preliminary trips, the University of Pennsylvania professor and other scientists will go on a first-ever effort to excavate ancient ships and a possible human settlement left mummified in the Black Sea□s oxygen-free waters.

□Exploration by its very nature means you don□t know what you□re going to find. So, in fact it□s very probable you□re not going to have the right mix of specialists when you make a discovery.□ □ ROBERT BALLARD Institute for Exploration SCIENTISTS HOPE what they retrieve will help them understand vastly unknown chapters in human history, covering perhaps the Bronze Age, the Roman and Byzantine empires, and when Christianity first made inroads into Russia. Another goal of the \$5 million, two-week expedition beginning July 27 is to find evidence of a great flood about 7,500 years ago that inundated the Black Sea, turning the freshwater lake into a saltwater ocean. Some scholars have said the engulfing could be the Biblical flood of Noah. Others say the theory lacks any scientific premise and complain it could overshadow the more noteworthy experiments that will take place. The expedition will be watched live by academics and experts worldwide who may be called upon by those on the ship to comment on any discoveries. Schoolchildren also will be able to tune in, at Robert Ballard□s Institute for Exploration in Mystic, Conn., and other places. TELEPRESENCE VIA THE INTERNET The so-called □telepresence□ is the brainchild of Ballard, the underwater explorer who discovered the Titanic. He has established the Black Sea□s command center at the University of Rhode Island. There, engineers will take satellite feeds from the ship, and broadcast them on a separate Internet channel. □Exploration by its very nature means you don□t know what you□re going to find,□ the 61-year-old Ballard said. □So, in fact it□s very probable you□re not going to have the right mix of specialists when you make a discovery.□ Ballard chose Rhode Island as the mission□s nerve center because he□ll chair a first-ever graduate program in oceanography and archaeology beginning in fall 2004. Ballard got his doctorate in marine geology and geophysics from the school in 1974.

ANCIENT TRADE HUB The team will be working off the

coast of Sinop. Scholars have determined it was a major trade hub for centuries. Scientists believe the locals transported olive oil, honey and iron in carrot-shaped shipping jars called amphorae north to Crimea in exchange for wine and other goods. Hiebert and other archaeologists had thought the traders hugged the coast on their routes. But Ballard suggested explorers look for north-south trade lanes in the middle of the Black Sea, which would have been a direct, shorter route for the merchants. He knew the deepest waters had no oxygen, meaning any finds would be in immaculate condition.

Searchers have found four shipwreck sites in previous expeditions. One of them, dubbed "Shipwreck D," is so well-preserved in the Black Sea's anoxic waters that its hand-carved mast protruding above the seabed looks as good as new. On this trip, archaeologists hope to get a better look at ancient shipbuilding, and if they're lucky, some cargo. The ship could contain burlap bags with grapes, a trader's lunch of lentils, or goods such as silk from Asia, said Cheryl Ward, a nautical archaeologist at Florida State University. "It's the wood and what's inside that is a secret," said Ward, who's leading Shipwreck D's study. At another location about 330 feet (100 meters) underwater, the explorers think they may have found a settlement that could be more than 7,500 years old. Scientists theorize the rectangular-shaped site was a hunter or fisherman's house on a bluff overlooking the water before the Black Sea flooded, wiping out the homestead. Ballard and his team of engineers have built a 7-foot-tall (2-meter-tall) robot named Hercules that will gingerly dig around the ruin and gather artifacts, much like an archaeologist would on land. "If we're successful with this, we're going to change the field of archaeology," said Hiebert, the 42-year-old who's leading the settlement project. "It'll open coastlines all over the globe (to excavation)." The Hercules remotely operated excavator, shown in this artist's conception, is designed to conduct underwater archaeological digs.

**THEORY OF NOAH'S FLOOD** Scientists also are interested in the ruin, because it could finally clinch the Noah flood theory that has gained the most attention for the trip and the most criticism. There's no dispute that the Black Sea was flooded when rising world sea levels caused the Mediterranean to fill the Black Sea. Prior expeditions show the flood was so monstrous it raised water levels by 511 feet (155 meters), and submerged up to 60,000 square miles (155,400 square kilometers) of land, an area the size of the state of Georgia. The questions are when did it happen, and how rapidly? Until recently, scholars believed the drowning occurred about 9,000 years ago and was gradual. But marine geologists Walter Pitman and William Ryan wrote in 1997 that the flood was sudden and took place about 7,150 years ago. The scientists

conclusions reinvigorated the Noah flood debate, which the Bible chronicles as a calamitous event spanning 40 days and 40 nights.

Scholars are wary of the revised theory, saying it's virtually impossible to prove an event from an ancient text. Also, some scholars note that the Bible's version has Noah living in a desert in Mesopotamia, while the pre-flood coastline of Turkey was a lush, forested area. "It bugs me a little bit," Hiebert said,

"because I like the Noah story as much as anybody. I think we shouldn't try and peg what we're doing to either prove or disprove it. We're never going to get there."

Nevertheless, even skeptics such as Hiebert acknowledge the debate has given the expedition more attention than it would have gotten otherwise. "I wish all my classes had a million and a half people in it," he joked.

| 9190|2003-07-22 20:17:14|Bruno Matt|Re: The Fayum portraits are an enigma in terms of classification: A|

Perhaps a majority of the Fayum subjects were Greek. But many resemble the faces you see today from people from parts of Africa, e.g., Egypt and Ethiopia. I think it is indicative of the opportunities of wealth and status that was available to those around the Mediterranean, during the days of the Roman republica and early empire.

***Paul Kekai Manansala*** wrote:

[http://www.athensnews.gr/athweb/nathens.print\\_unique?  
e=C&f=13022&m=A38&aa=1&eid=5](http://www.athensnews.gr/athweb/nathens.print_unique?e=C&f=13022&m=A38&aa=1&eid=5)

Ancient faces' haunting lure

The Fayum portraits are an enigma in terms of classification: Are they Egyptian, Greek or Roman? Doxiadis' book sheds light on the matter

BY MARK DRAGOUMIS

THE EXHIBITS stare at you. Never have I felt myself being reviewed so fiercely by a show." That is how the Sunday Times art critic described his feelings leaving the Fayum portraits, displayed in the exhibition Ancient Faces at the British Museum from June 1 until July 20, 1997. This is exactly the feeling of those who visit the exhibition of the Fayum portraits now open until 15 July at the Athens Concert Hall (Megaron Mousikis).

These artefacts are unique in the history of art. They mark a turning point in the Egyptians' mortuary practices, as of the first century AD, when mummies became gradually endowed with their portraits. These were depictions of the head and shoulders of the deceased, executed either on wooden tablets and placed under the bandages covering the mummy's face or on the linen shroud itself. They were painted in tempera or in pigments mixed with liquid



beeswax. This new funerary cult probably meant to provide a true to life facial representation for the mummy's future life. The traditional belief of the Egyptians in a future life with their physical form intact - the rationale behind mummification - led to the development of this extraordinary art of mummy portraiture. Herodotus used to recount with some relish the Egyptians' obsession with mummification in order to underline the differences between Egypt and Greece. Eventually, however, the two cultures came together and the time came for Greeks to adopt Egyptian practices.

In 332 BC, Alexander the Great conquered Egypt and for the next three centuries, the Macedonian dynasty of the Ptolemies ruled the country from its capital Alexandria. In 31 BC, the Romans defeated the last Ptolemaic ruler, Queen Cleopatra VII. Egypt fell to Octavian Caesar but Greek remained the official language. In the cross-cultural Roman Egypt that emerged. For some reason Libyans, Romans, Greeks and Jews all developed a taste for mummy portraits. Ever since these were discovered in the mid-nineteenth century archaeologists and art experts have been wondering: Were these portraits done from life before the person's demise? From the corpse? Possibly from earlier portraits? Should they be classified as Egyptian or Greco-Roman? Can they really be considered as proto-icons anticipating Byzantine religious art?

Such issues have been investigated by a talented Greek painter, Euphrosyne Doxiadis. Her book *The Mysterious Fayum Portraits*, published by Thames & Hudson, was launched in October 1995 at the Hellenic Centre in London by the then Greek ambassador Elias Gounaris. In her 'Introduction' to this important and beautiful book - now also available in paperback - the author explains that these portraits reached us in such pristine condition, thanks to the hot dry climate of the Fayum region, an area 60km south of Cairo and west of the Nile where families buried their dead.

Portraits buried twice

One of the Fayum portraits that are presently on show at the Megaron Mousikis

These finds are not recent. Several such portraits were discovered in the 1880s but were then dispersed worldwide and ignored. That almost meant they were buried again. This fate they did not deserve. Doxiadis explains how they fell between many stools: "Archaeologists declined to comment on their quality as works of art. Art historians have been shy of archaeology. To Egyptologists they are not Egyptian. To specialists in Greco-Roman art they are. They are strictly too early for Byzantinists who see them as predecessors of icons". She decided to look at them only as a painter. She scoured the world's museums to locate them and included the most representative ones in her book, described by the Times (1-12-95) as "one of the best art books of 1995". "The many astonishingly beautiful faces," wrote Brian Sewell in the Evening Standard, "that greet the reader from the pages of this book are supported by a scholarly text, archaeological, art historical, technical and deeply sensitive."

Andre Malraux was so impressed by the Fayum portraits that he described them as glowing with the flame of immortal life. In their own way, the persons depicted have indeed gained a kind of immortality thanks to these images of themselves painted on encaustic/tempera, on panel or linen, by unknown craftsmen. Doxiadis speculates that one of the reasons why the Fayum portraits - "the most outstanding body of painting to have come down to us from the ancient world" - have until recently remained largely unknown to the general public may be precisely due to the fact that they cannot be attributed to named artists. She calls them "victims of anonymity". She also thinks that the best of the portraits are still purely Greek with their roots in the Alexandrian school... "Under the Romans art, like the official language of the state, remained Greek". The author quotes also the comment of Yannis Tsarouchis - one of the most gifted modern Greek painters - that "to regard the Fayum portraits as Roman is as absurd as saying that all the works I created during the German occupation of Athens were German paintings."

In the case of the portrait of 'Eutyches, freedman of Kasianos' (c 193-211 AD) - according to the inscription written in black on his tunic - the viewer is scrutinised by the extraordinarily vivid, if slightly sad face of a young Greek boy. "The image," notes the author, "executed in thickly textured wax, displays great virtuosity in the Greek tradition of painting." Even if the amazing images contained in this book were not accompanied by an illuminating text (and they are), one could spend hours merely gazing at these alluring faces from the past that seem so modern.

The best craftsmen

'Eutyches' (meaning happy) is but one of many identified Greeks to be found among the Fayum portraits. This is to be expected. Under the Ptolemies, the country prospered, as tracts of rich farmland in the Nile valley were put to good use by the Macedonian military, to whom they were allocated for services rendered. The Greeks may even be over-represented in the Fayum portraits because these cost money and the Macedonians were part of the prosperous classes. 'Pure' Greeks - meaning those whose parents were both Greek - had a name. They were called metropolites ie those coming from the metropolis, the region's administrative centre. A strict procedure of verification called epicrisis that took place when a boy reached the age of fourteen, was necessary for someone to qualify to join the ephebate, the social group of Greek adolescents. This was necessary because the metropolites benefited from certain tax advantages - less so than the Romans but still considerable - and were generally quite prosperous. They could thus afford to hire the best craftsmen in the area for their death portraits.

One of the most remarkable Fayum portraits (encaustic on linen) in this book is that of 'Hermione Grammatike'. The title 'grammatike' (lettered) suggests that she was a teacher of Greek, obviously from a family rich enough to ensure the girl an education, something exceptional even amongst the higher social classes at the time.

The full gamut of human emotions is present in these Fayum portraits, especially of women. Some look subdued, others

determined, a few allow themselves a confident trace of a smile and there are also those with a vacant look as if their mind was elsewhere. The eerie quality of these portraits, their "metaphysical potency" as Doxiadis puts it, is, according to her "a combination of their serene 'immortal' gaze with the vividness and animation - in Greek emphasis and enargeia - of the sophisticated Hellenic painting."

The author also points out the striking similarities between the Christian icons of the 6th and 7th centuries, as preserved in St Catherine's monastery of Mount Sinai, and these Fayum portraits. "There can be no doubt," she asserts, "that portraits like those found in the Fayum desert are the forebears of icons."

In a review in the Spectator, William Dalrymple called the book "the best text currently available on late classical portraiture and the origin of the icon." He expressed the hope that her work "will nudge some institution to mount an exhibition to bring together for the first time these much neglected late antique funerary portraits from the different museums across the world in which they are actually dispersed." Two years after this suggestion was made the first such exhibition was mounted at the British Museum. Many followed in various cities all over the world. There are now thousands and thousands of art lovers who have learned to admire these sad faces with their hypnotic stare, their often poignant expressions of grief, their penetrating features and recognisable human emotions so very different from the smooth, bland, idealised faces of classical statuary.

Faces of Egypt: From Ghiza to Fayum at the Megaron Mousikis, the latest of its kind, should not be missed.

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| 9191|2003-07-22 20:26:16|Bruno Matt|Re: Scientists getting to the bottom of Black Sea mystery|

I don't know about Noah, but I suspect that the rising of the Black Sea spawned the Indo-European invasion.

**alberto34482@yahoo.com** wrote:

<http://www.msnbc.com/news/940345.asp>

Click here: Scientists getting to the bottom of Black Sea mystery  
<<http://www.msnbc.com/news/940345.asp>> Robert Ballard, who discovered the wreck of the Titanic, discusses this summer's Black Sea expedition during a news conference at the Mystic Aquarium and Institute for Exploration in Mystic, Conn. Scientists getting to the bottom of Black Sea mystery Unprecedented effort just might excavate mummified settlement By Richard C. Lewis ASSOCIATED PRESS  
? ? NARRAGANSETT, R.I., July 21 ??" ? In 1994, archaeologist Fredrik Hiebert rode around northern Turkey in a dirty white Toyota van looking for evidence of ancient civilizations around the Black Sea. Every time he and his team would ask locals for the whereabouts of centuries-old ruins, they???d get the same response. ???Everyone kept pointing us to the sea,??? Hiebert recalled. Hiebert knows now why they did. After some preliminary trips, the University of Pennsylvania professor and other scientists will go on a first-ever effort to excavate ancient ships and a possible human settlement left mummified in the Black Sea???s oxygen-free waters. ? ? ? ?  
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| 9192|2003-07-22 20:47:01|Bruno Matt|Re: The Word "Race"|

I agree, Myra. The word "race" as applied to humans is essentially meaningless today.

**"M.L.W."** wrote:

Alan P. Marcus is a Brazilian living in the USA. He is currently working on his Master's of Science at the Department of Geosciences, Human Geography, at the University of Massachusetts, Amherst.

"The American Association of Physical Anthropologists has in fact called for the eradication of the term "race", on the basis of it having no scientific validity. The more appropriate and scientific term is "ethnicity", which denotes cultural as well as genetic dynamic complexities among humans. There is only one human "race" but several different human ethnicities.

The word "race" has become entirely political in nature, with significant repercussions in the social, the educational and the political realms. The politics of "race" has been used in the past for political agendas under the guise to justify certain human differences. To explain human differences, is not the same as to justify these differences.

The recent archaeological findings in the afar region in Ethiopia, Africa, help us to understand how our ancient ancestors from millions of years ago (Australopithecus Afarensis), as well as our modern ancestors from a few thousands of years ago, (only recently "discovered"), came from the African continent. The human migrations that left Africa and eventually settled in various places around the world shaped the differences we currently "see" as diversity. "Race" is an unfortunate and exclusionary fundamental in the understanding (or misunderstanding) of modern politics, popular culture and history."

Myra

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| 9193|2003-07-22 21:08:59|isisnzambamickala|Need advice on a reading list|

Greetings all-

I am just beginning to learn about the roots of mankind and the beginnings of civilization in the motherland. I am of the opinion that alot of the history I learned in school were the misrepresentaions of European liars who have left out more than half of the story. I am seeking the truth, I am wanting to learn, and I am new to this area of study. I have just read Introduction to African Civilaztions by John G. Jackson. Many of the books he referenced are old and I know theories and discoveries are ever changing what we know of Ancient times. I am asking the group to please suggest a few books that will help me in my studies of Ancient Egypt, Sudan and Ethiopa. Please keep in mind that I am a beginner and I need a book that won't be too far over my head. Also I am married to a Gabonese man; does anyone know of any books that discuss Central West Africa during ancient times? Thanks so much for your help.

| 9194|2003-07-23 09:43:35|Paul Kekai Manansala|Re: Need advice on a reading list|

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "isisnzambamickala"

wrote:

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> please suggest a few books that will help me in my studies of

Ancient

> Egypt, Sudan and Ethiopa. Please keep in mind that I am a

beginner

> and I need a book that won't be too far over my head.

Welcome to the group. I think you have exposed a shortcoming in the lack of an updated basic reader from the African-centered perspective. Does anyone know of such a book out there?

Regards,

Paul Kekai Manansala

| 9195|2003-07-23 11:16:15|cristofori whitakara|Re: Need advice on a reading list|

try basil davidson's lost cities of africa

*isisnzambamickala* wrote:

Greetings all-

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| 9196|2003-07-23 13:41:33|alberto34482@yahoo.com|Re: Scientists getting to the bottom of Black Sea mystery|

"I don't know about Noah, but I suspect that the rising of the Black Sea spawned the Indo-European invasion. "

Were these people connected to the Kurgan culture?

| 9197|2003-07-23 14:15:37|alberto34482@yahoo.com|Sleepy hamlet wakes up to historical find| Sleepy hamlet wakes up to historical find

TIMES NEWS NETWORK [ WEDNESDAY, JULY 23, 2003 01:43:56 AM ]

MANDVI: The year is 300 C. A boat sails into the port of Nani Rayan with wine in Roman amphoras. On its way back, it would take home textiles, ornaments and pottery.

<[http://203.199.70.171/cgi-bin/adceptclickthrough.cgi?random\\_key=23/6/20035:44:140.3456699206793995&host\\_name=timesofindia.indiaindian.com&url\\_name=www.timesofindia.com/cms.dll/html/uncomp/articleshow](http://203.199.70.171/cgi-bin/adceptclickthrough.cgi?random_key=23/6/20035:44:140.3456699206793995&host_name=timesofindia.indiaindian.com&url_name=www.timesofindia.com/cms.dll/html/uncomp/articleshow)>

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ndiatimes.com&url\_name=www.timesofindia.com/cms.dll/html/uncomp/articl

eshow>Over 2,300 years later, pieces, probably from those amphoras surfaced as workers dug the ground to create the Narmada canal through the sleepy hamlet of Nani Rayan, situated on the banks of the Rukmavati, 4 km from the river's confluence with the Arabian Sea.

The digging has unearthed a treasure trove of archaeological artefacts?pottery, pieces of Roman period amphoras, an iron smelting foundry and evidence of human settlement dating back to about the 3rd century B.C., a contemporary of the Sunga-Kushana period.

"Although evidence of human settlements had been found in and around Nani Rayan in the form of scattered pottery and other artefacts at the surface level, revealed mostly during tilling of the land, the excavation for the canal has revealed almost a whole city between three and ten feet below the ground.

"The excavation has revealed walls of houses, brick kilns and a foundry for iron smelting," says Pulin Vasa, a physician based in Mandvi and adviser to the state department of archaeology. "The town may have got buried due to siltation by the Rukmavati," says Dr Vasa, who has written to Gandhingar about the find.

"This is, no doubt, a very important find in Kutch, after the Harappan sites. It establishes the place as a major trade centre as well as its close contacts with the Roman world. The period when it flourished could be judged by distinct diagnostic traits like the brick size, structural remains and terracotta pottery with animal figurines," says head the archaeology department of M. University V.S. Sonawane.

"The artefacts found also reveal the extent of mixing of eastern and western cultures. We have found piece of black pottery with an impression of two women, one playing the harp and the other a mridang. Plenty of copper and silver coins different Khsatrap and Gupta rulers have also been found," says Dr Vasa.

He adds, "The inhabitants of Nani Rayan recall the myth of Dada Dhoramnath, who meditated on the banks of the Rukmavati and was angered when his disciple was refused alms. " Dattan so pattan,maya so mitti ," he said to have remarked (May the town be destroyed and buried and all wealth turned to dust). Villagers, who sit on the buried township, believe the saint's curse came true, says Dr Vasa.

<http://timesofindia.indiatimes.com/cms.dll/html/uncomp/articleshow?artid=90546>

| 9198|2003-07-23 15:09:29|Bruno Matt|Re: Scientists getting to the bottom of Black Sea mystery|

I don't know. The Kurgans were a little later than 7500 yrs ago. The flooding of the Black Sea may have dispersed a lot of people, who were suddenly dispossessed of their farm land.

***alberto34482@yahoo.com*** wrote:

'I don't know about Noah, but I suspect that the rising of the Black Sea spawned the Indo-European invasion. '

Were these people connected to the Kurgan culture?

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| 9199|2003-07-23 15:23:52|Djehuti Sundaka|Proposed DNA databank for blacks stirs concerns|  
[http://www.bayarea.com/mld/cctimes/news/6349425.htm?template=contentModules/printstory.js  
p](http://www.bayarea.com/mld/cctimes/news/6349425.htm?template=contentModules/printstory.jsp)

Proposed DNA databank for blacks stirs concerns

By Malcolm Ritter  
ASSOCIATED PRESS

NEW YORK - When she learned about 15 years ago that she had high blood pressure, Gloria Taylor was surprised. She'd always been the member of the family with low blood pressure.

"I actually didn't believe it. I don't want to believe it now," Taylor, 52, said the other day after a doctor's appointment at Harlem Hospital Center in New York. Why her? Maybe her former eating habits, she speculates.

Scientists would love to know why black Americans like Taylor run elevated rates of high blood pressure. And of prostate cancer, obesity, asthma and diabetes.

But to find such answers about any racial group, many researchers say, scientists have to accept the idea of classifying people by race for biological studies. And that stirs controversy among scientists and physicians who call race useless for biomedical research, and warn that using it risks lending scientific credibility to racism.

The issue isn't new, but it resurfaced recently when genetic researchers at Howard University in Washington, D.C., proposed building a collection

of DNA and other information from 25,000 people of African descent. The goal would be to find genes and nongenetic factors that explain the elevated rates of major common diseases in that population.

The Howard researchers aren't alone at the crossroads of biological science and race:

? NitroMed Inc. of Bedford, Mass., is developing an experimental heart-failure drug called BiDil just for blacks. It has launched a study in 1,100 patients to follow up on prior research that indicated the drug works best in blacks. It's not clear why that's so, but NitroMed is collecting genetic data from study participants to look for clues, said CEO Michael Loberg.

? A Sarasota, Fla., company called DNAPrint Genomics said in June that its analysis of crime scene DNA had tipped police that a serial killer in southern Louisiana was an unidentified man of mostly black ancestry. Police had initially indicated they were looking for a white man, but they arrested a black suspect in late May and said DNA evidence linked him to the crimes.

? Scientists are seeking about 1,300 black Americans with schizophrenia and 5,000 relatives to look for genes that predispose people to the disease. The federally funded study focuses on American blacks because the unusually wide diversity in their DNA should make locating genes easier, said Rodney Go of the University of Alabama at Birmingham, a leader of the project.

To keep all this in perspective, it helps to realize that the DNA of any two people of the same sex, no matter what race, is overwhelmingly the same, about 99.9 percent alike.

In fact, scientists say it's quite possible for two people of different races to resemble each other more in their DNA than two members of the same race. Research shows that the amount of DNA variation within a continent, Africa, Asia or Europe, for example, is far greater than the variation between continents, by about 9 to 1.

The whole idea of race has long been questioned by many scientists. It's merely a social invention and "biologically meaningless," a 2001 editorial in the New England Journal of Medicine declared. The American Anthropological Association in 1998 stressed that neighboring populations interbreed and that physical traits tend to vary gradually rather than abruptly over geographic areas. Moreover, knowing one trait, like dark skin, doesn't unerringly predict the presence of others, like hair texture, the association said.

So "any attempt to establish lines of division among biological populations (is) both arbitrary and subjective," the association said.

In fact, "most of what's coming out of modern human genetics now tells us about our genetic brotherhood, and tells us there's really nothing genetically that argues that one group is in any way superior or inferior to another," says University of Utah geneticist Lynn Jorde.

"What comes out is we are all genetically similar, and there is a tremendous degree of overlap. There aren't nice, neat categories you can put people into."

Jorde calls it "the happy message." But he says that's not the whole story about human DNA variation.

In fact, he notes, scientists have identified patterns of genetic markers that can reveal a person's geographic ancestry, a term they prefer to "race," which they say is ambiguously defined and connotes social aspects as well as biology.

Jorde, for example, has found that by looking at the overall pattern of details at 160 places in human DNA, a computer could identify if DNA samples came from Europe, East Asia or sub-Saharan Africa. Others have made similar findings.

But with DNA from south India, which has had waves of migrations, some samples were classified as European and others Asian, showing not everybody is going to "fall neatly into these preconceived categories," Jorde said.

Some scientists, in fact, use DNA to calculate what percentage of different ancestries individuals have. Given the intermixing of populations across human history, that makes more sense than assigning people a single race, says Mark Shriver, an assistant professor of anthropology and genetics at Penn State.

Scientists reported this year that for a group of children from Alabama, the higher the calculated percentage of African ancestry, the less sensitive the body was to insulin, a finding of interest to diabetes researchers.

Scientists say DNA-based studies of ancestry can help them track down the underpinnings of disease and of good or bad response to medications. The big disease targets are common disorders -- high blood pressure, cancer, asthma and others -- that appear to result from environmental

triggers in combination with many susceptibility genes. These genes are actually specific variants of genes everybody has, and they are devilishly hard to identify.

The question is, if some population has a high rate of a particular disorder, how much of that is caused by an excess of these gene variants as opposed to environmental factors -- everything from food to medical care?

At Howard, a historically black private university, the 2-year-old National Human Genome Center focuses on how DNA and the environment interact in disease susceptibility and treatment in black Americans and others of African descent.

By studying people of African ancestry who live outside that continent, scientists can see how similar genetic backgrounds play out in a variety of environments to promote or suppress diseases, said Charles Rotimi of the center.

Genes clearly aren't all the whole story, because high blood pressure, diabetes and some other diseases are much more common in American blacks than in Africans despite the similar ancestry, Rotimi said.

One goal of the center, said director Georgia Dunston, is to make sure American blacks will share the benefits of individualized medicine based on genetic markers.

Yet, Rotimi and Dunston say, findings in American blacks will benefit everyone.

About 80 percent of the black American DNA pool is rooted in Africa, which provides an unusually wide variation to begin with, Dunston said. Add to that the historical mixing-in of genes from people of European descent and of American Indians, and you've got "a microcosm of human variation," she said.

Go, of the University of Alabama at Birmingham, said the results of that history of the black American gene pool should also make it easier to pinpoint schizophrenia-related genes.

Howard University's proposed "GRAD Biobank" -- GRAD stands for Genomic Research in the African Diaspora -- has not yet been funded beyond the planning stage. It would build up a large pool of participants by drawing on Howard's medical clinics and physician networks, and later reaching overseas.

People in the databank would donate not only biological samples for DNA analysis, but also information on diet, lifestyle, access to health care, health beliefs and practices, and other factors considered environmental.

Those nongenetic factors aren't always easy to assess. One focus of the center's research is how the experience of racism affects the body's functioning, Rotimi said, but "try measuring somebody's reaction to racism."

The Biobank proposal has some support among scientists. Utah's Jorde said black Americans have been underrepresented in many aspects of medical research, and that studying that population's DNA is "potentially a very good thing."

Dr. Esteban Gonzalez Burchard, who directs the DNA bank at UC San Francisco, praises the effort. "I think it's important, and I think we should do this in more populations," Burchard said.

But others have reservations. Troy Duster, a sociologist at New York University who studies social implications of biological research, said the Howard plan has the potential to be useful. But he's concerned that when genetic research is defined by racial groups, it seems to tell the public that race has more biological meaning than it actually does.

It's "giving a false reality to racial classification systems at a genetic level," Duster said.

What's more, no matter how often scientists say racial differences in disease rates come from complex interactions of genes and environment, he said, a race-based DNA approach tends to focus research and funding priorities on the genetic differences. That could make policy-makers overlook nongenetic, potentially fixable factors, he said.

At Howard, Rotimi emphasizes that the genome center is looking beyond DNA for the causes of racial health differences. "A huge chunk of health disparities is the result of social experience," he said. "We don't relieve the society of its responsibility to make the necessary changes to begin to reduce the health disparity."

The reactions to the Howard proposal mirror the overall debate on using race in biomedical research.

"We give a lot of exaggerated emphasis to these concepts of black and white, Asian and so on," says Dr. Richard Cooper, chair of the department of preventive medicine and epidemiology at the Loyola Stritch

School of Medicine in Maywood, Ill.

The roots of racial differences in U.S. rates for common diseases like cancer, diabetes and high blood pressure are almost certainly environmental, he said. Black Americans have higher rates of a series of diseases that aren't related at the gene level, he said, and he finds it hard to blame that on an unfortunate collection of unrelated, disease-promoting genes.

Scientists who support seeking genetic influences in racial health differences agree that genes aren't the whole answer. So why focus on them? "We don't know what the environmental triggers are" for the targeted common diseases, Go said. "So we want to get a handle on one piece and then study the other piece."

And if race were abandoned as a category for research, the search for potential genetic factors in racial health disparities would have to stop, Burchard said.

"At this point we don't know all the answers ... Let's not close the door yet," he said.

Duster, meanwhile, worries that race-based DNA studies could go beyond studying diseases and unduly pin a genetic rap on blacks for crime. He suggested that "mindless" studies of people in prison could find statistical correlations between crime and particular genetic markers occurring frequently in blacks, for the simple reason that blacks are overrepresented in prison populations.

Even scientists sometimes confuse genetic markers with genetic explanations, he said, so "the danger is both real and present."

Studying genes that affect behavior is a potential minefield, Jorde agreed. Behavior is complex, with lots of nongenetic influences, and any genetic component would involve many genes interacting in complicated ways, he said.

So in studies involving race, there might be a tendency to focus on differences in the frequency of a single gene variant and draw conclusions that reinforce stereotypes, which would be "grossly oversimplifying a very complex issue," Jorde said.

Burchard acknowledges the risk that DNA data from biomedical research could be misused to fortify racism. But ignoring race brings the risk of passing up medical advances, he says.

And to him, "the risk of not looking under the hood ... far outweighs the risk of potential misuses."

| 9200|2003-07-23 15:29:52|Paul Kekai Manansala|Re: Proposed DNA databank for blacks stirs concerns|

Race and genetics have always been tied together, usually in a negative way. Not long ago, they had the stories of Native Americans tricked into giving DNA under the impression that they were contributing to blood banks.

The concerns are more than warranted.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka wrote:

> <http://www.bayarea.com/mld/cctimes/news/6349425.htm?>

template=contentModules/printstory.jsp

>

> Proposed DNA databank for blacks stirs concerns

>

| 9201|2003-07-23 16:12:30|Mickel Hendrix|Re: The Word "Race"|  
Hotep Boogie,

Well, if the letter J was invented or formed four hundred years ago, how could there have been the term Jew before that period?

P.E.A.C.E. Progress....

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)> wrote:

> the word jew is new too myra do u know when the 1st  
> time its use came about? especially when in the book  
> of the prophet amos ethiopians are called jews in  
> his 9th chapter?

>

> "M.L.W." <[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)> wrote: Alan P. Marcus  
> is a Brazilian living in the USA. He is currently  
> working on his Master's of Science at the Department  
> of Geosciences,  
> Human Geography, at the University of Massachusetts,  
> Amherst.

>



> "The American Association of Physical  
> Anthropologists has in fact  
> called for the eradication of the term "race", on  
> the basis of it  
> having no scientific validity. The more appropriate  
> and scientific  
> term is "ethnicity", which denotes cultural as well  
> as genetic  
> dynamic complexities among humans. There is only one  
> human "race" but  
> several different human ethnicities.  
>  
> The word "race" has become entirely political in  
> nature, with  
> significant repercussions in the social, the  
> educational and the  
> political realms. The politics of "race" has been  
> used in the past  
> for political agendas under the guise to justify  
> certain human  
> differences. To explain human differences, is not  
> the same as to  
> justify these differences.  
>  
> The recent archaeological findings in the afar  
> region in Ethiopia,  
> Africa, help us to understand how our ancient  
> ancestors from millions  
> of years ago (*Australopithecus Afarensis*), as well  
> as our modern  
> ancestors from a few thousands of years ago, (only  
> recently "discovered"), came from the African  
> continent. The human  
> migrations that left Africa and eventually settled  
> in various places  
> around the world shaped the differences we currently  
> "see" as  
> diversity. "Race" is an unfortunate and exclusionary  
> fundamental in  
> the understanding (or misunderstanding) of modern  
> politics, popular  
> culture and history."  
>  
> Myra  
>  
>

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| 9202|2003-07-23 16:16:27|Mickel Hendrix|Re: The History and Culture of the Canaanites and  
Phoenicians|

Hotep Boogie,

Sorry for the late response, as I have been really  
busy fighting the powers that be. Anyway, it obviously  
makes no sense for the alleged sons to be  
Indo-Europeans if their progenitor was a Cushite.

The only reasonable conclusion would be that there  
were Indo-Europeans living in the land of Canaan as a  
result of invasion by the marauding Caucasians, who  
can only be classified as Indo-Europeans in a  
geographical sense, not in an ethnic sense.

P.E.A.C.E. Progress....

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

> so if the Canaanites were a Cushitic people then  
> hows is that his sons (11 of them) are referred to  
> as Indo-European? is this saying that these are  
> Cushitic Indians (dravidians) speaking an aryan  
> language?

>  
> "M.L.W." <[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)> wrote: Thanks for  
> bringing this out.  
>  
> > The Semitic labeling of the Canaanites is just to  
> > confuse or mask their Cushitic-African roots, as  
> > there is no such thing as a Semitic race.  
>  
> Reply:  
>  
> German Philologist, August Ludwig Schlozer suggested  
> the  
> term "semitic" derived from the name Shem, Noah's  
> son. Semitic was  
> the name to designate these related LANGUAGES (not  
> race)- Hebrew,  
> Aramaic, Arabic, Assyrian, Ethiopic. Hebrew and  
> Arabic are both  
> Semitic Languages. Jews and Arabs are not a semitic  
> race. There is no  
> racial difference between Jews and everyone else in  
> the Mediterranean  
> who speak a language from another language group.  
> The notion  
> of "race" emerged after Christopher Columbus  
> encountered the people  
> of the Americas. "Race" is a recent notion. I  
> believe the first time  
> the word race was used in Europe was around the  
> 1700s.  
>  
>  
> Myra  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix  
> wrote:  
> > Hotep M.L.W.,  
> >  
> > The Canaanites were no more than a branch of the  
> > brown-skinned or Cushitic peoples, who peopled  
> > what's  
> > now called western Asia. The archaeological  
> > evidence  
> > proves it. So does their cultural aspects.  
> > Therefore,  
> > when the Hebrew compilers of the table of nations

> of  
>> Genesis maintain that the Canaanites were the  
>> descendants of Ham, they were right, but in a  
>> symbolical sense.  
>>  
>> The Semitic labeling of the Canaanites is just to  
>> confuse or mask their Cushitic-Afrikan roots, as  
>> there is no such thing as a Semitic race.  
>>  
>> P.E.A.C.E. Promoting Exclusive Afrikan-Centered  
>> Education!  
>>  
>> --- "M.L.W." wrote:  
>>> Someone was asking about the Canaanites being  
>>> discussed other than what's in the bible.  
>>>  
>>>  
>>  
>>  
>

<http://www.geocities.com/SoHo/Lofts/2938/histcult.html#ethno>

>>>  
>>> Myra  
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| 9203|2003-07-23 17:04:57|M.L.W.|Kush, Nubia Reading List|

This is something I have been working on this summer.

If anyone has any references that should be on this  
list please let me know. Thanks

Kush, Ancient Nubia Selected References and Bibliography

<http://www.homestead.com/wysinger/kushbio.html>

Myra

| 9204|2003-07-23 19:43:30|alberto34482@yahoo.com|Re: Kush, Nubia Reading List|

<http://www.washington-report.org/backissues/0390/9003045.htm>

I think you should include Shahhat:an Egyptian by Richard Critchfield

Also the book Fellahin of Upper Egypt by Winifred S Blackman

| 9205|2003-07-23 19:47:34|alberto34482@yahoo.com|Looking for a quote by Sir Flinders Petrie

|

Does anybody know which book Petrie quoted from when he called modern  
day Egyptians a coarse "mulatto" stock?

| 9206|2003-07-23 20:20:07|alberto34482@yahoo.com|Re: Kush, Nubia Reading List|

In the region of Fezzan there was found the body of a negroid child  
mummified by Italian archaeologist F.Mori.

page 44 African beginnings

By Olivia Vlahos

<http://www.fulcrumtv.com/blackmummy.htm>

| 9207|2003-07-23 22:19:30|willie bennett|Re: Need advice on a reading list|

Hello

I started with THE DESTRUCTION OF BLACK CIVILIZATION by Chancellor Williams.

It is not the best documented book out there, but it got things going for  
me.

wb

>From: "Paul Kekai Manansala" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Need advice on a reading list

>Date: Wed, 23 Jul 2003 16:43:32 -0000  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "isisnzambamickala"  
>wrote:  
>  
> I am asking the group to  
>> please suggest a few books that will help me in my studies of  
>Ancient  
>> Egypt, Sudan and Ethiopa. Please keep in mind that I am a  
>beginner  
>> and I need a book that won't be too far over my head.  
>  
>Welcome to the group. I think you have exposed a shortcoming in the  
>lack of an updated basic reader from the African-centered  
>perspective. Does anyone know of such a book out there?  
>  
>Regards,  
>Paul Kekai Manansala  
>  
>

---

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| 9208|2003-07-24 03:45:49|traceyswanson2000|Re: Kush, Nubia Reading List|  
There is also a book called The Black Pharaohs: Egypt's Nubian Rulers  
by Robert Morkot. It is the only book that I am aware of that has  
been written about the Egyptian 25th dynasty but covers also the  
later history after they returned to Nubia as the Meroitic  
civilisation.

Regards,

Tracey

| 9209|2003-07-24 11:50:46|omari maulana|Bodies of Evidence|

I don't know what the date is on this or if has been posted here before or  
not:

Bodies of Evidence

Secrets of the sands:

Neolithic people from Dakhleh Oasis

Over the past few years, several skeletons, representing individuals from  
about 3000BC, were found around the Dakhleh Oasis, in the western desert of  
Egypt. These skeletons were recovered by Dr Jennifer Thompson, from the  
University of Nevada, Las Vegas (UNLV), as part of her investigation of  
human adaptation to arid lands.

People have lived in and around Dakhleh Oasis for thousands of years - as shown by the stone tools and pottery recovered throughout the region. From the archaeological evidence, we know that the Neolithic people in this region were pastoralists. Once the area began to become more arid, from about 6000BC onwards, people moved closer to the centre of the oasis, where water and plants were still available, and this shows that they were affected by changes in their environment. However, not much was known about the people themselves: what did they look like, did they have any connection with the Nile Valley, and how did they manage to survive the rapid aridification of the desert?

### Skeleton keys

To answer the first question, there are now skeletons, or parts of skeletons, of six individuals from this era. What can they tell us? Four of these individuals are males, one a female, and one is of unknown sex as it is too fragmentary to make a diagnosis. One male was at least 5ft 6ins tall and the female about 5ft 2ins in height, so there were some size differences between the sexes. Most of these people died between the ages of 20 to 30 years of age, while one male reached an age of about 40. So life must have been pretty tough for these individuals.

Dakhleh Oasis, located about 250km west of Luxor, is several days travel by foot from the Nile Valley: was there any contact between these two areas? The older male individual suffered from arthritis, and markings left by his muscles indicate that he was powerfully built and probably had walked long distances. He was the only individual who had an artifact with his burial. A copper pin was found underneath his pelvis. Apparently, in the Nile Valley, Neolithic males carried copper pins in leather pouches on their waists, as indicated by burials from that region. This suggests that there may have been contact between people of the two areas.

A comparison of the skulls of the most complete male and the female show interesting size and shape differences. The female is similar in facial features to females from the Nile Valley, while the male is more similar to males from sub-Saharan Africa. More work needs to be done to confirm this, but this evidence, along with the copper pin, suggests that travel occurred between several regions of Africa at this time.

### Survival skills

How did these people cope with increasing aridification in the area surrounding the oasis? Again, the skeletons reveal clues about the health of these pastoralists. Several individuals have enamel defects on their teeth that suggest they suffered systematic stress from disease or poor nutrition.

Some enamel defects may have occurred at weaning, while others occur throughout the teeth and indicate long-term stress during the time when the teeth were forming.

Several individuals had incidences of dental cavities (caries). Root caries are commonly found in pre-agricultural people because the diet tended to be more abrasive, wearing down the surfaces of the crowns before carious lesions could form there. With root caries, the lesion starts on the root and eats its way up to the crown. This can lead to tooth loss or infection of the bone surrounding the teeth, causing an abscess. In fact, two individuals had abscesses and this may have been the cause of their death. Abscesses can lead to blood poisoning and without treatment can be fatal.

### Lifestyle choices

What are the implications of all this in terms of the lives of these people? In terms of health, many of them died young: most of these individuals were 20 to 30 years of age. Their teeth show signs of pervasive and ongoing stress. Only one individual lived to about 40 years - long enough to develop arthritis.

These skeletal and dental finds are important because this time period, approximately 6500 to 4000 years ago, is so far not well documented in terms of physical remains. Skeletal evidence becomes more plentiful when it became more common for people to be buried in cemeteries. The discovery of these individuals from Dakhleh Oasis has helped to shed light on the health of people from this time, and also allows contrasts to be made with earlier people in this area as well as later agriculturalists.

? Dr Jennifer Thompson is a physical anthropologist known for her work on Neanderthal and early modern humans, on more recent Chinese immigrants from northern Nevada, as well as on the prehistoric people of Dakhleh Oasis. She has been a member of the Dakhleh Oasis Project since 1997 and was invited to join the project as their expert in prehistoric human remains. For more information visit her website.

<http://www.channel4.com/history/microsites/B/bodies/tsands00.html#jen>

---

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 9210|2003-07-24 13:19:35|kimi0302@stcloudstate.edu|Book review-Destruction of black civilization.|

Hallo everyone.

I have just finished reading the book by Chancellor Williams, The destruction of Black civilization when someone in this group mentioned about it. I have found the book highly



provocative and at the same time informative. I would like to know the views of the members to this group regarding the book and also I would appreciate if someone sent me a well written book review of the same work. This will help me understand some of the things which did not come out clearly in the book. Thank you.

Michael Kithinji

| 9211|2003-07-24 13:29:35|M.L.W.|Re: Kush, Nubia Reading List|

Thanks Tracey.....I was looking for a book written about the 25th dynasty. Right now I am reading Black Spark, White Fire by Richard Poe.

This is the description of the book. I'm going to add to my web site.

Book Description: The Black Pharaohs: Egypt's Nubian Rulers

A comprehensive investigation of the Kushite kingdom, present day northern Sudan, which briefly controlled Egypt during the 8th century BC and influenced Egyptian affairs for hundreds of years. Morkot examines ancient and antiquarian perceptions of the exotic lands of Nubia and Ethiopia and attempts to tie the towns of Kush to archaeological remains. A large part of the book concentrates on the role of the Nubians during Egypt's conflicts with Libya and the Assyrians.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "traceyswanson2000" wrote:

> There is also a book called The Black Pharaohs: Egypt's Nubian

Rulers

> by Robert Morkot. It is the only book that I am aware of that has  
> been written about the Egyptian 25th dynasty but covers also the  
> later history after they returned to Nubia as the Meroitic  
> civilisation.

>

> Regards,

> Tracey

| 9212|2003-07-24 15:53:23|Paul Kekai Manansala|Re: Book review-Destruction of black civilization.|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), wrote:

> Hallo everyone.  
> I have just finished reading the book by Chancellor Williams, The

destruction of Black civilization when someone in this group mentioned about it. I have found the book highly provocative and at the same time informative. I would like to know the views of the members to this group regarding the book and also I would appreciate if someone sent me a well written book review of the same work. This will help me understand some of the things which did not come out clearly in the book. Thank you.

> Michael Kithinji

Hi Michael,

Maybe you could lay out some of those things that weren't too clear right here for us to discuss.

Regards,

Paul Kekai Manansala

| 9213|2003-07-24 16:26:12|alberto34482@yahoo.com|Ossuary dealer accused of forgery |

Ossuary dealer accused of forgery

He seemed honest: ROM

Zev Singer

CanWest News Service, with files from news services

Police have arrested for forgery the Israeli antiques dealer who presented to the world the burial box purported to have contained the bones of Jesus's brother. The "James ossuary" was first displayed at the Royal Ontario Museum.

Oded Golan was arrested on suspicion of forging the ossuary and a tablet alleged to date back to the 9th century B.C.

Yesterday, Ed Keall, the ROM's senior curator and head of the Near Eastern and Asian Civilizations department, acknowledged the possibility he and his colleagues "were duped," but said Mr. Golan appeared believable.

"He really came across as a very innocent, almost gullible person," Mr. Keall said. "Aside from all our investigation, scientific analysis ... throwing into the equation was the fact that this guy seemed to be a very genuine item."

"He didn't come off as a fast car salesman who was trying to deceive you. That's why it is all the more puzzling to have this notification that the police arrested him."

Last month, Israel's Antiquities Authority said the ossuary -- measuring 50 by 28 centimetres -- was indeed ancient but its

inscription wasn't.

The box's Aramaic inscription -- "James, son of Joseph, brother of Jesus" -- resulted in speculation that the ossuary contained the bones of Jesus' brother and led to it being valued at between \$1-million and \$2-million.

But Mr. Golan was arrested on Monday and accused of trying to pass the items off as real.

Yesterday, Mr. Golan appeared in a Jerusalem court and police unveiled forgery equipment they said was found in his home, including stencils, stones and partially completed forgeries.

He is being held for questioning for four days, judicial sources said.

Mr. Keall said his business is one that requires taking risks.

"You have to be cautious, but you also have to take risks. It's really the easiest thing in the world to be suspicious of anything," he said.

Even as Mr. Keall spoke yesterday, magazine racks in bookstores held an article he penned for Biblical Archeology Review insisting that, despite the Israel Antiquities Authority's conclusion that the box was a fake, Mr. Keall and his team still saw no proof that it wasn't authentic.

Last October, Mr. Keall got a call from an agent representing an anonymous Israeli collector, who would later turn out to be Mr. Golan. The collector claimed he picked up the box three decades earlier but only recently discovered its significance.

A month later, the box was on display at the ROM in an exhibit timed to coincide with the presence of 8,000 archaeology and biblical studies scholars who were in Toronto for a joint conference.

However, the antiquities authority said the tell-tale sign that the inscription was a fake was that the letters cut through the patina, a thin coating acquired with age.

The inscription is "a contamination of the archaeological science," said Uzi Dahari, a member of the committee that studied the box. "It's breaking my heart to see such things."

Mr. Dahari said the inscription was recently painted over with a homemade paste made of crushed chalk and very hot water and "it's not a good fake."

Mr. Golan claimed his mother had tried to clean the inscription to make it clearer, which left a film on the box.

He said he bought it for \$270 from an antique shop in Jerusalem's Old City, although he had forgotten exactly where.

The markings were initially hailed by the Biblical Archaeology Review as one of the first historical references to the man who gave birth to the Christian religion.

To complicate matters, the box was broken in transit from Israel to Toronto, leading some skeptics to conclude the cracks, which affected the most sensitive parts of the inscription, were too convenient.

Mr. Keall said that, while he still held out hope that the box could be proved authentic, he now couldn't discount the idea that the breakages could have been intentional all along.

"I'm afraid at this stage I can't discount anything," he said. "The story's so bizarre."

Toronto filmmaker Simcha Jacobovici, whose documentary on the ancient burial chest aired in April on the Discovery Channel, told a news conference in June the test on which the Israeli Antiquities Authority based its judgment was inconclusive.

Mr. Golan is also suspected in connection with a shoebox-sized tablet inscribed with forged instructions for caring for the Jewish Temple. The tablet is black and carries a Phoenician inscription attributed to the Jewish king Jehoash, who ruled over Jerusalem at the end of the 9th century BC.

The 10-line inscription refers to the king's orders for repairs to be carried out at King Solomon's Temple, in words similar to those used in the Bible.

If it had been authentic, it would have provided the first non-biblical proof of the existence of the first Temple of Jerusalem, which has yet to be confirmed by any archaeological evidence so far.

Mr. Golan has insisted that the artifacts are authentic.

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<http://www.canada.com/toronto/story.asp?id=648631E0-245F-465E-86E8-317C24FF9495>

| 9214|2003-07-24 16:28:41|alberto34482@yahoo.com|China's Oldest Grotto Grave Unearthed in SW China|

China's Oldest Grotto Grave Unearthed in SW China

A Neolithic grotto grave was recently found in Nongshan Mountain of southwestern Guangxi Zhuang Autonomous Region, unveiling the burial secrets of the Luoyue People, ancestors of China's largest ethnic group, the Zhuang.

A Neolithic grotto grave was recently found in Nongshan Mountain of southwestern Guangxi

<<http://english.peopledaily.com.cn/data/province/guangxi.html>> Zhuang Autonomous Region, unveiling the burial secrets of the Luoyue People, ancestors of China's largest ethnic group, the Zhuang.

Situated in the Xianhu town in Wuming county of Nanning city, the grave is older than three other unearthed earlier in the autonomous region, which only date back to the early years of the Qin Dynasty (221 BC-206 BC).

From the 100-sq-m site, archeologists have excavated more than 80 archeological findings, including stone implements, pottery, jade and clam ware, a few skeletons and some fossils of pandas, elephants and rhinoceros.

What's more, a wealth of stone shovels made of fine-grained shale, which is rather delicate and fragile, have been unearthed for the first time.

With the largest shovel measuring 29 by 17 centimeters and the smallest measuring 10 centimeters long and 4.2 centimeters wide, the varying shapes and sizes have provided vital clues to the daily life and production of ancient ethnic Luoyue people.

Noted archeologist Li Zhen, who has taken part in the excavation, said the stone shovels go beyond the average farming tools popular in primitive digging and hoeing work, and function as ritual articles and funerary objects which might have been worshipped or deified as totems.

Of the unearthed pottery ware, there are numerous pots, axes, kettles, bowls and cups. On their surface, rope lines are engraved on most of them, while some have water wave lines and only a few have colored drawings.

Also excavated from the grave were, among others, a few clam ornaments and jade adornments which give expressions to the aesthetic views of the ancient dwellers in Guangxi and their handicraft, Li said.

The grave was first stumbled upon by farmers of Dengji village in Wuming county while doing quarry work on the Mongshan Mountain, which is about 70 kilometers from Nanning city.

With 86 percent of its population, or 516,000, being ethnic Zhuang people, Wuming county abounds in resources for the study of the ethnic Zhuang group.

The previous three sites of grotto graves were excavated in its Liangjiang (Two Rivers) and Luwo towns.

Questions? Comments? Click here

<[http://english.people.com.cn/other/book/guestbook.php?book\\_id=120920](http://english.people.com.cn/other/book/guestbook.php?book_id=120920)>

[http://english.peopledaily.com.cn/200307/24/eng20030724\\_120920.shtml](http://english.peopledaily.com.cn/200307/24/eng20030724_120920.shtml)

| 9215|2003-07-24 21:48:07|M. Washington|African tribal names found in Near Eastern and Biblical context|

Attachments :

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## CHANCE OR NOT?

George Peter Murdock was a Yale anthropologist of international fame known, in a sense, as the 20th century grandfather of African ethnicity. He compiled a listing of several thousand African tribes in 1959, giving important information about each one. Unfortunately, it is recognized by many that though his book contains only a fragment of African tribal names that it has not been superseded since its writing.

In any case, I took a fancy to the book and in going through the tribal names saw identical contemporary names in the Middle Eastern world, miscellaneous things (as in African tribal names as: Men, Mom, She, Ron (or did it become a Christian first name?), and Biblical names and terms.

While some contemporary names bear only chance similarity with African tribal names, other contemporary names likely ascended from African tribal names or were borrowed from them. Particularly biblical names when keeping in mind that the Jews originated in the Armenia of the former Soviet Union whereas their religious orientation and vocabulary has a large African content - a content surely not to be found in Upper Paleolithic Armenia. Also, if there were only a name or two, surely that could be inclined to be chance.

No Chance: But, statistically speaking, the more common names found in the bible occurring also as African tribal names in a tiny geographical circumference in and surrounding the biblical lands decreases as a factor of chance with each additional common name.

It is not possible to tell which individual words in fact are carry-overs and which coincidental. I thought it would at least be interesting to post these names in the hopes that someone with information or ideas about them might offer food for thought.

The African tribal names found in the Murdock book (based on actual spelling) are found in: George Peter Murdock, Africa - its peoples and their cultural history, (McGraw-Hill Book Company, Inc., New York, 1959):

ARABIC FLAVOR: Ali, Husseinat, Nasser, Rashad, Mahamid, Mhammid, Hadj. Which predated and which came after Islam?

MISCELLANEOUS (some occur as Christian pet names): Chip, Como (the last governor of New York was Italian and named Como), Fra (as the German appellation for women), Gala, Her, Hera, Hill, Homr (((I've never seen an 'mr' as closing consonants. It seems the namer should have written it as Homer, as in the name of the Greek philosopher))), Mari, Marki, Men, Mom, Mum, Mama, Mimi, Nasser, Nyangela (like Angel or Angela), Ron, She, Simba,

Tumtum, Mano, Magi (like as in 'magician'), Kper (as the beetle), Kriz (as in Christ - a term, in any case, representing a person mummified and wrapped and that would resurrect in the spirit world), Mandala,

BIBLICAL NAMES OR NEAR NAMES: Ben, Dian, Dalia (as in Deliah), Dan, Eve, Ham, Mana, Maria, Miriam, Moshi, Tara, Tawana, Adamwa (as in Adam without the wa - although the wa was simply added to many tribal names meaning there is surely a tribe called "Adam").

Again. The list of African tribal names in Murdock is only a fraction of the total. Some (many?) tribes became extinct in Africa due to being taken as slaves or killed in the process. So, many tribes are forever erased from memory. Others since biblical times have surely passed away or been absorbed into other tribes. The remainder are unaccounted for. But, what if there were a total listing? How many biblical names would we find with roots in African tribal names? One clue is that the original Jewish language was what was spoken in Armenia in Upper Paleolithic Europe. Any names not found there or in Mesopotamia stand some chance of being of African origin.

The list was: Ben, Dian, Dalia (as in Deliah), Dan, Eve, Ham, Mana, Maria, Miriam, Moshi, Tara, Tawana, Adamwa. Were some of those tribes of Israel Nubian? We see from chronicles that the Nubians were peaceful and as such, why would they not be sought after to form a confederacy? The following is in: <[http://www.geocities.com/wally\\_mo/ancient\\_text.html](http://www.geocities.com/wally_mo/ancient_text.html)>

"And they (the sons of Judah upon entering Canaan) found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. (Perhaps why the biblical curse on Canaan was invoked, for the Semites had long coveted this land.) I Chronicles 4:40"

This essay can't be and isn't "scientific." It's speculative. Does anyone have any information about these ancient tribes and their contemporary counterparts?

Marc Washington

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| 9216|2003-07-24 21:53:47|alberto34482@yahoo.com|Cannibalism 'rife among prehistoric humans'|

Humans have a cannibal gene The New York Times

Deep in the human heart, lurking guiltily beneath the threshold of consciousness, there may lie a depraved craving ? for the forbidden taste of human flesh. The basis for this morbid charge, made by researchers in London, is a genetic signature, found almost worldwide, pointing to a history of cannibalism.

The signature is one that protects the bearer from infection by prions, proteins that can be transmitted in infected meat and attack the nerve cells of the brain. Prions can be acquired from eating infected animals, as in the case of the mad cow disease that in 1996 spread to people in England, but they spread more easily through eating infected humans.

This fact is known from a study of the Fore, a tribe in eastern Papua New Guinea that practiced ritual cannibalism at the end of the 19th century.

Dr D Carleton Gajdusek, who later received a Nobel Prize for his work, noticed that the Fore were devastated by a neurodegenerative disease, known as kuru. He linked it to their eating the brains of their dead in mortuary feasts. When the feasts were banned in Australia in the mid-1950s, the incidence of kuru declined. No cases were reported in anyone born after that time.

Researchers in London began studying the Fore, particularly prion diseases. In a report in Science, Dr Simon Mead and Dr John Collinge say they analysed DNA from 30 elderly Fore women who had participated in many cannibal feasts before the ban.

To support this, none of the patients who contracted the human version of mad cow disease in Britain carry the protective signature.  
[www.hindustantimes.com/ne...OR01.shtml](http://www.hindustantimes.com/ne...OR01.shtml)

Cannibalism 'rife among prehistoric humans'

19:00 10 April 03 NewScientist.com news service

Cannibalism was probably rife among our prehistoric ancestors, claims a new study of the Fore, an isolated tribe living in Papua New



Guinea.

Simon Mead, John Collinge and colleagues, at the MRC's Prion Unit at University College London, found evidence that a gene variant protected some of the Fore against a deadly prion disease transmitted by their former cannibalistic habits. Prion diseases include CJD in humans and BSE - mad cow disease - in cattle.

The team found from analysing DNA samples that the same protective gene variant is common in people all over the world. This led the researchers to conclude that it evolved when cannibalism was widespread, in order to shield cannibals from prion diseases lurking in the flesh of victims.

But other scientists are unconvinced, arguing that the gene variant may equally well have emerged to protect from prion diseases carried by animals.

Eat the family

Until the late 1950s, many Fore perished from Kuru. It is a crippling prion disease similar to vCJD, the human form of BSE. Kuru was transmitted at cannibalistic funeral feasts where bereaved women and children ate the flesh of their dead relatives. The practice stopped when investigators proved the ritual was to blame.

When the Prion Unit team recently revisited the tribe, they took blood samples from 30 women over 50 years old who had never contracted Kuru despite attending many funeral feasts.

They discovered that 23 of the 30 survivors had inherited a particular combination of "prion" genes from their parents, the "heterozygous" methionine/valine (MV) combination. Collinge says that most women and children who died of Kuru probably inherited one of the two possible "homozygous" combinations - VV or MM.

"The MV combination dominates the populations surveyed from around the world," says Mead, reinforcing its protective importance. And all the victims who have so far died of vCJD have had the non-protecting MM combination.

Taking all the results together, the researchers concluded that the protective MV form of the prion gene must have emerged to protect humans from prion diseases transmitted via cannibalism.

Species barrier

However, Christoph Soligo, of the human origins team at the Natural History Museum in London, is not so sure.

We think it's possible that infective prions cross between species, and if that's the case, consuming an animal with prion disease might lead to the development of a protective gene," he told New Scientist.

"To make a sweeping statement that cannibalism was widespread is not necessarily the only interpretation." says Soligo. "It's not compelling."

Jose Ordovas, director of nutrition and genomics at Tufts University in Boston notes that the link between diet and genes is well-established, whatever meat our ancestors ate.

"There has been a long history of the diet 'carving' our genes, or determining which genotypes will survive," he says. For example, there is evidence that some humans have genes adapted to detect the bitterness that might signal tainted meat, while others have genetically adapted to fatty diets.

Andy Coghlan

[www.newscientist.com/news...ns99993615](http://www.newscientist.com/news...ns99993615)

| 9217|2003-07-25 07:38:50|omari maulana|Off topic, but....|

India debates 'racist' skin cream ads

A recent row over a television advertisement for a skin-lightening cream has fuelled a debate in India over why fairer skin should be considered more beautiful.

While India has seen a phenomenal growth in the number of skin-lightening products, women's groups in the country claim recent adverts are insulting, as they equate fairer skin with beauty and success.

One advert - for a product named Fair And Lovely - has now been taken off the air.

"It's a highly racist campaign," Brinda Karat, general secretary of the All India Democratic Women's Association, told BBC World Service's Everywoman programme.

"It equates fairness with beauty."

Cultural basis

The advert was known as "the air hostess ad".

It showed a young, dark-skinned girl's father lamenting he had no son to provide for him, as his daughter's salary was not high enough - the suggestion being that she could neither get a better job or get married because of her dark skin.

The girl then uses the cream, becomes fairer, and gets a better-paid job as an air hostess - and makes her father happy.

"Of course, there is a cultural base in India for this kind of market. [Fair And Lovely are] taking advantage of that and exploiting that very backward understanding," Ms Karat said.

"This advertisement, we believe, is demeaning to women and it should be off the air."

The company that manufactures Fair And Lovely, Hindustan Lever Limited, said it acknowledged the concerns that had been raised regarding the campaign.

"Some individuals or organisations have expressed objections against specific exhibitional elements advertisements," the company said in a statement.

"As a responsible company, we have taken note of these objections and will address them."

But they pointed out that only one advert had been withdrawn, and added that they had not intended to show it again anyway.

"This ad had already been withdrawn by us, as it had run its campaign period," the statement continued.

"All the other ads for Fair And Lovely are all on air."

'Polluting' India's youth

But that is not likely to be the end of the row.

The Indian Government is now looking into other adverts, and indeed the whole skin-lightening industry.

"You have to maintain a very delicate balance about that," Rita Vorimer of the ruling BJP party, told Everywoman.

"I do not like the concept of moral policing.

"But some of these ads have really been very irresponsible, and they portray women in a very poor light."

Ms Vorimer was particularly critical of the impact the adverts were having on India's youth.

"They are polluting the minds of the younger generation," she said.

"They think women are the objects of lust - that is a very wrong value.

"Something must be done by the government, and the government has a responsibility to stop all this nonsense."

Story from BBC NEWS:

[http://news.bbc.co.uk/go/pr/fr/-/2/hi/south\\_asia/3089495.stm](http://news.bbc.co.uk/go/pr/fr/-/2/hi/south_asia/3089495.stm)

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<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 9218|2003-07-25 08:03:34|omari maulana|Re-Thinking Ancient Egyptian Origins |  
Re-Thinking Ancient Egyptian Origins

Toby Wilkins

This comment for EASN, and my book 'Genesis of the Pharaohs' published last month (April 2003) in the UK, present evidence researched during the 1990's showing the origins of ancient Egyptian civilization lie among the semi-nomadic pastoralist people of the fifth and fourth millennia BC. Their lives and livelihoods depended upon their livestock. Cattle-rearing, shepherding, animal husbandry: these activities gave birth to ancient Egyptian culture, and the symbols associated with them became firmly lodged in the Egyptian consciousness.

When the Egyptian king was portrayed as a wild bull, trampling his enemies underfoot, it was no mere artistic device. Rather, it expressed the awe and respect the Egyptians felt for the forces of nature, as a result of their long and intimate relationship with the natural world. When the king wore in his belt a bull's tail, he not only took on the attributes of this fierce beast. He also emphasized the central place of cattle in Egyptian culture, since time immemorial. The Narmer Palette, which stands today as an icon of early Egypt, demonstrates the predominance of cattle imagery at the dawn of Egyptian history. Not only does the king wear a bull's tail, not only is he shown in one instance as a wild bull, but the entire composition unfolds under the watchful gaze of two cattle deities.

From the time of the first pharaohs, through the Roman Empire to the present day, Egypt's wealth has been inextricably linked to its agricultural potential. It was, after all, the 'bread basket' of the Roman world. The prodigious fertility of the Egyptian soil depends entirely on the River Nile. Not only does the river provide water to irrigate the crops; but, until the building of the Aswan High Dam in the 1960s, the annual flood also covered the fields with a layer of fine silt, renewing the fertility of the land every year. Surely it was this agricultural productivity that formed the basis for the development of one of the world's greatest civilizations?

Comparisons with other great civilizations of the ancient world seemed to confirm the central importance of the river in the process of cultural development. The Tigris and Euphrates, the Indus, the Yangtze: all gave

their surrounding regions a head start, all became centres of great cultures. Why should this be so? According to the prevailing line of argument, the daily struggle for survival in lands where subsistence is difficult stifles cultural creativity. If you have to spend most of your day just looking for your next meal, you are hardly likely to have the time or energy to develop arts and crafts, or to sit and think. By contrast, if all you have to do to feed your family is plant some seeds, then sit back and watch the crops grow tall as they are fed and watered by the natural regime of a benign river - then you may well have time on your hands, time to progress beyond the mundane struggles of survival into something deeper, richer, more imaginative. Surely it could be no coincidence that the earliest, prehistoric antecedent of classic ancient Egyptian civilization - the Predynastic Badarian culture - arose at the same time that farming was introduced to the Nile Valley.

#### The Nabta Playa Culture 8000 BC.

Deep in the Sahara desert, in the far south of Egypt, not far from the Sudanese border, an American team of archaeologists excavating a remote site in 1992 made a startling discovery. At first the small circle of rough stones laid out on the desert surface looked unremarkable. Then, on closer inspection, the true wonder of what they had found began to dawn. Four pairs of stones were somewhat larger, and set closer together than their companions. A quick check with a pocket compass was all that was needed to reveal their purpose. Two of the pairs of larger stones faced each other across the circle, on a line that ran precisely north-south. The other two pairs were aligned to 62. degrees east of north - pointing to the position of the sunrise on 21 June, the summer solstice. Fortunately, the excavations at the site - called Nabta Playa - had been going on for nearly twenty years when the astronomical stone circle was discovered. Egyptologists already knew a great deal about the ancient inhabitants of Nabta, their lifestyle, and why predicting the onset of summer would have been so important to them.

It is curious that a site as important as Nabta should be so little known, even among Egyptologists. Here, on the shores of a temporary lake (or 'playa') that last dried up long, long ago, prehistoric people created a truly remarkable society. Occupation of the site seems to have begun almost as soon as the climate made the region inhabitable year-round as early as 8000 BC. The peak of human activity coincided with the wettest climatic phase, lasting for about a thousand years from 5000 to 4000 BC.

The people of Nabta cultivated barley, but their main source of subsistence was cattle. Indeed, they may have been some of the very earliest people in the whole of Africa to practise cattle-herding as a way of life. The age of the cattle bones found at the site, combined with their relative rarity,

indicates that the Nabta people kept herds for their renewable by-products, milk and blood, rather than their meat. The edge of one of the major wadis running into the Nabta Playa depression is lined with burials of cattle, each covered with large stones. These bear all the hallmarks of high status graves, and they confirm the overriding importance of cattle in Nabta culture.

It was not just cattle that were accorded special status in Nabta society. To survive in this precarious and stressful environment, the prehistoric inhabitants needed a structured society, one in which roles were clearly demarcated and understood. They also needed wise individuals who could make the critical decisions upon which the entire community's welfare depended. In other words, they needed experienced rulers. This has been one of the most startling revelations of the Nabta Playa excavations: that a cattle-herding, pastoralist people were by no means primitive nomads. Rather, they developed a surprisingly advanced culture that paved the way for ancient Egyptian civilization.

Even at this early period, the community marked their leaders' special status in death as well as in life. Dotted around the site, archaeologists found a series of thirty mounds topped with huge stones. Their purpose is not absolutely clear, but the most likely explanation is that they marked the burials of important individuals. Already, it seems, monumental edifices were being erected for dead rulers: a tradition had begun that was to find its ultimate expression in the pyramids.

It seems that in situations where the environment is challenging and survival depends on critical life-and-death decisions, people respond with communal enterprise, imposing some order on their forbidding landscape through monumental feats of architecture. The resources of labour, organizational skill and physical resilience that are needed for such projects are also those that are essential for survival. In other words, two of the cornerstones of ancient Egyptian civilization - the emergence of strong leaders and the creation of huge public buildings - seem to have originated, not in the relatively easy environment of the Nile Valley, but in the challenging conditions of the dry savannah.

Underneath one of the large stone mounds, archaeologists were amazed to discover something altogether unexpected: not a human or animal burial, but a truly enormous sandstone boulder, carefully sculpted. Even if it dates to the latest phase of occupation, it must still pre-date the earliest known monumental sculpture from the Nile Valley by a thousand years. We cannot tell what its significance was to the people who made it, and why it should have been buried in its own 'tomb'. But the sheer effort involved in manoeuvring such a vast stone into place, shaping it to give sharp edges and smooth faces, and finally burying it under a mound of stones - this

demonstrates impressive ideological motivation, social organization, and a fascination with large-scale stone-working. All three were to characterize Egyptian civilization throughout its long history.

The discoveries at Nabta Playa have forced a major rethink of ancient Egypt's origins. The hallmarks of this great civilization seem to have begun, not among Nile Valley agriculturalists but among the cattle-herders of the dry savannahs. In this case, how is it that the uninterrupted sequence of cultural development that starts in the Badarian period seems to have begun in the Nile Valley? For was it not in towns by the banks of the river that craftsmen created the great works of art of prehistoric and dynastic Egypt? Were they not rulers from the Nile Valley that eventually became the god-like kings of the entire country? If Egyptian civilization did not spring from the floodplain, what caused this narrow ribbon of land to become the stage for such dramatic developments?

#### Making the Discovery.

Back in the 1930s, when Winkler was first becoming interested in the Eastern Desert and its prehistoric secrets, another archaeologist working for the same patron, Sir Robert Mond, was uncovering unexpected prehistoric remains on the west bank of the Nile. The archaeologist in question was Oliver Myers, and he was excavating at the site of Armant, just south of Thebes with its impressive tombs and temples. Neither Myers nor his backer were particularly interested in finding golden treasure. Indeed, Myers clearly thought spectacular discoveries were a thing of the past: he wrote 'the cream has been skimmed off Egyptology'. To their credit, however, both men were aware of the importance of more mundane evidence for shedding light on ancient Egyptian civilization. They recognized the value of pottery, flint tools: everyday items that did not necessarily excite museums and private collectors. This attention to detail was to prove a blessing to Egyptology. It was while digging in a pharaonic cemetery at Armant that Myers came across some strange-looking fragments of pottery. They were rather rough, clearly hand made, and decorated with combed and incised lines. Myers had never seen anything like them before, and thought they might be foreign. He did what any excavator would in the circumstances, and scoured the literature for parallels. He concluded that these bits of broken pots, found 'just beneath the surface, were connected in some way with the Sahara desert. He could not explain quite how the contacts had come about, and he did not appreciate the great antiquity of his pottery fragments; but it seemed to him that there had been a degree of interaction between desert people and valley dwellers at some stage in the past. Subsequent excavations by later generations of archaeologists would prove Myers's hunch correct. His broken pottery was prehistoric in date, and did indeed belong to the cattle-herding cultural tradition of the Western Desert. Here was proof that

interaction between the savannah and the floodplain had taken place some time between 5000 and 4000 BC, when both areas played host to vibrant communities.

When later expeditions to the Western Desert found out more about its prehistoric inhabitants, some Egyptologists began to advance a radical theory: perhaps the contacts between savannah and valley people attested at Armant had, in fact, been much more common and much more widespread than this single site suggested. What if there had been increasingly frequent exchange and interaction between these two very different environments during the fifth millennium BC? Perhaps the Nile Valley had indeed proved fertile ground for the Saharan inhabitants' beliefs and practices. If cattle-herders visiting the Nile Valley on trading expeditions had also found a receptive audience for their cultural traditions, this might explain the sudden appearance at around the same time of the Badarian culture, the earliest ancestor of pharaonic civilization. Prehistoric objects from the Nile Valley decorated with scenes of savannah life seemed to add weight to the theory.

One is a pottery object in the Royal Ontario Museum, Toronto. Although box-like in shape, it does not look particularly like a house. It may instead represent a tent-like dwelling, the sort of temporary structure that the wandering cattle-herders of the Sahara would have carried with them as they accompanied their animals from pasture to pasture. Even more unusual than the shape of the object is its decoration. Three of the sides are incised and painted with rough sketches that bear a remarkable resemblance to the rock art of the Western Desert. They include a scene of hunting dogs, birds and a cow; and also a unique representation of two young goats suckling from their mothers. This subject-matter is unique in Predynastic art from the Nile Valley, but is closely paralleled in rock-paintings from the Uweinat region of southwestern Egypt. In general, sheep and goats figure only rarely on prehistoric Egyptian grave goods, and then most often as pot-marks (for example, on vessels from the Nagada I-period cemetery at Abadiya). By contrast, such animals are a relatively common feature in Saharan rock art. Being a unique object, the Toronto artifact is difficult to date precisely, but artistic considerations suggest the late Nagada I period, in other words around 3800 BC. The exact provenance of the object is also unknown, but it was certainly acquired in the Nile Valley. Quite how it got there remains a mystery; but the Egyptologist who has studied it believes it may have been brought to the valley by semi-nomadic pastoralists, as part of a more general population movement from the Sahara. According to this immigration theory, the gradual desiccation of the savannahs made life there increasingly difficult for herding people, and the Nile Valley increasingly attractive. When the summer rains finally became entirely unreliable, some time around 4000 BC, the cattle-herders of the Sahara left their dried-up pastures for the last time and headed for the



lush grazing of the Nile Valley. They brought with them not only their cattle, but also their highly sophisticated culture - and effectively kickstarted ancient Egyptian civilization.

The Badarian culture - the remote but direct ancestor of pharaonic civilization - arose within the Nile Valley many centuries before the final desiccation of the neighbouring savannahs. So a mass immigration of Saharan cattle-herders cannot have been responsible for the earliest origins of ancient Egypt. But what if the Badarians were themselves heavily influenced by contacts with their western neighbours from the beginning? There is no denying that contacts took place; yet it would be surprising if cultural traditions were more successfully developed by people who had only just adopted them (the Badarians) than by the very people among whom these traditions originated (Saharan cattle-herders). Beliefs and practices that grew up as a response to the challenges of life in a harsh savannah environment are hardly likely to have been well suited to a very different lifestyle in the Nile Valley. Indeed, it is telling that the sort of monumental architecture seen at Nabta Playa in 4000 Bc or earlier is not replicated in the Nile Valley until at least a thousand years later. Clearly, the cattle-herders of the Sahara influenced their valley-dwelling contemporaries, but by the time they moved en masse to the banks of the Nile, the development of ancient Egyptian culture in the valley was already well underway.

Until about 5000 BC, the people living by the banks of the river led a fairly sedentary existence. They relied on the abundant resources of the river itself, especially fish and shellfish. Without the need to move about in search of food, they could settle down in permanent villages. As excavated in recent times, these settlements typically comprise thick layers of occupational remains, with large quantities of pottery. All that changed dramatically at the beginning of the fifth millennium Bc. A new form of subsistence appears on the scene, and with it an entirely new way of life. Archaeologists call it the Badarian culture. The first excavators to unearth evidence of the Badarians did so while digging near the small village of el-Badari, roughly half way between Cairo and Luxor. Indeed, the greatest concentration of Badarian remains have been found in the immediate vicinity, and the Badari region was probably the heartland of this particular cultural tradition. But isolated examples of Badarian pottery have also been found further afield, in southern Egypt, so the culture may have been more widespread than we tend to think. Badarian cemeteries and even a village have been excavated on the margins of the Nile floodplain, and there is no doubt that the people knew the valley and its resources well. Hippopotamus ivory was a favourite material for Badarian craftsmen. From it they fashioned beads, bracelets, spoons, even small fertility figurines. It was also a valuable material - obtaining tusks from a hippo must have been a difficult and dangerous task. So supplies of hippo ivory were no doubt

carefully guarded. In one Badarian village, archaeologists found a pile of six hippo tusks in a storage pit. They must have been hidden away for future use, but something evidently happened to prevent their owner reclaiming them. The hippo itself was an important motif in Badarian art: a rare hippo-shaped vase was found in a grave at Mostagedda, and is one of the masterpieces of prehistoric Egyptian craftsmanship. It stands at the head of a long tradition of hippo imagery in Egyptian art that lasted as long as Egyptian civilization itself.

Despite an undoubted familiarity with the Nile Valley, the Badarians were by no means restricted to this narrow strip of land. Indeed, the contents of Badarian graves display a far greater affinity with regions to the east, in other words the savannah and the Red Sea coast. Grave goods typically include a range of materials from the hills and wadis to the east of the Nile: ostrich eggs used as drinking vessels, ostrich feathers (perhaps worn in the hair for decoration), pieces of native copper and copper ore (malachite). Beads made from turquoise and steatite (soapstone) even suggest knowledge of - or at least contact with - the mountainous Sinai peninsula, to the far northeast. It is also in Badarian graves that we first encounter cosmetic palettes, the class of object that was to characterize prehistoric Egyptian culture for the next 2,000 years, right down to the formation of the state. Badarian palettes are generally rather small and simply-shaped, but some still have traces of the mineral pigments that were ground up on them, namely red ochre and green malachite, both products of the Eastern Desert. Various different hard stones were used in palette manufacture, but the favourite was siltstone from the Black Mountains of the Wadi Hammamat.

The Badarian people were the first to exploit this distinctive stone, and they clearly knew where and how to obtain it. And they did not confine their visits to the Wadi Hammamat to quarrying expeditions. In 1950, a survey and excavations in the wadi by the Egyptian archaeologist Fernand Debono discovered fragments of distinctive Badarian pottery and a Badarian grave. Appropriately enough, the grave contained not one but two cosmetic palettes. Closer to the Nile Valley, near the western end of the Wadi Hammamat, Debono uncovered a prehistoric village next to the well at Laqeita.

Numerous hearths and remains of houses contained an abundance of other cultural material: pottery, stone implements, bone objects, jewellery, small pieces of copper, even millstones. The last indicate that the inhabitants were not mere travellers, making temporary camp on their way to the siltstone quarries. Rather, they lived in the village for extended periods of time, long enough to grow cereal crops and grind them into flour. Dating of the objects showed that the village of Laqeita was first inhabited in the Badarian period. Clearly, the Badarians as a people were spread over more than just one stretch of the Nile Valley. They were also equally at home in the hills and wadis of what was then the eastern savannah. The world of the

grassland was also their world, and Badarian cemeteries often include animal burials, side-by-side with human graves. As well as domesticated animals like cattle and dogs, skulls recovered from tombs include those of antelopes and jackals, very much beasts of the savannah.

From time immemorial, the Wadi Hammamat has provided the easiest, most direct route from the Nile to the Red Sea. The distance between river and coast is narrower here than at any other point in the Nile's course; and the wadi is one of the widest and most easily travelled in the whole of the Eastern Desert. So it is scarcely surprising that the Badarian people did not always stop at the Black Mountains before turning back to the valley; sometimes they continued on to the Red Sea. Jewellery made from sea shells was especially sought-after, and various species of marine mollusc are represented among Badarian grave goods: olive shells, cone shells, Nerite snails, and moon snails (genus *Natica*). The Badarians clearly maintained close contacts with the coast, and may even have settled there. For a lone grave, found already plundered in the 1920S, only 5 miles inland from the headland of Ras Samadal, contained characteristically Badarian material, including jewellery (some of it made from Red Sea shells), a bone awl, and a cosmetic palette. The palette was made of siltstone from the Black Mountains, and it still preserved traces of malachite powder. It was found together with its original grinder, a smooth quartz pebble. This grave not only demonstrates the wide geographical range of the Badarjans. It also shows how easily they moved between three very different environments - river valley, savannah, and coastline - exploiting each for the resources it could offer.

The Badarians, then, were clearly a people of great dynamism. The culture they developed was the ancestor of pharaonic civilization, but it did not spring up entirely within the narrow confines of the Nile Valley. As we have seen, it drew its vitality and creativity from a range of different stimuli and environments. Rather like their cattle-herding contemporaries to the west of the Nile, the Badarians rose to the challenge of life under constantly shifting conditions. Cultural complexity was not borne of an easy agricultural lifestyle by the banks of the river, but of the fight for survival in more difficult terrain. But why did the Badarians need to leave the relative ease of the fertile Nile floodplain at all? What prompted them to travel eastwards, through wadis and hills towards the Red Sea? Like their descendants in the Nagada I period, the Badarians, too, show all the signs of a life lived on the move. Their possessions were small, light and easily portable. They showed a particular emphasis on bodily decoration: the use of palettes to grind up makeup, a fondness for hair combs and jewellery. This is a characteristic feature of semi-nomadic populations, among whom display must be expressed through the person rather than by permanent structures.

The hoard of hippo rusks mentioned above also indicates a mobile lifestyle.

Whoever buried the ivory clearly intended to return to the village at some future date, but needed in the meantime to leave and go elsewhere. The tusks would have been too bulky and cumbersome to carry, so they were buried with every expectation that they could be dug up again later. This is perhaps the most telling piece of evidence for the Badarians' semi-nomadic existence. It shows that they spent part of the year in villages by the banks of the Nile, returning to them on a regular basis. The other part of the year they spent elsewhere. The same story is told by the settlement remains themselves. They tend to consist of shallow layers of occupation, indicating rather brief periods of habitation interspersed by periods of abandonment. After a while, villages seem to shift their position laterally, to occupy new patches of ground. Why did the Badarians live in this way, and where did they go when they left their villages each year?

The answer to the second question is clear: the eastern savannah. The Badarians' obvious knowledge of this environment (and the Red Sea coast beyond), and the discovery of Badarian pottery and graves in the hills to the east of the Nile, leave little doubt that they spent considerable periods of time here. Why they should have done so is harder to prove, but again there is a likely explanation. As we have seen, among the animals buried in Badarian cemeteries are cattle, and there are good reasons to suppose that they were domesticated. Add that to the climatic conditions during the Badarian period - a phase of unusually high rainfall, which made the eastern savannah particularly attractive for both hunting and grazing - and it seems very likely that cattleherding was what took the Badarians away from their Nile Valley villages on a regular basis. They combined a pastoral way of life with small-scale agriculture, whenever the opportunity arose, and a good deal of hunting. Flint arrowheads are common in the Badarian settlements that have been excavated, both Nile Valley villages and the savannah settlement at Laqeita. In other words, the pattern of life that so characterized the following Nagada I period was already established a thousand years earlier by the Badarians.

So, in the regions to the west and east of the Nile, people lived essentially the same, semi-nomadic existence from 5000 Bc. But what marks out the Badarian people from their cattle-herding contemporaries in the Sahara (including the last few generations of inhabitants at Nabta Playa) is their versatility. They did not have only limited contact with the Nile Valley, like their Saharan counterparts: they actually lived in the Nile Valley for part of the year, fishing in its waters and growing crops along its banks. It was just as much a part of their domain as the eastern savannah where they hunted and herded. In other words, the Badarians bridged both worlds.

The Badarian lifestyle is very much the lifestyle of the following period as well. In its essential characteristics, the Nagada period shows a great

deal of continuity from the preceding phase. There is no sudden break, either in the way of life or in the products which have survived in the archaeological record. People still combined cattle-herding with limited agriculture, dividing their time between the valley and the savannah. The dead were accorded much the same treatment, although in the Nagada I period there is more evidence for social complexity that is, the division of society into classes based upon political and economic power. The Badarians, too, had their leaders, as did the inhabitants of Nabta Playa; but the social divisions became rather starker in the Nagada I period, and status began to be inherited rather than acquired. Craftsmanship, already highly developed, reached new heights, probably spurred on by the patronage of wealthy rulers. Those seeds that had been planted by the Badarians were sprouting and growing fast. They would ultimately blossom spectacularly into the civilization of the pharaohs. At the heart of ancient Egypt's origins and early development lies the demanding way of life followed by the Badarians and their successors. The annual movement from Nile Valley to savannah and back again, as the people followed their allimportant herds to new pastures, was a lifestyle that required adaptability, above all. It was this quality that gave the ancestors of the pharaohs a key advantage. Changes in the climate, the eventual desiccation of the savannah, a possible influx of people from the Western Desert, erratic Nile floods, growing competition for resources: none of these challenges proved insuperable because the Badarians and their descendants had developed the physical, mental and social resources to survive - to survive and to prosper.

#### Further Research Needed.

How could it be that a civilization as glorious as ancient Egypt's could have had such modest beginnings? And where were the prototypes for those most distinctive of Egyptian symbols: the royal regalia, the twin plumes worn by gods, the divine boats that bore the souls of the deceased into the afterlife? None of these seemed to have any forebears in Predynastic culture. There were, of course, examples of prehistoric art - decorated pottery, a unique painted linen cloth, and a series of great, ceremonial palettes from the years immediately preceding the First Dynasty - but these showed only a restricted repertoire of symbols. Where did all the rest come from? It is little wonder that Egyptologists like Winkler felt it necessary to postulate a master race of invaders to account for the sudden appearance of classic Egyptian civilization. There were simply too many gaps in the prehistoric record to demonstrate the indigenous origins of pharaonic Egypt.

Following the upsurge of interest in Predynastic Egypt that began in the 1970s, our understanding of pharaonic origins has been transformed. There are now few people that still adhere to the 'master race' theory of old. Most Egyptologists acknowledge the significant influences that other

cultures had on Egypt during its formative phases; but they recognize that, at its most fundamental, pharaonic civilization is an Egyptian, indeed an African phenomenon. And yet, there has still been a huge 'missing link' in the evolution of ancient Egypt. Scholars have had to take it on trust that some of the most characteristic elements of Egyptian art, religion and symbolism must have originated within the northeasternmost corner of Africa; but there has been no proof for this - until now. The Eastern Desert rock art described and analysed in this book represents nothing less than the discovery of that missing link. Suddenly we are faced with a dramatically different view of prehistoric Egypt. It was by no means as primitive as we thought. We can begin to glimpse its true complexity, and to chart the long course of development that ultimately led to the wonders of the pharaohs, with which we are all so familiar.

With hindsight, it was perhaps not so surprising that the missing link should have eluded us for so long. Symbols and concepts that go to the heart of a people's religion and way of life are not particularly well suited to being expressed on small, breakable objects. If we think of the western European Christian tradition (my own cultural background), the most profound and complex expressions of belief occur, not on small votive objects like candles or rosaries, but on the great canvases of religious art found in churches and cathedrals: stained glass windows and Old Master paintings of epic religious subjects. The expression of deep spiritual concerns requires special vehicles and special locations. Is it, then, so strange that the small grave goods upon which our knowledge of prehistoric Egypt has largely depended until now should not provide particularly good evidence for early Egyptian religion? What we have been missing are the prehistoric Egyptian equivalents of churches and cathedrals: the actual places where people could commune with the divine and express their most profound beliefs through the medium of art. The rock-shelters and hidden gulleys of the Eastern Desert are those very places. As we have seen, art and religion were inextricably linked in ancient Egypt. Sure enough, then, the Eastern Desert rock art also reveals the origin of many of the key elements of ancient Egyptian religious symbolism.

The afterlife journey by boat is one of the central images in the decoration of New Kingdom royal tombs in the Valley of the Kings. The transfigured spirit of the dead king is shown in the company of other souls, or alone with the gods, in a boat of special shape; the boat is dragged through the night regions of the underworld before emerging triumphant from the eastern horizon at dawn. As we have seen in Chapter 5, the association of a boat journey with the afterlife is attested archaeologically - in the form of boat burials - as early as the First Dynasty. Yet the complex symbolism showing exactly what sort of journey was envisaged seems to appear, as if from nowhere, at the beginning of the New Kingdom, some fifteen centuries later. Now, we have found its earliest expression in the rock art of the

Eastern Desert. The scenes of a boat being dragged by a gang of people that occur in the Wadi Hammamat and Wadi Abu Wasil precisely foreshadow the well-known New Kingdom motif, but at a distance of some two-and-a-half millennia. In the prehistoric examples, as in those from historic Egypt, the boat that conveys the deceased to the next world often has a large number of passengers and/or crew. Even the ruler could expect to share his craft with a crowd of other transfigured spirits. The parallels between the rock art of 4000 BC and the tomb scenes of 1500 BC are indeed striking. The discovery of the boat petroglyphs faces us with two astonishing revelations. First, the familiar ancient Egyptian concept of the afterlife originated at the very dawn of civilization in the Nile Valley, among the semi-nomadic cattle-herders whose domain encompassed both valley and savannah. Second, this concept was so powerful and so resonant that it remained unchanged throughout the succeeding thirty centuries. The longevity of Egyptian culture is as remarkable as its antiquity.

Boats were not only used to convey the dead through the next world; they were also the regular means of transport for the gods. Until recently, the earliest certain expression of this belief in art had been a decorated ivory comb of the First Dynasty. Now we know that the belief and its expression were far, far older. In a scene in the Wadi Barramiya, the larger-than-life cow that is being dragged along by boat almost certainly represents a deity. So, too, do the two largest figures standing in the main boat at Winkler's Site z6, in the Wadi Abu Wasil (Plate ig). These two important petroglyph sites also demonstrate the prehistoric origins of another, classic feature of ancient Egyptian civilization: the idea that deities could assume both human (anthropomorphic) and animal forms. The bizarre combination of human and animal attributes is one of the most curious, and most recognizable aspects of ancient Egyptian religion.

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| 9219|2003-07-25 08:37:10|M.L.W.|Brief History of Cannibal Controversies|

Brief history of cannibal controversies

David F. Salisbury

August 15, 2001

"Cannibalism is a difficult topic for an anthropologist to write about, for it pushes the limits of cultural relativism, challenging one to define what is or is not beyond the pale of acceptable human behavior," writes Beth Conklin in her new book, *Consuming Grief: Compassionate Cannibalism in an Amazonian Society* [University of Texas Press].

Historically, charges of cannibalism were used by European nations to help justify their colonization efforts. As a result, many historical allegations of people eating are undoubtedly false. But the fact that such allegations were made is not sufficient grounds to conclude that all reports of cannibalism are untrustworthy and should be discounted, Conklin says.

During the 15th, 16th and 17th centuries, when Europeans invaded the New World, they saw cannibalism as the quintessential expression of savagery and evil, and used this as a justification for employing violent means to subjugate native people. This theme dates back to Columbus' accounts of a supposedly ferocious group of man-eaters who lived in the Caribbean islands and parts of South America called the Caniba, which gave us the word cannibal. In the 16th century, Pope Innocent IV declared cannibalism a sin deserving to be punished by Christians through force of arms and Queen Isabella of Spain decreed that Spanish colonists could only legally enslave natives who were cannibals, giving the colonists an economic interest in making such allegations.

At the same time that Europeans were condemning various native peoples as cannibals, however, they were practicing a form of cannibalism themselves. Use of medicines made from blood and other human body parts was widespread in Europe through the 17th century. Europeans of the period consumed fresh blood as a cure for epilepsy and substances from various body parts to treat a variety of diseases, including arthritis, reproductive difficulties, sciatica, warts and skin blemishes. A primary source for this material was the bodies of executed criminals. Pieces of mummified human flesh imported from Egypt were considered a general panacea and were widely prescribed by the physicians of the day, Conklin reports.

In the New World, the mania of soldiers, missionaries, explorers and adventurers of past centuries to see a cannibal in every Indian, was followed by a counter-reaction on the part of some scholars to refute all claims of cannibalism, the French anthropologist Pierre Clastres observed several decades ago. For instance, South American scholars have pointed out that Columbus simply accepted the assertion of an unfriendly, neighboring tribe that the Caniba were man eaters without having evidence that they really were.

More recently this revisionist view was adopted by the American anthropologist William Arens at the State University of New York at Stony Brook. In the book *The Man-Eating Myth* published in 1979, he argued that cannibalism is a myth with no clear basis in fact. Although he acknowledged that starving individuals have been driven



to eat human flesh from time to time, he suggested that cannibalism may never have existed anywhere as a socially accepted practice.

Aren's argument caused cultural anthropologists and historians to review existing reports of cannibalism. According to Conklin, there is widespread agreement with Aren's assertion that many past claims of cannibalism are suspect. "William Arens made a valuable contribution in pointing out problems in historical accounts of cannibalism and in sensitizing us to the dangers of negative stereotypes of indigenous people as cannibals," Conklin says. "I have great respect for his work in that regard. But it's going too far to claim that cannibalism never existed at all, because there is substantial evidence that consuming human body parts has been an accepted practice in a number of societies in Europe, South America and elsewhere."

The Wari' case, which has been studied by Brazilian anthropologists as well, provides the best documentation of socially accepted cannibalism in recent times. It is also likely to be one of the last opportunities that anthropologists will have to study this practice in its cultural context. Wari' ethnography highlights the fact that different groups of people had a variety of motives for practicing cannibalism, ranging from love and respect to hate and anger. "If we listen to what indigenous people like the Wari' say about how they experienced funerary cannibalism," Conklin notes, "we begin to see the narrowness and ethnocentrism of our own views."

Conklin sees irony in the fact that scholars who insist that all accounts of cannibalism must be false are actually perpetuating the negative stereotypes of it. "They seem to assume that cannibalism is by definition a terrible act-so terrible, in fact, that could only have been invented by outsiders who wanted to denigrate or exoticize native peoples. A healthier, more realistic approach would be to recognize that various peoples, including western Europeans, have consumed human body substances for different reasons in different times and places. Let's try to recognize the positive, not just negative meanings of these practices," she says.

Another area of debate regarding cannibalism is whether it may spread infectious diseases. Animal studies have suggested that cannibals may be at greater risk for being infected by parasites and diseases from members of their own species than from other prey. One famous study associated human cannibalism with the spread of a fatal viral disease called Kuru in highland New Guinea. Carlton Gajusek won the Nobel Prize in medicine for discovering a new category of viruses called slow viruses, which include Kuru and Creutzfeldt-Jakob (Mad Cow)

disease. Part of Gadjusek's research was based on epidemiological research he did with anthropologists that linked the spread of a Kuru disease to the practice of funerary cannibalism. According to Conklin, serious questions have been raised about the validity of this association and she found no evidence of any disease associated with Wari' cannibalism.

Cannibalism is also controversial in the field of physical archeology. In 1992, Tim White at the University of California, Berkeley published an analysis of bones found at an Anasazi site in southwest Colorado. Using sophisticated statistical and analytical measurements, he concluded that the bones collected at the site included the remains of a 12th century cannibal meal. In 1999, Christy Turner of Arizona State University published a book presenting extensive evidence for prehistoric cannibalism at Anasazi sites. White and Turner's research has been highly praised within the field and strongly criticized by scholars who maintain that it is impossible to determine the motives of the people who appear to have cut up the bodies of a number of people, stripped off the flesh and cooked the bones in a clay pot.

Some members of the Hopi, Zuni, and other Pueblo Indian tribes, who consider themselves descendants of the Anasazi, reject these claims as misinterpretations and slurs on their ancestors, previously characterized as peaceful farmers who attained astonishing results in engineering, architecture and art. Last fall, a group of researchers added to the controversy by reporting biochemical evidence from an Anasazi site that appears to support the cannibalism hypothesis. They analyzed the fossilized remains of human excrement from a site containing butchered human bones and found evidence of myoglobin, a human enzyme that is found in muscle tissue but not in the digestive tract.

"If cannibalism did take place at Anasazi sites, it was associated with torture, murder and mutilation. That's the kind of thing that gives cannibalism a bad name," Conklin says. "To my mind, the killing and torture is more abhorrent than the alleged consumption of human flesh. And it's worlds away from the funerary practices I've studied, in which consuming the body honored the person who was eaten." According to Conklin, the challenge is to understand each case in its own terms, in the social context within which it was practiced. With this approach, cannibalism starts to look less exotic and more like something with which other people can identify. "Wari' elders have told me they can't understand why outsiders are so obsessed with the idea of eating bodies. They say it's important to look at the whole picture of what went on in their mourning practices, not just focus

on the one act of eating. I think we can learn something by listening to them," she says.

Myra

| 9220|2003-07-25 09:02:48|M.L.W.|Origin of the Ancient Egyptians|  
by Cheikh Anta Diop

[http://www.africawithin.com/diop/origin\\_egyptians.htm](http://www.africawithin.com/diop/origin_egyptians.htm)

| 9221|2003-07-25 10:13:17|M.L.W.|Black Spark, White Fire|  
Black Spark, White Fire

Did African Explorers Civilize Ancient Europe?

Were the ancient Egyptians black? Did Egyptian explorers land in Greece some 4,000 years ago? Did they plant colonies, establish royal houses and teach the arts of civilization to Europe's savage tribes? Did the secret rites of their temple cults later resurface among the Knights Templar and the Freemasons?

These questions have long been a source of furious controversy, much of it centered around the issue of race. Ask most African-Americans whether the Egyptians were black, and they'll say yes. Ask most whites and they'll deny it. Like the O.J. Simpson trial, the Afrocentric debate draws a bitter line between blacks and whites, liberals and conservatives.

In *Black Spark, White Fire*, Richard Poe seeks to transcend the passions and politics surrounding this subject. He examines the issues objectively and reaches conclusions that some may find startling.

Based upon seven years of research, including in-depth interviews with leading scholars and scientists, *Black Spark, White Fire* has been praised by experts as varied as Temple University professor Molefi Kete Asante, Cornell University historian Martin Bernal and Norwegian explorer Thor Heyerdahl. With all the suspense of a mystery thriller, *Black Spark* follows a slender trail of clues that leads from the highlands of Ethiopia to the barrows of the Russian steppes. It pieces together the forgotten story of an Age of Exploration that ended nearly 3,000 years before Columbus -- a time when Egypt ruled the waves, Africa was the seat of learning and power, and Europe a savage frontier.

Myra

| 9222|2003-07-25 10:42:25|Paul Kekai Manansala|Re: Black Spark, White Fire|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> Black Spark, White Fire  
>  
>

This is fairly up-to-date book that covers most of the issues in an easy-to-understand writing style.

Another one is:

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by Ivan Van Sertima (Editor)  
Reprint Edition  
Paperback  
Published by Transaction Pub  
Publication date: February 1995  
ISBN: 1560007923

Here are some good books available at the Afrocentric Debate Bookstore at:

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Some are recent, others are just good reading.

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Regards,  
Paul Kekai Manansala  
| 9223|2003-07-25 15:11:52|Paul Kekai Manansala|Maat in Kemetic Philosophy: Notes from a lecture by Theophile Obenga|

The Complex Concept of Maat in Kemetic Philosophy  
Notes from a lecture by Theophile Obenga

<http://www.ascac.org/papers/maat.html>

| 9224|2003-07-25 15:15:48|Paul Kekai Manansala|Théophile Obenga Biography|

Note that Théophile Obenga is now at San Francisco State University.

[http://www.africawithin.com/obenga/obenga\\_bio.htm](http://www.africawithin.com/obenga/obenga_bio.htm)

Théophile Obenga

Théophile Obenga was born in Congo, Equatorial Africa. He was educated in Belgium, France, and the United States. He is considered as one of the foremost students and followers of the late Cheikh Anta Diop. In the preface to Obenga's most renowned book *Africa in Antiquity*, Diop introduced him as follows: "Obenga is a polyvalent scholar with a threefold training as a philosopher, historian and linguist and knowing Greek, Latin, French, English, Italian, and practicing Arabic and Syriac. More importantly, he is the first Black African of his generation able to read the pharaonic language in the texts: he holds a degree in Egyptology and is a member of the *Société Française d'Égyptologie*".

During the, UNESCO Colloquium on "The Peopling of Ancient Egypt and the Decipherment of Meroitic Writing" held in Cairo (January 28-February 3, 1974). Diop and Obenga's brilliant and eloquent demonstration on the African essence of Black pharaonic Egypt's culture and civilization was a major landmark in African studies and sanctioned the death of cultural imperialism's long lasting attempt to whiten ancient Egypt. Under Marien NGouabi's government in the Congo, Obenga was Director of the *Ecole Normale Supérieure* where he created an outstanding method for teaching African historiography and later became Minister for Foreign Affairs.

He is presently Director General of the International Center for Bantu Studies, the only high-tech African-oriented database and cultural center of its kind focusing on the Egypto-Bantu world and head-quartered in Libreville, Gabon. Obenga is the author of a massive scientific production partly published by *Presence Africaine* and including, in particular, *Precolonial Central Africa, Zaïre: Traditional Civilizations and Modern Culture*, *Stele for the Future* (poetry), *For A New History*, *Traditional Literature of the Mbochi*, and *The Bantu: Languages, Peoples and Civilizations*. He just completed a major study on *The African Philosophy in Pharaonic*

Times, 2780-330 Before the Christian Era, excerpts from which are published for the first time in English in this issue.

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| 9225|2003-07-25 15:20:54|Paul Kekai Manansala|Karnak House Books|  
<http://shop.store.yahoo.com/africanworld/karnakhouse.html>  
| 9226|2003-07-25 15:24:29|M.L.W.|The Virtues of Maat|  
The Goddess Ma  
> VIRTUES OF MAT

<http://wysinger.homestead.com/maat.html>

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:  
> The Complex Concept of Maat in Kemetic Philosophy  
> Notes from a lecture by Theophile Obenga  
>  
> <http://www.ascac.org/papers/maat.html>  
| 9227|2003-07-25 16:25:25|clyde winters|Re: Black Spark, White Fire|  
Hi  
you may want to check out my web site on the Black Greeks:  
<http://clyde.winters.tripod.com/chapter6.html>  
Enjoy.

C.A. Winters

"M.L.W." wrote:

Black Spark, White Fire

Did African Explorers Civilize Ancient Europe?  
Were the ancient Egyptians black? Did Egyptian explorers land in  
Greece some 4,000 years ago? Did they plant colonies, establish  
royal  
houses and teach the arts of civilization to Europe's savage tribes?  
Did the secret rites of their temple cults later resurface among the  
Knights Templar and the Freemasons?

These questions have long been a source of furious controversy,  
much  
of it centered around the issue of race. Ask most African-  
Americans  
whether the Egyptians were black, and they'll say yes. Ask most

whites and they'll deny it. Like the O.J. Simpson trial, the Afrocentric debate draws a bitter line between blacks and whites, liberals and conservatives.

In *Black Spark, White Fire*, Richard Poe seeks to transcend the passions and politics surrounding this subject. He examines the issues objectively and reaches conclusions that some may find startling.

Based upon seven years of research, including in-depth interviews with leading scholars and scientists, *Black Spark, White Fire* has been praised by experts as varied as Temple University professor Molefi Kete Asante, Cornell University historian Martin Bernal and

Norwegian explorer Thor Heyerdahl. With all the suspense of a mystery

thriller, *Black Spark* follows a slender trail of clues that leads from the highlands of Ethiopia to the barrows of the Russian steppes.

It pieces together the forgotten story of an Age of Exploration that ended nearly 3,000 years before Columbus -- a time when Egypt ruled

the waves, Africa was the seat of learning and power, and Europe a savage frontier.

Myra

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| 9228|2003-07-25 21:04:20|alberto34482@yahoo.com|New World Ancestors Lose 12,000 Years|

New World Ancestors Lose 12,000 Years

By NICHOLAS WADE and JOHN NOBLE WILFORD



scientists studying the genetic signatures of Siberians and American Indians have found evidence that the first human migrations to the New World from Siberia probably occurred no earlier than 18,000 years ago.

The new estimate undermines arguments for colonization as far back as 30,000 years ago, but reinforces archaeological findings and a linguistic theory that most American languages belong to a single family called Amerind.

The genetic evidence fits neatly, for example, with the discovery of a human campsite in Chile, which is apparently 15,000 years old, and with the well-established presence of big-game hunters in North America, starting 13,600 years ago. The few sites with possibly older human traces have yet to gain wide acceptance among scientists.

By studying the DNA of living Siberian and American Indian populations, geneticists had previously been able to see traces of at least two early migrations from Siberia. But it has been hard to put a date on when the first people set foot in the Americas, for lack of a suitable marker in the Y chromosome.

After much search, a team of geneticists has now detected a change in the DNA sequence of Siberian men's Y chromosomes that took place just before the first of the two migrations into the Americas. They estimate that the DNA change, called M242, occurred 15,000 to 18,000 years ago, meaning the Americas must first have been occupied after that date. The DNA change is not in a gene and makes no known difference to the men who carry it.

The new result, to be published in the American Journal of Human Genetics, is by Dr. Mark Seielstad of the Harvard School of Public Health, Dr. R. Spencer Wells of the University of Oxford and other colleagues.

The migration was probably by land because at that time the world's sea level was much lower and a land bridge, known as Beringia, stretched across what is now the Bering Strait between Siberia and Alaska. Also, people bearing the same genetic marker, called M3, live on either side of the former bridge, suggesting it was the means of passage.

Beringia sank beneath the waves some 11,000 years ago as the glaciers of the last ice age melted. The second migration seen by the geneticists seems to have occurred some 8,000 years ago and was presumably by boat, as the land bridge had long since vanished.

The date based on the new marker is important because it sets an earliest limit on the colonization of America, something that archaeologists find hard to do because they cannot be sure there are not sites they may have missed.

Hitherto some archaeologists have argued that people reached the

Americas as long as 30,000 years ago. This date received some genetical support last year in a study by Dr. Douglas Wallace, now of the University of California at Irvine, who matched up male migrations from Siberia with the female migrations that he and colleagues had worked out earlier. The female migrations are traced by analyzing a genetic element in every cell called mitochondrial DNA.

Based on the mitochondrial DNA of the women descended from those in the first migration, Dr. Wallace estimated it occurred 20,000 to 30,000 years ago. Dr. Spencer said in an e-mail message that mitochondrial DNA was hard to date accurately and often gave dates that were too old. The Y chromosome is a better genetic clock, if a suitable marker can be found, he said.

Dr. Wallace did not respond to e-mail requests for comments.

The new date derived by Dr. Seielstad and Dr. Spencer may strengthen the hand of linguists who argue that all American languages fall into three groups, known as Amerind, Na-Dene and Eskimo-Aleut, with Amerind being by far the largest. Most linguists dispute that classification, saying languages change too fast to allow any very ancient relationships to be discerned. But if the first humans arrived in the Americas only 18,000 years ago, efforts to find links between present languages may seem more plausible.

"If they entered more recently, it is not such a stretch to say you can see a linguistic relationship," Dr. Wells said.

The new archaeological results seem compatible with the younger date adduced by the geneticists. Radiocarbon dating revealed that a occupation site in Siberia was only 13,000 years old and thus too recent to be a critical link in the first migrations, as had been supposed.

The site on the Kamchatka Peninsula of Russia, previously dated at 16,800 years old, was thought to be a way station at the western edge of Beringia, a point of departure for migrants either across the frozen land or by sea along the coasts. The new research challenges the conventional idea that this was the specific site from which people crossed into America, but does not exclude the possibility that they did so from other sites.

Researchers, led by Dr. Ted Goebel of the University of Nevada at Reno, reported the redating of the Siberian site at Ushki Lake on the Kamchatka Peninsula in today's issue of the journal *Science*. The other authors were Dr. Michael R. Waters of Texas A&M University and Dr. Margarita Dikova, an archaeologist and widow of Dr. Nikolai Dikov, who discovered the site in 1964.

The initial radiocarbon analysis was apparently based on contaminated samples, the researchers said. The 13,000-year-old date, nearly 4,000 years younger than previously thought, effectively removed the site as a way station for the first migrants to America, they concluded.

For most of the last century, the peopling of America was a story of big-game hunters trekking across the Bering land bridge in the last ice age, spreading across North America and within 1,000 years or so reaching the tip of South America. Those who left the most durable traces, fluted projectile points, were the Clovis people, named for the town in New Mexico where their artifacts were first uncovered. The journal quoted Dr. David J. Meltzer, an archaeologist at Southern Methodist University, as saying the new finding "removes what was, until now, the critical link in the chain connecting Clovis to Siberia."

When people first occupied the Ushki Lake site, Clovis hunters had already been killing mammoths in North America for some 600 years and groups of hunters had left their mark at Monte Verde, Chile, 3,000 years earlier. Radiocarbon dates are lower than calendar dates and they become increasingly so the farther back one goes in time. If the Ushki site is only 13,000 years old, Dr. Goebel said, the oldest place in the Bering region with human traces now is Broken Mammoth, a 14,000-year-old site in central Alaska. "It means we have even less evidence than we had before," Dr. Goebel said.

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| 9229|2003-07-26 07:38:53|IMJs@webtv.net|Re-Thinking Ancient Egyptian Origins|

Excellent piece of work!!!

Thanks to omari for posting this piece and special kudos to the author!

| 9230|2003-07-26 14:33:46|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep Omari,

Once again, this is only western man in need of science in order to prove to himself the obvious: the ancient Ethiopian origin of Kemetic civilization, which was reported by his ancestor scholars two thousand years ago. Still, some black folk also need the white stamp of approval too! To others, it's a psychological victory to know that a white scholar admits it, after a hardfall on reality.

P.E.A.C.E. Progress....

--- omari maulana <[omari\\_maulana@hotmail.com](mailto:omari_maulana@hotmail.com)> wrote:

> Re-Thinking Ancient Egyptian Origins  
>  
> Toby Wilkins  
>  
>  
>  
>  
> This comment for EASN, and my book ?Genesis of the  
> Pharaoh? published last  
> month (April 2003) in the UK, present evidence  
> researched during the 1990?s  
> showing the origins of ancient Egyptian  
> civilization lie among the  
> semi-nomadic pastoralist people of the fifth and  
> fourth millennia BC. Their  
> lives and livelihoods depended upon their livestock.  
> Cattle-rearing,  
> shepherding, animal husbandry: these activities gave  
> birth to ancient  
> Egyptian culture, and the symbols associated with  
> them became firmly lodged  
> in the Egyptian consciousness.  
>  
> When the Egyptian king was portrayed as a wild bull,  
> trampling his enemies  
> underfoot, it was no mere artistic device. Rather,  
> it expressed the awe and  
> respect the Egyptians felt for the forces of nature,  
> as a result of their  
> long and intimate relationship with the natural  
> world. When the king wore in  
> his belt a bull's tail, he not only took on the  
> attributes of this fierce  
> beast. He also emphasized the central place of  
> cattle in Egyptian culture,  
> since time immemorial. The Narmer Palette, which  
> stands today as an icon of  
> early Egypt, demonstrates the predominance of cattle  
> imagery at the dawn of  
> Egyptian history. Not only does the king wear a  
> bull's tail, not only is he  
> shown in one instance as a wild bull, but the entire  
> composition unfolds

> under the watchful gaze of two cattle deities.  
>  
> From the time of the first pharaohs, through the  
> Roman Empire to the present  
> day, Egypt's wealth has been inextricably linked to  
> its agricultural  
> potential. It was, after all, the 'bread basket' of  
> the Roman world. The  
> prodigious fertility of the Egyptian soil depends  
> entirely on the River  
> Nile. Not only does the river provide water to  
> irrigate the crops; but,  
> until the building of the Aswan High Dam in the  
> 1960s, the annual flood also  
> covered the fields with a layer of fine silt,  
> renewing the fertility of the  
> land every year. Surely it was this agricultural  
> productivity that formed  
> the basis for the development of one of the world's  
> greatest civilizations?  
>  
> Comparisons with other great civilizations of the  
> ancient world seemed to  
> confirm the central importance of the river in the  
> process of cultural  
> development. The Tigris and Euphrates, the Indus,  
> the Yangtze: all gave  
> their surrounding regions a head start, all became  
> centres of great  
> cultures. Why should this be so? According to the  
> prevailing line of  
> argument, the daily struggle for survival in lands  
> where subsistence is  
> difficult stifles cultural creativity. If you have  
> to spend most of your day  
> just looking for your next meal, you are hardly  
> likely to have the time or  
> energy to develop arts and crafts, or to sit and  
> think. By contrast, if all  
> you have to do to feed your family is plant some  
> seeds, then sit back and  
> watch the crops grow tall as they are fed and  
> watered by the natural regime  
> of a benign river - then you may well have time on  
> your hands, time to  
> progress beyond the mundane struggles of survival

- > into something deeper,
- > richer, more imaginative. Surely it could be no
- > coincidence that the
- > earliest, prehistoric antecedent of classic ancient
- > Egyptian civilization -
- > the Predynastic Badarian culture - arose at the same
- > time that farming was
- > introduced to the Nile Valley.
- >
- >
- > The Nabta Playa Culture 8000 BC.
- >
- > Deep in the Sahara desert, in the far south of
- > Egypt, not far from the
- > Sudanese border, an American team of archaeologists
- > excavating a remote site
- > in 1992 made a startling discovery. At first the
- > small circle of rough
- > stones laid out on the desert surface looked
- > unremarkable. Then, on closer
- > inspection, the true wonder of what they had found
- > began to dawn. Four pairs
- > of stones were somewhat larger, and set closer
- > together than their
- > companions. A quick check with a pocket compass was
- > all that was needed to
- > reveal their purpose. Two of the pairs of larger
- > stones faced each other
- > across the circle, on a line that ran precisely
- > north-south. The other two
- > pairs were aligned to 62. degrees east of north -
- > pointing to the position
- > of the sunrise on 21 June, the summer solstice.
- > Fortunately, the excavations
- > at the site - called Nabta Playa - had been going on
- > for nearly twenty years
- > when the astronomical stone circle was discovered.
- > Egyptologists already
- > knew a great deal about the ancient inhabitants of
- > Nabta, their lifestyle,
- > and why predicting the onset of summer would have
- > been so important to them.
- >
- > It is curious that a site as important as Nabta
- > should be so little known,
- > even among Egyptologists. Here, on the shores of a

- > temporary lake (or
- > 'playa') that last dried up long, long ago,
- > prehistoric people created a
- > truly remarkable society. Occupation of the site
- > seems to have begun almost
- > as soon as the climate made the region inhabitable
- > year-round as early as
- > 8000 BC. The peak of human activity coincided with
- > the wettest climatic
- > phase, lasting for about a thousand years from 5000
- > to 4000 BC.
- >
- > The people of Nabta cultivated barley, but their
- > main source of subsistence
- > was cattle. Indeed, they may have been some of the
- > very earliest people in
- > the whole of Africa to practise cattle-herding as a
- > way of life. The age of
- > the cattle bones found at the site, combined with
- > their relative rarity,
- > indicates that the Nabta people kept herds for their
- > renewable by-products,
- > milk and blood, rather than their meat. The edge of
- > one of the major wadis
- > running into the Nabta Playa depression is lined
- > with burials of cattle,
- > each covered with large stones. These bear all the
- > hallmarks of high status
- > graves, and they confirm the overriding importance
- > of cattle in Nabta
- > culture.
- >
- > It was not just cattle that were accorded special
- > status in Nabta society.
- > To survive in this precarious and stressful
- > environment, the prehistoric
- > inhabitants needed a structured society, one in
- > which roles were clearly
- > demarcated and understood. They also needed wise
- > individuals who could make
- > the critical decisions upon which the entire
- > community's welfare depended.
- > In other words, they needed experienced rulers. This
- > has been one of the
- > most startling revelations of the Nabta Playa
- > excavations: that a

- > cattle-herding, pastoralist people were by no means
- > primitive nomads.
- > Rather, they developed a surprisingly advanced
- > culture that paved the way
- > for ancient Egyptian civilization.
- >
- > Even at this early period, the community marked
- > their leaders' special
- > status in death as well as in life. Dotted around
- > the site, archaeologists
- > found a series of thirty mounds topped with huge
- > stones. Their purpose is
- > not absolutely clear, but the most likely
- > explanation is that they marked
- > the burials of important individuals. Already, it
- > seems, monumental edifices
- > were being erected for dead rulers: a tradition had
- > begun that was to find
- > its ultimate expression in the pyramids.
- >
- >

=== message truncated ===

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| 9231|2003-07-26 16:36:24|alberto34482@yahoo.com|Inside Egypt - II: Where Arab, African identities merge |

Inside Egypt - II: Where Arab, African identities merge

By Kesava Menon

EDFU (UPPER EGYPT), MARCH 27. A line of worshippers straggles down a bare hill- side from the turquoise blue mosque perched atop it. In five days of travel up and down the Nile this is a rare occasion in which religious observances are to be seen in open assertive display. Too many centuries have passed for the regular observance of religious custom in the pagan temples of Old Egypt but it seems fitting with Egypt's dichotomous soul that this display should be associated with a small non-descript shrine rather than one of the Turkish style mosques in some of the villages.

Some of the 10 per cent of Egyptians who are Copts (Christians) live in pockets in this stretch of southern Egypt and there is one spanking new church to be seen along the banks of the Nile. But most villagers in these parts, like the majority of Egyptians, are Sunni



Muslims and their mosques form the centre of village life. In their architecture these mosques convey a message. Most of these mosques are neither imitations of the style favoured by conquering Muslim dynasties of the past (of which the Turks were the latest) nor are they the confections conjured up by the architectural imagination and wealth of the Gulf. For the most part, they can at best be described as mud- igloos that convey the message that religion, while central to the lives of the people, does not dominate. Is it because a religion born in the desert can only penetrate so deep into the consciousness of a people whose ancestors were among the first on the earth to live in settled agricultural communities? Islam, perhaps the entire Semitic religious tradition, was forged in a harsher clime where the raw power of nature overwhelms and the strongest emotion evoked is gratitude for being alive. The Nile valley might well be a ``600- mile oasis" since this rich riparian land, that is just 12 miles across at its broadest, has barren desert on either side. But while the geographical setting as a whole brings out the contrast between life and death vividly, the Almighty's caprices impact on the lives of the valley's people in finer detail - snake-bites, disease or the variations of plenty and need. In the latter situation, it is not a matter of bending before the Almighty's power but of adjusting to its moods or of invoking it to be more beneficial than punitive. Islam has perhaps not penetrated into the consciousness of the Upper Egyptians as deeply as it has in other parts of the world because it is still in some ways considered an alien import. The people in these parts are most definitely African in their physiognomy and culture. Traces of other races are noticeable in physical features and Arabic is, of course, the sole spoken language. But for all that the pride in being African is unmistakable. At a factory producing alabaster figurines for sale to tourists a Saidi (as the denizens of Upper Egypt are called) points to three phallic figures of different sizes. ``This is Egyptian", he says pointing to the largest one and then at the middle-sized one, ``that is Nubian". (The Nubians are the African people who live in the stretch between the southern Egyptian town of Aswan and Sudan). Then pointing to the smallest- sized he says with a smirk, ``And that is Arab". Besides being proud of their Africanness, the people of Upper Egypt also appear to be stubbornly rural. Like the peasantry in large parts of India these people seem to be in deliberate resistance to sophistication and even to look on some of the mores of modern life as being beneath their dignity. They look well-fed but even those farmers who seem more prosperous than their brethren seem to look on modern conveniences as something not really relevant to their lives. TV antennae sprout from every house-top (and as always, Mr. Amitabh Bachhan is a topic of conversation). Day-to-day living does not appear to have changed in its essentials

from what it was centuries ago but the wine that Egypt was once famous for is no longer on open sale.

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| 9232|2003-07-26 19:52:26|alberto34482@yahoo.com|(no subject)|

Russian anthropologists succeeded in reconstructing the appearance of three pharaohs of the New Kingdom: Amenhotep III, Ramses I, and Merenptah. Nobody has seen yet the live faces of the pharaohs.

By the end of last year, British Egyptologist Howard Jones sent to Moscow, to the laboratory of anthropologic reconstruction by Miklukho-Maklay Institute of Ethnology and Anthropology, X-ray photographs of three mummy heads from British Museum collection. Only one head was identified: that was the head of pharaoh Merenptah, one of the Ramses II sons. That was the well-known Merenptah, during whose government the Jew Exodus from Egypt started. As for the other two heads, specialists were not sure. According to a version, one head belonged to Ramses II, whose body was supposed to be kept in British Museum. The third mummy was said to belong to Amenhotep III. There was even a crime story connected with it.

About two years ago, British police detained certain US antiquarian in London. He was trying to sell for 1.2 million dollars a mummy head he had illegally bought in Egypt. The ancient remains were confiscated, though to identify them, anthropology reconstruction was necessary. Howard Jones and his colleagues already rubbed their hands in foretaste of the mystery solution. And they were not deceived in their expectations. The results of the reconstruction turned out to be literally sensational.

Basing on the X-ray photographs, Russian anthropologists at first made counter drawings, and then v graphic portraits of pharaohs half and full face. Howard Jones who possessed deciphered hieroglyphic inscription on sarcophaguses could finally identify each of the three pharaoh mummies. As for Merenptah, it was everything obvious with him from the very outset. Though the second ?stranger sprang a surprise upon the scientists. The supposed Ramses II turned out to be his uncle, Ramses I, therefore that was his mummy British Museum kept. The third pharaoh was, as expected, Amenhotep III, a powerful pharaoh of 18th dynasty, who initiated building of temples in Luxor, Soleb, and Sedeing. Nobody had seen such portraits of the pharaohs: not stark deathmasks of some half-mythical figures, but live faces.

As for anthropological characteristics, all the three turned out to

be representatives of Mediterranean type (like most of today's South-European dwellers, for example Frenchmen or Italians). Which was not typical for Egyptian pharaohs, that was the prominent nose of Ramses I, who had had a long face with coarse features. While the Amenhotep III face had a less prominent, a bit hooked nose and more gentle features.

According to some characteristics, for example the teeth state, Russian anthropologists determined the pharaohs' approximate age. Ramses I died being 60, Merenptah v about 50, while Amenhotep III v almost 40 years old. These conclusions contradicted to generally accepted information: the before-estimated duration of the Amenhotep III government made about 40 years (as long as his real live longevity), while Merenptah was supposed to have carried wars with Syrians and Lebanese being over 50. The scientists were perplexed with these discrepancies, though they were still impressed with the work of Moscow anthropologists. Howard Jones said he wanted to continue cooperation with Russian Ethnology Institute.

The Anthropology Reconstruction Laboratory by Ethnology Institute is the only place in Russia, where the appearance of any person can be restored, whenever he has lived: 10 or 1000 years ago. Main thing anthropologists need is the skull or its X-ray photograph. The laboratory uses the method of famous Soviet anthropologist Mikhail Gerasimov, who formulated the correspondence rule of skull structure and features.

In this way, portraits of many historic personalities were reconstructed, in particular Old Russian dukes Yaroslav Mudry and Andrei Bogolyubsky, king Ivan Grozny, his son v tsar Fyodor, admiral Ushakov, great German poet Friedrich Schiller, and others. According to the laboratory chief, candidate of Historical Science, Tatyana Balueva, the Gerasimov method guarantees maximal objectivity.

The Gerasimov method is used by anthropologists of many countries. Though, according to Tatyana Balueva, western scientists add this method with other elements, which often only harm the reconstruction results. In particular, foreign scientists often use computer skull models in their work, while any computer model is enough to restore individual features of a person in detail, while Russian anthropologists work in contact with the ?original. Carrying out a reconstruction, western specialists use information about the thickness of the face gentle integuments they receive from studying dead body. While Russians practice up-to-date technologies of studying a live face to receive this kind of information. ?This is why, we can today say our methods are more objective, v Tatyana

Balueva states.

Russian anthropologists still restore human faces basing on the skull itself, but not on its computer model. According to Tatyana Balueva, ? the skull which is a very individual structure cannot be ?placed in computer in its universal appearance. A perfect reconstruction can be made only by an experience anthropologists, who knows the thickness of gentle issues in different parts of human face, who possess knowledge about the skull relief and knows very well different anthropological types. So far, there is no computer programme, which would substitute for a scientist experience.

Apropos, before launching the work with Egyptian pharaohs- skulls, Russian researchers carried out a study of correlation between face gentle issues and skulls of today-s CIS population. As a result of this study, measuring results of 4,000 people were gathered, who live in Central Russia, Siberia, Middle Asia, Baltic countries, and Far East. The scientists confirmed the version that correlation between gentle issues and skull measurements does not depend on the race, while all individual details depend mainly on a skull structure.

?Now, as we have perfected our method, basing on big factual material, we can speak about portrait similarity of our works with the originals. This was confirmed by some successful expert examinations, which were aimed for person identification based on bone remains (this also belongs to the anthropologist work).

Natalia Dyachkova

Itogi <<http://pravda.ru/cgi-bin/co.pl?action=out&from=http://english.pravda.ru/culture/2003/02/18/43443.html&to=http://www.itogi.ru>>

Translated by Vera Solovieva

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| 9233|2003-07-26 20:00:43|alberto34482@yahoo.com|(no subject)|

This is the official Ahmed Saleh Home Page

Welcome

to The world of Mummies in ancient Egypt

By

Ahmed Saleh

who is Ahmed Saleh ?

## NEW TECHNOLOGY NOW BRINGS TO LIGHT MORE SECRETS ABOUT EGYPTIAN MUMMIES.

Facial reconstruction Reconstructing the Egyptian faces

By Dr. Ahmed Saleh Director of mummification Museum.

A Mummy for a lady over forty years of age was found in one of the tombs in The Kings Valley, it might be a Princess from the nineteenth dynasty, around 200BC. It was moved to the Egyptian Museum around sixty years ago and Recently this mummy comes to light.

Caroline Wilkinson a British scientist in forensic medicine has examined this Mummy when it was moved to the New Kasr El Aini Hospital in Cairo. She used computer topography to slice each section of the body especially the skull area, and She made a three dimensional picture to reconstruct the head. She used a laser To shape a copy of the skull made from alginate wax and she rebuilds the soft tissues of the face from Clay. The whole operation took one week, and they call this mummy Lady X. This idea will now enable the scientist to make reconstruction of some other mummies.

Also they use computers to examine the mummies, so they will not Destroy the bandages or the body. One of the mummies in London a Priestess from The 22nd dynasty called (Mut-Gbptuo) the technology has been used and the mummy Has not been destroyed.

New technology will help preserve Mummies now after So many mummies were destroyed in the 18th and 19th century. So now with this now technology D.N.A samples enable us to know about relatives, Age and diseases of the mummy and this will give us a good idea about the ancient Egyptian people.

I asked Dr. Ahmed Saleh Director of mummification Museum

About Facial reconstruction and Reconstructing the Egyptian faces. He said: Facial reconstruction is a method used in studying of ancient human remains. It helps in reconstructing the ancient man's appearance and the details of his facial features; so, this method is relying on the skull and its measurements of the soft tissue

thickness and the muscles as well.

Facial reconstruction' works began in 1895 with the works of the anatomist His who could identify the remains of Sebastian Bach whose tomb was discovered in Leipzig in 1894, followed by Swiss anatomist Kollman and In 1946, the American anatomist Krogman, the master of the "American method", follow the same method of Kollman and Buchly in building up the facial' features. the British Richard Naeve establishes his own method in 1970 he based his method, mainly, on the muscles of the face and he used the soft tissue thickness.

In the recent time, this method applied to the ancient Egyptians remains in many of European countries like England, Germany, Italy, and United States as well. England is considered being at the head of all these countries and more effective in the field of facial reconstruction.

And he added, "Facial reconstruction", is one of the main elements in "reconstructing the archaeology of the people" which, through the human remains, give us information about the age, sex and how they look like when they were alive. The method of facial reconstruction gives us the answer for the question:

What did the ancestors look like? So all its bases depend on the human remains or more specifically the skull, through which the anthropologist will make cast and the sculptor build the soft tissue and the muscles of the face according to what the anthropologist had studied on the original skull.

The accuracy of reconstruction the Egyptian faces on skulls:

When the anatomist His collected the measurements of the soft tissues thickness, he relied on the studies of the Caucasian people.

Even Kollman and Buchly established the precise technical process on their measurements that they took from 159 European bodies.

In fact, there are some studies, now, following the differences of facial reconstruction of some racial types like what the Russian Galina Lebeinskaya in 1970.

She studied about 1.795 bodies of different racial types; following her the American studied Afro-Caribbean and Caucasians facial features

R. Naeve stated the accuracy of resemblance of facial reconstruction on skull and the person when he was alive is really depend on three points:

- 1- The experience of making Reconstruction
- 2- The state of the skull
- 3- The background of information of the skull

Considering this, we have difficult problems when we dealing with the Egyptian skulls because there is no studies either for ancient Egyptians or for modern Egyptians.

And he adds: there must be study for the Egyptian art in different period, and the faces of the peoples in the area between Asyut and Qina in Upper Egypt.

And he doesn't think that the Facial reconstruction done for the Lady X or some others mummies was not correct 100 percent  
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| 9235|2003-07-26 22:12:19|Paul Kekai Manansala|Reconstruction|  
As discussed here before, reconstruction is quite a subjective business.

I cited the case of the "Ice Maiden" of the Altai which involved Russian forensic scientists who originally reconstructed the mummy claiming it had no trace of 'Altain' features and then carted it away to "mother" Russia.

Indigenous Altain researchers then got a forensic specialist of their own who showed that the mummy indeed resembled Altains. Eventually the Altains won out and the mummy was returned home.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> Russian anthropologists succeeded in reconstructing the appearance of

> three pharaohs of the New Kingdom: Amenhotep III, Ramses I, and  
> Merenptah. Nobody has seen yet the live faces of the pharaohs.

>

>

> By the end of last year, British Egyptologist Howard Jones sent to  
> Moscow, to the laboratory of anthropologic reconstruction by  
Miklukho-  
> Maklay Institute of Ethnology and Anthropology, X-ray photographs  
of  
> three mummy heads from British Museum collection. Only one head  
was  
> identified: that was the head of pharaoh Merenptah, one of the  
Ramses  
> II sons. That was the well-known Merenptah, during whose  
government  
> the Jew Exodus from Egypt started. As for the other two heads,  
> specialists were not sure. According to a version, one head  
belonged  
> to Ramses II, whose body was supposed to be kept in British  
Museum.  
> The third mummy was said to belong to Amenhotep III. There was  
even a  
> crime story connected with it.  
>  
> About two years ago, British police detained certain US  
antiquarian  
> in London. He was trying to sell for 1.2 million dollars a mummy  
head  
> he had illegally bought in Egypt. The ancient remains were  
> confiscated, though to identify them, anthropology reconstruction  
was  
> necessary. Howard Jones and his colleagues already rubbed their  
hands  
> in foretaste of the mystery solution. And they were not deceived  
in  
> their expectations. The results of the reconstruction turned out  
to  
> be literally sensational.  
>  
> Basing on the X-ray photographs, Russian anthropologists at first  
> made counter drawings, and then v graphic portraits of pharaohs  
half  
> and full face. Howard Jones who possessed deciphered hieroglyphic  
> inscription on sarcophaguses could finally identify each of the  
three  
> pharaoh mummies. As for Merenptah, it was everything obvious with  
him  
> from the very outset. Though the second ?stranger sprang a  
surprise  
> upon the scientists. The supposed Ramses II turned out to be his

- > uncle, Ramses I, therefore that was his mummy British Museum kept.
- > The third pharaoh was, as expected, Amenhotep III, a powerful pharaoh
- > of 18th dynasty, who initiated building of temples in Luxor, Soleb,
- > and Sedeing. Nobody had seen such portraits of the pharaohs: not
- > stark deathmasks of some half-mythical figures, but live faces.
- >
- > As for anthropological characteristics, all the three turned out to
- > be representatives of Mediterranean type (like most of today-s South-
- > European dwellers, for example Frenchmen or Italians). Which was not
- > typical for Egyptian pharaohs, that was the prominent nose of Ramses
- > I, who had had a long face with coarse features. While the Amenhotep
- > III face had a less prominent, a bit hooked nose and more gentle
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- > According to some characteristics, for example the teeth state,
- > Russian anthropologists determined the pharaohs- approximate age.
- > Ramses I died being 60, Merenptah v about 50, while Amenhotep III v
- > almost 40 years old. These conclusions contradicted to generally
- > accepted information: the before-estimated duration of the Amenhotep
- > III government made about 40 years (as long as his real live
- > longevity), while Merenptah was supposed to have carried wars with
- > Syrians and Lebanese being over 50. The scientists were perplexed
- > with these discrepancies, though they were still impressed with the
- > work of Moscow anthropologists. Howard Jones said he wanted to
- > continue cooperation with Russian Ethnology Institute.
- >
- > The Anthropology Reconstruction Laboratory by Ethnology Institute is
- > the only place in Russia, where the appearance of any person can be
- > restored, whenever he has lived: 10 or 1000 years ago. Main thing
- > anthropologists need is the skull or its X-ray photograph. The
- > laboratory uses the method of famous Soviet anthropologist Mikhail
- > Gerasimov, who formulated the correspondence rule of skull structure
- > and features.

>

- > In this way, portraits of many historic personalities were
- > reconstructed, in particular Old Russian dukes Yaroslav Mudry and
- > Andrei Bogolyubsky, king Ivan Grozny, his son v tsar Fyodor,
- admiral
- > Ushakov, great German poet Friedrich Schiller, and others.

According

- > to the laboratory chief, candidate of Historical Science, Tatyana
- > Balueva, the Gerasimov method guarantees maximal objectivity.
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Doubts resurface about land route through Siberia  
Allison M. Heinrichs, Los Angeles Times  
Friday, July 25, 2003  
2003 San Francisco Chronicle | Feedback

URL:

<http://www.sfgate.com/cgi-bin/article.cgi?f=/chronicle/a/2003/07/25/MN253509.DTL>

An archaeological site in Siberia -- long thought to be the original jumping-off point for crossing the Bering land bridge into North America -- is actually much younger than previously believed, shaking the theory that the first Americans migrated overland during the final cold snap of the last great ice age.

Using radiocarbon dating, scientists found that the Ushki site, the remains of a community of hunters clustered around Ushki Lake in northeastern Russia, appears to be only about 13,000 years old -- 4,000 years younger than originally thought.

The new date places the Ushki settlement in the same time period as the Clovis site, an ancient community found in New Mexico, making it highly unlikely that people could have traversed the thousands of miles from Siberia in such a short period.

"This was the last site out there in Siberia that could have been an ancestor for the Clovis," said Michael Waters, co-author of the research appearing today in the journal Science. "We have to think bigger now and start thinking outside the box."

History books have long touted the idea that the first Americans, hunting a herd of mammoths, crossed into North America across the Bering land bridge, a strip of land that is believed to have linked Russia to the United States between 10,000 to 18,000 years ago. The land is thought to have been exposed during a period of glaciation when Arctic ices locked away much of the ocean's waters, making the sea levels close to 400 feet lower than today.

"The new age assessments may indicate that archaeologists continue to search in the wrong direction for an answer to Clovis origins," said Anthony Boldurian, a University of Pittsburgh anthropologist who subscribes to the relatively new idea that the first Americans may have used boats to skip across Atlantic ice floes from Europe, entering North

America perhaps as early as 20,000 years ago.

Other archaeologists, including Michael B. Collins from the Texas Archeological Research Laboratory at the University of Texas at Austin, believe that early humans from the Japanese archipelago followed whales and other marine food sources across the Pacific Ocean to North America.

"If you open up the possibility of water routes, even in the glacial maximum, they could skirt around the edge of the icepack in the North Pacific and come down the West Coast (of America)," he said.

With the redating of the Ushki site, the oldest verified site near the Bering land bridge is now the 14,000-year-old Broken Mammoth settlement in central Alaska.

The Clovis site in New Mexico has yielded the earliest unequivocal archaeological evidence that people were settled in North America 13,600 years ago. Archaeologists also point to a variety of other locations, including the Monte Verde site in southern Chile and the Cactus Hill site in Virginia (both dating to about 12,500 years ago) -- as evidence that the land bridge theory is faulty.

University of Kansas anthropological geneticist Michael Crawford said early humans probably could not have crossed the land bridge and traveled to New Mexico in 400 years. Reaching South America by foot within 1,000 years was even less likely.

He contends that people may have entered North America across the Bering land bridge at an earlier point through multiple migrations. "Certainly the molecular genetics shows that it wasn't just a single migration," he said. Genetic research shows that "humans have been in America for at least 20,000 years."

But some archaeologists argue that because of the nomadic characteristics of America's first settlers, the seemingly difficult feat of traversing the American continents in 1,000 years is not impossible.

"We are talking about tiny numbers of people, highly mobile, who would have traversed thousands of square miles as part of their hunting round within surprisingly few generations," said Brian Fagan, an emeritus professor of anthropology at UC Santa Barbara.

Radiocarbon dating may confirm that many other early American sites are actually pre-Clovis settlements. This possibility, combined with the fact that earlier Siberian sites have not been found, has left

archaeologists and anthropologists "scratching their heads," Waters said.

"It's one of those things where we don't have all the answers right now and that's what makes it so exciting," he said. "I think we're in the threshold in the next 20 years of basically rewriting North American history."

| 9237|2003-07-27 12:19:00|mutationman2003|Re: New questions about migration of first Americans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka wrote:

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>

> Radiocarbon dating may confirm that many other early American

sites are

> actually pre-Clovis settlements. This possibility, combined with

the

> fact that earlier Siberian sites have not been found, has left  
> archaeologists and anthropologists "scratching their heads," Waters  
> said.

>

> "It's one of those things where we don't have all the answers

right now

> and that's what makes it so exciting," he said. "I think we're in

the

> threshold in the next 20 years of basically rewriting North

American

> history."

I find it curious that these "scientists" continue to ignore the  
facts disclosed in a BBC documentary from a couple of years ago that  
Australian aboriginies migrated to South America tens of thousands  
of years ago in boats.

| 9238|2003-07-27 12:23:48|Paul Kekai Manansala|Re: New questions about migration of first  
Americans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "mutationman2003"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka

> wrote:

>

>

> I find it curious that these "scientists" continue to ignore the

> facts disclosed in a BBC documentary from a couple of years ago

that

> Australian aboriginies migrated to South America tens of thousands

> of years ago in boats.

Are you sure about this? I think that the theory was that the  
Aborigines migrated to Australia in boats at least 50,000 years ago.

There was one theory that the first migrants to the Americas came by  
boat but I think the date was around 12-15 kya.

Regards,

Paul Kekai Manansala

| 9239|2003-07-28 08:35:06|Paul Kekai Manansala|Kemetic Spirituality Site|

Eye of Atum

<http://www.eyeofatum.com/>

| 9240|2003-07-28 10:13:27|M. Washington|EEF: El Kab discovery |

Attachments :

Dear listmembers,

John Legon ([john@legon.demon.co.uk](mailto:john@legon.demon.co.uk)) reports that there was an interesting article in The Times this morning (28th) about the discovery of a 17th Dynasty tomb at El Kab. The inscriptions are supposed to show that "the Sudanese kingdom of Kush came close to destroying its northern neighbour." Vivian Davies of the British Museum is quoted as saying: "In many ways this is the discovery of a lifetime, one that changes the textbooks. We're absolutely staggered by it." [The online version of The Times is unfortunately not freely accessible.]

The same discovery was hinted at in the recent Al-Ahram Weekly

<http://weekly.ahram.org.eg/2003/648/he1.htm> :

"Among the exciting discoveries discussed was a hieroglyphic inscription found in the tomb of the 17th dynasty governor Sobeknakht who ruled over Al-Kab province, south of Aswan. "It is an important inscription that adds substantially to knowledge of the history of the 17th dynasty and Egypt's relations with the Kingdom of Kush," Vivian Davies, head of the excavation team and keeper of the Egyptian department of the BM told Al-Ahram Weekly. The inscription, Davies said, is a biographical text that recounts the attack on Al-Kab by Kush kingdom forces during the 17th dynasty. It enumerates the role Sobeknakht played in vanquishing the invaders. "

The text came to light when the tomb (since long known) was cleaned. An article by Dr Davies on the topic (with small part of the text) appears in the British Museum Magazine Summer 2003: <http://www.thebritishmuseum.ac.uk/friends/magazine/pdfs/egypt.pdf> [In PDF, so takes some time to download]

Kind regards,

Aayko Eyma

| 9241|2003-07-28 10:42:04|Paul Kekai Manansala|Re: EEF: El Kab discovery|

I get the feeling some will spin this using the old idea that Egyptians and Nubians could not be of the same "race" because they fought with each other.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Dear listmembers,  
>  
> John Legon (john@l...) reports that there was an  
> interesting article in The Times this morning (28th) about the  
discovery  
> of a 17th Dynasty tomb at El Kab. The inscriptions are supposed  
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> <http://www.thebritishmuseum.ac.uk/friends/magazine/pdfs/egypt.pdf>  
> [In PDF, so takes some time to download]  
>  
> Kind regards,  
> Aayko Eyma  
| 9242|2003-07-28 11:10:21|M.L.W.|Re: EEF: El Kab discovery|  
Paul:

Hitler's army overran all of Europe....was not he the

same "race" .....the "old spins are not a slam dunk."

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> I get the feeling some will spin this using the old idea that  
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> Regards,

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>> <http://www.thebritishmuseum.ac.uk/friends/magazine/pdfs/egypt.pdf>  
>> [In PDF, so takes some time to download]  
>>  
>> Kind regards,  
>> Aayko Eyma  
| 9243|2003-07-28 11:23:51|cristofori whitakara|Re: New questions about migration of first  
Americans|  
this has nothing to do with ta seti, but there as an 11.5 tya woman named "luzia" found in brazil

***Paul Kekai Manansala*** wrote:

```
--- In Ta_Seti@yahoogroups.com, "mutationman2003"  
wrote:  
> --- In Ta_Seti@yahoogroups.com, Djehuti Sundaka  
> wrote:  
  
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>  
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| 9244|2003-07-28 11:37:32|En Sabah Nur|Re: New questions about migration of first Americans|

actually it is Ta-Seti related, given our past forays into "black" types in Asia and the Pacific--- because she's either Melanesian or Australian, according to facial reconstruction anyway.

old articles:

<http://news.bbc.co.uk/1/hi/sci/tech/430944.stm>

<http://www.nytimes.com/library/national/science/102699sci-archeology-brazil.html>

and if Lucia is Australian or Melanesian, travel by boat is guaranteed---whether on purpose or accidental.

DG

-----  
cristofori whitakara said:

> this has nothing to do with ta seti, but there as an 11.5 tya woman named "luzia  
> " found in brazil  
>

| 9245|2003-07-28 11:58:05|M.L.W.|Ancient Mali|

Gold was so abundant in West Africa that ordinary people adorned themselves in it making the area famous for its wealth. To protect this wealth the location of the gold mines was kept as a well-guarded secret.

Trade took place far from the gold mines at a place along the Niger River. It was there that traders bartered by "silent trade." Arab and African traders brought salt from the north and upon arriving at the trading place they would spread out their goods and announce their presence by beating on a drum called a deba. They would retreat and traders bearing gold would arrive laying out amounts of gold dust next to the salt or other goods as payment and then depart. When the first group returned, if the amount of gold was sufficient they accepted it and left. If not, they would leave everything untouched and wait for more gold to be put out.

[http://www.vmfa.state.va.us/mali\\_geo\\_hist1.html](http://www.vmfa.state.va.us/mali_geo_hist1.html)

Myra

| 9246|2003-07-28 12:16:34|M.L.W.|Jenne-jeno, an ancient African city|  
.....excavations, in addition to more than doubling the period of  
known history for this region, provided some surprises regarding the  
local development of society. The results indicated that earlier  
assumptions about the emergence of complex social organization in  
urban settlements and the development of long-distance trade as  
innovations appearing only after the arrival of the Arabs in North  
Africa in the seventh and eighth centuries were incorrect. The  
archaeology of Jenne-jeno and the surrounding area clearly showed an  
early, indigenous growth of trade and social complexity. The  
importance of this discovery has resulted in the entry of Jenne-  
jeno, along with Jenne, on the list of UNESCO World Heritage sites.

<http://www.ruf.rice.edu/~anth/arch/brochure/>

Myra

| 9247|2003-07-28 12:19:36|omari maulana|Examining the farming/language dispersal hypothesis  
|  
The McDonald Institute for Archaeological Research  
PUBLICATIONS

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Examining the farming/language dispersal hypothesis  
edited by Peter Bellwood & Colin Renfrew (2003)

ISBN: 1-902937-20-1

ISSN: 1363-1349

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Order through Oxbow Books

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Linguistic diversity is one of the most puzzling and challenging features of  
humankind. Why are there some six thousand different languages spoken in the  
world today? Why are some, like Chinese or English, spoken by millions over  
vast territories, while others are restricted to just a few thousand  
speakers in a limited area? The farming/language dispersal hypothesis makes  
the radical and controversial proposal that the present-day distributions of  
many of the world's languages and language families can be traced back to  
the early developments and dispersals of farming from the several nuclear

areas where animal and plant domestication emerged. For instance, the Indo-European and Austronesian language families may owe their current vast distributions to the spread of food plants and of farmers (speaking the relevant proto-languages) following the Neolithic revolutions which took place in the Near East and in Eastern Asia respectively, thousands of years ago.

In this challenging book, international experts in historical linguistics, prehistoric archaeology, molecular genetics and human ecology bring their specialisms to bear upon this intractable problem, using a range of interdisciplinary approaches. There are signs that a New Synthesis between these fields may now be emerging. This path-breaking volume opens new perspectives and indicates some of the directions which future research is likely to follow.

#### Editors

Peter Bellwood, School of Archaeology and Anthropology and Research School of Pacific and Asian Studies, Australian National University, Canberra ACT 0200, Australia.

Colin Renfrew, McDonald Institute for Archaeological Research, Downing Street, Cambridge, CB2 3ER, UK.

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| 9248|2003-07-28 12:27:57|Paul Kekai Manansala|Re: EEF: El Kab discovery|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> Paul:

>

> Hitler's army overran all of Europe....was not he the

> same "race".....the "old spins are not a slam dunk."

>

>

Yeah, my brother and I used to wrestle sometimes when we were younger, but I still think we're related.;).

Regards,

Paul Kekai Manansala

| 9249|2003-07-28 13:27:40|M.L.W.|The "Iron Age" South of the Sahara |

....early sub-Saharan Africans developed metallurgy at a very early stage, possibly even before other peoples. Around 1400 BC, East Africans began producing steel in carbon furnaces (steel was invented in the west in the eighteenth century). The Iron Age itself came very early to Africa, probably around the sixth century BC, in Ethiopia, the Great Lakes region, Tanzania, and Nigeria. Iron technology, however, only spread slowly across Africa; it wasn't until the first century AD that the smelting of iron began to rapidly diffuse throughout the continent.

<http://www.wsu.edu:8080/~dee/CIVAFRCA/IRONAGE.HTM>

The Last House of Iron

Related Resources

? Iron Age Archaeology

? Archaeology of Africa

When one thinks of smelting iron--that is, processing the raw metal to remove impurities and make it suitable for manufacturing metal

objects--one generally imagines an enormous wooden and concrete building, hideous welts on the land created by machine-assisted mining, and mass production creating belching steams of smoke and fire.

But of course, that would be wrong, or at least only describing processes since the industrial revolution. After all, iron smelting is an ancient art. Some of the earliest iron smelting sites in the world to date include Tell Hammeh in Jordan (between 10th and 8th centuries BC), and Agadez in Niger (500 BC), where it is associated with the Nok civilization. As is usual, there is continuing debate as to whether the metallurgy in Africa is independent invention or diffusion. Artifact types recovered from these sites include slag, ash, charcoal, ore, and pieces of burnt and vitrified clay. Also at these sites are tantalizing parts of ceramic and clay furnaces.

Nonetheless, archaeological evidence for smelting of iron can only go so far to understanding the ancient methods of metallurgy. Fortunately for us, it has only been 30 years since the Dogon in Mali stopped regularly smelting iron. University of Geneva ethnoarchaeologist Eric Huysecom travelled to Mali in 1995 to ask eleven Dogon master blacksmiths to smelt iron in the old fashioned way. The blacksmiths were interested in recreating the technique because they felt their sons were losing out on a crucial part of Dogon heritage. The result of this joint effort is the award-winning documentary film, *Inagina: The Last House of Iron*.

Photographed in January and February of 1995, the 52 minute-long film shows the ore being dug and processed, the production of charcoal, the refurbishing of an old furnace, the firing of the furnace to 1200 Celsius producing the refined ore, and the forging process as the ore is turned into iron implements. The film, directed by Huysecom and Bernard Agustoni, is narrated by Armen Godel, and takes great care to include much of the ceremony and ritual associated with the process of iron tool production.

Xander Veldhuijzen (PhD candidate at the University College of London)

Myra

| 9250|2003-07-28 13:35:19|M. Washington|Ptah ... The "Iron Age" South of the Sahara|  
Marc's comment on discussion below. Comment is this. It has been said that Ptah and the 7 Khenemmu (the 7 representing the stars of what was first Apt, the Great Mother in the form of the Hippopotamus and later became the Great Bear) stood (among many other things over the great ages)for what became a society in Egypt of early iron-workers. The first workers of iron. And, they formed the world's first professional guild - others later were patterned on it. Does anyone have any information on this?  
Marc Washington

-----Original Message-----

**From:** M.L.W. [mailto:wysingm@ceb.ucop.edu]

**Sent:** Monday, July 28, 2003 3:28 PM

**To:** Ta\_Seti@yahooogroups.com

**Subject:** [Ta\_Seti] The "Iron Age" South of the Sahara

....early sub-Saharan Africans developed metallurgy at a very early stage, possibly even before other peoples. Around 1400 BC, East Africans began producing steel in carbon furnaces (steel was invented in the west in the eighteenth century). The Iron Age itself came very early to Africa, probably around the sixth century BC, in Ethiopia, the Great Lakes region, Tanzania, and Nigeria. Iron technology, however, only spread slowly across Africa; it wasn't until the first century AD that the smelting of iron began to rapidly diffuse throughout the continent.

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Myra

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| 9251|2003-07-28 14:05:48|saidis\_aswan\_egy|Re: Ptah ... The "Iron Age" South of the Sahara|  
Marc,no evidence exists that the Kemetians were mass producing Iron  
at large amounts. Maybe small scale Iron metalurgy was being done,but  
I doubt large scale. The Kemetians were infact taught by the Hitties  
to smelt iron. The Kemetians smelted bronze,and other metals,but not  
Iron. Goldmiths in Men-Nefer were consider specialities of  
dwarfves,but this was once again not iron.

| 9252|2003-07-28 15:04:04|IMJs@webtv.net|Re: Re-Thinking Ancient Egyptian Origins |  
<[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)> wrote:

<

Once again, this is only western man in need of science in order to  
prove to himself the obvious:>>

-----

DAMN dude get a new song to sing, I'm tired of hearing this one! You  
sound like some guru gleaning celestial insight right off the universal  
plane of knowledge or whatever. I don't know where you live, but I live  
on Earth where science and scholarship rules the day, that's just how it  
is.

Maybe you were born already having all of the necessary knowledge in  
your head; I mean it had to be that way, right?... Otherwise you'd have  
to have learned it from somewhere and somebody else just like the rest  
of us. And those people / sources would no doubt have used some sort of  
SCIENCE in their scholarship. Am I wrong?

Do you feel the same way about mathematics as you do science?... Does  
 $2+2 = 4$  only for White folks? What's the 'Afrukan' answer, 7???

What's "obvious" to some is not so "obvious" to others, that's why  
\*some\* objective form or system of measurement and verification of facts  
IS necessary to separate truths from lies, and denote theories that need  
more research. How many different systems should we have, one for each  
race? What chaos would that insanity unleash?

Or would you rather we all get mass global amnesia and just forget what  
we've learned in the last 2,500 yrs. from the sciences? We could go  
backwards in time to when people were held prisoner to believing in  
5,000 different superstitions, like tossing virgins into volcanoes so  
not to offend the fire gods! -- No thanks.

And before you just casually dismiss the weight that a psychological  
victory may carry (as if it's effect on the human psyche is  
meaningless), try doing the exact same thing for a psychological defeat

and see how silly it sounds. They both can come from the same place psychologically speaking, but they mean totally different things. Which one would you rather experience, victory or defeat? Hmmm

We all get the idea; you don't need to hear anything from any White folks to tell you what is clearly "obvious" to you about Africa and people.... well good for you. Just don't bring your anti-science logic to the table.

As far as I'm concerned, the more White converts who see the light the better!

Defence of Afrocentrism against Stephen Howe  
<http://www.geocities.com/warriorvase/defence.htm>

Sorry to the group for ranting, but I felt that had to be said.

| 9253|2003-07-28 15:14:00|IMJs@webtv.net|West Africa & the Sea in Antiquity |

<http://www.clarence-webpage.com/africanarts/bourne001.html>

| 9254|2003-07-28 15:21:22|omari maulana|Re: Re-Thinking Ancient Egyptian Origins|

"Sorry to the group for ranting, but I felt that had to be said."

No, I agree.

---

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| 9255|2003-07-28 15:34:34|M.L.W.|I have a Question?|

Thanks...I was searching all day for information about Antiquity in West Africa....

Justinian

527 - 565 AD

The Byzantine Empire reached its greatest size under Emperor Justinian I. Justinian was determined to bring back the grandeur of the Roman Empire by regaining territory in the west. Under his leadership, Italy, the southeastern coast of Spain, and much of northern Africa were reconquered. The empire had already included Asia Minor, the Balkan Peninsula, Egypt, Palestine, and Syria. Important changes took place in the reign of the emperor Justinian that effected a thorough-going reorganization of many of the principal features of the government in Egypt. At first sight Justinian's terms of reference look like the traditional ones and an overriding concern is still the collection of taxes. Justinian's policy was certainly the need to emphasize the role of Egypt as part of the fabric of the eastern empire, an empire whose integrity was

more and more threatened by external as well as internal forces. Justinian combined the civil and military power in the hands of the Duke, with a civil deputy, as a counterweight to the power of the church authorities. Justinian had a board of legal experts prepare a great code in three parts, the Corpus iuris civilis. The Code proper summarized imperial edits; the Institutes was a textbook; and the Digest summarized the legal commentaries. Since this Code had been drawn up after centuries of legal activity in the Empire, it emphasized theory and state control. Justinian built Hagia Sophia, the empire's largest and most splendid Christian church. Also during his reign, he closed all the remaining temples and pagan schools. Trade thrived during Justinian's reign, and Byzantine art and architecture flourished. But the empire's funds were used up by the high cost of the wars and improvements that took place under Justinian. As a result, the empire was bankrupt when he died in 565 AD. The beacon of intellectual light that had shone from Alexandria to the rest of the ancient world flickered out.

<http://www.touregypt.net/34dyn03.htm>

Is this true? Can anyone give more information?

So where did the ancient Kemetic people go to flee from foreign invasions and religious oppressors? Well, some stay around the ancient land, but it is believed that most of them migrated to sub-Saharan Africa and to the West of Africa.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

>

> <http://www.clarence-webpage.com/africanarts/bourne001.html>

| 9256|2003-07-28 15:54:46|M.L.W.|From Where in Africa Did African Americans Come? |

This information comes from P.D. Curtin's book, "Atlantic Slave Trade" p. 221. Obviously, this is not the only version available, but Curtin is a heavyweight on the subject (along with W.E.B. DuBois, R.R. Kuczynski, E. Donnan, Davies, H.S. Klein, etc) and I like the way the data is presented:

PROJECTED EXPORTS OF THAT PORTION OF THE FRENCH AND ENGLISH SLAVE TRADE HAVING IDENTIFIABLE REGION OF COAST ORIGIN IN AFRICA, 1711-1810.

Senegambia (Senegal-Gambia) \* 5.8%

Sierra Leone 3.4%

Windward Coast (Ivory Coast) \* 12.1%

Gold Coast (Ghana) \* 14.4%  
Bight of Benin (Nigeria) \* 14.5  
Bight of Biafra (Nigeria) \* 25.1%  
Central and Southeast Africa (Cameroon-  
N. Angola) \* 24.7%

\* The countries in parentheses  
are rough approximations to help  
you find the location on a modern map.

Now I will try to relate the above regions to selected ethnic groups.  
I've collected this data from a variety of sources, and I can't vouch  
for all of them. The central question for me is always, "Were these  
people called by that name during that time in that place?" I don't  
know how to show the nomadic and semi-nomadic groups, but I included  
several below anyway.

SENEGAMBIA: Wolof, Mandingo, Malinke, Bambara, Papel, Limba, Bola,  
Balante, Serer, Fula, Tucolor

SIERRA LEONE: Temne, Mende, Kisi, Goree, Kru.

WINDWARD COAST (including Liberia): Baoule, Vai, De, Gola (Gullah),  
Bassa, Grebo.

GOLD COAST: Ewe, Ga, Fante, Ashante, Twi, Brong

BIGHT OF BENIN & BIGHT OF BIAFRA combined: Yoruba, Nupe, Benin,  
Dahomean (Fon), Edo-Bini, Allada, Efik, Lbibio, Ljaw, Lbani, Lgbo  
(Calabar)

CENTRAL & SOUTHEAST AFRICA: BaKongo, MaLimbo, Ndungo, BaMbo, BaLimbe,  
BaDongo, Luba, Loanga, Ovimbundu, Cabinda, Pembe, Imbangala, Mbundu,  
BaNdulunda

Other possible groups that maybe should be included as a "Ancestral  
group" of African Americans, and in what region:

Fulani, Tuareg, Dialonke, Massina, Dogon, Songhay, Jekri, Jukun,  
Domaa, Tallensi, Mossi, Nzima, Akwamu, Egba, Fang, and Ge.

Best Regards,  
Kwame Bandele

Question?

Does African American's have any nubian, kushite blood lines?

Myra

| 9257|2003-07-28 16:09:54|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

>

> As far as I'm concerned, the more White converts who see the light

the

> better!

>

The more converts of any hue, in my book.

Regards,

Paul Kekai Manansala

| 9258|2003-07-28 17:13:00|saidis\_aswan\_egy|Re: I have a Question?|

"So where did the ancient Kemetic people go to flee from foreign invasions and religious oppressors? Well, some stay around the ancient land, but it is believed that most of them migrated to sub-Saharan Africa and to the West of Africa. "

The following theory remains contrversial and I believe there is much support for their claim. I have been trying to email you about the fellahin people in Upper Egypt. Also called the sa3eadi still retain much of their original indigenous culture. The pagan temples,schools,and others were closed down,but much of the fellahin in Upper Egypt continued to pratice their indigenous belief system.

Do you relize populations in Upper Egypt still appear to be African in culture and phenotype and culture.

| 9259|2003-07-29 00:26:58|M. Washington|Nubian migrations to Tunesia ... I have a Question?|

[Marc's comment here \(M1W\)](#)

**From:** saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

' 'So where did the ancient Kemetic people go to flee from foreign invasions and religious oppressors? Well, some stay around the ancient land, but it is believed that most of them migrated to sub-Saharan Africa and to the West of Africa. ' '

(M1W)

I just returned from Tunesia and was surprised to find so very few Equatorial types - I saw a preponderance of Arabic-types. AsCaucasians came into Afro-Asia and only after the ice-age end, the original stock that

became known as the Berbers had to have been non-Caucasoid and therefore African / Equatorial at the time preceding European incursions. The Arabs, being a mixture of the Africans pre-existent in the area, and Caucasians, who came later, are a new racial type under 6000 years old. They seem to preserve the facial and hair-type features of the Caucasoid and carry-over the skin tone of Africans. In later posts, I am going to do a more thorough treatment on the golden-skinned phenotype between African and European that share common features whether as Spanish, Arabic, or the Sade-type. Sade's father is Nigerian and her mother English. It seems regardless of the ethnic type, if the fundamental parentage (or heritage) is white and black, the offspring is golden-skinned with straight or curly hair - they look the same worldwide. I mention this because in Tunisia, at the door to the Sahara, in Douz, I spoke to a Nubian-looking hotel manager (he spoke 7 languages. Virtually all Tunisians are multi-lingual. Education is compulsory and 80% of the population is under 20!!!!). Where this is relevant to your comment is that he told me that about 3000 years ago, many Nubians pastoral nomads came to Tunisia (before, surely there were other African types and even earlier Nubian migrants). He also said that through miscegenation, the Berbers (my comment: who were black Africans at the beginning and Arabic-looking today from the time of Arab incursions forcing Islam on the native peoples and through miscegenation created today's Tunisians) living in the olden style (homes dug out of the dry clay. We saw some. They are quite spacious and livable) and speaking their original language, number only 700 people. But, I saw no cattle in my travels. The old way and people are gone.

Again, back to your comment of Kemetic peoples migrating West, one far destination of the westerly movement was apparently Tunisia. Though you'd hardly know it through the results of miscegenation. A side comment is that where golden types are seen around the world one sees African parentage or heritage. The missing Africans are found in understanding the way genes mix to make phenotypes.

Marc  
(end)

The following theory remains controversial and I believe there is much support for their claim. I have been trying to email you about the fellahin people in Upper Egypt. Also called the sa3eadi still retain much of their original indigenous culture. The pagan temples, schools, and others were closed down, but much of the fellahin in Upper Egypt continued to practice their indigenous belief system.

Do you realize populations in Upper Egypt still appear to be African in culture and phenotype and culture.

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| 9260|2003-07-29 00:38:29|M. Washington|Ptah ... The "Iron Age" South of the Sahara|  
Marc's reply here (\*M1W\*)

**From:** saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

Marc, no evidence exists that the Kemetians were mass producing Iron at large amounts. Maybe small scale Iron metalurgy was being done, but I doubt large scale. The Kemetians were infact taught by the Hitties to smelt iron. The Kemetians smelted bronze, and other metals, but not Iron. Goldmiths in Men-Nefer were consider specialities of dwarfves, but this was once again not iron.  
(\*M1W\*) Hi Saidis.

I wasn't referring to large-scale metallurgy but that the possibility exists that it occurred first by the craftsmen of Ptah who certainly were well-known for their working of gold. Yet, being involved in mining and working gold after smelting it, certainly experimenting with iron would at least have been possible. I am looking for someone with knowledge of that which Massey writes of. Few people seem to have been as widely read as he so I don't really expect to find someone knowledgable enough to comment further than he did. But, if you can, that's great. He wrote:

?? the making of this underworld had been described as the excavation made by Ptah the opener (as called by Budge) and his seven Ali or co-workers. As a group, the eight great gods of Am-Khem were followed by the Put-cycle or Ennead of the Nine. The word Put, when the name Putah or Ptah, denotes the number nine, and the Put-cycle was formed when Ptah was added to the earlier eight great gods. Neither Anup nor Taht was now the highest one. The groups of seven and eight, however, were not submerged. The group of seven survived as the seven Khenmmu, moulders, or **metallurgists** who assisted Ptah, the divine craftsman, and the group of eight to which he was the ninth god are sometimes described as the children of Ptah.?

In: Gerald Massey, *Ancient Egypt v. 1*, (Kessinger Publishing Company, Montana [1907] 1992), p. 312. An interesting sidenote is that in May or June, someone at Ta-Seti spoke of the San presence in early Europe and extensive folk comments about people speaking as chirping birds. Iron-smelting drwarfs are in fold literature. It would be interesting to know if it was these dwarfs who taught iron-smelting to the world.

?There are several different types of dwarfs, for example, the Black Dwarfs, who like all dwarfs are highly skilled in metalwork ? Like their relatives the trolls, all dwarfs avoid sunlight (lived in forests) ? Dwarfs are always small, about the size of a human toddler when fully grown, and they are portrayed as wrinkled old men, stooped and bearded. Great longevity was often attributed to them, and with it a great reputation for ancient knowledge and great wisdom. Advice from a dwarf is to be highly prized.?

Alison Jones, *Larousse dictionary of world folklore*, (Larousse plc, London, 1995), p. 154.

All the best,  
Marc

| 9261|2003-07-29 02:16:04|alberto34482@yahoo.com|Re: Nubian migrations to Tunesia ... I have a Question?|

A study of Gm allotypes and immunoglobulin heavy gamma IGHG genes in Berbers, Arabs and sub-Saharan Africans from Jerba Island, Tunisia.

Loveslati BY, Sanchez-Mazas A, Ennafaa H, Marrakchi R, Dugoujon JM,



Lefranc JM, Elgaaied AB.

Department of Biology, University of Tunis-Elmanar, Tunis, Tunisia.  
byacoubi.loveslati@f...

The Gm polymorphism of human IgG immunoglobulins was investigated in three different ethnic groups--Arabs, Berbers and 'dark-skinned people'--on Jerba Island, Tunisia. The genetic relationships among these groups and several populations from North Africa, sub-Saharan Africa, west Asia and Europe were analysed by principal coordinate analysis, Fst significance testing, and analysis of molecular variance based on haplotype frequencies. The results revealed a non-significant genetic differentiation between Arabs and Berbers from Jerba. However, the Jerbian population of sub-Saharan African origin was close to Ethiopians. Gene flow among the three Jerbian populations, as well as an East African origin of the dark-skinned individuals, is proposed to account for the observed genetic pattern. However, the genetic diversity observed among the different Tunisian populations did not show any significant correlation with either geographic or linguistic differentiation. A preliminary analysis of the restriction fragment length polymorphism of the IGHG genes in Arabs and Berbers from Jerba confirmed the close genetic relationship between the two populations. However, it also indicated a lower level of genetic diversity in the Berbers, which may be explained by more rapid genetic drift due to longer isolation on the island.

PMID: 11881820 [PubMed - indexed for MEDLINE]

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?  
cmd=Retrieve&db=PubMed&list\\_uids=11881820&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11881820&dopt=Abstract)

\_\_\_\_\_=This might be of interest to you,Marc. According to this abstract dark skinned Tunisians come from Eastern Africa.=====

I might also point out that early populations in Tunisa called Afers were often described as having fuscus color,tightly curled hair,and very Africoid looking. According to Virgil in his play Moretium. I believe bio-anthropologist Shomarka Keita found over 20% of burials found in Carthage was what we would call Africoid. I neever heard about Nubians living in Tunisa though.

| 9262|2003-07-29 07:18:30|M. Washington|Nubian migrations to Tunesia ... I have a Question?|

Attachments :

Marc's comment here (M1W):

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

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Alberto writes: I might also point out that early populations in Tunisia called Afers were often described as having fuscus color,tightly curled hair,and very Africoid looking. According to Virgil in his play Moretum. I believe bio-anthropologist Shomarka Keita found over 20% of burials found in Carthage was what we would call Africoid. I neever heard

about Nubians living in Tunisia though.

(M1W)

Hi Albert. Thanks for posting the article. Really interesting. I saved it. Although I saw really very few black-skinned persons in Jerba (-((we went to Douz but stayed at the Dahlia Hotel in Jerba - which is part of a five hotel date-tree'd complex stretched out for over a block-and-a-half each hotel with complete services but connected to the others by shaded walkways; and with hotel pools, clubs, and facilities open to guests from any other hotel. I recommend it. Food, healthy but so-so. Dahlia is a one minute one minute walk from the surf. If you like warm waters as I do, the ocean temperature is about 80 degrees. Tunisia is cool at night)))-) However, black-skinned persons are there. Nearly the first face we saw getting off of the plane was a black-skinned woman. I assume not an immigrant. Then there are all the African nuances - black skin, Arabic-Caucasoid facial features, hair halfway between woolly and curly. But, that just mentioned type was, from what I saw, rare.

THE RECENT INCURSION OF THE FIRST ARAB-TYPES: And while it's true the populace is Arabic-looking, I believe the initial population was Nubian and Nubian-like, as in Jericho. But, it was decimated by the first incursion of Islamic insurgents demanding conversion in the 8th or 9th and later centuries. I took several pictures of a walled town of forty house-storage units in a circle. The guide told us that the early Berbers used this place to store their grain. When the Arabs came in the 8th century or so, the pre-Arabic Berbers (I believe they had to be Nubian) ran into the town in the pictures you can see hiding in the rooms. I suppose there must have been considerable slaughter as they, evidently, were not peacefully submitting to Allah.

ARCHEOLOGICAL EVIDENCE THAT THE ORIGINAL POPULATION WAS EQUATORIAL - NUBIAN-TYPE:

Tunisia lies between Algeria and Egypt and below Spain. In each of these countries there is extensive rock and/or cave art depicting black, brown, and red-skinned persons going back as far as 25 tya. I made a great effort to obtain information on prehistoric rock art of Tunisia but this has not yet borne fruit. I believe, however, that this rock art must exist and must be similar to the other just-mentioned rock art showing Equatorial-types. These types are shown in rock art as naked, unbearded, mostly slender. By contrast, Semitic peoples portray themselves as white, clothed, bearded. I believe, therefore, that the archeological evidence exists to show that the original population was Equatorial.

SUSPECTED DECIMATION OF TUNESIAN EQUATORIALS: The Arabs moved in and decimated the Nubian population - another Jericho where a warrior-type people are unprovoked but for dubious (or contrived) reasons wipe-out a peaceful people who have been there for untold millennium and move in taking over their land and continuing the life-style their slaughtered predecessors had. Those not slaughtered had a phenotype lost through miscegenation. It's interesting how fast African features can be lost even in a generation as a look at Sade reveals. Then, when the hybrid peoples take on the culture of the conquerors, the African past is buried (although the culture of the conquered is inevitably African in many respects).

I included a picture taken of the grave yard as we left Mahatma. But, I don't know if these would be Africoid or not. My post hasn't been too friendly sounding, but the Arab Tunesians I met mostly very warm, helpful persons.

All the best,

Marc

.  
| 9263|2003-07-29 07:37:06|Paul Kekai Manansala|Re: Nubian migrations to Tunesia ... I have a Question?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

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> date-tree'd complex stretched out for over a block-and-a-half each

hotel

> with complete services but connected to the others by shaded

walkways; and

> with hotel pools, clubs, and facilities open to guests from any

other hotel.

>

Your comments are interesting, Marc. I often meet folk who have visited the Bedouin and are suprised when I say a great many of them are black.

I spent about six months in the region and saw many Bedouin communities. Sometimes it really depends on where you go.

If you visit Cairo for a few days, stay downtown and don't visit the Baladi areas, you might think that nearly everyone in Cairo except the taxi-drivers and cleaning ladies are "Arab-looking."

The Baladi themselves are strongly "mulatto" in appearance so someone looking for very dark "broad" Equatorial types might "miss" them. Again though, after you've been there for awhile it becomes easier to discern the different phenotypes.

Regards,

Paul Kekai Manansala

| 9264|2003-07-29 07:58:04|M. Washington|Nubian migrations to Tunesia ... I have a Question?  
[Marc's comment here \(M2W\):](#)

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

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The Baladi themselves are strongly "mulatto" in  
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types might "miss"  
them. Again though, after you've been there for  
awhile it becomes  
easier to discern the different phenotypes.

Regards,  
Paul Kekai Manansala

**(M2W)**

Hi Paul. You've spent a considerable time in the area and have  
seen a substantial Equatorial presence. As you say, it must depend  
on where one goes (as to whether or not they see Equatorials) as  
there is the likelihood that Equatorial communities exist in pockets  
or perhaps even regions in a given place in North Africa. That  
must be true for Tunesia. It's good to know that while the  
phenotypes have been modified through mixing with incursive  
peoples that these most ancient peoples, with cultures dating back  
farther than is easy to imagine, have survived into the 21<sup>st</sup> century  
often with unbroken traditions existing intact.

Marc Washington

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| 9265|2003-07-29 10:29:29|cristofori whitakara|Re: Ptah ... The "Iron Age" South of the Sahara|  
is the "dwarfs" (arent they TWA) the connection to the 40,000 ya iron mines found in ancient  
Monomotapa (southern africa)?

"*M. Washington*" wrote:

Marc's reply here (\*M1W\*)

**From:** saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

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(\*M1W\*) Hi Saidis.

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An interesting sidenote is that in May or June, someone at Ta-Seti spoke of the San presence in early Europe and extensive folk comments about people speaking as chirping birds. Iron-smelting drwarfs are in fold literature. It would be interesting to know if it was these dwarfs who taught iron-smelting to the world.

?There are several different types of dwarfs, for example, the Black Dwarfs, who like all dwarfs are highly skilled in metalwork ? Like their relatives the trolls, all dwarfs avoid sunlight (lived in forests) ? Dwarfs are always small, about the size of a human toddler when fully grown, and they are portrayed as wrinkled old men, stooped and bearded. Great longevity was often attributed to them, and with it a great reputation for ancient knowledge and great wisdom. Advice from a dwarf is to be highly prized.?

Alison Jones, **Larousse dictionary of world folklore**, (Larousse plc, London, 1995), p. 154.

All the best,

Marc

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| 9266|2003-07-29 11:13:03|M. Washington|More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

marc's reply here (**M1W**). The scholars have not written the full story or disclosed all the truth.

**Cristofori writes:** is the "dwarfs" (arent they TWA) the connection to the 40,000 ya iron mines found in ancient Monomotapa (southern africa)?

(**M1W**)

Hello Cristofori:

Quite fascinating the point you bring up. I am stumbling around in the dark on this one. But, I found something in my notes that may be of use where mining is concerned. And, I found as well mention of African versions of Ptah and blacksmith legends in more than one place and in more than one tribe. Dear Egypt may have dug down in the south to get its Ptah. I'll though, start with the mining question. I'm glad you brought it up and hope you can add something more to it.

**MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR:** The early mining I am familiar with is from 60 tya in the Middle Paleolithic. Quarrying activities in Egypt by (I assume) San or Negrito (Twa?) consisted of systematically digging ditches and pits in Nazlet Safaha Egypt for chert, a rock used in making tools. [In: P. Vermeersch, E. Paulissen, and P. Van Peer, Paleolithic chert exploitation in the limestone stretch of the Nile Valley, *African Archeological Review*, 8, 77 - 102 (1990).] 30 - 35 tya, this mining was characterized by two meter long shafts to underground galleries with bell-shaped pits. [In: Richard Rudgley, *Lost Civilizations of the Stone Age*, (Arrow Books, New York, 1999), pp. 173 - 174.]. Whether the second mining site (though this reference claims it is chert) is the one you are referring to, I do not know. I'd certainly be interested in finding out more about Twa mining, however.

In Africa, an iron meteor impact crater seems to have been the source of blacksmiths. [In: Yves Bonnefoy (compiler), *Mythologies, Vols. 1*, (The University of Chicago Press, Chicago, 1981), pp. 41 - 42.].

**REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF THE SKY IN AFRICA:** Then, there is a most interesting quote from Bonnefoy about dwarfs holding iron pillars that support the sky. Now, this seems certainly to bear clear connection to Ptah and his 7 Khennemu, his dwarf helpers as they fashioned the universe that would become the image of heaven of the modern religions after 2000 BC.

"A sheet of water (Kalunga) separates the earth from the netherworld. When the sun sinks into the ocean in the west, it crosses this sheet to illuminate the netherworld (Mpemba), which is the world of the dead and a replica of the world above. The water that separates these two symmetrical is qualified as a 'door' or 'wall' of the changing of the body' But, when Kivanga ventures into the subterranean world, he finds himself before a closed door which he forces open with magic. Besides this, the 'wall of the changing of the body' clearly evokes that intermediate place wheren Mbenza keeps the faces of complete humans. Two Mayombe traditions clearly articulate this cosmogony in folktales about the first incomplete human race. According to the first tale, dwarfs stand at each end of the world, close to the iron pillars that hold up the sky."

[In: Yves Bonnefoy (compiler), *Mythologies, Vols. 1*, (The University of Chicago Press, Chicago, 1981), p. 64.]

**LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA:** And, it must not be forgotten that there are parallels of Ptah found in Africa. It was Livingstone who made the observation. Our learned friend, Gerald Massey, writes: "The Af-sun of Egypt and Assyria is found in Afa, the Dahomen god of wisdom answering to Hea, whilst OFAN is the name of the Egba, divinity of blacksmiths. So Hephaestus (Ptah), the smith of the gods, was a form of the Af-sun, or the sun of ? ATEN (Eg.) means to create, as the potter at the wheel. Ptah was represented as the Creator by the potter at the wheel. There is a cave, says Livingstone, near the village of Schele called Lepelole, which none of the Bakwains dared to enter. It was declared to be the habitation of their deity, and no one who went within had ever come out again. (Livingstone, *Travels*, p. 124).. The deity was crooked-legged, and the descriptions of him reminded the traveler of the Egyptian god Ptah. In the crooked-legged Ptah ? is the solar god who appears on the monuments as Ptah-Sekari, the crooked-legged, is certainly one with the Hottetot and Kaffir Utixo, or 'wounded knee.' The original representation was of the sun below the earth, the infertile, infantile, feminine, or wounded



sun, maimed in his lower members, and even blind, and going on one leg, hopping, and groping his way by the sense of touch." He takes the name as Creator in the Zulu language.

[In: Gerald Massey, *A Book of Beginnings, Volume II*, (A&B Book Publishers, Brooklyn, NY, 1994), p. 645.]

Marc Washington

"*M. Washington*" wrote:

Marc's reply here (\*M1W\*)

**From:** saidis\_aswan\_egy

[mailto:saidis\_aswan\_egy@yahoo.com]

Marc, no evidence exists that the Kemetians were mass producing Iron at large amounts. Maybe small scale Iron metalurgy was being done, but I doubt large scale. The Kemetians were infact taught by the Hitties to smelt iron. The Kemetians smelted bronze, and other metals, but not Iron. Goldmiths in Men-Nefer were consider specialities of dwarfves, but this was once again not iron.

(\*M1W\*) Hi Saidis.

I wasn't referring to large-scale metallurgy but that the possibility exists that it occurred first by the craftsmen of Ptah who certainly were well-known for their working of gold. Yet, being involved in mining and working gold after smelting it, certainly experimenting with iron would at least have been possible. I am looking for someone with knowledge of that which Massey writes of. Few people seem to have been as widely read as he so I don't really expect to find someone knowledgable enough to comment further than he did. But, if you can, that's great. He wrote:

?? the making of this underworld had been described as the excavation made by Ptah the opener (as called by Budge) and his seven Ali or co-workers. As a group, the eight great gods of Am-Khem were followed by the Put-cycle or Ennead of the Nine. The word Put, when the name Putah or Ptah, denotes the number nine, and the Put-cycle was formed when Ptah was added to the earlier eight great gods. Neither Anup nor Taht was now the highest one. The groups of seven and eight, however, were not submerged. The group of seven survived as the seven Khenmmu, moulders, or **metallurgists** who assisted Ptah, the divine craftsman, and the group of eight to which he was the ninth god are sometimes described as the children of Ptah.?

In: Gerald Massey, *Ancient Egypt v. 1*, (Kessinger Publishing Company, Montana [1907] 1992), p. 312.

An interesting sidenote is that in May or June, someone at Ta-Seti spoke of the San presence in early Europe and extensive folk comments about people speaking as chirping birds. Iron-smelting drwarfs are in fold literature. It would be interesting to know if it was these dwarfs who taught iron-smelting to the world.

?There are several different types of dwarfs, for example, the Black Dwarfs, who like all dwarfs are highly skilled in metalwork ? Like their relatives the trolls, all dwarfs avoid sunlight (lived in forests) ? Dwarfs are always small, about the size of a human toddler when fully grown, and they are portrayed as wrinkled old men, stooped and bearded. Great longevity was often attributed to them, and with it a great reputation for ancient knowledge and great wisdom. Advice from a dwarf is to be highly prized.?

Alison Jones, **Larousse dictionary of world folklore**, (Larousse plc, London, 1995), p. 154.  
All the best,  
Marc  
.

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| 9267|2003-07-29 11:44:44|alberto34482@yahoo.com|Weaving technology and techniques were established early on in Egypt|

In his Essays on Christian Art and Culture in the Middle East (Vol 2, 1999) published by Leiden University, Ezzat Salib, a restorer with the Supreme Council of Antiquities (SCA) working in collaboration with the Egyptian-Netherlands Cooperation for Coptic Art Preservation (ENCCAP), wrote: "A programme of conservation of the textile collection of the Coptic Museum began in 1990, when I returned from Switzerland after a specialised training with the Abegg Foundation in Bern."

The museum's programme has two objectives: to stabilise the fibres and the structure of the textiles in the museum, of which there are more than 8,000 specimens, and to provide proper storage and exhibition conditions to ensure their preservation. The most badly damaged textiles have been attacked by fibre-eating insects, while others have been adversely affected by ultraviolet light which fades dyes and breaks down fibres. Heat makes the fabrics brittle, and humidity causes physical deterioration. For the study of textile structures, fibre identification, and decayed wool, good storage and study areas are a basic necessity.

The task has not been easy. Trying to make sense of Egypt's collection of textiles is extremely difficult. The dry climate and sandy soil have preserved them in large numbers, but we actually know very little the development of textile craft production, one of the

most highly developed of industries.

It is rarely possible to match together the fragments of tunics, caftans, shrouds, curtains and cushion covers woven in wool, linen, silk and cotton, which show a wide variety of weaving patterns. The archaeological context of most of the pieces remains a mystery, while sequence dating has so far proved deficient, the chronology of Coptic textiles varies from one scholar to another, and efforts to classify Coptic tapestries into epochs is somewhat artificial. An attempt at classification was made by some early scholars and continues today. Salib groups the Coptic fabrics in the museum into four phases: pre-Coptic (first to third century AD), when the influence of Hellenistic naturalism was strong throughout the Roman world; proto-Coptic (late third to fifth century), when shapes become more abstract and colours restricted to blue, purple and white; Coptic period (fifth to seventh century), when there was a tendency towards symbols in place of pagan gods; and 'final' period (eighth to 12th century), when under Islamic patronage forms became almost unintelligible melanges of colours and lines.

The fact that most of the weaving technology and techniques employed by Coptic weavers were established early on is recognised by the conservation team but, in my opinion, the above classification gives the false impression that textile production was a short-lived industry rather than part of an enduring tradition.

For example, the wearing of ornate garments in ancient Egypt can be traced back to the New Kingdom (1550-1070 BC), probably introduced as a result of Egypt's increased contacts with the countries of western Asia where material decorated with colourful ornamentation was already a centuries-old tradition. Hellenistic influence can be traced not only in the so-called pre-Coptic period in the first century, but from the third century BC when decorated shrouds were placed over anthropoid coffins.

Likewise, Coptic tapestries do not end in the 12th century as indicated in the above categories: consider that the fine 18th-century ecclesiastical robes and stoles in the Coptic Museum, as well as a silk garment embroidered with silver thread featuring the 23 disciples with their names written in Arabic, also from the 18th century.

Collections of textiles were assembled unscientifically, the bulk having been purchased by dealers -- often from illegal excavations -- who kept their sources secret, so it is not possible to trace the stylistic changes as they occurred over time at the great centres of the weaving industry -- Alexandria, Antinoe (Fayoum), Akhmim, Panopolis, Oxyrhynchus (Bahnasa), and Damietta. Nor is it possible to say which of these centres were influenced by the Egyptian master weavers and artists who were attracted to Persia in the third century with the rise of the Sassanian kingdom which preceded the founding of

Constantinople. These returned to Egypt with a new Persian repertory of themes such as opposing horsemen, two facing peacocks drinking from the same vessel, winged animals and double palms. Even the dates of these innovations are uncertain.

When mummification was forbidden in Egypt in the reign of the Emperor Theodosius, towards the end of the fourth century, the custom began of burying the dead in their clothes, some in sumptuous tunics, cloaks, shawls and fine linen shirts, others in simple robes with a border decoration, and others again in undecorated but finely woven linen garments depending on their social status. There is no way to tell whether, or for how long, the fabrics showing a strong Greek-Egyptian influence survived beyond the so-called pre-Coptic period -- such as the weaving of a sphinx with a human head or Hellenistic dancers, warriors and musical ceremonies.

The textile makers were extremely versatile and had a wide range of motifs and decorations from which to choose. They let their creative imagination have full sway, and the freshness and vigour of their expression gives the fabrics a peculiar and distinctive attraction.

The integration of contrasting configurations -- classical, Egyptian, Greek-Egyptian, and Persian pagan motifs, as well as Byzantine and Syrian influences -- led to a trend in Coptic art that is difficult to define because it is not possible to trace a unity of style. It seems that sophisticated work was produced by highly talented weavers at the same time that other pieces were produced that was simple, unsophisticated and yet equally forceful.

Abstract and decorative patterns with popular Christian motifs such as fish, grapes, and vine leaves may have been produced simultaneously with tapestries adorned with symbols. But from the fourth century, when Christianity was recognised as the religion of the Roman Empire and Old and New Testament themes were introduced into popular art, mythological themes did not disappear altogether. In order for Coptic textiles to be appreciated in historical context, such terminology as a "Coptic Period" (with pre- and proto-Coptic before, and "final" after), should be abandoned, at least until such time as the conservationists in the Egyptian-Netherlands programme can back up their categories by placing the Coptic textiles firmly into the groups they define. Restorers concede that this is not an easy task.

#### Coptic cloth conservation

TEXTILE conservation is a time-consuming and highly specialised task. Each piece is carefully cleaned to remove the ravages of dirt and deterioration and to rejuvenate the fibres. Wet cleaning is used in nearly all cases, but beforehand the fastness of the dyes and the strength of the fibres has to be tested. Some of the pieces are so fragile that they must be sewn between two pieces of nylon netting;

this is done with surgical needles so that the cloth remains flat on the worktable and need not be lifted.

Once consolidated, the pieces are soaked in ordinary water or, in the case of wool, in a glycerine solution. The glycerine fills the woollen fibre and helps to restore its original flexibility. After this the textiles are washed in water with a natural detergent, rinsed well and left to dry.

The textiles are dried on pieces of glass, since the surface tension created by the water in contact with the glass holds the textiles flat and practically eliminates the necessity of re-wetting and blocking. Afterwards, each textile is mounted to protect it from dirt by sewing it with silk thread on to a backing of nylon tulle. This material has been chosen because it is possible to see through it to examine the back of the textile.

Good storage and exhibition conditions are essential for the preservation of textiles, which, ideally, are presented on an angled, flat, covered deck to which the tulle-backing adheres firmly without the use of pins.

Threads of history

Weaving technology and techniques were established early on in Egypt, but we know little about the development of the industry, writes Jill Kamil

<http://weekly.ahram.org.eg/2003/648/he2.htm>

| 9268|2003-07-29 12:24:12|omari maulana|Re: Nubian migrations to Tunesia ... I have a Question?|

What language do these black Tunisians speak? Could they be a remnant of the original Berber's of North Africa. Or perhaps they are related to the ancient Garamantes? Any theories?

>A study of Gm allotypes and immunoglobulin heavy gamma IGHG genes in  
>Berbers, Arabs and sub-Saharan Africans from Jerba Island, Tunisia.

>

>Loveslati BY, Sanchez-Mazas A, Ennafaa H, Marrakchi R, Dugoujon JM,  
>Lefranc JM, Elgaaied AB.

>

>Department of Biology, University of Tunis-Elmanar, Tunis, Tunisia.  
>byacoubi.loveslati@f...

>

>The Gm polymorphism of human IgG immunoglobulins was investigated in  
>three different ethnic groups--Arabs, Berbers and 'dark-skinned  
>people'--on Jerba Island, Tunisia. The genetic relationships among  
>these groups and several populations from North Africa, sub-Saharan  
>Africa, west Asia and Europe were analysed by principal coordinate  
>analysis, Fst significance testing, and analysis of molecular  
>variance based on haplotype frequencies. The results revealed a non-  
>significant genetic differentiation between Arabs and Berbers from  
>Jerba. However, the Jerbian population of sub-Saharan African origin

>was close to Ethiopians. Gene flow among the three Jerbian  
>populations, as well as an East African origin of the dark-skinned  
>individuals, is proposed to account for the observed genetic pattern.  
>However, the genetic diversity observed among the different Tunisian  
>populations did not show any significant correlation with either  
>geographic or linguistic differentiation. A preliminary analysis of  
>the restriction fragment length polymorphism of the IGHG genes in  
>Arabs and Berbers from Jerba confirmed the close genetic relationship  
>between the two populations. However, it also indicated a lower level  
>of genetic diversity in the Berbers, which may be explained by more  
>rapid genetic drift due to longer isolation on the island.

>

>PMID: 11881820 [PubMed - indexed for MEDLINE]

>

><http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

>cmd=Retrieve&db=PubMed&list\_uids=11881820&dopt=Abstract

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| 9269|2003-07-29 12:38:40|M. Washington|Nubian migrations to Tunesia ... I have a Question?|  
Marcs' reply here (M1W)

**From:** omari maulana [mailto:omari\_maulana@hotmail.com]

What language do these black Tunisians speak? Could they be a remnant of the original Berber's of North Africa. Or perhaps they are related to the ancient Garamantes? Any theories?

(M1W)

Hi Omari. I can only speak for myself. I spoke to aNubian-lookingman called Hehdi (I spelling it phonetically). Very nice person. He was a hotel manager. Hehdi told me that everyone speaksmany languages. Arabic is required in elementary school.French required in middle school. For high school, one can choose between Arabic, French, and German.He said that the languageNubians spoke when they came to Tunesiais onlyused by a very tiny number ofpeople and nobody knows that language anymore.

HTH

Marc

>A study of Gm allotypes and immunoglobulin heavy  
gamma IGHG genes in  
>Berbers, Arabs and sub-Saharan Africans from Jerba  
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>Department of Biology, University of Tunis-Elmanar,  
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>byacoubi.loveslati@f...  
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>[cmd=Retrieve&db=PubMed&list\\_uids=11881820&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11881820&dopt=Abstract)

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| 9270|2003-07-29 13:00:02|M.L.W.|Ancient Aksumite Coins - 270 CE - 600 CE|  
The Aksumites first began producing coins around 270 CE, under the rule of King Endubis. Aksum was the first African civilization, not including African cities under the Roman Empire, to produce coins (Pankhurst 26).

The first coins of Endubis bore depictions of himself. On both sides of the coin, his head, facing left, is covered with a head cloth with a triangular riband hanging on the back.

<http://www.ethiopianhistory.com/aksum/coinage.html>

Myra

| 9271|2003-07-29 13:07:04|IMJs@webtv.net|Who Should Portray Hannibal?|  
This debate has been simmering for awhile... After Vin Diesel came out of nowhere and blew up bigtime a couple of yrs. ago he was tapped to play Hannibal, but now that the Denzel's film seems to have been greenlit too it'll heat up even more. (there were 3 competing Hannibal films, but we obviously won't see all three -- and there are still two Alexander the Great movies in production right now) oooh I can't wait

Anyway, I'm glad Denzel is playing Hannibal.

Denzel as Hannibal/Blacks in Ancient Epics

<http://pub19.ezboard.com/fobsscreenwritingforumfrm1.showMessage?topicID=115.topic>

Hannibal (page from Greg's upcoming movies, one of my favorite film sites)

<http://movies.yahoo.com/shop?d=hp&cf=prev&id=1808501902>

| 9272|2003-07-29 13:11:26|alberto34482@yahoo.com|Re: Nubian migrations to Tunesia ... I have a Question?|

Most of the doormen in Egypt are sa3eadi,or Nubians. You might see a Baladi type carrying the luggage or opening up the door for someone.



| 9273|2003-07-29 13:20:30|M.L.W.|Aksum: An African Civilisation of Late Antiquity|

The town of Aksum is today only a small district centre, not even the capital of the northern Ethiopian province of Tigray in which it is situated. However, despite this relative unimportance in modern times, Aksum's past position is reflected by the prime place it occupies in the fabric of legends which make up traditional Ethiopian history. For the people of Ethiopia, it is even now regarded as the ancient residence and capital city of the queen of Sheba, the second Jerusalem, and the resting place of the Ark of the Covenant.

<http://users.vnet.net/alight/aksum/mhak1.html#c2-1>

Myra

| 9274|2003-07-29 13:23:55|M. Washington|Weaving in Nubia ... Weaving technology and techniques were establ|

Attachments :

Hi Alberto:

My comments concerning ancient instances of weaving are on the article below. I'm writing to share some information about weaving you may be interested in. The author commented on a history of weaving from the New Kingdom on in Egypt. In the last words written in the article, the author understandably proud of the effect of Greek and Roman influences on Egyptian weaving, said: "Weaving technology and techniques were established early on in Egypt, but we know little about the development of the industry, writes Jill Kamil." I don't know much about its development either. But, there are some notes that might be added.

There was weaving found in Nubia quite earlier than the author of weaving techniques in Egypt dates Egyptian weaving from. As far back as 4000 - 4500 BC, there were artifacts found in Nubia that were thought to be spinning whorls. Images are found in the attachment.

IMAGE:

08-10-100-50-10\_Sudan-patterned-disks-4000-4500BC-found-in-Transylvanian.jpg

IMAGE IN: Karl-Ferdinand Schaedler, Weaving in Africa South of the Sahara, (Panterra-Verlag, Druckhaus, Germany, 1987), p. 14.

[note: These are identical to artifacts found in Transylvania of the same period. And, Clyde Winters has documented the Sudanese presence in Transylvania. It is abundant.]

I presented the following image before. It's not from Egypt or Nubia but of the Venus of Willendorf found in Austria. A Twa-type woman wearing an afro wig ... 27 tya. Olga Soffer, a respected New York fashion designer who became also a respected archeologist, determined that the Venus of Willendorf was wearing a weaved hair-piece 27 tya. The article discusses weaving technologies found in Central Europe 27 tya:

<<http://news.bbc.co.uk/hi/english/sci/tech/newsid%5F725000/725803.stm>>

As the afro is found in Africa and the Twa-type Venus motif traveled from

Africa to Austria, we might assume that (as there are scant-few - actually, no - studies showing early migrants from Africa who went to Europe and returned before some 12 tya) we might assume that the weavers found in Austria brought that technology over 27 tya from Africa. That is about the only logical deduction to make. No other conclusion is as logical as that. Certainly the implications are profound. Africans were weaving over 27 tya - if we estimate the amount of time it would take for a meandering dispersal from Africa to reach Austria. Estimates place such dispersals as travelling 1,000 miles every x number of millennia.

I learned from the article you posted that over 8000 specimen of Egyptian textiles are targeted for preservation in the Netherlands. The preservation methods they spoke of are also useful to know. The more we find out about the most ancient cultures, the more sophisticated the highest among them seem to be. The knowledge that the most sophisticated among them had dwarfs the knowledge the most sophisticated modern-day sages have. And someone as unknowledgable about such matters as myself is a hopeless case indeed.

Marc Washington

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

Sent: Tuesday, July 29, 2003 1:45 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Weaving technology and techniques were established early on in Egypt

In his Essays on Christian Art and Culture in the Middle East (Vol 2, 1999) published by Leiden University, Ezzat Salib, a restorer with the Supreme Council of Antiquities (SCA) working in collaboration with the Egyptian-Netherlands Cooperation for Coptic Art Preservation (ENCCAP), wrote: "A programme of conservation of the textile collection of the Coptic Museum began in 1990, when I returned from Switzerland after a specialised training with the Abbeg Foundation in Bern."

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The task has not been easy. Trying to make sense of Egypt's collection of textiles is extremely difficult. The dry climate and sandy soil have preserved them in large numbers, but we actually know very little the development of textile craft production

.  
| 9275|2003-07-29 13:42:39|alberto34482@yahoo.com|Re: Weaving in Nubia ... Weaving technology and techniques were es|

I definatley disagree with the article when it says that weaving in Ancient Egypt only developed around the New Kingdom period with contact with Syrians[Western Asians they are refering to] I have read that spinning thread started at least going asd far back as the El Badari. The Egyptians definatley were weaving linen out of flax material. We see later that Merotic Nubians in Lower Nubia developed a rather sophistcated Cotton thread,and textiles often ignored by the general public.

| 9276|2003-07-29 14:02:03|Derrick, Alexander|The Story of Africa. RealAudio BBC presentation|

The story of Africa.

Africa in History looks at six historical debates including the Origin of Ancient Egypt and Africa's Role in the Slave Trade (30 minutes duration each)

[http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index\\_section16.shtml](http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index_section16.shtml)

Ancient Egypt and the Nile Valley.

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rTams/debate1.ram>

This is a little old, but I think it still deserves a repeat listen.

| 9277|2003-07-29 14:15:05|ra\_nehem|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo (Greetings) Marc,

The major connection between the Twa/dwarfs and Ptah in this respect is when Ptah takes the form Ptah-Seker-Ausar. In this form, He is depicted as a dwarf Himself. An image of Ptah-Seker-Ausar as a dwarf can be found if you search the net under Ptah-Seker-Osiris.

Ptah is the Great Fashioner, Former, Architect of Creation. He is the first King of Earth. (Ptah, Ra, Shu, Geb, Ausar, Set, Heru, Tehuti....) The name Ptah (Putah) becomes Boada and Boade in Twi-Akan. It is also doubled under the form Bore-Bore meaning "God the Fashioner, Former, Creator, Excavator, Architect".

In Yoruba and Ewe, the Deity is Obaluaiye and Dada Zodzi. In both languages the title means King of Earth. Dada Zodzi in Ewe also has the title Sakpata (Saker/Seker-Ptah).

Ptah is King of Earth because He operates from the innermost core of Earth. He also operates through the innermost core of the Sun. As the Craftsman in the "underworld" He fashions the mound that was first forced up from underneath Ocean to become the surface of Earth. As a Deity connected with the primordial earth (Ta-tenen), it's fashioner and custodian, He becomes the first King of Earth. Being connected with the inner-core of Earth also connects Him originally with iron.

See the Shabaka Text; mamiwata.com (Ewe Sakpata, Dada Zodji); Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-anekh-amen by W. Budge (Picture of Ptah-Seker-Ausar as a dwarf); Palermo Stone, Turin Papyrus, Kings List in the Temple of Seti (Ptah as the first Divine King); African Philosophical Thought by Kwame Gyekye (for Boade; Bore-Bore); check the internet for Ptah-Ta-Tenen and the Papyrus of Ani (for info. concerning Ptah and His use of Iron to open the mouth of the Deities); see sites about the earth's core for info. about the inner-core and it's percentage of iron.

Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> marc's reply here (M1W). The scholars have not written the full story or  
> disclosed all the truth.  
>  
> Cristofori writes: is the "dwarfs" (arent they TWA) the connection to the  
> 40,000 ya iron mines found in ancient Monomotapa (southern africa)?  
>  
>  
>  
> (M1W)  
>  
> Hello Cristofori:  
>  
> Quite fascinating the point you bring up. I am stumbling around in the dark  
> on this one. But, I found something in my notes that may be of use where  
> mining is concerned. And, I found as well mention of African versions of  
> Ptah and blacksmith legends in more than one place and in more than one

> tribe. Dear Egypt may have dug down in the south to get its Ptah.  
I'll

> though, start with the mining question. I'm glad you brought it up  
and hope

> you can add something more to it.

>

> MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR: The early  
mining I am

> familiar with is from 60 tya in the Middle Paleolithic. Quarrying  
activities

> in Egypt by (I assume) San or Negrito (Twa?) consisted of  
systematically

> digging ditches and pits in Nazlet Safaha Egypt for chert, a rock  
used in

> making tools. [In: P. Vermeersch, E. Paulissen, and P. Van Peer,  
> Paleolithic chert exploitation in the limestone stretch of the Nile  
Valley,  
> African Archeological Review, 8, 77 - 102 (1990).] 30 - 35 tya,  
this mining

> was characterized by two meter long shafts to underground galleries  
with

> bell-shaped pits. [ In: Richard Rudgley, Lost Civilizations of the  
Stone  
> Age, (Arrow Books, New York, 1999), pp. 173 - 174.].

>

> Whether the second mining site (though this reference claims it is  
chert) is

> the one you are referring to, I do not know. I'd certainly be  
interested in

> finding out more about Twa mining, however.

>

> In Africa, an iron meteor impact crater seems to have been the  
source of

> blacksmiths. [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1,  
(The  
> University of Chicago Press, Chicago, 1981), pp. 41 - 42.].

>

> REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF THE SKY IN  
AFRICA:

> Then, there is a most interesting quote from Bonnefoy about dwarfs  
holding

> iron pillars that support the sky. Now, this seems certainly to  
bear clear

> connection to Ptah and his 7 Khennemu, his dwarf helpers as they  
fashioned

> the universe that would become the image of heaven of the modern

religions

> after 2000 BC.

>

> "A sheet of water (Kalunga) separates the earth from the netherworld. When

> the sun sinks into the ocean in the west, it crosses this sheet to

> illuminate the netherworld (Mpemba), which is the world of the dead and a

> replica of the world above. The water that separates these two symmetrical

> is qualified as a 'door' or 'wall' of the changing of the body'

But, when

> Kivanga ventures into the subterranean world, he finds himself before a

> closed door which he forces open with magic. Besides this, the 'wall of the

> changing of the body' clearly evokes that intermediate place where Mbenza

> keeps the faces of complete humans. Two Mayombe traditions clearly

> articulate this cosmogony in folktales about the first incomplete human

> race. According to the first tale, dwarfs stand at each end of the world,

> close to the iron pillars that hold up the sky."

>

> [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1, (The University of

> Chicago Press, Chicago, 1981), p. 64.]

>

> LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And, it must not be forgotten

> that there are parallels of Ptah found in Africa. It was Livingstone who

> made the observation. Our learned friend, Gerald Massey, writes: "The Af-sun

> of Egypt and Assyria is found in Afa, the Dahomen god of wisdom answering to

> Hea, whilst OFAN is the name of the Egba, divinity of blacksmiths. So

> Hephaestus (Ptah), the smith of the gods, was a form of the Af-sun, or the

> sun of ? ATEN (Eg.) means to create, as the potter at the wheel.

Ptah was

> represented as the Creator by the potter at the wheel. There is a cave, says

> Livingstone, near the village of Schele called Lepelole, which none

of the

> Bakwains dared to enter. It was declared to be the habitation of their

> deity, and no one who went within had ever come out again.

(Livingstone,

> Travels, p. 124).. The deity was crooked-legged, and the descriptions of him

> reminded the traveler of the Egyptian god Ptah. In the crooked-legged

> tah ? is the solar god who appears on the monuments as Ptah-Sekari, the

> crooked-legged, is certainly one with the Hottetot and Kaffir Utixo, or

> 'wounded knee.' The original representation was of the sun below the earth,

> the infertile, infantile, feminine, or wounded sun, maimed in his lower

> members, and even blind, and going on one leg, hopping, and groping his way

> by the sense of touch." He takes the name as Creator in the Zulu language.

>

> [In: Gerald Massey, A Book of Beginnings, Volume II, (A&B Book Publishers,

> Brooklyn, NY, 1994), p. 645.]

>

>

>

> Marc Washington

>

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>

> "M. Washington" wrote:

>

>

>

> Marc's reply here (\*M1W\*)

>

>

> From: saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@y...]

> Marc,no evidence exists that the Kemetians were mass producing Iron

> at large amounts. Maybe small scale Iron metalurgy was being done,but

> I doubt large scale. The Kemetians were infact taught by the Hitties

> to smelt iron. The Kemetians smelted bronze,and other metals,but not

> Iron. Goldmiths in Men-Nefer were consider specialities of

> dwarfves,but this was once again not iron.

>

>

>

> (\*M1W\*) Hi Saidis.

>

>

>

> I wasn't referring to large-scale metallurgy but that the possibility

> exists that it occurred first by the craftsmen of Ptah who certainly were

> well-known for their working of gold. Yet, being involved in mining and

> working gold after smelting it, certainly experimenting with iron would at

> least have been possible. I am looking for someone with knowledge of that

> which Massey writes of. Few people seem to have been as widely read as he so

> I don't really expect to find someone knowledgable enough to comment further

> than he did. But, if you can, that's great. He wrote:

>

>

>

> "? the making of this underworld had been described as the excavation

> made by Ptah the opener (as called by Budge) and his seven Ali or

> co-workers. As a group, the eight great gods of Am-Khemmen were followed by

> the Put-cycle or Ennead of the Nine. The word Put, when the name Putah or

> Ptah, denotes the number nine, and the Put-cycle was formed when Ptah was

> added to the earlier eight great gods. Neither Anup nor Taht was now the

> highest one. The groups of seven and eight, however, were not submerged. The



- > group of seven survived as the seven Khenmmu, moulders, or metallurgists who
- > assisted Ptah, the divine craftsman, and the group of eight to which he was
- > the ninth god are sometimes described as the children of Ptah."
- >
- >
- >
- >
- >
- > In: Gerald Massey, Ancient Egypt v. 1, (Kessinger Publishing Company,
- > Montana [1907] 1992), p. 312.
- >
- >
- >
- > An interesting sidenote is that in May or June, someone at Ta-Seti spoke
- > of the San presence in early Europe and extensive folk comments about people
- > speaking as chirping birds. Iron-smelting dwarfs are in fold literature. It
- > would be interesting to know if it was these dwarfs who taught iron-smelting
- > to the world.
- >
- >
- >
- > "There are several different types of dwarfs, for example, the Black
- > Dwarfs, who like all dwarfs are highly skilled in metalwork ? Like their
- > relatives the trolls, all dwarfs avoid sunlight (lived in forests) ? Dwarfs
- > are always small, about the size of a human toddler when fully grown, and
- > they are portrayed as wrinkled old men, stooped and bearded. Great longevity
- > was often attributed to them, and with it a great reputation for ancient
- > knowledge and great wisdom. Advice from a dwarf is to be highly prized."
- >
- >
- >
- > Alison Jones, Larousse dictionary of world folklore, (Larousse

plc,

> London, 1995), p. 154.

>

>

>

> All the best,

>

>

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>

>

> Marc

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| 9278|2003-07-29 14:23:25|Omari Keita|Re: From Where in Africa Did African Americans Come?|

Greetings Myra,

In Philip Curtin's book, he also details the ethnic origin of refugee people in Sierra Leone after cir. 1820. Some of the ethnic identities, include individuals from as far as Waddai (Ouaddai), which is a region in eastern Chad and formerly an sultanate there. By inference, we can see that the slave routes reached very far into Africa, farther than the usual 200 mile radius of African hinterland many historians propose. Waddai was in close intimate contact with the region of Darfur, which is now located in northwestern Sudan. Darfur is an very ancient area and has many trade routes, farther east and north of its location. So with limited evidence, we can connect the dots and make some determinations of probable ethnic representation of African captives.

Also, do not let the names of the other people confuse you. Many of them have migration stories and cultural continuities (Kushitism, if you will) with the Meroitic civilization. As we look into the history of ancient Africa, we must not forget to become familiar with Africa, as a totality.

When we began looking into the cultural institutions, beliefs, and social organization of these "lesser" civilized Africans of the western areas, we come face to face with the direct descendants of Kush and the whole Nile Valley cultural complex. This is what really saddens me. When spend extr emphasis on the Nile area as if it was and is the only place in Africa of some substance. It wasn't nor is it now. We have places like Dhar Tichitt, contemporaneous with Meroitic Kush, in eastern Mauretania, which could be explored more and which was also an ancient place of origin for many descendants of west African slaves. Embrace Africa and your eyes will be opened.

Peace,

Omari

"M.L.W." wrote:

This information comes from P.D. Curtin's book, "Atlantic Slave Trade" p. 221. Obviously, this is not the only version available, but Curtin is a heavyweight on the subject (along with W.E.B. DuBois, R.R. Kuczynski, E. Donnan, Davies, H.S. Klein, etc) and I like the way the data is presented:

PROJECTED EXPORTS OF THAT PORTION OF THE FRENCH AND ENGLISH SLAVE TRADE HAVING IDENTIFIABLE REGION OF COAST ORIGIN IN AFRICA, 1711-1810.

Senegambia (Senegal-Gambia) \* 5.8%  
Sierra Leone 3.4%  
Windward Coast (Ivory Coast) \* 12.1%  
Gold Coast (Ghana) \* 14.4%  
Bight of Benin (Nigeria) \* 14.5

Bight of Biafra (Nigeria) \* 25.1%  
Central and Southeast Africa (Cameroon-  
N. Angola) \* 24.7%

\* The countries in parentheses  
are rough approximations to help  
you find the location on a modern map.

Now I will try to relate the above regions to selected  
ethnic groups.  
I've collected this data from a variety of sources, and I  
can't vouch  
for all of them. The central question for me is always,  
"Were these  
people called by that name during that time in that place?"  
I don't  
know how to show the nomadic and semi-nomadic groups, but I  
included  
several below anyway.

SENEGAMBIA: Wolof, Mandingo, Malinke, Bambara, Papel,  
Limba, Bola,  
Balante, Serer, Fula, Tucolor

SIERRA LEONE: Temne, Mende, Kisi, Goree, Kru.

WINDWARD COAST (including Liberia): Baoule, Vai, De, Gola  
(Gullah),  
Bassa, Grebo.

GOLD COAST: Ewe, Ga, Fante, Ashante, Twi, Brong

BIGHT OF BENIN & BIGHT OF BIAFRA combined: Yoruba, Nupe,  
Benin,  
Dahomean (Fon), Edo-Bini, Allada, Efik, Lbibio, Ljaw,  
Lbani, Igbo  
(Calabar)

CENTRAL & SOUTHEAST AFRICA: BaKongo, MaLimbo, Ndungo,  
BaMbo, BaLimbe,  
BaDongo, Luba, Loanga, Ovimbundu, Cabinda, Pembe,  
Imbangala, Mbundu,  
BaNdulunda

Other possible groups that maybe should be included as a  
"Ancestral  
group" of African Americans, and in what region:

Fulani, Tuareg, Dialonke, Massina, Dogon, Songhay, Jekri,  
Jukun,  
Domaa, Tallensi, Mossi, Nzima, Akwamu, Egba, Fang, and Ge.

Best Regards,  
Kwame Bandele

Question?

Does African American's have any nubian, kushite blood lines?

Myra

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| 9279|2003-07-29 15:37:29|M.L.W.|Re: From Where in Africa Did African Americans Come?|  
Omari:

You wrote:

"We have places like Dhar Tichitt, comtemporous with Meroitic Kush, in eastern Mauretania, which could be explored more and which was also an ancient place of origin for many descendants of west African slaves. Embrace Africa and your eyes will be opened."

My reply:

Thanks so very much for answering my question.  
This is the information I was looking for. I agree that this subject is not being researched. I have been in the process in doing so to add to my web site. I will share this information with this group when I have it together.  
I agree! All of Africa has great ancient history.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Greetings Myra,

>

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>

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>

> Peace,

> Omari

>

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- >
- > Best Regards,
- > Kwame Bandele
- >

> Question?

>

> Does African American's have any nubian, kushite blood lines?

>

> Myra

>

>

>

>

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| 9280|2003-07-29 18:20:51|M. Washington|More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia woto you as well, Ra Nehem.

I must take my hat off to you for the thoroughness of your post below. I'm a novice in Egyptian mythology and sensed that the emergence of Ptah was one of the most significant developments in human society. I had grown to expect that Ptah had roots buried deep in African soil. I combed the libraries for information of Ptah and did obtain some quite useful insights. Nothing, however, came close to your understanding of the subject.

One day I'd like to ask you if you might go into detail on post **8851** in **Ta-Seti**. It deals with the change from a matriarchical to patriarchal society and religion. From there, it appears the male creator god became prominent. How far back in time did that occur as mythologies around the world have primarily male creator gods. And, the Kurgan tribes which swept out of the Russian Steepes into Turkey, Persia, Syria, Africa, and India quite likely had no exposure to creator male gods until leaving the steepes and going south. But, they inculcated this cosmogony and seemed to become an agent spreading it as they subjugated those they assaulted. The Kurgans really seem to be the root cause of racism. They took this cosmogony everywhere they went including Central Europe which, before their advent, appears to have been peopled with African farmers worshipping the Great Mother goddess. But, as farming and domesticated crops both arose near 9000 BC, and as these farmers carried both their religion and farming to Europe, it appears the Great



Mother way of life co-existed with the emergence and propogation of a patriarchal way of life which eventually laid waste to the Mother gods. The question is, what lead up to this apparently violent change from the matriarchy to the patriarchy? Massey goes into intriguing detail on the period from the time of pre-humanity to the distinction and force of the mother, head of the clan. (Massey, Ancient Egypt, v. 1, first few chapters). And, he surely does speak about the change from matriarchy to patriarchy. But, I've not found the reasons why except that the female matriarchs abused their power. Not more. Was this hostility to women the reason as well that so much African folklore speaks about the, for want of a better word, loss of eternal life due to the woman. There are a thousand tales about that with the biblical Garden of Eden and paradise lost being only the last in a long chain. What was going on back then?

Thanks,

Marc

-----Original Message-----

**From:** ra\_nehem [mailto:ra\_nehem@hotmail.com]

**Sent:** Tuesday, July 29, 2003 4:15 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara

Mikyia wo (Greetings) Marc,

The major connection between the Twa/dwarfs and Ptah in this respect is when Ptah takes the form Ptah-Seker-Ausar. In this form, He is depicted as a dwarf Himself. An image of Ptah-Seker-Ausar as a dwarf can be found if you search the net under Ptah-Seker-Osiris.

Ptah is the Great Fashioner, Former, Architect of Creation. He is the first King of Earth. (Ptah, Ra, Shu, Geb, Ausar, Set, Heru, Tehuti....) The name Ptah (Putah) becomes Boada and Boade in Twi-Akan. It is also doubled under the form Bore-Bore meaning "God the Fashioner, Former, Creator, Excavator, Architect".

In Yoruba and Ewe, the Deity is Obaluaiye and Dada Zodzi. In both languages the title means King of Earth. Dada Zodzi in Ewe also has the title Sakpata (Saker/Seker-Ptah).

Ptah is King of Earth because He operates from the innermost core of Earth. He also operates through the innermost core of the Sun. As the

Craftsman in the "underworld" He fashions the mound  
that was first  
forced up from underneath Ocean to become the surface  
of Earth. As a  
Deity connected with the primordial earth (Ta-tenen),  
it's fashioner  
and custodian, He becomes the first King of Earth.  
Being connected  
with the inner-core of Earth also connects Him  
originally with iron.

See the Shabaka Text; mamiwata.com (Ewe Sakpata, Dada  
Zodji);  
Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-ankh-  
amen by W. Budge  
(Picture of Ptah-Seker-Ausar as a dwarf); Palermo  
Stone, Turin  
Papyrus, Kings List in the Temple of Seti (Ptah as  
the first Divine  
King); African Philosophical Thought by Kwame Gyekye  
(for Boade; Bore-  
Bore); check the internet for Ptah-Ta-Tenen and the  
Papyrus of Ani  
(for info. concerning Ptah and His use of Iron to  
open the mouth of  
the Deities); see sites about the earth's core for  
info. about the  
inner-core and it's percentage of iron.

Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "M. Washington"  
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written the full  
story or  
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> Cristofori writes: is the "dwarfs" (arent they TWA)  
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(southern africa)?  
>  
>  
>  
> (M1W)  
>  
> Hello Cristofori:  
>  
> Quite fascinating the point you bring up. I am  
stumbling around in  
the dark  
> on this one. But, I found something in my notes

that may be of use  
where  
> mining is concerned. And, I found as well mention  
of African  
versions of  
> Ptah and blacksmith legends in more than one place  
and in more than  
one  
> tribe. Dear Egypt may have dug down in the south to  
get its Ptah.  
I'll  
> though, start with the mining question. I'm glad  
you brought it up  
and hope  
> you can add something more to it.  
>  
> MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON  
METEOR: The early  
mining I am  
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used in  
> making tools. [In: P. Vermeersch, E. Paulissen,  
and P. Van Peer,  
> Paleolithic chert exploitation in the limestone  
stretch of the Nile  
Valley,  
> African Archeological Review, 8, 77 - 102 (1990).]  
30 - 35 tya,  
this mining  
> was characterized by two meter long shafts to  
underground galleries  
with  
> bell-shaped pits. [ In: Richard Rudgley, Lost  
Civilizations of the  
Stone  
> Age, (Arrow Books, New York, 1999), pp. 173 -  
174.].  
>  
> Whether the second mining site (though this  
reference claims it is  
chert) is  
> the one you are referring to, I do not know. I'd  
certainly be  
interested in  
> finding out more about Twa mining, however.  
>  
> In Africa, an iron meteor impact crater seems to  
have been the  
source of  
> blacksmiths. [In: Yves Bonnefoy (complier),

Mythologies, Vols. 1,  
 (The  
 > University of Chicago Press, Chicago, 1981), pp. 41  
 - 42.].  
 >  
 > REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS  
 OF THE SKY IN  
 AFRICA:  
 > Then, there is a most interesting quote from  
 Bonnefoy about dwarfs  
 holding  
 > iron pillars that support the sky. Now, this seems  
 certainly to  
 bear clear  
 > connection to Ptah and his 7 Khennemu, his dwarf  
 helpers as they  
 fashioned  
 > the universe that would become the image of heaven  
 of the modern  
 religions  
 > after 2000 BC.  
 >  
 > "A sheet of water (Kalunga) separates the earth  
 from the  
 netherworld. When  
 > the sun sinks into the ocean in the west, it  
 crosses this sheet to  
 > illuminate the netherworld (Mpemba), which is the  
 world of the dead  
 and a  
 > replica of the world above. The water that  
 separates these two  
 symmetrical  
 > is qualified as a 'door' or 'wall' of the changing  
 of the body'  
 But, when  
 > Kivanga ventures into the subterranean world, he  
 finds himself  
 before a  
 > closed door which he forces open with magic.  
 Besides this,  
 the 'wall of the  
 > changing of the body' clearly evokes that  
 intermediate place wheren  
 Mbenza  
 > keeps the faces of complete humans. Two Mayombe  
 traditions clearly  
 > articulate this cosmogony in folktales about the  
 first incomplete  
 human  
 > race. According to the first tale, dwarfs stand at  
 each end of the  
 world,  
 > close to the iron pillars that hold up the sky."  
 >  
 > [In: Yves Bonnefoy (compiler), Mythologies, Vols.  
 1, (The

University of  
> Chicago Press, Chicago, 1981), p. 64.]  
>  
> LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And,  
it must not be  
forgotten  
> that there are parallels of Ptah found in Africa.  
It was  
Livingstone who  
> made the observation. Our learned friend, Gerald  
Massey,  
writes: "The Af-sun  
> of Egypt and Assyria is found in Afa, the Dahomen  
god of wisdom  
answering to  
> Hea, whilst OFAN is the name of the Egba, divinity  
of blacksmiths.  
So  
> Hephaestus (Ptah), the smith of the gods, was a  
form of the Af-sun,  
or the  
> sun of ? ATEN (Eg.) means to create, as the potter  
at the wheel.  
Ptah was  
> represented as the Creator by the potter at the  
wheel. There is a  
cave, says  
> Livingstone, near the village of Schele called  
Lepelole, which none  
of the  
> Bakwains dared to enter. It was declared to be the  
habitation of  
their  
> deity, and no one who went within had ever come out  
again.  
(Livingstone,  
> Travels, p. 124).. The deity was crooked-legged,  
and the  
descriptions of him  
> reminded the traveler of the Egyptian god Ptah. In  
the crooked-  
legged  
> tah ? is the solar god who appears on the monuments  
as Ptah-  
Sekari, the  
> crooked-legged, is certainly one with the Hottetot  
and Kaffir  
Utixo, or  
> 'wounded knee.' The original representation was of  
the sun below  
the earth,  
> the infertile, infantile, feminine, or wounded sun,  
maimed in his  
lower  
> members, and even blind, and going on one leg,  
hopping, and groping  
his way

> by the sense of touch." He takes the name as  
Creator in the Zulu  
language.  
>  
> [In: Gerald Massey, A Book of Beginnings, Volume  
II, (A&B Book  
Publishers,  
> Brooklyn, NY, 1994), p. 645.]  
>  
>  
>  
> Marc Washington  
>  
>  
>  
>  
> .  
>  
>  
> "M. Washington" wrote:  
>  
>  
>  
> Marc's reply here (\*M1W\*)  
>  
>  
> From: saidis\_aswan\_egy  
[mailto:saidis\_aswan\_egy@y...]  
> Marc, no evidence exists that the Kemetians were  
mass producing  
Iron  
> at large amounts. Maybe small scale Iron metalurgy  
was being  
done, but  
> I doubt large scale. The Kemetians were infact  
taught by the  
Hitties  
> to smelt iron. The Kemetians smelted bronze, and  
other  
metals, but not  
> Iron. Goldmiths in Men-Nefer were consider  
specialities of  
> dwarfves, but this was once again not iron.  
>  
>  
>  
> (\*M1W\*) Hi Saidis.  
>  
>  
>  
> I wasn't referring to large-scale metallurgy but  
that the  
possibility  
> exists that it occurred first by the craftsmen of  
Ptah who  
certainly were  
> well-known for their working of gold. Yet, being

involved in mining  
and  
> working gold after smelting it, certainly  
experimenting with iron  
would at  
> least have been possible. I am looking for someone  
with knowledge  
of that  
> which Massey writes of. Few people seem to have  
been as widely read  
as he so  
> I don't really expect to find someone knowledgeable  
enough to  
comment further  
> than he did. But, if you can, that's great. He  
wrote:  
>  
>  
>  
> "? the making of this underworld had been described  
as the  
excavation  
> made by Ptah the opener (as called by Budge) and  
his seven Ali or  
> co-workers. As a group, the eight great gods of Am-  
Khemem were  
followed by  
> the Put-cycle or Ennead of the Nine. The word Put,  
when the name  
Putah or  
> Ptah, denotes the number nine, and the Put-cycle  
was formed when  
Ptah was  
> added to the earlier eight great gods. Neither Anup  
nor Taht was  
now the  
> highest one. The groups of seven and eight,  
however, were not  
submerged. The  
> group of seven survived as the seven Khenmmu,  
moulders, or  
metallurgists who  
> assisted Ptah, the divine craftsman, and the group  
of eight to  
which he was  
> the ninth god are sometimes described as the  
children of Ptah."  
>  
>  
>  
>  
>  
>  
> In: Gerald Massey, Ancient Egypt v. 1, (Kessinger  
Publishing  
Company,  
> Montana [1907] 1992), p. 312.  
>

>  
>  
> An interesting sidenote is that in May or June,  
someone at Ta-  
Seti spoke  
> of the San presence in early Europe and extensive  
folk comments  
about people  
> speaking as chirping birds. Iron-smelting dwarfs  
are in fold  
literature. It  
> would be interesting to know if it was these dwarfs  
who taught iron-  
smelting  
> to the world.  
>  
>  
>  
> "There are several different types of dwarfs, for  
example, the  
Black  
> Dwarfs, who like all dwarfs are highly skilled in  
metalwork ? Like  
their  
> relatives the trolls, all dwarfs avoid sunlight  
(lived in forests)  
? Dwarfs  
> are always small, about the size of a human toddler  
when fully  
grown, and  
> they are portrayed as wrinkled old men, stooped and  
bearded. Great  
longevity  
> was often attributed to them, and with it a great  
reputation for  
ancient  
> knowledge and great wisdom. Advice from a dwarf is  
to be highly  
prized."  
>  
>  
>  
> Alison Jones, Larousse dictionary of world  
folklore, (Larousse  
plc,  
> London, 1995), p. 154.  
>  
>  
>  
> All the best,  
>  
>  
>  
>  
>  
> Marc  
>



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>  
> To unsubscribe from this group, send an email to:  
> Ta\_Seti-unsubscribe@yahoogroups.com  
>  
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Terms of Service](#).

| 9281|2003-07-29 19:37:49|saidis\_aswan\_egy|British Museum denies Egypt Rosetta Stone |  
British Museum denies Egypt Rosetta Stone  
The British Museum has refused to loan the 2,200-year-old Rosetta  
Stone to Cairo.

It was originally found in Egypt and unlocked the mystery of hieroglyphics.

But British curators say they can't let a piece central to their collection go.

British Museum officials said: "The trustees do not consent to the loan of what might be called "iconic" objects.

"To loan such pieces would result in our disappointing the five million or so visitors who come to the museum every year.

"The Rosetta Stone, which has been in the collection of the British Museum since 1802, is central to the museum's collection."

Zahi Hawass, director of Egypt's Supreme Council of Antiquities, says he only wants the stone for three to six months for the opening of a new wing at Cairo's Egyptian Museum.

In contrast to the British Museum's policy, Hawass said items that might be considered central to the Egyptian Museum collection are part of a 50-piece show of Tutankhamen relics being lent to the British Museum.

He said the real thing "should be in Egypt's possession permanently, but I want to be realistic and I don't want to get into a fight with the British Museum".

Associated Press

Story filed: 09:12 Tuesday 29th July 2003

[http://www.ananova.com/news/story/sm\\_804193.html](http://www.ananova.com/news/story/sm_804193.html)

Museum staff used priceless Egyptian statue as bike stand

Museum staff have been using a priceless Egyptian statue as an old bicycle stand.

The workers at Southampton Archaeological Museum didn't realise what it was, and parked their bikes against it in a basement.

It is actually a 2,700-year-old statue of King Taharqa, and has been spotted by experts helping to organise an exhibition.

The statue is now on display in the British Museum and will also tour the country in 2002.

British Museum curator Derek Welsby says: "This statue is priceless. It's a very fine piece and it's amazing the way it's been stored for years."

"Thankfully it seems to have suffered no damage from having bikes and the like leaning on it," he added.

Story filed: 08:56 Thursday 25th October 2001

[http://www.ananova.com/news/story/sm\\_432780.html](http://www.ananova.com/news/story/sm_432780.html)

| 9282|2003-07-30 00:50:55|alberto34482@yahoo.com|Re: Nubian migrations to Tunesia ... I have a Question?|

"If you visit Cairo for a few days, stay downtown and don't visit the

Baladi areas, you might think that nearly everyone in Cairo except the taxi-drivers and cleaning ladies are "Arab-looking."

Just out of curiosity, did the taxi-driver warn you not to go into Bulaq Abu Ala? I go to Cairo often to visit my family there, and they live in Bulaq Abu Ala. The neighborhood is where majority of the baladi live. This area is not necessary a tourist attraction, and tourists are often told to avoid this area at all cost. By the way, would the Egyptian singer Shabaan Abdel Raheem fit your description of strongly "mulattoe". He has a bulbous nose, yet we see that he has pronounced orognathism [thin lips]

[http://212.58.226.18/2/hi/middle\\_east/2839795.stm](http://212.58.226.18/2/hi/middle_east/2839795.stm)

| 9284|2003-07-30 06:52:27|IMJs@webtv.net|Fwd: rat racing can be fun, but really why be so broke\*?|

Attachments :

| 9285|2003-07-30 06:56:31|IMJs@webtv.net|\*Error\* {rat racing can be fun, but really why be so broke\*?}|

Excuse this spam... it got fwd by mistake.

| 9286|2003-07-30 07:41:08|Paul Kekai Manansala|Re: Nubian migrations to Tunesia ... I have a Question?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

By the

> way, would the Egyptian singer Shabaan Abdel Raheem fit your  
> description of strongly "mulattoe". He has a bulbous nose, yet we  
> see that he has pronounced orognathism [thin lips]  
>  
> [http://212.58.226.18/2/hi/middle\\_east/2839795.stm](http://212.58.226.18/2/hi/middle_east/2839795.stm)

He looks a bit more Arab to me. Prince Bandar of Saudi Arabia looks like what I'm talking about.

Also the two in the bottom right hand corner of this picture of the Saudi soccer team are pretty good examples:

[http://www.worldcupjapankorea.com/pictures/teams/team\\_saudiarabia.jpg](http://www.worldcupjapankorea.com/pictures/teams/team_saudiarabia.jpg)

Regards,  
Paul Kekai Manansala

| 9287|2003-07-30 10:33:23|En Sabah Nur|Leading Academic Racists of the Twentieth Century-A Brief List|

This list could probably take up volumes in all reality.  
I see our friend Rushton is on here.

Spring 2003, Journal of Blacks in Higher Education

### The Leading Academic Racists of the Twentieth Century

Editor's Note: The twentieth century produced a bounty of academic racists who openly declared the biological inferiority of black people. Many of them were generously funded by Wickliffe Draper's Pioneer Fund.

by William H. Tucker

Unfortunately, the term "racist" is invoked all too frequently and much too imprecisely, regularly applied to persons whose only offense is to have taken a position believed to be disadvantageous to what are perceived as blacks' interests. Like curse words, which have become so common in contemporary society that we have lost the power to shock, calling someone a racist loses the power to generate moral outrage if it becomes the preferred descriptor for every opponent of affirmative action. Over-usage has also produced the strange situation in which both sides in some controversies — such as the debate over Proposition 209 in California — call their opponents racist.

In his recent book, *Racism: A Short History*, historian George M. Fredrickson proposes the definition that I find most compelling. He maintains that there are two components to racism, both of which must be present for the term to be warranted: difference and power. First is the belief that there are, in some personal characteristics, innate differences between races that are permanent and unbridgeable, defining a racial essence beyond the visible, physical traits on which informal classifications are based. Although such a view essentializes differences, by itself it does not constitute racism. Rather it is what Kwame Anthony Appiah refers to as racialism, and although Appiah finds it a false doctrine, he concludes — correctly, I believe — that racialism is "a cognitive rather than a moral problem"; people can be wrong without being racist. It is only when these essentialist racial categories become the basis for social and political structures in which one group dominates or excludes another, argues Fredrickson, that racialism progresses to racism. The use of differences, perceived as hereditary and hence immutable, to justify racial hierarchy is thus the core of racism.

In a particularly remarkable insight, Fredrickson observes that the development of egalitarian norms was a precondition for the emergence of the phenomenon of racism. In societies committed to revolutionary notions of freedom and human rights, some sort of rationalization became necessary to deny to specific individuals entitlements otherwise proclaimed to be universal. The most common strategy for accomplishing this paradoxical result has been to justify the exclusion of certain persons on the basis of some unalterable deficiency in their nature.

Numerous academics have played an important role in this process during the last century, not only proclaiming the existence of racial differences in intellectual ability ? and sometimes in other traits as well ? but also providing the intellectual authority for the claim that, as a consequence of these differences, official measures to dominate blacks or to exclude them from the society or polity were both rational and necessary. It is the most notable members of this group ? the academic racists ? that I wish to describe briefly. Although I shall concentrate on their pronouncements about blacks, it is unsurprising that many of them expressed similarly objectionable views about Jews, a reminder that racism and anti-Semitism are frequent traveling companions.

#### Leadership of the Pioneer Fund

Although all the other persons discussed here are scientists, indisputably the most important academic racists in the twentieth century have been the leaders of the Pioneer Fund, in particular Wickliffe Preston Draper, the organization's founder, and Harry Weyher, its president from 1958 until his death in 2002. Scion of a wealthy manufacturing family, the multimillionaire Draper was not himself a scholar ? indeed, except for a brief period of service as a high-ranking army officer, he never held a job or had an occupation of any kind, devoting much of his life to travel, hunting, and other outdoor activities. Nevertheless, he became the most important source of financial support for academic racists, both through direct contributions from his own pocket and through grants from the fund that he created and to which he left much of his fortune after his death in 1972.

During Draper's life most of his support for racists was kept secret and has been revealed only recently. In the 1930s he provided the resources for an attempt by Klansman Ernest Sevier Cox, founder of the White America Society, to pass legislation that would repatriate all blacks to Africa. In the 1960s Draper supplied the funds for numerous segregationist initiatives in opposition to the civil rights movement, including 85 percent of the money for what the Washington Post called

the "best-financed lobby" up to that time ? an official Mississippi organization created solely to discredit and defeat the Civil Rights Act of 1964. While Draper was the deep pocket behind these activities, their operation was often supervised and coordinated by Weyher, his attorney and president of his fund, who surreptitiously disbursed checks ? gifts as well as grants ? to scientists opposed to racial equality and intent on convincing the public that blacks were genetically less intelligent than whites.

With two exceptions, the persons described below all benefited from Draper's or Pioneer's generosity, which, in one form or another, has supported almost every scientific racist in the second half of the twentieth century.

? William McDougall: Born and educated in England, where he became a fellow of the Royal Society, McDougall came to the United States in 1920 to become professor of psychology and chair of the department at Harvard, spending the next eight years there before accepting a professorship at Duke for the last decade of his life. Probably the most important social psychologist of his day and the primary exponent of the instinct school, McDougall maintained not only that blacks were intellectually inferior but that they were instinctively "submissive," making it quite appropriate for them to be dominated by the bolder and more enterprising whites. The racial discrimination and rigid segregation then in force in the South was thus merely a manifestation of racial instincts, and McDougall had nothing but praise for the Ku Klux Klan and other "sensible" white southerners who refused to cooperate with the few meager federal attempts to grant blacks greater rights.

In fact, McDougall believed more radical measures were necessary to protect whites from the biological threat posed by the presence of blacks. Half a century before South Africa instituted apartheid, he recommended that blacks be confined to a separate territory where they would have no contact with whites whatsoever. McDougall also proposed an ethical system consistent with his scientific conclusions. He argued that members of other races did not merit the same degree of humane treatment or moral consideration that whites rightly reserved for their own kind.

? Charles Benedict Davenport: A Harvard-educated geneticist, member of the National Academy of Sciences, and director of the Eugenics Record Office for three decades beginning in 1910, Davenport was widely recognized as the most important single figure in the eugenics movement during the first third of the century. Believing that Anglo-Saxon world dominance was the fitting result of its genetic superiority, Davenport

was obsessed with the threat to racial purity caused by "mongrelization" ? the interbreeding of Anglo-Saxons with southern and eastern European immigrants as well as with blacks. His widely cited work explained that the children of such mixtures would suffer from genetic disharmonies caused by the inheritance of conflicting traits from their different racial backgrounds. The most serious of these disharmonic mixtures, he noted, occurred in the mulatto, who inherited an ambition to achieve from the white parent but intellectual inadequacy from the black, making the unhappy hybrid bitterly dissatisfied with his own lot in life and a nuisance to others.

Supported by one of the first financial contributions from Wickliffe Draper, who shared Davenport's concern over race mixture, the geneticist supervised a famous study in Jamaica designed to determine whether blacks in general and "hybrids" in particular possessed the capacity to carry on a "white man's civilization," although there was little doubt that he had decided on the conclusion before any data had been gathered. Like many of the pre-war academic racists, Davenport also admired the racial policies of the Third Reich, which was similarly concerned about the dangers of race mixture.

? Harry Hamilton Laughlin: Trained in animal and plant biology, Laughlin was second in command to Davenport at the Eugenics Record Office, where he became the movement's most energetic public lobbyist, instrumental in its two major legislative accomplishments. He testified as an expert witness before the House Committee on Immigration and Naturalization, influencing the 1924 Immigration Restriction Act, and crafted the model involuntary sterilization law eventually adopted by 30 states and the Third Reich. Also obsessed with hybridization, Laughlin was particularly interested in aiding the enforcement of southern "race integrity laws" by developing techniques to detect light-skinned persons who were passing for white.

More than any of the other pre-war scientific racists, Laughlin was enamored of the Reich, praising a regime that did not hesitate to translate science into policy as a model that the United States should emulate, and reprinting speeches of high-ranking Nazi officials in a journal he edited; his personal papers contained lengthy handwritten lists of "Jew traits," containing almost every known anti-Semitic stereotype. When Ernest Sevier Cox proposed the repatriation of all blacks to Africa, Laughlin called him a greater "savior" of his country than George Washington for offering the only real solution to "the worst thing that ever happened to the United States": the presence of blacks. Indeed, archival correspondence suggests that Laughlin was instrumental in first bringing Cox together with Wickliffe Draper, the source of financial support for his repatriation campaign.

When Draper created the Pioneer Fund in 1937, he selected Laughlin to be its first president, an appointment the biologist saw as an opportunity to promote conservation of the nation's best racial stock and prevent increase of the undesirable and unassimilable races. To the man who considered Cox a hero and looked to the Reich for inspiration there was little doubt who would fall into the latter categories.

? Raymond B. Cattell: Probably the most prominent of the academic racists, Cattell was a distinguished researcher, named sixteenth in an American Psychological Association survey of the 100 most eminent psychologists of the twentieth century, and particularly well known for his contributions to personality theory and statistical methodology. The author of some 55 books and more than 500 articles in a scholarly career that lasted for 70 years until his death in 1998, he was selected in 1997 to receive the prestigious American Psychological Foundation Gold Medal Award for Lifetime Achievement. At the last moment, however, the honor was withheld pending the report from an APA committee formed to investigate accusations of racism in his work, and an ailing Cattell removed his name from consideration, leading to outraged charges from his sympathizers of political correctness run amok.

Whatever one may think of allowing sociopolitical factors to influence scientific awards, there is no doubt that, throughout his life, Cattell encouraged adoption of a system of scientifically derived, racist ethics, of which most other psychologists were unaware. Beginning in the 1930s he argued that, through such peaceful measures as sterilization and confinement in reservations, the more intelligent races had an obligation to eliminate the "backward" races. Blacks, in particular, he cited as a group that, for all their endearing qualities of humor and religiosity, had made no contribution to progress and should be subjected to euthanasia. Although his later writings were phrased with less candor, he continued to emphasize the necessity for the lower races to give way to their betters and the importance of rigid segregation to ensure that racial categories did not become blurred. With Cattell's cooperation, his work became the intellectual justification for Far Right activists who support a racial balkanization of the United States.

? Henry E. Garrett: Chair of the psychology department at Columbia University for many years, Garrett held a number of prominent positions in his field during the 1940s: fellow of the American Association for the Advancement of Science, editor of the American Psychology Series, and president at various times of the American Psychological Association, the Eastern Psychological Association, and the Psychometric Society.



After the Brown decision overturned segregated schools, however, Garrett returned to his home state of Virginia, where, lavishly financed by Draper, he led the scientific attack on the civil rights movement, calling blacks "savages" who resembled a white European after frontal lobotomy. A tireless polemicist for segregation, in addition to journal articles Garrett churned out a series of pamphlets that were distributed unsolicited to hundreds of thousands of teachers and residents in northern suburban school districts. One pamphlet was titled "Breeding Down"; another included photographs of a smiling white schoolgirl with a group of cheerful black playmates captioned, "Will YOUR child be exposed to THIS?" Garrett also testified as one of the segregationists' expert witnesses in two court cases financed by Draper ? *Stell v. Savannah-Chatham Board of Education* in Georgia and *Evers v. Mize in Jackson, Mississippi* ? both of which attempted to overturn Brown on the basis of scientific evidence of blacks' intellectual inferiority. When the efforts to prevent school integration failed, Garrett recommended that blacks in "white schools" be treated so badly that they voluntarily withdraw.

When Draper died, Harry Weyher selected Garrett to be his replacement on the five-member Pioneer board.

? R. Travis Osborne: Probably the least well known in this group, Osborne has been a professor in the University of Georgia's department of psychology since just after World War II, though he now has emeritus status. Another scientist funded by Draper, Osborne too was a witness in the legal attempts to overturn the Brown decision on the basis of blacks' intellectual inferiority.

In addition, for many years he has been the director of the Foundation for Human Understanding, an organization financed by Pioneer mainly to publish and distribute literature, much of it opposing the rights of blacks. A typical FHU publication, *America's Bimodal Crisis: Black Intelligence in White Society*, for example, went through three editions between 1985 and 1994. The pseudonymously authored book warned that blacks cost employers more in theft, incompetence, and legal fees than they contributed in productivity and that, because of their inability to write, black doctoral candidates often had their dissertations crafted by others. The book also maintained that the "underclass black criminal" did not merit the same constitutional protections as white criminals.

In 2000 the 87-year-old Osborne was named to the Pioneer board.

? Roger Pearson: An anthropologist born and educated in England before coming to the United States in the early 1960s, the 75-year-old Pearson was a disciple of Hans F.K. Gunther, widely regarded as the Third

Reich's official spokesperson on race. In England in 1959 and again in Washington, D.C., two decades later, Pearson attempted to organize a Nazi international, attracting sympathizers from all over the world, some of them former Reich officials. After publishing a number of unabashedly Nazi journals under pseudonyms and holding a sequence of brief academic positions, he founded the Institute for the Study of Man in Washington, D.C., with himself as director.

Throughout his career Pearson carried on a campaign for the United States to emulate the Nuremberg laws, denying the benefits of citizenship to nonwhites. In books that he published at the institute and in journals that he published, edited, and to which he was often the major contributor under a variety of aliases, Pearson has emphasized the importance of protecting the superior Nordic gene pool. In his analysis this means not only that races should be rigidly separated but that racial prejudice should be encouraged. According to Pearson, it is a biological necessity and a mark of "healthy-minded" people to repel and distrust members of other races. While most of society finds Tiger Woods' racial mosaic a reason to celebrate, Pearson has steadfastly maintained that racial mixture is a "perversion" of natural instincts, similar to animals from different breeds attempting to mate.

Pearson was the recipient of almost \$2 million in grants from Pioneer (adjusted for inflation) between 1973 and 2000.

? William Bradford Shockley: A member of the three-person team that received the 1956 Nobel Prize in physics for inventing the transistor, in the late 1960s Shockley turned his scientific interest from his own professional field to behavior genetics. As soon as his conclusion was publicized that blacks were intellectually inferior, he found himself the recipient of substantial cash gifts from Draper, quickly followed by grants from Pioneer. Although Shockley himself never endorsed segregation, he provided the blurb for one of the most radical segregationist pamphlets ? also published with Draper's financing ? and then sent unsolicited copies of the work to legislators and journalists with his personal recommendation.

With the money he received from Draper and Pioneer, Shockley carried out no real research, instead conducting a public relations campaign consisting of press releases, media interviews, and lecture tours. In an obvious attempt to influence public opinion, he often declared that nature had "color-coded" groups of individuals so that others could make reliable predictions of their ability to lead "intellectually rewarding and effective lives." Employers' refusal to hire blacks was thus neither irrational nor discriminatory, according to Shockley, because "the pragmatic man-in-the-street has had experience and knows what to expect

from blacks." He also announced a proposal in which persons with low IQs would be paid for volunteering to be sterilized.

When a journalist compared Shockley's thinking to Nazi policy, the physicist brought a \$2.5 million libel suit. After an eight-day trial in 1984 the jury found that Shockley had indeed been libeled and should be compensated for the damage to his reputation. The jury believed that fair compensation in this instance was one dollar.

? J. Philippe Rushton: A professor of psychology at the University of Western Ontario, Rushton became infamous in social science departments in late 1999 when tens of thousands of academic psychologists, sociologists, and anthropologists throughout the United States received unsolicited copies of his abridged pamphlet, *Race, Evolution, and Behavior*, produced and distributed with Pioneer's financing. In this brief work Rushton described African blacks through the centuries as naked, dirty, impoverished, and unintelligent; in the modern era he called their IQs the lowest ever recorded. The pamphlet went on to explain that this appalling condition was a consequence of evolutionary history, in which modern humans first appeared in Africa but only some of them remained there while others headed north, evolving into whites and Asians. To cope with the demanding weather, the latter groups, according to Rushton, developed genetic traits for greater self-control, lower levels of sex hormones, higher intelligence, more complex social organization, and greater family stability. In brief, he concluded, blacks were genetically disposed to greater sexual activity but less interest in parenting ? more likely than other races to be "cads" rather than "dads." Clearly part of an attempt to influence public opinion about race, publication of the pamphlet was announced at a press conference, and a tearsheet offered bulk rates for distribution to media figures and columnists who write about race.

In addition, Rushton was a regular speaker at American Renaissance conferences, a group whose newsletter proclaimed that blacks were entitled only to liberty, security, and the right to acquire property, but not to such "phony" rights as the ballot, jury service, intermarriage, equal accommodations, or access to jobs, housing, schools, and public transportation. Rushton's speeches, featured in the newsletter, provided scientific rationalization for the group's desperate desire to reconstruct an American apartheid.

When Harry Weyher, president of the Pioneer Fund, died in March 2002, Rushton was named to replace him.

A Final Word on Who Is Not Included

This brief survey omits some names well known for their claims of innate intellectual differences between races. The major publishing event of 1994, for example, was the appearance of *The Bell Curve*, in which Harvard professor Richard Herrnstein ? together with his coauthor, conservative policy analyst Charles Murray ? argued that blacks are to some degree genetically less intelligent than others. But despite the offensive tone of the book's concern for the entitlements of "the people who count" ? as Herrnstein and Murray frankly describe what they call the "cognitive elite" ? the authors did not make the attempt to justify racial hierarchy that is at the root of Fredrickson's definition of racism.

A much more complex case is that of Arthur Jensen, the Berkeley psychologist who has been described in the (London) Times Higher Education Supplement as the "grandfather of modern scientific racism." A recipient of more than \$2 million (adjusted for inflation) in Pioneer grants in the last 30 years, Jensen is well aware of the underlying agenda of those who have financed his research and has relentlessly pressed the case for genetic differences in intelligence between races in popular as well as scientific publications, thus getting the exposure for the issue that Pioneer desires; even some well-known psychologists who praise Jensen's scholarship have expressed puzzlement over his missionary zeal. On the other hand, he has emphasized the importance of making all decisions on the basis of individual qualities and merits, and has generally avoided suggesting any policy implications that might be drawn from his work (though he has offered no objection when others have done so). While I believe that this reluctance to speculate on policy means that the second of Fredrickson's two components is lacking, there is certainly an argument to be made that Jensen's close association with Pioneer ? which is composed largely of persons who do want to (re)create racial hierarchy ? suggests otherwise. In any event, I have omitted him from the above list.

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REPORT ON THE 2003 POZNAN SYMPOSIUM

by JUAN JOSé CASTILLOS

Between the 14th and the 18th July 2003 another Poznan Symposium on the Prehistory of Northeastern Africa took place in Poland, where they have been an opportunity for scholars involved in research on this huge area of the human past, both in time and space, to get together and share and discuss the results of their work.

The success of this idea, that was first implemented in Poznan in

1980, and that brought together a relatively small group of archaeologists, led to the present Symposium that attracted 150 scholars from all continents.

Regrettably, I was again the only Latin American scholar who attended this very important meeting, which should perhaps receive more attention from people involved in research dealing with prehistoric times due to the valuable new information that was made known and that can be of use in other geographic areas of human development.

As I did before, I am sharing here my notes and impressions on many of the papers that were presented to this meeting. I have to make clear that this can be no more than a partial reflection of all that was said there since being the number of speakers so high, only fifteen minutes were allowed for each lecture and its graphic complements (slides, transparencies, Power Point presentations or videos), so the speakers had to talk fast and change their slides or whatever very quickly giving me very little time for my notes and diagrams.

Besides, what I am sharing here is my own personal impressions on each paper which reflect my interests and perceptions. The questions and discussions were much more numerous and detailed than what is given here, the reason being that due to time constraints, people also spoke fast on those occasions, sometimes not clearly enough or the exchanges were of a very technical nature which could hardly be put onto paper for a wider audience without more ample comments to render them understandable, which was not feasible in the few minutes (or sometimes seconds) in which they took place. I have omitted as well questions that implied a confirmation of something a speaker had said or a misunderstanding of a certain statement made.

Another limitation that affected my notes was that the organizers of this Symposium had the kindness to invite the writer to preside and moderate the afternoon session on Predynastic Egypt and the first part of the Sudan presentations (fifteen papers in all), which made it more complicated to take notes and make sure at the same time that none of the speakers exceeded their allotted times, moderate the discussions and other minor duties.

Since the Proceedings of this Symposium may take several years to appear in print, I think that these brief summaries can be useful to those who are interested in the wide variety of subjects covered by this very important meeting and if more information is required, the individual speakers can be approached for the purpose via email or regular mail.

I have already published several such reports of conferences I have attended and having so far received no complaints of having misrepresented anyone's views, that makes me confident that perhaps this time as well I have succeeded in providing an accurate, although of course very personal, account of what was said during this Symposium.

The main purpose that has guided me in taking the trouble of writing these Reports is that knowledge that is not shared is wasted, so I hope that I have been able to contribute to spread as widely as possible the new knowledge generated by many colleagues on important subjects having to do with the prehistory of this part of the world.

E. Garcea and C. Giraudi, "Earthquakes and tectonic dynamics favouring Late Pleistocene human settlement in the Jebel Gharbi, Libya" - Later Pleistocene earthquakes in the Jefara Plain (Libya) by creating faults and fractures in the underground structure of this region created as well a drainage system that favoured that rain water could flow towards the springs. These springs appear in the intersection of underground faults. At Jado deposits were found from the Middle Palaeolithic to the Late Palaeolithic (to 18,000 BP). Elsewhere they also involve remains that can be dated from the Middle Palaeolithic to the Late Palaeolithic. At Shakshuk the sequence of human occupation ranges from the Middle Palaeolithic (Aterian, 43,500 BP) to the Epipalaeolithic (about 16,800 BP). Nearer the surface, neolithic material was also found. Earthquakes have occurred there as late as the 30s of the XX century, so the geological process still continues in the country.

B. Barich and G. Lucarini, "Archaeology of the Jebel Gharbi (Libya): The Final Pleistocene - Early Holocene sequence" - The human occupation here goes from the Acheulian (Lower Palaeolithic) through the Aterian and Late Palaeolithic stages. At Wadi Ain Zargha the climate got less dry favouring human occupation. They found no hearths so no C14 dates could be obtained. The stone tools exhibit a homogeneity throughout the sites that were studied. Backed bladelets were usually numerous but not in all sites, in some they were relatively few. These are versatile tools, used for processing faunal resources or for processing the plants available to them. In a hunter-gatherer site a kind of zebra seemed to predominate among the faunal finds but other species such as gazelle were also present. They identified as well sites with seasonal occupation characteristics, some devoted to hunting, others to gathering and others to the exploitation of mineral resources and tool workshops. At Jebel Gharbi in the Epipalaeolithic they could date the occupation from 16,800 BP to 3,700 BP (ca. 2,200 - 1,900 BC cal C14). The gap between 11,000 and 7,000 BP should be explained as a chance absence that may be filled at a later time. They also found pottery associated to the Capsian sites.

K. Schmidt, "Göğüli Tepe (Southeastern Turkey), an early neolithic sanctuary" - This site has been included in this Symposium in spite of belonging to a region strictly outside the one covered by the conference because it changes many perspectives on the Late Pleistocene and the Early Holocene of the Near East. It has unique features and throws light on the hunter-gatherer/neolithic transition. He found megalithic architecture whose function could not be determined but that obviously did not reflect a domestic use. Most of the structures found are of a roughly circular shape. No evidence of a roof was identified and the pillars are monolithic. These were dated to about 9,000 BC cal C14 and were decorated with large images in relief of animals (snakes, birds, boars, bulls, foxes, gazelles, cranes in water represented as wavy lines) and other motifs. There were very large pieces of stone lying over some of the pillars like a "T" shaped structure, that have been severely damaged by the later agricultural work on the site. Small plaquettes were also found with incised signs, of a geometric and other nature and apparently had the only purpose of bearing these inscriptions. The sites may have been meeting places for hunter-gatherers before the Neolithic, showing that societies at such a remote time here were more socially developed than we had previously thought. P. Vermeersch asked for

more information on the Aterian and other earlier assemblages there and the speaker clarified that they found none, just isolated sites which could be dated from 28,000 - 30,000 BP to the Late Palaeolithic.

S. di Lernia, M. Cremaschi and F. Merighi, "Hunter-gatherers of the Central Sahara: a reassessment" - They limited their research to the territorial spread of human occupation and to social organization and the functions of the sites. There are many gaps in our knowledge of these people, where they came from, their social structure, beliefs, etc., and most of the sites that were studied don't go beyond about 7,000 BC. The sand seas in the area are abundant in sites of human occupation. They had a hierarchical distribution of their sites, base camps (residential) in the mountains, food procurement ones and workshops elsewhere. Palinological data indicate a longer occupation of the sites than previously assumed. (Note by the writer - Here I forgot to ask them if the palinological data was based on just a few samples or if on numerous and representative systematic studies in order to avoid the pitfalls this technique has involved in the past, but let's assume unless proved otherwise that the latter is the case). The picture shows the typical distribution of food resources with a greater abundance of the more easily storable goods. The pottery found includes many sherds that were decorated with incised geometrical motifs and is among the oldest in North Africa (9 to 10,000 BC). The few human remains found seem to have affinities (gene pool) with sub-Saharan populations. The petroglyphs are of a pastoral nature with figures of people and animals, mostly cattle.

M. Schuster, Ph. Düringer, J.-F. Ghiénne, P. Vignaud, H. Mackaye, A. Likies and M. Brunet, "Toumai, Abel and Lake Megas, Tchad: sedimentology, palaeontology and palaeoecology of Tchad during the last seven million years (Upper Miocene to Holocene), Results of the Mission Paleoanthropologique Franco-Tchadienne (MPFT)" - The work was done in the Erg of Djurah in Tchad. The discovery of an australopithecus in Tchad (the first outside Southeast Africa) was the beginning of the work in this area. The fossil fauna found (ancient elephant bones and tusks, fish, etc.) showed that the fauna dated from between 3 and 7 million years ago. From the study of the ancient dunes they could determine the direction of palaeowinds. They could also determine that the sequence corresponds to an ancient lake and the desert and the climate changed at times. A similar picture can be found in today's Tchad with dunes that after flooding of the areas became islands, each with its peculiar fauna. They could



identify a terrace wider than 50 km around the ancient lake, also a delta that marked an ancient river feeding the lake. They could also find palaeo-islands with the rock eroded at the same height by the pounding of the ancient waves.

S. Kröpelin, "New evidence from the Saharan lakes of Ounianga (Northeast Tchad)" - It is a large lake basin of about 5,000 km<sup>2</sup>, they found here many fossils, among them of Nile perch (1 to 1,5 m long) that lived here 600 km west of the Nile. The purpose of the work was to understand the process of the desiccation of this area. This is one of the driest places on earth, the lakes that still exist here today have only fossil, ancient water, fed by underground sources and with one of the highest evaporation rates in the world. They took core samples using a boat of the sediments in the lake and found pollen of chenopodiaceae, asteraceae, etc. and algae which offer a promising field for future study. They fear that some of the landscape will disappear in a few hundred years due to the movement of the sand dunes and the overall desiccation. In the rock formations in this area, up to 100 m above present lake level, they found lake deposits at considerable height from the ground. Some of these deposits were dated to between 6,000 to 9,000 BP uncalibrated C14 dates. In the Holocene optimum the lake was about 12 km wide and 90 m deep. The stone structures found in one of the islands date back to no more than 2,000 years ago. The sensational revelation that it is still a lake of drinkable water (with high evaporation rates it should have become very soon salt water) is explained by an underground continuous feeding of drinkable water that maintains the low salinity and also maintains the lake level stable.

Ph. Van Peer, "A review of the Late Middle Pleistocene and Early Upper Pleistocene cultural developments in the Middle and Lower Nile Valley" - He said that the best evidence for the Middle to Upper Pleistocene transition comes from Sai island in the Sudan with Sangoan to Acheulian levels. Around 300,000 years ago the transition started in Eastern Africa. Farther north (ie. Sudan) the transition occurred around 200,000 years ago. He found many Sangoan grinding stones (sandstone) which were used for grinding pigments, lumps of which were also found in situ. They found as well grinding stones with indication that they had been used for processing plant material. Then the Sangoan large tools were replaced by blade tools. Afterwards, these were in their turn replaced by Nubian levallois tools. Then the foliates disappeared and were replaced by the Nubian Aterian complex. Then the Aterian emerged, probably in the area of

southern Egypt, northern Sudan and southern Libya from where it spread to the west into the Sahara and to northern Africa. Then about 70,000 years ago a blade tool technology appeared, involving a very specialized division of work and a complex social organization. The time covered by this study goes between about 225,000 to 25,000 years ago.

J. Smith, M. Kleindienst, H. Schwarcz and R. Giegengack, "Quaternary pluvial phase environment in Dakhleh and Kharga Oases, Egypt" - In spite of all the effort invested over the years we still know little of palaeoclimatic change in the Holocene and even more so, for the Pleistocene. The study of the travertine deposits (tufas) has proved to be valuable for the evaluation of palaeoclimatic change. Since some of those springs are still in use, it was necessary to determine how rainfall behaved and when it ceased because an increase in it would reactivate the spring and originate further deposits. Because carbonate spring deposits can accumulate at a rate of 1 m every few decades, the study of these deposits can provide evidence quite narrow in time for climatic change. The sources of this carbon in the deposits are the local marine limestone, the CO in the atmosphere and organic carbon from plants. Graphs made from the data for the isotopic carbon and oxygen composition for the sites studied by them were shown and the data reflects a wetter environment with plenty of plants or a dry one with carbon mainly from the marine limestone rock. The results show as well that apparently there were no significant variations in climatic conditions between successive pluvial periods.

P. Vermeersch, "El Abadiya 3: A Late Palaeolithic site in Upper Egypt" - The site is located near Naqada in Upper Egypt. It is situated at the foot of a terrace. The erosion of the site was due to two gullies located at the site. The archaeological material was preserved by chance and is very close to the present surface of the ground. The soil deposit on top of the Holocene archaeological material is quite unusual. Dates for this site are around 12,000 BC. The distribution of the archaeological material when plotted did not seem to offer any significant patterns. The faunal remains of several species were found (hartebeest, hare, gazelle, ass, etc.). The flint used was local, the technique was with the use of a hard hammer and consists of end scrapers and retouched blades, strangely there were very few micro-tools. This site's tool technology differs a lot from that of the nearby Abadiya 1 site. Some similarities exist with the

Menchian from Kon Ombo published by Vignard in 1925. Also with later finds by Wendorf and Schild. The most important economic activities seem to have been fishing and hartebeest hunting, no evidence of plant processing was found here.

S. Zakrzewski, "Human skeletal diversity in the Egyptian Nile Valley" - The speaker used the study of skeletal material in the absence of genetic evidence. She studied how diverse was the Predynastic Egyptian population. The source for this work were the collections in museums, not material from recent archaeological work. She found, not unexpectedly, that there were was a sexual differentiation being males taller than females. Also that through time, from the Badarian to the Early Dynastic, the stature increased. She said that if there was no significant change in the population, then there must have been dietary deficiencies. She concluded that from the Badarian, with a clear prognatism, there was a change because there were many broader crania in the Early Dynastic. The increasing variation could be due to population increase or the influx of outside individuals into the population (without involving migrations). J. J. Castillos objected to this paper's conclusions mainly because of the imprecise nature of the time periods (Badarian, Early Predynastic, Late Predynastic, Early Dynastic) which were taken from sometimes old and obsolete museum records and which are understood differently by different scholars. The speaker replied that she used the chronology as given in the museums and she could do nothing about that. Then J. J. Castillos objected to conclusions on height variation based on just a few examples (small samples), she replied that it was regulated in the statistical approach to make the results significant in spite of that. Finally, J. J. Castillos objected to the amount of variation in stature, for women of about 3 to 4 cm in 1,500 years, which he found hardly significant, she replied that it was nevertheless significant.

S. Keita, "Badarian skeletal affinities in the Egyptian Nile Valley" - The speaker emphasized that he agrees with human biological diversity in Africa. He dwelt on linguistic evidence showing influence in Egypt from the west and the south. He mentioned that some of the most common words related to people's lives like sheep, cattle, etc. are not semitic loan words. He said that the Badarians were semi-sedentarian and that in different clustering studies of Badarian crania they appear to be linked with Nubian samples (Kerma, Meroe). J. J. Castillos asked whether the speaker thought that the

clustering of the Badarian crania with those of Nubia and the Sudan had any special meaning, he replied that no, just that the Badarians were related to other north African populations.

S. Keita, "Variation in vault porosities of the retainers in the Dynasty I royal cemetery complex: possible interpretations" - The data on these vault porosities indicate that they were more frequent among the people buried around the royal tombs. Considering both non-court tombs situated far away and those around the royal tomb, values are higher than in the tombs of courtiers. He said that there were various possible interpretations: occupation (labour) related or other that might explain this situation.

S. Keita, "A response to Brace et al.'s 'Clines and clusters versus race' (Yearbook of Physical Anthropology, 1993)" - The clusters made in this kind of research are suspect because although Australian-melanesian data cluster with Africa, their DNA differs and places the former clearly in Asia. He listed a number of errors in the above mentioned publication, among them misrepresentations of statements made in certain publications by B. Trigger and the present writer, although he did not give more details, I forgot to ask him in what way my views had been distorted and which of my publications he was talking about. He showed many examples of African facial profiles indicating a great variability and denying the claims of some Africans (ie. Nigerians) to represent the true African prototype. He criticized as well the biased use of the language in definitions like for instance writing about "sub-Saharan" populations which has also other cultural implications, so to be consistent they should also use "supra-Saharan" instead of "north African" or other such nomenclature.

M. McDonald, "Holocene prehistory of the escarpment above Kharga Oasis (Egypt)" - The speaker summed up previous work in this oasis and that earlier scholars had thought that there were no Holocene assemblages here. At Wadi el-Midauwara she found in several field days spent in the area between 2002 and 2003 abundant Holocene remains. The material from this site is similar to other found in Dakhla and elsewhere. Unfortunately, there are no dates for these assemblages at Kharga but those at Dakhla were dated between 9,000 - 8,500 BP. Small collections of pottery (sherds) could also be made.

There was a similarity with that found at Dakhla and it seems they would share a similar pottery tradition. Some examples of Badarian ripple ware could also be found here. The Kharga Baris material seems to date from 7,000 to 5,000 BP (Early Baris to Later Baris), people do not seem to have settled here for any length of time but rather to be passing through.

K. Kindermann, "Prehistoric projectile points from Egypt's Western Desert" - Projectile points are very time sensitive and very abundant in the archaeological material all over the Egyptian Western Desert. The largest collection they made was at Djara with over 2,000 items. At Abu Tartur they found a large assemblage dated to about 7,600 BP. The manufacturing process of these Ounan points makes them quite different from points from other sites, they can be dated to between 7,500 and 8,000 BP. Slightly later are points that exhibit a facial retouch. They could determine that these technological traditions did not spread evenly over the Western Desert. Geometric microliths dated to about 7,500 BP were also identified. Later on, bifacially retouched points became more and more common. Stemmed points appear late in the time line, in about 7,500 to 7,000 BP, barbed points appear slightly later on and points with wings at about 6,500 BP. At about 5,800 BP very regularly pressure retouched points were found and reflect an advance in hunting techniques since they penetrate the animal skin more easily.

H. Riemer, "Cultural diversity and mobility between the Sand Sea and the Oases" - This work was carried out between 1996 and 1997 in the Regenfeld area of the Western Desert (south of the Great Sand Sea). This area that was very arid, almost no rainfall, is situated between the more favoured regions of the Gilf Kebir and the western oases, people moved in only after rainfall and the formation of ponds or lakes. The sites of Khufu and Meri were studied. In Khufu they could identify assemblages from the Early to the Mid-Holocene. About 25% were points, about 14% knives. Flint is the main raw material but local quartzite was used as well. Most procedures for stone tool manufacturing did not seem to have taken place on the sites. Grinding stones were also found with grinders that reveal their use for processing plants (cereals) that grew after the rainfall and which were intensively exploited to depletion by the people here, some other grinding stones were used for grinding pigment, some of these stones have marks that show that they were tied for transportation. Some examples of incised pottery (sherds) were also found here.

G. Lucarini and A. Fahmi, "The use and exploitation of plants in the Farafra Oasis" - They found three occupation horizons (F. Hassan): one from 7,670 to 7,320 BP, then one of about 6,750 BP and a later one of 6,190 BP. The range of plant remains was much the same for each of these three horizons, consisting of 33 species of plants (acacia seeds, aristida grains, boerhavia fruits, brachiaria grains, etc. including sorghum, resembling those found at Nabta Playa. The high frequency of sorghum which can survive different climatic conditions shows that it was used as food. It could not be established whether it was wild or domesticated but for a number of reasons, the former seems more likely. Some of the stone tools exhibit the shine typical of use for gathering plants. Microwear analysis showed that some other tools had been used to work leather and hard animal material like bone. Acacia and other local trees were used for fuel in the hearths and also for manufacturing wooden tools. The life of this people reveal a basically pastoral economy. This area saw in time the passing of different pastoral groups.

R. Schild and F. Wendorf, "The megalithic structures of Nabta Playa revisited" - They found alignments of stones (stelae) worked by these people and pointing to Ursa Majoris and the Sirius star. Some stones seem to be an ancient calendar dating to about 4,000 BC (date calculated according to the position of the rising sun at the time). They found about 30 clusters of megalithic stones and some isolated stelae as well. At another location they found also a triple stone ring. These blocks are almost all broken now. Some stone alignments seem to point towards the north pole and the immortal stars.

P. Bobrowski and R. Schild - "Late/Final Neolithic settlement (E-01-2 'Camp') from Gebel Ramlah, Western Desert of Egypt, Preliminary Report" - Three natural layers could be identified in the excavation trench, a top layer and then a thin (35 - 45 cm) second of brown consolidated sand and a third 45 cm thick of light and very consolidated alluvial sand. Most of the hearths were oval or round, about 20 cm deep. An assemblage of stone tools was found and bones and some pottery, among them a large grinding stone. About 92% of the stone tools were debitage and 60% were made of Egyptian flint. The debitage comprised a 56% of chips and a 24% of flakes, only about 5% of blades. Among the flakes, 51% were tools with continuous retouch

and 30% were denticulated flakes and blades. The pottery sherds found were mostly undecorated and were non-diagnostic. Faunal remains included cattle, sheep, goat, fox, gazelle. The C14 dates range between 8,500 and 6,000 BP obtained from hearths.

M. Kobusiewicz, J. Kabacinski and R. Schild - "Final Neolithic burial grounds from Gebel Ramlah Playa, Western Desert of Egypt" - Three burial grounds were found and excavated between 2001 and 2003. They were much alike and were located at a great distance from each other, the burials were very concentrated. They recognized two categories of burials, one of single individuals laid to rest on the right side and a second of 2 to 8 individuals as multiple secondary burials with mixed remains. Some of the bodies were of children, even newborn. Grave goods were found in both single and multiple burials, one was a symbolic burial with funerary goods but no bones. Among the objects found they mentioned black top pots, 'Tasian-like' beakers, stone palettes, ivory (bone) or gneiss containers for pigments, ivory bracelets and stone or ostrich egg beads as well as stone tools (points, microliths, etc.), also bone needles and bone finger rings, a miniature boomerang, sheets of mica (one in the shape of a tilapia fish). The pots were usually placed near the head or chest of the deceased. The pottery resembled Badarian assemblages. The chronology of these cemeteries from charcoal and bone ranges between 5,750 to 5,500 BP (4,600 to 4,300 cal C14). Some individuals seem to have affinities with sub-Saharan populations, others are not so clearly defined, women were four times as numerous as men, the single burials seem to have belonged to people who died on the site, the secondary ones seem to have been for people who died away from the site and were taken there. They even found what seems to be attempts to re-implant teeth fallen off the skull into their sockets, sometimes placed in the wrong position, in extreme cases in the eye hole or even in the nose, all this reveals attempts to keep the body whole. J. J. Castillos asked if the bodies were protected in any way (wrapped in mats or animal skins), the speaker replied that was not detected, but that most of the bodies had been placed inside baskets made of wickerwork.

N. Shirai, "Curation, social representation or both? Emergence of a bifacial stone tools and its implication for a model of the beginning of food production in the Western Desert" - The speaker tried to decide whether the appearance of bifacial stone points was correlated with the beginning of herding of sheep and goats in the Western

Desert and how and why domesticates were adopted earlier in the Western Desert than in the Nile Valley and why bifacial stone tools developed in the Western Desert in the Mid-Holocene and did not appear earlier in the Nile Valley. Bifacial stone tools could be the media for social representation, emergent socio-economic competition may have led to competitive aestheticism in lithic technology. Socio-economic competition reflected in bifacial stone tools may have motivated the introduction of domesticates. As more people gathered around the increasingly reduced number of water sources, an idea of territoriality took shape and a stressful situation in increasingly more circumscribed habitats led to domestication as a way to increase their economic resources. Stone tools used for butchering animals allowed certain people to acquire status as distributors of food, leading to increasing social stratification.

S. Hendrickx, "Dogs and power in Predynastic and Early Dynastic Egypt" - The speaker started by mentioning a black top pot of Naqada IIa with incised images of two (domesticated because of the collars) dogs and other assorted animals, he assumed at first that it was a hunting scene without the humans. He was not satisfied with this interpretation and decided to follow up along J. Baines' views on the symbolic representations of dogs in early Egyptian art. Then he discussed the presence of dogs in petroglyphs and palettes and at the tomb 100 at Hierakonpolis, in which dogs appear in hunting scenes. Well into the 4th millennium BC hunting had a marginal economic importance but it served instead for a display of prowess by members of the contemporary elite and for practice in the use of weapons. Tombs of dogs have been found in elite cemeteries at Hierakonpolis, cemetery T at Naqada, Abydos and Ada<sup>3</sup>, although in the latter perhaps with different implications than in the previous elite cemeteries. Then he mentioned the ivory handles of predynastic knives with examples of dogs, in the case of the Gebel el Arak knife with a human figure, quite an unusual representation. In them the dog appears as the only active agent, attacking or goading other animals. Dogs would appear to be then symbols of power putting some order in chaos represented by the assorted other animals. Even in the Hunters' Palette the hunters wear what appear to be dog tails (compare with the tails of the dogs in the Dogs' Palette). Apparently quite uncommon animals worked their way into royal iconography, the dog was not one of them and most of these Predynastic examples appear to date no later than the end of Naqada I. J. J. Castillos asked the speaker if he was aware of other examples like in a Gerzean tomb at Matmar containing the body of a man buried in a simple wicker coffin while beside him there was a stout wooden box, of much better



quality, containing the skeleton of a dog, probably his favourite pet, indicating that dogs were seen in early Egypt in more ways than the symbolic ones mentioned in this paper. The speaker said that he was aware of this example.

I. Takamiya, "Distribution of decorated pottery vessels in cemeteries of the Naqada culture" - The speaker produced a table of quantitative data of decorated (painted) pottery in Predynastic Egypt classified as to shape, motif and type of burial for several Upper Egyptian Predynastic cemeteries. Generally speaking, decorated vessels seem to be more frequent in women's and sometimes children's graves. Her studies show that although W pots are associated mostly with larger tombs, decorated pots seem to have had a somewhat larger distribution, as luxury items to which the elite would have a more ample access but without involving a monopoly as it seems to be the case with the W pots, much more frequent in elite tombs.

K. Cialowicz, "Tell el-Farkha 2003: excavations on the Western Kom" - In 2000 they found a building with two levels of occupation dating to early Naqada III with a bottom layer of burnt material covered by a sterile layer. Above this there was another room connected to the building with less thick walls and containing large jars. A layer of mud indicates perhaps a period of abandonment of the structure. In 2002 they worked in the western side of the building. There are visible signs of destruction. They found another building measuring about 20 m by 20 m (perhaps with two floors), divided into several rooms, with 2 m thick mudbrick walls. It is hard to determine whether the destruction by fire verified was intentional or the result of a natural disaster. In one of the rooms the remains of badly preserved pots were found, perhaps because of the soil pressure. Some structures that indicate the use of fire seem to have been breweries. Lower down, structures dated to late Naqada II contain household items like jars. Lower down they found Lower Egyptian structures, among them a brewery. A second structure is another part of this large Lower Egyptian building comprising about 500 m, of unclear nature.

M. Chlodniki, "Tell el-Farkha: stratigraphy of the Eastern Kom" - The graves found in the geophysical survey correspond to different levels. In a circular structure limited by a wall they found inside a

rectangular structure like nothing they had seen here so far, divided like a grid in many small squares. The pottery recovered that dates to Naqada IIIcd is unfortunately non-diagnostic. It appears that this structure was somehow related to the funerary nature of this part of the Kom. They also found elsewhere a number of red brick tiles, probably the floor of a 5 m by 5 m room. Inside this room a smaller rectangle was found that seemed also to have had a red brick tile floor. The function of this room could not be determined either. Architecturally, the nature of these buildings appear to be quite different from the others previously identified. They found in the trench a series of clay sealings with inscriptions dating to the First and Second Dynasties belonging to the upper layers. The estimated chronology is: Western Kom - Naqada IIb/c to First Dynasty; Central Kom - Naqada IIb/c to Third/Fourth Dynasties; Eastern Kom - Naqada IIIa to Third/Fourth Dynasties.

J. Debowska, "Tell el-Farkha necropolis - Field Season 2003" - An interesting feature is the variation they found in the graves they excavated. The bodies were buried lying on their left side facing east, the graves contained large jars and also smaller ones, with accessory chambers for the funerary goods built with a single row of bricks. Some of the tombs show evidence of robbers' activity who stole many of the most valuable objects. A special find was a splendid necklace that had apparently escaped the robbers' attention. One of the tombs was particularly rich containing about 40 pots, a hippopotamus rib and other items. In another tomb they found the body of a young male with the bones so close together that it appears to be due to deliberate body constriction. Another body in a tomb of about 2 m by 3 m, seems to have been buried in a mudbrick coffin. Tomb 14 had no funerary goods but the orientation of the body was different, on the right side looking west, which was quite intriguing. In another grave they found the remains of a wall that ran inside the tomb, belonging to an intrusive Early Dynastic building that also penetrated other nearby graves. Among the small objects found there was a pendant with the image of a bird on top and a beautiful knife handle.

A. Maczynska, "Egyptian-Canaanite interaction during the 4th millennium BC: a view from Tell el-Farkha" - According to the finds made in recent years the nature of the Egyptian presence in Palestine is more complex than the earlier assumed conquest, trade, colonization or other interpretations by themselves. Among the

relevant finds in Tell el-Farkha there is a knife handle of EB I, wavy handles of EB I, a spouted jar of roughly contemporary nature, also a "pajama style" jar also dated to EB I, grain wash jars, examples of pattern burnishing also EB I, jar handles of similar date. The settlement at Tell el-Farkha took part in the exchanges that took place between Egypt and Palestine although they cannot state the nature of such exchanges. They have so far not found evidence of Palestinians settled here like in Buto and elsewhere in Lower Egypt. The evolution that seems to have taken place between 3,900 to 3,650 BC appears to have consisted from initial exchanges to an exploitation of southern Palestine and then later on, of an Egyptian presence involving a permanent Egyptian installation there.

J. Kabacinski and P. Szejnoga, "Early Dynastic chert workshops at Tell el-Farkha" - The chert workshops in Tell el-Farkha are remarkable because they appear to be highly specialized. Within the habitation area they found several workshops, one comprising about 900 objects and fewer in the other two. They found single platform cores for blades, cores for blades with changed orientation, the structure of the debitage involves a large number of chips and among the tools there are many micro-perforators as well as sickle inserts. Different techniques were used such as chipping, boring, polishing, etc.

M. Jordeczka, "Stone artefacts from Tell el-Farkha. Description of materials discovered during the last excavation season" - The stone for Tell el-Farkha had to be brought from elsewhere because of lack of local raw material. About 72% of it was sandstone, the most popular raw material here. The speaker did not discuss the manufacture of for instance, knives, but rather other types of stone objects such as stone vases, stone hammers of regular and irregular shapes, borers (there was a large presence here of these tools), polishing stones, grinders of several kinds, mortars, etc. The luxury goods included stone vessels (Naqada IId and Early Dynastic), cosmetic palettes, a cylinder seal, maceheads, zoomorphic pendants, etc.

M. Jucha, "The pottery from Tell el-Farkha" - The pottery here can be arranged in seven phases being the earliest Naqada IId to the Third and Fourth Dynasties. The dominant pottery types at the earliest

stage is Naqadian from late Naqada II and Naqada III which had already expanded this far north. Some of the earliest jars are large ones with mostly flat bases although some pointed bases were found, these did not seem to be very popular here. Some jars of local Lower Egyptian types are nevertheless still extant in phase 3 in this site. Fragments of W pots (second part of Naqada II and Naqada III) were also found, some with geometric painted patterns, as well as medium to large tall, globular storage jars, in one case the bottom was inserted in a small base pot. Miniature vessels were also found and some of foreign origin with finger impressions.

B. Drobniewicz and B. Ginter, "Multicultural site No. 21 at Deir el-Bahari (Upper Egypt)" - This paper is the result of work carried out in the 1970s in Western Thebes. They found remains from the Acheulian to the Dynastic period at over 200 m above sea level. Most of the material was the result of surface collections without stratigraphical considerations. They used instead the differentiation among the assemblages and patination. They found six assemblages: the first consisting of 'old', weathered material with a very thick patina; a second with very shiny, smooth surfaces and also presenting a thick patina; a third with slightly shiny, smooth surfaces also with patina; a fourth of objects with a mat surface with an orange and reddish patina; a fifth (which was the richest in quantity) with smooth, slightly polished surfaces and a thin patina and finally a sixth with nearly fresh surfaces, very weakly patinated. The general characteristics are that they were mostly flakes, then much less numerous non-retouched tools and also cores, other types were only marginally present. The debitage in phase one consisted mostly of cortical and levallois flakes, blades and points. Summing up, the first seems to be Acheulian and late Acheulian, the second a new industry ('Bahari technology'), Middle Palaeolithic, the third Nubian Mousterian, Type B, the fourth also Nubian Mousterian, the fifth Khormusan (?) and the sixth Predynastic, probably Naqadian.

J. J. Castillos, "The Predynastic cemeteries at Naqada" - The speaker, after making some preliminary methodological considerations, summed up the results of his research concerning these large cemeteries at and near Naqada, using the published data and unpublished excavator's notes, with which he could recover information covering about 2,000 tombs of the 3,000 originally excavated but very incompletely published. He outlined the steady cultural development revealed by the graves of various periods and

the increase in social differentiation. He also studied the variations in social inequality that showed a steady increase down to the Early Dynastic for the general population although in the elite cemeteries the picture was somewhat different indicating a decrease in inequality between Naqada II and Naqada III, which would support the recent suggestions by scholars that the Predynastic kingdom of Naqada was absorbed and incorporated around this time into one of its more powerful neighbouring polities. This decrease in social inequality that was detected by the speaker and other scholars for cemeteries in rather more remote locations like Armant and Matmar as a decline probably due to increasing distance of those communities to the centres of political power at the time, in the case of Naqada would be due to the decline of the Naqada elite that saw its access to luxury goods for funerary purposes curtailed by the annexation of Naqada by another regional state whose elite appropriated for itself such status defining commodities.

E. Nowak, "The Gebelein Linen reconsidered" - The speaker argued that this object should be dated rather to Naqada I than other previously suggested later dates. She said that although the boat motif appears in the D class pottery, it also appears not so frequently in the C class pots of Naqada I. She also pointed out that in the D pots steering oars are not depicted. In the case of images of women with upraised arms in D pots, statuettes with a similar attitude have been dated to Naqada I as well as a C class beaker with a man with upraised arms. Other securely dated ivories have similar images and have been dated to Naqada I. The hippopotamus hunt scene in the linen is also attested in Naqada I. Then she compared and drew attention to the linen and the decoration of tomb 100 at Hierakonpolis which has the image of the chief next to a cabin in a boat. The linen seems to convey earlier representations and all points to Naqada Ic as the most likely date for this linen.

N. Harrington, "Human representation in the Predynastic Period: the Hierakonpolis locality 6 statue in context" - They found part of a nose and then numerous other fragments of a statue, even one of the ears that was clearly recognizable. Then she presented an approximate reconstruction of the statue and plynth, resembling Predynastic male figurines (stylized long and thin figure) with the arms close to the body at the sides and wearing a penistasche. J. J. Castillos asked how she could be sure that these are fragments of only one statue. She replied that they do not know yet.

D. Welsby, "The Merowe Dam Archaeological Salvage Project" - There has been very little archaeological work in this region soon to be flooded and it has even been shunned by tourists considering it a marginal area which is a view far from correct since there are numerous monumental remains and Meroitic tumuli, also evidence for an early Kushite occupation and its corresponding cemeteries. In January 2003 the remains of a small early Kushite stone pyramid were discovered. There is also evidence of a Kerma occupation with Kerma tombs similar to those farther north, including human remains and pottery. Far from being a marginal area of the Kerma territory, it seems to have been well integrated into the Kerma state. The earliest occupation of this area seems to date to the Middle Palaeolithic, so this region should attract a wide variety of archaeologists interested in this rescue operation. After this paper was read, Sudanese officials present at the meeting, which included a Minister of that government, also underlined the value of the cultural remains in the area to be flooded and invited those attending the Symposium to take part in this rescue project.

Ch. Ehret, "Seriating Holocene language history in Northeastern Africa" - This paper was read by S. Keita due to the absence of the original speaker. He underlined that the origin of Afroasiatic is clearly African and not Asian as earlier scholars mistakenly implied. Furthermore, he suggested that the origin of Afroasiatic could be located in the Sudan area of the Nile, the Nilo-Saharan in the sub-Saharan/Tchad area and the Niger-Congo family in West Africa. Because of the vocabulary he could date the origin of for example, the Nilo-Saharan, to about 8,500 BC, then it branched out later on.

M. Judd, "Jebel Sahaba revisited" - The Sahaba site is near Wadi Halfa (Sudan). The study of these remains had to be confined to skulls (that were sometimes restored) because the pelvic bones were usually missing or very deteriorated. In order to preserve the remains she did ageing on the basis of the teeth profiting by recent publications on these techniques. Traumas were detected in many bones but of a not very dramatic nature. Many of the arm injuries seem to reflect the effect of a blow, but not implying any extreme violence. Cut marks are common and generally affect the femur or the humerus, they appear as notches in the bone. She could detect a stature

dimorphism of between 155 to 175 cm for women and 160 to 180 cm for men, the maximum frequency was 165 cm for women and 170 cm for men. In data from other prehistoric cemeteries the difference in stature between men and women seems to have been of about 5 cm. These people do not seem to have lived in a very stressful environment and they seem to have led fairly normal lives given their circumstances.

F. Wendorf, "Late Palaeolithic warfare in the Nile Valley of Egypt and Sudan" - The speaker suggested that the common idea that warfare started with the neolithic and disputes over the possession of land and other resources in the case of the Nile Valley is wrong and it seems to have started much earlier than in the Holocene. In the earlier burials stone tools (flakes, points) were found inside the skeletons, embedded in bones or between vertebrae which might indicate violent deaths. Signs of violence were found in the bodies of men, women and children, marking what he might call "equal opportunity violence". The reason for this Nilotic early violence could be due to an increasingly restricted area favourable for human occupation and the competition of different cultural groups in the same narrow territory. J. J. Castillos said that judgment on this should be postponed until cemeteries with a clear majority of male burials or mass graves of victims of warfare, indicating such violent confrontations, are found. The speaker replied that the evidence is still there indicating a state of indiscriminate violence affecting people of all ages.

A. Alsharekh, "The Prehistory of Saudi Arabia: a reconsideration of Thumamah" - They found some stone structures but cannot decide on their purpose, ceremonial or other. Soundings made below the stones have not indicated the presence of other structures or other archaeological material. The stones seem to have been collected from nearby streams, some are large and others are small. Some of the stone structures are rectangular and others circular, several are quite large. They also found many pits which they think served as storage pits for cereals or other plant resources. Under the smaller structures they found some organic remains, human bones and objects like a bronze pendant and other items. They also found some quartzite workshops. They made as well surface collections of stone tools, mainly chert and flint. Near the stone tools they found many hearths, some large with a diameter of over 1 m and containing charcoal. Many of these artefacts and hearths were found near dry ancient ponds or lakes. Two dates were obtained, one from charcoal (hearth) of 6,290 -

6,170 BP and another from organic sediment of 1,350 - 1,240 BP (grave).

K. Grzynski, "Current field research in the Letti Basin" - The speaker found some Greek inscriptions on the rock but nothing earlier, so he thinks that this is due to the nature of the rock that breaks down very easily and has probably collapsed destroying possible earlier petroglyphs. He found quite a number of very eroded tumuli, some definitively Kerma and others with Napata material. He also found early Khartum material but nothing Palaeolithic so far. Near the surface he found circular structures that he could not decide whether they were storage bins, ovens or had other purposes. The Letti Basin shows a continuous occupation from the Middle Palaeolithic (others' findings) to early Muslim.

P. Osypinski, "Affad 23, a Middle Palaeolithic site from Southern Dongola Reach, Sudan. Preliminary Report" - The area they surveyed was of about 200 m by 200 m divided into four squares of 100 m by 100 m. They found about 100 hearths of much later date than Middle Palaeolithic. No other suggestion of settlements could be found and there were no domestic hearths, so they seem to have been industrial hearths of some kind. Much of the Palaeolithic material had no visible signs of erosion or patina, it still had sharp edges. The Middle Palaeolithic assemblages (over 2,000 artefacts) revealed a hard percussion technique. Animal bones were also found here, several hundreds in all, that will be reported by another colleague in this Symposium. The assemblages reveal a low Levallois index but we should be cautious since this could change with further surveying and more data.

J. Reinold, "Wadi el-Khowi, current research: the Neolithic cemetery KDK 21" - The two dates they could obtain for this site were of around 5,500 BP. They found for the first time in these neolithic cemeteries stone stelae buried in the ground next to tomb pits. The tombs had grave goods like pots and they also found graves of animals, like for instance, dogs. Some of the tombs were multiple, like one for instance with two adults, a woman and a man. The grave goods in these cases are around the body of the female, none with the man placed behind her. He suggested that it could be the case of a man sacrificed to accompany the main occupant in death (as servant or slave?). Some of the grave goods are figurines (made of stone or



clay), some very rustic, others resembling Egyptian Predynastic ones and others very steatopygic. R. Schild asked the speaker whether the dates he provided were calibrated or uncalibrated C14, he replied that they were uncalibrated. J. J. Castillos asked if he could determine the size of the pits in some way and if the stelae had marks of any kind. He replied that he could not determine size due to the nature of the soil, only a rough idea by the disposition of the body and the tomb objects, and about the stelae, he said that they had no remarkable marks of any kind.

A. and A. Castiglioni, "Prehistoric and other sites on the Taka Road in Sudan" - They reported the discovery of several Meroitic remains like statues representing lions and a goat (belier) and circular structures to gather rain water. In a cave in the rock they found pictographs with red paint including bovines with long horns and human figures, but these pictures were largely incomplete due to deterioration of the rock. More images (petroglyphs this time) were found on a standing rock away from the cave but it is a Meroitic inscription with a unique representation of a god in front and above the king who is celebrating a victory over his enemies. In other areas they found mortars and scattered incised pottery remains of prehistoric date. Other petroglyphs were also found elsewhere with pictures of animals like giraffes and they also found circular stone formations. Other findings were circular tombs of various typologies and of large size, one of them was dated to the 7th-8th centuries BC. In another place they found petroglyphs representing elephants of prehistoric date due to the patina. In some cases they found groupings of many oval or circular tombs and tumuli near hills or at the foot of the Jebel.

M. Kaczmarek, "Human skeletal remains from the Neolithic cemetery at Kadero (Sudan)" - They found 215 Neolithic graves and much fewer later graves. The tombs are oval pits, usually single burials (only one or two were double burials), the condition of the bodies is from poor to well preserved, all in a very contracted position, the funerary offerings involved pots, personal ornaments, etc. Only 48 subadults from 0 to 14 years of age were found, about 22% of the total number of bodies, the rest were 56 men and 41 women, 35% were of undetermined sex. The low figure for the children burials was a much lower figure than they expected which for this time period should be around 50%. The teeth exhibit great helicoidal wear but there are no cases of cavities. J. J. Castillos asked if all the

children were buried in the cemetery, could it not be that the infants and the newborn were systematically excluded explaining the low figures? The speaker replied that the infants and newborn were buried there because they found one or two, but being those bones so fragile, that could explain their scarcity. L. Krzyzaniak then intervened to say that some of the elite graves with children were dug deeper and were better preserved, so the ones belonging to poorer members of the community were put in shallow tombs and were lost through erosion or decay. K. Kroeper also pointed out that at the Nile Delta where she has been working, because of less dry conditions than in Upper Egypt, they had the same problem with the fragile bones of infants.

W. Stankowski, "Geomorphology and geology of the Kadero site" - Several metres deep borings were carried out around the Kadero site. Six or seven thousand years ago in Sudan the climate was wetter and then a desiccation process started. From much earlier times there were a succession of wet and dry periods in the region which cannot be plotted with great precision but that are revealed by enough evidence to know that they took place. The sediment deposits below the surface near the river are mostly sandy (eroded Nubian sandstone) and silty with sometimes calcareous sediments. The silt came from the Nile floods. At Kadero the soundings exhibited strata going as far back as 14,000 years ago. The speaker underlined that in this part of Africa the geological processes are going on very slowly.

L. Krzyzaniak, "Decorated animal bones from the Neolithic cemetery at Kadero" - The speaker centered his paper on two tombs, 242 (a female burial) and 244 (a male burial), in this cemetery. In one of them (242) they found groups of shell beads forming some kind of decoration. In the other one (244) the man, about 28 years old, was furnished with ivory bracelets and a necklace of carnelian beads, as well as this kind of shell decoration. The pottery in this tomb was diagnostic Khartum neolithic. But they also found decorated animal bones of a very fragile nature. The decoration consisted of parallel cuts made on the bone and sometimes forming a zig-zag pattern. The bones are of a big mammal, probably hippopotamus ribs. It was suggested that it could consist of a musical instrument (a "raspa" or "racleur"). The date of these objects is quite clear (about the 5th millennium BC) and they seem to be part of the tomb furnishings of a member of the local elite. Those who buried these people also included a bone pointer to rub and make the music or noise, the

pointer had a hole near the end maybe to wear it hanging from the neck.

M. Cremaschi, S. Salvatori, D. Usai and A. Zerboni, "A further "tessera" to the huge "mosaic": studying the ancient settlement pattern of the El Salha region (southwest of Omdurman, Central Sudan)" - The greater abundance of sites in this area is from the Palaeolithic to the Meso/Neolithic and the Christian and Post-Meroitic, other periods are less well represented in the overall picture here. Then the speaker provided details of the mesolithic and neolithic sites found in this area and of the post-meroitic and islamic remains.

P. Bobrowski and M. Jordeczka, "A survey of the Wadi Awatib near Naga'a" - Settlements, workshops, cemeteries, single burials could be identified from the Palaeolithic to the Early Khartum and Meroitic periods. The oldest settlements correspond to two small workshops to work local sandstone and date back to the Lower and Middle Palaeolithic involving chopping tools and some levallois tools. The later settlements are of Early Khartum date as well as some of the cemeteries. Quartz was used here for the manufacture of small tools. Sandstone was used for larger tools. Examples of Early Khartum pottery were also found in these sites. Settlements and burial grounds of meroitic and post-meroitic date were also identified. The graves appear to belong to two different periods and are of different types. Among the single burials some were meroitic barrows or cysts.

F. Geus and Y. Lecoite, "El Multaga, a rescue work related to the construction of a dam on the 4th cataract of the Nile" - The rescue area looked at first like a sandy plain with no visible human created features. Being quite inhospitable, it seemed to have been uninhabited for long periods of time but a survey showed the existence of 90 sites (mostly ceramic carrying prehistoric sites) of Khartum mesolithic and neolithic, then later on 147 sites were found belonging to many periods. Palaeolithic sites were found in the southeastern area of the region and consist of workshops, mainly of Middle Palaeolithic date. Most of the neolithic sites have been unfortunately destroyed because they were located in the areas that later on were devoted to agriculture, but lithic and incised ceramic artefacts were found belonging to those neolithic sites, although

unfortunately, no organic remains could be recovered. The stone tools showed a high percentage of finished tools. Burial mounds were found as well but not all of them contained human remains, only two of those that did were multiple (two bodies), the rest were single burials. The bodies had funerary offerings of pottery and ornaments and were highly contracted.

S. Kröpelin, "Wadi Hariq: palaeoenvironmental data from a remote desert site (southeastern Sahara/northwestern Sudan)" - This site is extremely remote and was found by chance by them when trying to find the shortest way to get from Tchad to Dongola in the Sudan. It is surrounded by barren deserts. The speaker said that he would explain why it is a very promising site for archaeological work. They found the remains of the holes left in the ground by fallen ancient trees of fairly large size that are rather in the same layer. They also found the bones of several animals, among them an early variety of camel and the remains of fires in which wood was burnt not naturally but by human agency. They also found a deep well, dry now but that may have contained water in ancient times. They found as well carbonate deposits that indicate ancient lakes.

F. Jesse, "Pastoral groups in the Southern Libyan Desert: the Handessi Horizon (ca. 2,200 - 1,100 BC)" - The cultural sequence here has been established from 6,000 to 1,000 BC. No traces of postholes or dwellings were found in their surveys. Pottery concentrations in certain areas seem to have been used for the storage of food and some other stone structures seem to have been meant to contain water for animal consumption. The pottery is decorated in two phases: A, triangular impressions, bouton, criss-cross, oblique rows of comb impressions and some geometric; B, complex geometric, mat impressions. The pottery of Handessi is organic tempered, often combined with sand. The lithics are a flake industry, the raw material was quartz or quartzite, seldom chalcedony. These assemblages and animal remains being cattle and also dogs and donkeys indicate a pastoral, animal breeding economy, in which the needs of the animals were paramount.

M. Lange, "The archaeology of Wadi Hariq (NW Sudan): Preliminary results from excavations in 1999 and 2001" - Most of the sites belong to late Holocene date. Excavations carried out showed assemblages of

incised pottery and lithic implements located in part of the excavated area, being the rest of the squares quite empty of archaeological material. The decoration of the incised pottery was of a geometric nature being typical of the Handessi A horizon. Another excavation carried out showed more abundant remains of stone tools, pottery and charcoal from hearths. The pottery here was homogeneous and similar to the one described above. However, these two pottery assemblages seem to have been separated by at least four centuries in spite of belonging to the same Handessi horizon.

N. P<sup>er</sup>th, "Mid-Holocene pastoralism in northwestern Sudan: cattle bone finds from Wadi Hariq" - More than 4,000 bone remains were found in this site, most were cattle bones, also some sheep and goat with small numbers of wild animals such as gazelle, giraffe and others. Most of the meat consumption here was beef. The environment at Wadi Hariq seems to have been from semi-desert to desert, but with abundant grass some time during the year, the presence of giraffe that requires surface water seems to indicate seasonal milder conditions. the abundance of neonate cattle bones indicates the presence of man during the rainy season since it reveals practices common in herding pastoral communities. After developing a statistical analysis of cattle bones from many sites, the speaker was led to two conclusions: first, Sudanese and Egyptian cattle have different stature and are separate breeds, and second, Eastern Sahara cattle were slender and were linked to the Egyptian and Sudanese breeds.

M. Gatto, "Early A-Group in the north" - This paper dealt with early A-Group remains that have been found in the Dakka Plain, north of the Second Cataract. Early A-Group dates to about 3,800 - 3,500 BC (Stufen Ic to IIc), Stage I from Naqada Ic to Naqada IIa and Stage II to Naqada IIb-c. Single burials are common here but some multiple ones were found as well. The body can be both on the left or the right side, contracted, no animal burials were found at this phase. The presence of tall beakers in these cemeteries is noteworthy although they are not really A-Group but rather earlier neolithic beakers. The presence of the custom of having animal burials in the cemeteries, that has been linked to A-Group Nubians in the Naqada region between Naqada and Hierakonpolis in Egypt, and that has been assigned to Egyptian customs adopted by those Nubians, may not be so since in the Sudan that kind of animal burials has in fact been detected in the archaeological record. The speaker said that

differences in A-Group presences north into Egypt may be due to regional variations of the A-Group traditions.

H. Nordström and M. Lange, "Abkan, A-Group and the desert finds" - Early A-Group can't be properly understood without bringing into the picture the Abkan culture (6,000 to 5,000 BP). The Abkan pottery is up to 80% undecorated and in their lithic debitage quartz is common. The later Abkan tends to microlithic tools. Naqada pottery has been identified in Abkan settlements. Although the extent of Abkan expansion is still under evaluation, it is absent in Lower Nubia, probably due to alluvial destruction, but in the south it extends beyond Wadi Halfa. A-Group and Abkan have many common traits and share a similar cultural development. There are about 75 A-Group cemeteries (in all about 3,000 graves) between Kubaniya and the Second Cataract area. Also more than 20 settlements were identified, some near the known cemeteries. The A-Group came to an abrupt end with the First Dynasty in Egypt and Egyptian expansion to the south.

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<http://www.geocities.com/juanjosecastillos/english.html>  
REPORT ON THE 2003 POZNAN SYMPOSIUM  
by JUAN JOSÉ CASTILLOS

Between the 14th and the 18th July 2003 another Poznan Symposium on the Prehistory of Northeastern Africa took place in Poland, where they have been an opportunity for scholars involved in research on this huge area of the human past, both in time and space, to get together and share and discuss the results of their work.

The success of this idea, that was first implemented in Poznan in 1980, and that brought together a relatively small group of archaeologists, led to the present Symposium that attracted 150 scholars from all continents.

Regrettably, I was again the only Latin American scholar who attended this very important meeting, which should perhaps receive more attention from people involved in research dealing with prehistoric times due to the valuable new information that was made known and

that can be of use in other geographic areas of human development.

As I did before, I am sharing here my notes and impressions on many of the papers that were presented to this meeting. I have to make clear that this can be no more than a partial reflection of all that was said there since being the number of speakers so high, only fifteen minutes were allowed for each lecture and its graphic complements (slides, transparencies, Power Point presentations or videos), so the speakers had to talk fast and change their slides or whatever very quickly giving me very little time for my notes and diagrams.

Besides, what I am sharing here is my own personal impressions on each paper which reflect my interests and perceptions. The questions and discussions were much more numerous and detailed than what is given here, the reason being that due to time constraints, people also spoke fast on those occasions, sometimes not clearly enough or the exchanges were of a very technical nature which could hardly be put onto paper for a wider audience without more ample comments to render them understandable, which was not feasible in the few minutes (or sometimes seconds) in which they took place. I have omitted as well questions that implied a confirmation of something a speaker had said or a misunderstanding of a certain statement made.

Another limitation that affected my notes was that the organizers of this Symposium had the kindness to invite the writer to preside and moderate the afternoon session on Predynastic Egypt and the first part of the Sudan presentations (fifteen papers in all), which made it more complicated to take notes and make sure at the same time that none of the speakers exceeded their allotted times, moderate the discussions and other minor duties.

Since the Proceedings of this Symposium may take several years to appear in print, I think that these brief summaries can be useful to those who are interested in the wide variety of subjects covered by this very important meeting and if more information is required, the individual speakers can be approached for the purpose via email or regular mail.

I have already published several such reports of conferences I have attended and having so far received no complaints of having misrepresented anyone's views, that makes me confident that perhaps this time as well I have succeeded in providing an accurate, although of course very personal, account of what was said during this Symposium.

The main purpose that has guided me in taking the trouble of writing these Reports is that knowledge that is not shared is wasted, so I hope that I have been able to contribute to spread as widely as possible the new knowledge generated by many colleagues on important subjects having to do with the prehistory of this part of the world.

E. Garcea and C. Giraudi, "Earthquakes and tectonic dynamics favouring Late Pleistocene human settlement in the Jebel Gharbi, Libya" - Later Pleistocene earthquakes in the Jefara Plain (Libya) by creating faults and fractures in the underground structure of this region created as well a drainage system that favoured that rain water could flow towards the springs. These springs appear in the intersection of underground faults. At Jado deposits were found from the Middle Palaeolithic to the Late Palaeolithic (to 18,000 BP). Elsewhere they also involve remains that can be dated from the Middle Palaeolithic to the Late Palaeolithic. At Shakshuk the sequence of human occupation ranges from the Middle Palaeolithic (Aterian, 43,500 BP) to the Epipalaeolithic (about 16,800 BP). Nearer the surface, neolithic material was also found. Earthquakes have occurred there as late as the 30s of the XX century, so the geological process still continues in the country.

B. Barich and G. Lucarini, "Archaeology of the Jebel Gharbi (Libya): The Final Pleistocene - Early Holocene sequence" - The human occupation here goes from the Acheulian (Lower Palaeolithic) through the Aterian and Late Palaeolithic stages. At Wadi Ain Zargha the climate got less dry favouring human occupation. They found no hearths so no C14 dates could be obtained. The stone tools exhibit a homogeneity throughout the sites that were studied. Backed bladelets were usually numerous but not in all sites, in some they were



relatively few. These are versatile tools, used for processing faunal resources or for processing the plants available to them. In a hunter-gatherer site a kind of zebra seemed to predominate among the faunal finds but other species such as gazelle were also present. They identified as well sites with seasonal occupation characteristics, some devoted to hunting, others to gathering and others to the exploitation of mineral resources and tool workshops. At Jebel Gharbi in the Epipalaeolithic they could date the occupation from 16,800 BP to 3,700 BP (ca. 2,200 - 1,900 BC cal C14). The gap between 11,000 and 7,000 BP should be explained as a chance absence that may be filled at a later time. They also found pottery associated to the Capsian sites.

K. Schmidt, "Göğüli Tepe (Southeastern Turkey), an early neolithic sanctuary" - This site has been included in this Symposium in spite of belonging to a region strictly outside the one covered by the conference because it changes many perspectives on the Late Pleistocene and the Early Holocene of the Near East. It has unique features and throws light on the hunter-gatherer/neolithic transition. He found megalithic architecture whose function could not be determined but that obviously did not reflect a domestic use. Most of the structures found are of a roughly circular shape. No evidence of a roof was identified and the pillars are monolithic. These were dated to about 9,000 BC cal C14 and were decorated with large images in relief of animals (snakes, birds, boars, bulls, foxes, gazelles, cranes in water represented as wavy lines) and other motifs. There were very large pieces of stone lying over some of the pillars like a "T" shaped structure, that have been severely damaged by the later agricultural work on the site. Small plaquettes were also found with incised signs, of a geometric and other nature and apparently had the only purpose of bearing these inscriptions. The sites may have been meeting places for hunter-gatherers before the Neolithic, showing that societies at such a remote time here were more socially developed than we had previously thought. P. Vermeersch asked for more information on the Aterian and other earlier assemblages there and the speaker clarified that they found none, just isolated sites which could be dated from 28,000 - 30,000 BP to the Late Palaeolithic.

S. di Lernia, M. Cremaschi and F. Merighi, "Hunter-gatherers of the Central Sahara: a reassessment" - They limited their research to the territorial spread of human occupation and to social organization and the functions of the sites. There are many gaps in our knowledge of

these people, where they came from, their social structure, beliefs, etc., and most of the sites that were studied don't go beyond about 7,000 BC. The sand seas in the area are abundant in sites of human occupation. They had a hierarchical distribution of their sites, base camps (residential) in the mountains, food procurement ones and workshops elsewhere. Palinological data indicate a longer occupation of the sites than previously assumed. (Note by the writer - Here I forgot to ask them if the palinological data was based on just a few samples or if on numerous and representative systematic studies in order to avoid the pitfalls this technique has involved in the past, but let's assume unless proved otherwise that the latter is the case). The picture shows the typical distribution of food resources with a greater abundance of the more easily storable goods. The pottery found includes many sherds that were decorated with incised geometrical motifs and is among the oldest in North Africa (9 to 10,000 BC). The few human remains found seem to have affinities (gene pool) with sub-Saharan populations. The petroglyphs are of a pastoral nature with figures of people and animals, mostly cattle.

M. Schuster, Ph. Düringer, J.-F. Ghienne, P. Vignaud, H. Mackaye, A. Likies and M. Brunet, "Toumai, Abel and Lake Megas, Tchad: sedimentology, palaeontology and palaeoecology of Tchad during the last seven million years (Upper Miocene to Holocene), Results of the Mission Paleoanthropologique Franco-Tchadienne (MPFT)" - The work was done in the Erg of Djurah in Tchad. The discovery of an australopithecus in Tchad (the first outside Southeast Africa) was the beginning of the work in this area. The fossil fauna found (ancient elephant bones and tusks, fish, etc.) showed that the fauna dated from between 3 and 7 million years ago. From the study of the ancient dunes they could determine the direction of palaeowinds. They could also determine that the sequence corresponds to an ancient lake and the desert and the climate changed at times. A similar picture can be found in today's Tchad with dunes that after flooding of the areas became islands, each with its peculiar fauna. They could identify a terrace wider than 50 km around the ancient lake, also a delta that marked an ancient river feeding the lake. They could also find palaeo-islands with the rock eroded at the same height by the pounding of the ancient waves.

S. Kröner, "New evidence from the Saharan lakes of Ounianga (Northeast Tchad)" - It is a large lake basin of about 5,000 km, they found here many fossils, among them of Nile perch (1 to 1,5 m

long) that lived here 600 km west of the Nile. The purpose of the work was to understand the process of the desiccation of this area. This is one of the driest places on earth, the lakes that still exist here today have only fossil, ancient water, fed by underground sources and with one of the highest evaporation rates in the world. They took core samples using a boat of the sediments in the lake and found pollen of chenopodiaceae, asteraceae, etc. and algae which offer a promisory field for future study. They fear that some of the landscape will disappear in a few hundred years due to the movement of the sand dunes and the overall desiccation. In the rock formations in this area, up to 100 m above present lake level, they found lake deposits at considerable height from the ground. Some of these deposits were dated to between 6,000 to 9,000 BP uncalibrated C14 dates. In the Holocene optimum the lake was about 12 km wide and 90 m deep. The stone structures found in one of the islands date back to no more than 2,000 years ago. The sensational revelation that it is still a lake of drinkable water (with high evaporation rates it should have become very soon salt water) is explained by an underground continuous feeding of drinkable water that maintains the low salinity and also maintains the lake level stable.

Ph. Van Peer, "A review of the Late Middle Pleistocene and Early Upper Pleistocene cultural developments in the Middle and Lower Nile Valley" - He said that the best evidence for the Middle to Upper Pleistocene transition comes from Sai island in the Sudan with Sangoan to Acheulian levels. Around 300,000 years ago the transition started in Eastern Africa. Farther north (ie. Sudan) the transition occurred around 200,000 years ago. He found many Sangoan grinding stones (sandstone) which were used for grinding pigments, lumps of which were also found in situ. They found as well grinding stones with indication that they had been used for processing plant material. Then the Sangoan large tools were replaced by blade tools. Afterwards, these were in their turn replaced by Nubian levallois tools. Then the foliates disappeared and were replaced by the Nubian Aterian complex. Then the Aterian emerged, probably in the area of southern Egypt, northern Sudan and southern Libya from where it spread to the west into the Sahara and to northern Africa. Then about 70,000 years ago a blade tool technology appeared, involving a very specialized division of work and a complex social organization. The time covered by this study goes between about 225,000 to 25,000 years ago.

J. Smith, M. Kleindienst, H. Schwarcz and R. Giegengack, "Quaternary

pluvial phase environment in Dakhleh and Kharga Oases, Egypt" - In spite of all the effort invested over the years we still know little of palaeoclimatic change in the Holocene and even more so, for the Pleistocene. The study of the travertine deposits (tufas) has proved to be valuable for the evaluation of palaeoclimatic change. Since some of those springs are still in use, it was necessary to determine how rainfall behaved and when it ceased because an increase in it would reactivate the spring and originate further deposits. Because carbonate spring deposits can accumulate at a rate of 1 m every few decades, the study of these deposits can provide evidence quite narrow in time for climatic change. The sources of this carbon in the deposits are the local marine limestone, the CO<sub>2</sub> in the atmosphere and organic carbon from plants. Graphs made from the data for the isotopic carbon and oxygen composition for the sites studied by them were shown and the data reflects a wetter environment with plenty of plants or a dry one with carbon mainly from the marine limestone rock. The results show as well that apparently there were no significant variations in climatic conditions between successive pluvial periods.

P. Vermeersch, "El Abadiya 3: A Late Palaeolithic site in Upper Egypt" - The site is located near Naqada in Upper Egypt. It is situated at the foot of a terrace. The erosion of the site was due to two gullies located at the site. The archaeological material was preserved by chance and is very close to the present surface of the ground. The soil deposit on top of the Holocene archaeological material is quite unusual. Dates for this site are around 12,000 BC. The distribution of the archaeological material when plotted did not seem to offer any significant patterns. The faunal remains of several species were found (hartebeest, hare, gazelle, ass, etc.). The flint used was local, the technique was with the use of a hard hammer and consists of end scrapers and retouched blades, strangely there were very few micro-tools. This site's tool technology differs a lot from that of the nearby Abadiya 1 site. Some similarities exist with the Menchian from Kon Ombo published by Vignard in 1925. Also with later finds by Wendorf and Schild. The most important economic activities seem to have been fishing and hartebeest hunting, no evidence of plant processing was found here.

S. Zakrzewski, "Human skeletal diversity in the Egyptian Nile Valley" - The speaker used the study of skeletal material in the absence of genetic evidence. She studied how diverse was the

Predynastic Egyptian population. The source for this work were the collections in museums, not material from recent archaeological work. She found, not unexpectedly, that there was a sexual differentiation being males taller than females. Also that through time, from the Badarian to the Early Dynastic, the stature increased. She said that if there was no significant change in the population, then there must have been dietary deficiencies. She concluded that from the Badarian, with a clear prognathism, there was a change because there were many broader crania in the Early Dynastic. The increasing variation could be due to population increase or the influx of outside individuals into the population (without involving migrations). J. J. Castillos objected to this paper's conclusions mainly because of the imprecise nature of the time periods (Badarian, Early Predynastic, Late Predynastic, Early Dynastic) which were taken from sometimes old and obsolete museum records and which are understood differently by different scholars. The speaker replied that she used the chronology as given in the museums and she could do nothing about that. Then J. J. Castillos objected to conclusions on height variation based on just a few examples (small samples), she replied that it was regulated in the statistical approach to make the results significant in spite of that. Finally, J. J. Castillos objected to the amount of variation in stature, for women of about 3 to 4 cm in 1,500 years, which he found hardly significant, she replied that it was nevertheless significant.

S. Keita, "Badarian skeletal affinities in the Egyptian Nile Valley" - The speaker emphasized that he agrees with human biological diversity in Africa. He dwelt on linguistic evidence showing influence in Egypt from the west and the south. He mentioned that some of the most common words related to people's lives like sheep, cattle, etc. are not semitic loan words. He said that the Badarians were semi-sedentarian and that in different clustering studies of Badarian crania they appear to be linked with Nubian samples (Kerma, Meroe). J. J. Castillos asked whether the speaker thought that the clustering of the Badarian crania with those of Nubia and the Sudan had any special meaning, he replied that no, just that the Badarians were related to other north African populations.

S. Keita, "Variation in vault porosities of the retainers in the Dynasty I royal cemetery complex: possible interpretations" - The data on these vault porosities indicate that they were more frequent among the people buried around the royal tombs. Considering both non-

court tombs situated far away and those around the royal tomb, values are higher than in the tombs of courtiers. He said that there were various possible interpretations: occupation (labour) related or other that might explain this situation.

S. Keita, "A response to Brace et al.'s 'Clines and clusters versus race' (Yearbook of Physical Anthropology, 1993)" - The clusters made in this kind of research are suspect because although Australian-melanesian data cluster with Africa, their DNA differs and places the former clearly in Asia. He listed a number of errors in the above mentioned publication, among them misrepresentations of statements made in certain publications by B. Trigger and the present writer, although he did not give more details, I forgot to ask him in what way my views had been distorted and which of my publications he was talking about. He showed many examples of African facial profiles indicating a great variability and denying the claims of some Africans (ie. Nigerians) to represent the true African prototype. He criticized as well the biased use of the language in definitions like for instance writing about "sub-Saharan" populations which has also other cultural implications, so to be consistent they should also use "supra-Saharan" instead of "north African" or other such nomenclature.

M. McDonald, "Holocene prehistory of the escarpment above Kharga Oasis (Egypt)" - The speaker summed up previous work in this oasis and that earlier scholars had thought that there were no Holocene assemblages here. At Wadi el-Midauwara she found in several field days spent in the area between 2002 and 2003 abundant Holocene remains. The material from this site is similar to other found in Dakhla and elsewhere. Unfortunately, there are no dates for these assemblages at Kharga but those at Dakhla were dated between 9,000 - 8,500 BP. Small collections of pottery (sherds) could also be made. There was a similarity with that found at Dakhla and it seems they would share a similar pottery tradition. Some examples of Badarian ripple ware could also be found here. The Kharga Baris material seems to date from 7,000 to 5,000 BP (Early Baris to Later Baris), people do not seem to have settled here for any length of time but rather to be passing through.

K. Kindermann, "Prehistoric projectile points from Egypt's Western

Desert" - Projectile points are very time sensitive and very abundant in the archaeological material all over the Egyptian Western Desert. The largest collection they made was at Djara with over 2,000 items. At Abu Tartur they found a large assemblage dated to about 7,600 BP. The manufacturing process of these Ounan points makes them quite different from points from other sites, they can be dated to between 7,500 and 8,000 BP. Slightly later are points that exhibit a facial retouch. They could determine that these technological traditions did not spread evenly over the Western Desert. Geometric microliths dated to about 7,500 BP were also identified. Later on, bifacially retouched points became more and more common. Stemmed points appear late in the time line, in about 7,500 to 7,000 BP, barbed points appear slightly later on and points with wings at about 6,500 BP. At about 5,800 BP very regularly pressure retouched points were found and reflect an advance in hunting techniques since they penetrate the animal skin more easily.

H. Riemer, "Cultural diversity and mobility between the Sand Sea and the Oases" - This work was carried out between 1996 and 1997 in the Regenfeld area of the Western Desert (south of the Great Sand Sea). This area that was very arid, almost no rainfall, is situated between the more favoured regions of the Gilf Kebir and the western oases, people moved in only after rainfall and the formation of ponds or lakes. The sites of Khufu and Meri were studied. In Khufu they could identify assemblages from the Early to the Mid-Holocene. About 25% were points, about 14% knives. Flint is the main raw material but local quartzite was used as well. Most procedures for stone tool manufacturing did not seem to have taken place on the sites. Grinding stones were also found with grinders that reveal their use for processing plants (cereals) that grew after the rainfall and which were intensively exploited to depletion by the people here, some other grinding stones were used for grinding pigment, some of these stones have marks that show that they were tied for transportation. Some examples of incised pottery (sherds) were also found here.

G. Lucarini and A. Fahmi, "The use and exploitation of plants in the Farafra Oasis" - They found three occupation horizons (F. Hassan): one from 7,670 to 7,320 BP, then one of about 6,750 BP and a later one of 6,190 BP. The range of plant remains was much the same for each of these three horizons, consisting of 33 species of plants (acacia seeds, aristida grains, boerhavia fruits, brachiaria grains, etc. including sorghum, resembling those found at Nabta Playa. The

high frequency of sorghum which can survive different climatic conditions shows that it was used as food. It could not be established whether it was wild or domesticated but for a number of reasons, the former seems more likely. Some of the stone tools exhibit the shine typical of use for gathering plants. Microwear analysis showed that some other tools had been used to work leather and hard animal material like bone. Acacia and other local trees were used for fuel in the hearths and also for manufacturing wooden tools. The life of this people reveal a basically pastoral economy. This area saw in time the passing of different pastoral groups.

R. Schild and F. Wendorf, "The megalithic structures of Nabta Playa revisited" - They found alignments of stones (stelae) worked by these people and pointing to Ursa Majoris and the Sirius star. Some stones seem to be an ancient calendar dating to about 4,000 BC (date calculated according to the position of the rising sun at the time). They found about 30 clusters of megalithic stones and some isolated stelae as well. At another location they found also a triple stone ring. These blocks are almost all broken now. Some stone alignments seem to point towards the north pole and the immortal stars.

P. Bobrowski and R. Schild - "Late/Final Neolithic settlement (E-01-2 'Camp') from Gebel Ramlah, Western Desert of Egypt, Preliminary Report" - Three natural layers could be identified in the excavation trench, a top layer and then a thin (35 - 45 cm) second of brown consolidated sand and a third 45 cm thick of light and very consolidated alluvial sand. Most of the hearths were oval or round, about 20 cm deep. An assemblage of stone tools was found and bones and some pottery, among them a large grinding stone. About 92% of the stone tools were debitage and 60% were made of Egyptian flint. The debitage comprised a 56% of chips and a 24% of flakes, only about 5% of blades. Among the flakes, 51% were tools with continuous retouch and 30% were denticulated flakes and blades. The pottery sherds found were mostly undecorated and were non-diagnostic. Faunal remains included cattle, sheep, goat, fox, gazelle. The C14 dates range between 8,500 and 6,000 BP obtained from hearths.

M. Kobusiewicz, J. Kabacinski and R. Schild - "Final Neolithic burial grounds from Gebel Ramlah Playa, Western Desert of Egypt" - Three burial grounds were found and excavated between 2001 and 2003. They



were much alike and were located at a great distance from each other, the burials were very concentrated. They recognized two categories of burials, one of single individuals laid to rest on the right side and a second of 2 to 8 individuals as multiple secondary burials with mixed remains. Some of the bodies were of children, even newborn. Grave goods were found in both single and multiple burials, one was a symbolic burial with funerary goods but no bones. Among the objects found they mentioned black top pots, 'Tasian-like' beakers, stone palettes, ivory (bone) or gneiss containers for pigments, ivory bracelets and stone or ostrich egg beads as well as stone tools (points, microliths, etc.), also bone needles and bone finger rings, a miniature boomerang, sheets of mica (one in the shape of a tilapia fish). The pots were usually placed near the head or chest of the deceased. The pottery resembled Badarian assemblages. The chronology of these cemeteries from charcoal and bone ranges between 5,750 to 5,500 BP (4,600 to 4,300 cal C14). Some individuals seem to have affinities with sub-Saharan populations, others are not so clearly defined, women were four times as numerous as men, the single burials seem to have belonged to people who died on the site, the secondary ones seem to have been for people who died away from the site and were taken there. They even found what seems to be attempts to re-implant teeth fallen off the skull into their sockets, sometimes placed in the wrong position, in extreme cases in the eye hole or even in the nose, all this reveals attempts to keep the body whole. J. J. Castillos asked if the bodies were protected in any way (wrapped in mats or animal skins), the speaker replied that was not detected, but that most of the bodies had been placed inside baskets made of wickerwork.

N. Shirai, "Curation, social representation or both? Emergence of a bifacial stone tools and its implication for a model of the beginning of food production in the Western Desert" - The speaker tried to decide whether the appearance of bifacial stone points was correlated with the beginning of herding of sheep and goats in the Western Desert and how and why domesticates were adopted earlier in the Western Desert than in the Nile Valley and why bifacial stone tools developed in the Western Desert in the Mid-Holocene and did not appear earlier in the Nile Valley. Bifacial stone tools could be the media for social representation, emergent socio-economic competition may have led to competitive aestheticism in lithic technology. Socio-economic competition reflected in bifacial stone tools may have motivated the introduction of domesticates. As more people gathered around the increasingly reduced number of water sources, an idea of territoriality took shape and a stressful situation in increasingly

more circumscribed habitats led to domestication as a way to increase their economic resources. Stone tools used for butchering animals allowed certain people to acquire status as distributors of food, leading to increasing social stratification.

S. Hendrickx, "Dogs and power in Predynastic and Early Dynastic Egypt" - The speaker started by mentioning a black top pot of Naqada Ila with incised images of two (domesticated because of the collars) dogs and other assorted animals, he assumed at first that it was a hunting scene without the humans. He was not satisfied with this interpretation and decided to follow up along J. Baines' views on the symbolic representations of dogs in early Egyptian art. Then he discussed the presence of dogs in petroglyphs and palettes and at the tomb 100 at Hierakonpolis, in which dogs appear in hunting scenes. Well into the 4th millennium BC hunting had a marginal economic importance but it served instead for a display of prowess by members of the contemporary elite and for practice in the use of weapons. Tombs of dogs have been found in elite cemeteries at Hierakonpolis, cemetery T at Naqada, Abydos and Adaḥ, although in the latter perhaps with different implications than in the previous elite cemeteries. Then he mentioned the ivory handles of predynastic knives with examples of dogs, in the case of the Gebel el Arak knife with a human figure, quite an unusual representation. In them the dog appears as the only active agent, attacking or goading other animals. Dogs would appear to be then symbols of power putting some order in chaos represented by the assorted other animals. Even in the Hunters' Palette the hunters wear what appear to be dog tails (compare with the tails of the dogs in the Dogs' Palette). Apparently quite uncommon animals worked their way into royal iconography, the dog was not one of them and most of these Predynastic examples appear to date no later than the end of Naqada I. J. J. Castillos asked the speaker if he was aware of other examples like in a Gerzean tomb at Matmar containing the body of a man buried in a simple wicker coffin while beside him there was a stout wooden box, of much better quality, containing the skeleton of a dog, probably his favourite pet, indicating that dogs were seen in early Egypt in more ways than the symbolic ones mentioned in this paper. The speaker said that he was aware of this example.

I. Takamiya, "Distribution of decorated pottery vessels in cemeteries of the Naqada culture" - The speaker produced a table of quantitative data of decorated (painted) pottery in Predynastic Egypt classified

as to shape, motif and type of burial for several Upper Egyptian Predynastic cemeteries. Generally speaking, decorated vessels seem to be more frequent in women's and sometimes children's graves. Her studies show that although W pots are associated mostly with larger tombs, decorated pots seem to have had a somewhat larger distribution, as luxury items to which the elite would have a more ample access but without involving a monopoly as it seems to be the case with the W pots, much more frequent in elite tombs.

K. Cialowicz, "Tell el-Farkha 2003: excavations on the Western Kom" - In 2000 they found a building with two levels of occupation dating to early Naqada III with a bottom layer of burnt material covered by a sterile layer. Above this there was another room connected to the building with less thick walls and containing large jars. A layer of mud indicates perhaps a period of abandonment of the structure. In 2002 they worked in the western side of the building. There are visible signs of destruction. They found another building measuring about 20 m by 20 m (perhaps with two floors), divided into several rooms, with 2 m thick mudbrick walls. It is hard to determine whether the destruction by fire verified was intentional or the result of a natural disaster. In one of the rooms the remains of badly preserved pots were found, perhaps because of the soil pressure. Some structures that indicate the use of fire seem to have been breweries. Lower down, structures dated to late Naqada II contain household items like jars. Lower down they found Lower Egyptian structures, among them a brewery. A second structure is another part of this large Lower Egyptian building comprising about 500 m, of unclear nature.

M. Chlodniki, "Tell el-Farkha: stratigraphy of the Eastern Kom" - The graves found in the geophysical survey correspond to different levels. In a circular structure limited by a wall they found inside a rectangular structure like nothing they had seen here so far, divided like a grid in many small squares. The pottery recovered that dates to Naqada IIIcd is unfortunately non-diagnostic. It appears that this structure was somehow related to the funerary nature of this part of the Kom. They also found elsewhere a number of red brick tiles, probably the floor of a 5 m by 5 m room. Inside this room a smaller rectangle was found that seemed also to have had a red brick tile floor. The function of this room could not be determined either. Architecturally, the nature of these buildings appear to be quite different from the others previously identified. They found in the

trench a series of clay sealings with inscriptions dating to the First and Second Dynasties belonging to the upper layers. The estimated chronology is: Western Kom - Naqada IIb/c to First Dynasty; Central Kom - Naqada IIb/c to Third/Fourth Dynasties; Eastern Kom - Naqada IIIa to Third/Fourth Dynasties.

J. Debowska, "Tell el-Farkha necropolis - Field Season 2003" - An interesting feature is the variation they found in the graves they excavated. The bodies were buried lying on their left side facing east, the graves contained large jars and also smaller ones, with accessory chambers for the funerary goods built with a single row of bricks. Some of the tombs show evidence of robbers' activity who stole many of the most valuable objects. A special find was a splendid necklace that had apparently escaped the robbers' attention. One of the tombs was particularly rich containing about 40 pots, a hippopotamus rib and other items. In another tomb they found the body of a young male with the bones so close together that it appears to be due to deliberate body constriction. Another body in a tomb of about 2 m by 3 m, seems to have been buried in a mudbrick coffin. Tomb 14 had no funerary goods but the orientation of the body was different, on the right side looking west, which was quite intriguing. In another grave they found the remains of a wall that ran inside the tomb, belonging to an intrusive Early Dynastic building that also penetrated other nearby graves. Among the small objects found there was a pendant with the image of a bird on top and a beautiful knife handle.

A. Maczynska, "Egyptian-Canaanite interaction during the 4th millennium BC: a view from Tell el-Farkha" - According to the finds made in recent years the nature of the Egyptian presence in Palestine is more complex than the earlier assumed conquest, trade, colonization or other interpretations by themselves. Among the relevant finds in Tell el-Farkha there is a knife handle of EB I, wavy handles of EB I, a spouted jar of roughly contemporary nature, also a "pajama style" jar also dated to EB I, grain wash jars, examples of pattern burnishing also EB I, jar handles of similar date. The settlement at Tell el-Farkha took part in the exchanges that took place between Egypt and Palestine although they cannot state the nature of such exchanges. They have so far not found evidence of Palestinians settled here like in Buto and elsewhere in Lower Egypt. The evolution that seems to have taken place between 3,900 to 3,650 BC appears to have consisted from initial exchanges to

an exploitation of southern Palestine and then later on, of an Egyptian presence involving a permanent Egyptian installation there.

J. Kabacinski and P. Szejnoga, "Early Dynastic chert workshops at Tell el-Farkha" - The chert workshops in Tell el-Farkha are remarkable because they appear to be highly specialized. Within the habitation area they found several workshops, one comprising about 900 objects and fewer in the other two. They found single platform cores for blades, cores for blades with changed orientation, the structure of the debitage involves a large number of chips and among the tools there are many micro-perforators as well as sickle inserts. Different techniques were used such as chipping, boring, polishing, etc.

M. Jordeczka, "Stone artefacts from Tell el-Farkha. Description of materials discovered during the last excavation season" - The stone for Tell el-Farkha had to be brought from elsewhere because of lack of local raw material. About 72% of it was sandstone, the most popular raw material here. The speaker did not discuss the manufacture of for instance, knives, but rather other types of stone objects such as stone vases, stone hammers of regular and irregular shapes, borers (there was a large presence here of these tools), polishing stones, grinders of several kinds, mortars, etc. The luxury goods included stone vessels (Naqada IId and Early Dynastic), cosmetic palettes, a cylinder seal, maceheads, zoomorphic pendants, etc.

M. Jucha, "The pottery from Tell el-Farkha" - The pottery here can be arranged in seven phases being the earliest Naqada IId to the Third and Fourth Dynasties. The dominant pottery types at the earliest stage is Naqadian from late Naqada II and Naqada III which had already expanded this far north. Some of the earliest jars are large ones with mostly flat bases although some pointed bases were found, these did not seem to be very popular here. Some jars of local Lower Egyptian types are nevertheless still extant in phase 3 in this site. Fragments of W pots (second part of Naqada II and Naqada III) were also found, some with geometric painted patterns, as well as medium to large tall, globular storage jars, in one case the bottom was inserted in a small base pot. Miniature vessels were also found and some of foreign origin with finger impressions.

B. Drobniewicz and B. Ginter, "Multicultural site No. 21 at Deir el-Bahari (Upper Egypt)" - This paper is the result of work carried out in the 1970s in Western Thebes. They found remains from the Acheulian to the Dynastic period at over 200 m above sea level. Most of the material was the result of surface collections without stratigraphical considerations. They used instead the differentiation among the assemblages and patination. They found six assemblages: the first consisting of 'old', weathered material with a very thick patina; a second with very shiny, smooth surfaces and also presenting a thick patina; a third with slightly shiny, smooth surfaces also with patina; a fourth of objects with a mat surface with an orange and reddish patina; a fifth (which was the richest in quantity) with smooth, slightly polished surfaces and a thin patina and finally a sixth with nearly fresh surfaces, very weakly patinated. The general characteristics are that they were mostly flakes, then much less numerous non-retouched tools and also cores, other types were only marginally present. The debitage in phase one consisted mostly of cortical and levallois flakes, blades and points. Summing up, the first seems to be Acheulian and late Acheulian, the second a new industry ('Bahari technology'), Middle Palaeolithic, the third Nubian Mousterian, Type B, the fourth also Nubian Mousterian, the fifth Khormusan (?) and the sixth Predynastic, probably Naqadian.

J. J. Castillos, "The Predynastic cemeteries at Naqada" - The speaker, after making some preliminary methodological considerations, summed up the results of his research concerning these large cemeteries at and near Naqada, using the published data and unpublished excavator's notes, with which he could recover information covering about 2,000 tombs of the 3,000 originally excavated but very incompletely published. He outlined the steady cultural development revealed by the graves of various periods and the increase in social differentiation. He also studied the variations in social inequality that showed a steady increase down to the Early Dynastic for the general population although in the elite cemeteries the picture was somewhat different indicating a decrease in inequality between Naqada II and Naqada III, which would support the recent suggestions by scholars that the Predynastic kingdom of Naqada was absorbed and incorporated around this time into one of its more powerful neighbouring polities. This decrease in social inequality that was detected by the speaker and other scholars for cemeteries in rather more remote locations like Armant and Matmar as

a decline probably due to increasing distance of those communities to the centres of political power at the time, in the case of Naqada would be due to the decline of the Naqada elite that saw its access to luxury goods for funerary purposes curtailed by the annexation of Naqada by another regional state whose elite appropriated for itself such status defining commodities.

E. Nowak, "The Gebelein Linen reconsidered" - The speaker argued that this object should be dated rather to Naqada I than other previously suggested later dates. She said that although the boat motif appears in the D class pottery, it also appears not so frequently in the C class pots of Naqada I. She also pointed out that in the D pots steering oars are not depicted. In the case of images of women with upraised arms in D pots, statuettes with a similar attitude have been dated to Naqada I as well as a C class beaker with a man with upraised arms. Other securely dated ivories have similar images and have been dated to Naqada I. The hippopotamus hunt scene in the linen is also attested in Naqada I. Then she compared and drew attention to the linen and the decoration of tomb 100 at Hierakonpolis which has the image of the chief next to a cabin in a boat. The linen seems to convey earlier representations and all points to Naqada Ic as the most likely date for this linen.

N. Harrington, "Human representation in the Predynastic Period: the Hierakonpolis locality 6 statue in context" - They found part of a nose and then numerous other fragments of a statue, even one of the ears that was clearly recognizable. Then she presented an approximate reconstruction of the statue and plynth, resembling Predynastic male figurines (stylized long and thin figure) with the arms close to the body at the sides and wearing a penistasche. J. J. Castillos asked how she could be sure that these are fragments of only one statue. She replied that they do not know yet.

D. Welsby, "The Merowe Dam Archaeological Salvage Project" - There has been very little archaeological work in this region soon to be flooded and it has even been shunned by tourists considering it a marginal area which is a view far from correct since there are numerous monumental remains and Meroitic tumuli, also evidence for an early Kushite occupation and its corresponding cemeteries. In January 2003 the remains of a small early Kushite stone pyramid were

discovered. There is also evidence of a Kerma occupation with Kerma tombs similar to those farther north, including human remains and pottery. Far from being a marginal area of the Kerma territory, it seems to have been well integrated into the Kerma state. The earliest occupation of this area seems to date to the Middle Palaeolithic, so this region should attract a wide variety of archaeologists interested in this rescue operation. After this paper was read, Sudanese officials present at the meeting, which included a Minister of that government, also underlined the value of the cultural remains in the area to be flooded and invited those attending the Symposium to take part in this rescue project.

Ch. Ehret, "Seriating Holocene language history in Northeastern Africa" - This paper was read by S. Keita due to the absence of the original speaker. He underlined that the origin of Afroasiatic is clearly African and not Asian as earlier scholars mistakenly implied. Furthermore, he suggested that the origin of Afroasiatic could be located in the Sudan area of the Nile, the Nilo-Saharan in the sub-Saharan/Tchad area and the Niger-Congo family in West Africa. Because of the vocabulary he could date the origin of for example, the Nilo-Saharan, to about 8,500 BC, then it branched out later on.

M. Judd, "Jebel Sahaba revisited" - The Sahaba site is near Wadi Halfa (Sudan). The study of these remains had to be confined to skulls (that were sometimes restored) because the pelvic bones were usually missing or very deteriorated. In order to preserve the remains she did ageing on the basis of the teeth profiting by recent publications on these techniques. Traumas were detected in many bones but of a not very dramatic nature. Many of the arm injuries seem to reflect the effect of a blow, but not implying any extreme violence. Cut marks are common and generally affect the femur or the humerus, they appear as notches in the bone. She could detect a stature dimorphism of between 155 to 175 cm for women and 160 to 180 cm for men, the maximum frequency was 165 cm for women and 170 cm for men. In data from other prehistoric cemeteries the difference in stature between men and women seems to have been of about 5 cm. These people do not seem to have lived in a very stressful environment and they seem to have led fairly normal lives given their circumstances.

F. Wendorf, "Late Palaeolithic warfare in the Nile Valley of Egypt



and Sudan" - The speaker suggested that the common idea that warfare started with the neolithic and disputes over the possession of land and other resources in the case of the Nile Valley is wrong and it seems to have started much earlier than in the Holocene. In the earlier burials stone tools (flakes, points) were found inside the skeletons, embedded in bones or between vertebrae which might indicate violent deaths. Signs of violence were found in the bodies of men, women and children, marking what me might call "equal opportunity violence". The reason for this Nilotic early violence could be due to an increasingly restricted area favourable for human occupation and the competition of different cultural groups in the same narrow territory. J. J. Castillos said that judgment on this should be postponed until cemeteries with a clear majority of male burials or mass graves of victims of warfare, indicating such violent confrontations, are found. The speaker replied that the evidence is still there indicating a state of indiscriminate violence affecting people of all ages.

A. Alsharekh, "The Prehistory of Saudi Arabia: a reconsideration of Thumamah" - They found some stone structures but cannot decide on their purpose, ceremonial or other. Soundings made below the stones have not indicated the presence of other structures or other archaeological material. The stones seem to have been collected from nearby streams, some are large and others are small. Some of the stone structures are rectangular and others circular, several are quite large. They also found many pits which they think served as storage pits for cereals or other plant resources. Under the smaller structures they found some organic remains, human bones and objects like a bronze pendant and other items. They also found some quartzite workshops. They made as well surface collections of stone tools, mainly chert and flint. Near the stone tools they found many hearths, some large with a diameter of over 1 m and containing charcoal. Many of these artefacts and hearths were found near dry ancient ponds or lakes. Two dates were obtained, one from charcoal (hearth) of 6,290 - 6,170 BP and another from organic sediment of 1,350 - 1,240 BP (grave).

K. Grzymski, "Current field research in the Letti Basin" - The speaker found some Greek inscriptions on the rock but nothing earlier, so he thinks that this is due to the nature of the rock that breaks down very easily and has probably collapsed destroying possible earlier petroglyphs. He found quite a number of very eroded tumuli, some definitively Kerma and others with Napata material. He also

found early Khartum material but nothing Palaeolithic so far. Near the surface he found circular structures that he could not decide whether they were storage bins, ovens or had other purposes. The Letti Basin shows a continuous occupation from the Middle Palaeolithic (others' findings) to early Muslim.

P. Osypinski, "Affad 23, a Middle Palaeolithic site from Southern Dongola Reach, Sudan. Preliminary Report" - The area they surveyed was of about 200 m by 200 m divided into four squares of 100 m by 100 m. They found about 100 hearths of much later date than Middle Palaeolithic. No other suggestion of settlements could be found and there were no domestic hearths, so they seem to have been industrial hearths of some kind. Much of the Palaeolithic material had no visible signs of erosion or patina, it still had sharp edges. The Middle Palaeolithic assemblages (over 2,000 artefacts) revealed a hard percussion technique. Animal bones were also found here, several hundreds in all, that will be reported by another colleague in this Symposium. The assemblages reveal a low Levallois index but we should be cautious since this could change with further surveying and more data.

J. Reinold, "Wadi el-Khowi, current research: the Neolithic cemetery KDK 21" - The two dates they could obtain for this site were of around 5,500 BP. They found for the first time in these neolithic cemeteries stone stelae buried in the ground next to tomb pits. The tombs had grave goods like pots and they also found graves of animals, like for instance, dogs. Some of the tombs were multiple, like one for instance with two adults, a woman and a man. The grave goods in these cases are around the body of the female, none with the man placed behind her. He suggested that it could be the case of a man sacrificed to accompany the main occupant in death (as servant or slave?). Some of the grave goods are figurines (made of stone or clay), some very rustic, others resembling Egyptian Predynastic ones and others very steatopygic. R. Schild asked the speaker whether the dates he provided were calibrated or uncalibrated C14, he replied that they were uncalibrated. J. J. Castillos asked if he could determine the size of the pits in some way and if the stelae had marks of any kind. He replied that he could not determine size due to the nature of the soil, only a rough idea by the disposition of the body and the tomb objects, and about the stelae, he said that they had no remarkable marks of any kind.

A. and A. Castiglioni, "Prehistoric and other sites on the Taka Road in Sudan" - They reported the discovery of several Meroitic remains like statues representing lions and a goat (belier) and circular structures to gather rain water. In a cave in the rock they found pictographs with red paint including bovines with long horns and human figures, but these pictures were largely incomplete due to deterioration of the rock. More images (petroglyphs this time) were found on a standing rock away from the cave but it is a Meroitic inscription with a unique representation of a god in front and above the king who is celebrating a victory over his enemies. In other areas they found mortars and scattered incised pottery remains of prehistoric date. Other petroglyphs were also found elsewhere with pictures of animals like giraffes and they also found circular stone formations. Other findings were circular tombs of various typologies and of large size, one of them was dated to the 7th-8th centuries BC. In another place they found petroglyphs representing elephants of prehistoric date due to the patina. In some cases they found groupings of many oval or circular tombs and tumuli near hills or at the foot of the Jebel.

M. Kaczmarek, "Human skeletal remains from the Neolithic cemetery at Kadero (Sudan)" - They found 215 Neolithic graves and much fewer later graves. The tombs are oval pits, usually single burials (only one or two were double burials), the condition of the bodies is from poor to well preserved, all in a very contracted position, the funerary offerings involved pots, personal ornaments, etc. Only 48 subadults from 0 to 14 years of age were found, about 22% of the total number of bodies, the rest were 56 men and 41 women, 35% were of undetermined sex. The low figure for the children burials was a much lower figure than they expected which for this time period should be around 50%. The teeth exhibit great helicoidal wear but there are no cases of cavities. J. J. Castillos asked if all the children were buried in the cemetery, could it not be that the infants and the newborn were systematically excluded explaining the low figures? The speaker replied that the infants and newborn were buried there because they found one or two, but being those bones so fragile, that could explain their scarcity. L. Krzyzaniak then intervened to say that some of the elite graves with children were dug deeper and were better preserved, so the ones belonging to poorer members of the community were put in shallow tombs and were lost through erosion or decay. K. Kroeper also pointed out that at the Nile Delta where she has been working, because of less dry conditions

than in Upper Egypt, they had the same problem with the fragile bones of infants.

W. Stankowski, "Geomorphology and geology of the Kadero site" - Several metres deep borings were carried out around the Kadero site. Six or seven thousand years ago in Sudan the climate was wetter and then a desiccation process started. From much earlier times there were a succession of wet and dry periods in the region which cannot be plotted with great precision but that are revealed by enough evidence to know that they took place. The sediment deposits below the surface near the river are mostly sandy (eroded Nubian sandstone) and silty with sometimes calcareous sediments. The silt came from the Nile floods. At Kadero the soundings exhibited strata going as far back as 14,000 years ago. The speaker underlined that in this part of Africa the geological processes are going on very slowly.

L. Krzyzaniak, "Decorated animal bones from the Neolithic cemetery at Kadero" - The speaker centered his paper on two tombs, 242 (a female burial) and 244 (a male burial), in this cemetery. In one of them (242) they found groups of shell beads forming some kind of decoration. In the other one (244) the man, about 28 years old, was furnished with ivory bracelets and a necklace of carnelian beads, as well as this kind of shell decoration. The pottery in this tomb was diagnostic Khartum neolithic. But they also found decorated animal bones of a very fragile nature. The decoration consisted of parallel cuts made on the bone and sometimes forming a zig-zag pattern. The bones are of a big mammal, probably hippopotamus ribs. It was suggested that it could consist of a musical instrument (a "raspa" or "racleur"). The date of these objects is quite clear (about the 5th millennium BC) and they seem to be part of the tomb furnishings of a member of the local elite. Those who buried these people also included a bone pointer to rub and make the music or noise, the pointer had a hole near the end maybe to wear it hanging from the neck.

M. Cremaschi, S. Salvatori, D. Usai and A. Zerboni, "A further "tessera" to the huge "mosaic": studying the ancient settlement pattern of the El Salha region (southwest of Omdurman, Central Sudan)" - The greater abundance of sites in this area is from the Palaeolithic to the Meso/Neolithic and the Christian and Post-

Meroitic, other periods are less well represented in the overall picture here. Then the speaker provided details of the mesolithic and neolithic sites found in this area and of the post-meroitic and islamic remains.

P. Bobrowski and M. Jordeczka, "A survey of the Wadi Awatib near Naga'a" - Settlements, workshops, cemeteries, single burials could be identified from the Palaeolithic to the Early Khartum and Meroitic periods. The oldest settlements correspond to two small workshops to work local sandstone and date back to the Lower and Middle Palaeolithic involving chopping tools and some levallois tools. The later settlements are of Early Khartum date as well as some of the cemeteries. Quartz was used here for the manufacture of small tools. Sandstone was used for larger tools. Examples of Early Khartum pottery were also found in these sites. Settlements and burial grounds of meroitic and post-meroitic date were also identified. The graves appear to belong to two different periods and are of different types. Among the single burials some were meroitic barrows or cysts.

F. Geus and Y. Lecoinge, "El Multaga, a rescue work related to the construction of a dam on the 4th cataract of the Nile" - The rescue area looked at first like a sandy plain with no visible human created features. Being quite inhospitable, it seemed to have been uninhabited for long periods of time but a survey showed the existence of 90 sites (mostly ceramic carrying prehistoric sites) of Khartum mesolithic and neolithic, then later on 147 sites were found belonging to many periods. Palaeolithic sites were found in the southeastern area of the region and consist of workshops, mainly of Middle Palaeolithic date. Most of the neolithic sites have been unfortunately destroyed because they were located in the areas that later on were devoted to agriculture, but lithic and incised ceramic artefacts were found belonging to those neolithic sites, although unfortunately, no organic remains could be recovered. The stone tools showed a high percentage of finished tools. Burial mounds were found as well but not all of them contained human remains, only two of those that did were multiple (two bodies), the rest were single burials. The bodies had funerary offerings of pottery and ornaments and were highly contracted.

S. Krüger, "Wadi Hariq: palaeoenvironmental data from a remote

desert site (southeastern Sahara/northwestern Sudan)" - This site is extremely remote and was found by chance by them when trying to find the shortest way to get from Tchad to Dongola in the Sudan. It is surrounded by barren deserts. The speaker said that he would explain why it is a very promising site for archaeological work. They found the remains of the holes left in the ground by fallen ancient trees of fairly large size that are rather in the same layer. They also found the bones of several animals, among them an early variety of camel and the remains of fires in which wood was burnt not naturally but by human agency. They also found a deep well, dry now but that may have contained water in ancient times. They found as well carbonate deposits that indicate ancient lakes.

F. Jesse, "Pastoral groups in the Southern Libyan Desert: the Handessi Horizon (ca. 2,200 - 1,100 BC)" - The cultural sequence here has been established from 6,000 to 1,000 BC. No traces of postholes or dwellings were found in their surveys. Pottery concentrations in certain areas seem to have been used for the storage of food and some other stone structures seem to have been meant to contain water for animal consumption. The pottery is decorated in two phases: A, triangular impressions, bouton, criss-cross, oblique rows of comb impressions and some geometric; B, complex geometric, mat impressions. The pottery of Handessi is organic tempered, often combined with sand. The lithics are a flake industry, the raw material was quartz or quartzite, seldom chalcedony. These assemblages and animal remains being cattle and also dogs and donkeys indicate a pastoral, animal breeding economy, in which the needs of the animals were paramount.

M. Lange, "The archaeology of Wadi Hariq (NW Sudan): Preliminary results from excavations in 1999 and 2001" - Most of the sites belong to late Holocene date. Excavations carried out showed assemblages of incised pottery and lithic implements located in part of the excavated area, being the rest of the squares quite empty of archaeological material. The decoration of the incised pottery was of a geometric nature being typical of the Handessi A horizon. Another excavation carried out showed more abundant remains of stone tools, pottery and charcoal from hearths. The pottery here was homogeneous and similar to the one described above. However, these two pottery assemblages seem to have been separated by at least four centuries in spite of belonging to the same Handessi horizon.

N. Pöth, "Mid-Holocene pastoralism in northwestern Sudan: cattle bone finds from Wadi Hariq" - More than 4,000 bone remains were found in this site, most were cattle bones, also some sheep and goat with small numbers of wild animals such as gazelle, giraffe and others. Most of the meat consumption here was beef. The environment at Wadi Hariq seems to have been from semi-desert to desert, but with abundant grass some time during the year, the presence of giraffe that requires surface water seems to indicate seasonal milder conditions. the abundance of neonate cattle bones indicates the presence of man during the rainy season since it reveals practices common in herding pastoral communities. After developing a statistical analysis of cattle bones from many sites, the speaker was led to two conclusions: first, Sudanese and Egyptian cattle have different stature and are separate breeds, and second, Eastern Sahara cattle were slender and were linked to the Egyptian and Sudanese breeds.

M. Gatto, "Early A-Group in the north" - This paper dealt with early A-Group remains that have been found in the Dakka Plain, north of the Second Cataract. Early A-Group dates to about 3,800 - 3,500 BC (Stufen Ic to IIc), Stage I from Naqada Ic to Naqada IIa and Stage II to Naqada IIb-c. Single burials are common here but some multiple ones were found as well. The body can be both on the left or the right side, contracted, no animal burials were found at this phase. The presence of tall beakers in these cemeteries is noteworthy although they are not really A-Group but rather earlier neolithic beakers. The presence of the custom of having animal burials in the cemeteries, that has been linked to A-Group Nubians in the Naqada region between Naqada and Hierakonpolis in Egypt, and that has been assigned to Egyptian customs adopted by those Nubians, may not be so since in the Sudan that kind of animal burials has in fact been detected in the archaeological record. The speaker said that differences in A-Group presences north into Egypt may be due to regional variations of the A-Group traditions.

H. Nordström and M. Lange, "Abkan, A-Group and the desert finds" - Early A-Group can't be properly understood without bringing into the picture the Abkan culture (6,000 to 5,000 BP). The Abkan pottery is up to 80% undecorated and in their lithic debitage quartz is common. The later Abkan tends to microlithic tools. Naqada pottery has been

identified in Abkan settlements. Although the extent of Abkan expansion is still under evaluation, it is absent in Lower Nubia, probably due to alluvial destruction, but in the south it extends beyond Wadi Halfa. A-Group and Abkan have many common traits and share a similar cultural development. There are about 75 A-Group cemeteries (in all about 3,000 graves) between Kubaniya and the Second Cataract area. Also more than 20 settlements were identified, some near the known cemeteries. The A-Group came to an abrupt end with the First Dynasty in Egypt and Egyptian expansion to the south.

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| 9290|2003-07-31 00:56:45|alberto34482@yahoo.com|Diving to Prove Indians Lived on the Continental Shelf|

Diving to Prove Indians Lived on the Continental Shelf

By ROBERT HANLEY

ORT HANCOCK, N.J., July 23 ? For most underwater archaeologists, the big dream these days is finding a shipwreck full of gold and antique treasures. But for Daria E. Merwin, the goal has a bit less glitter: discovering a 10,000-year-old heap of shells and some ancient arrowheads, spear points and cutting tools in the waters off New Jersey.

Advertisement

Ms. Merwin, a 33-year-old doctoral student in anthropology, says such artifacts would help prove her thesis that prehistoric Indians lived 6,000 to 10,000 years ago on the exposed continental shelf before it was inundated by water from melting glaciers.

For the next three weeks, Ms. Merwin and a dozen undergraduate students in underwater archaeology plan to dive in 30 to 60 feet of water in search of the clues on the Atlantic Ocean floor a few miles off Sandy Hook, N.J. The project is part low-budget exploratory survey, part learning experience for the students and part trailblazing adventure on the ocean bottom.

Ms. Merwin said her budget for the search was \$15,000, most of it from the \$800 fee each student paid to participate in exchange for six college credits in underwater archaeology. There was not enough money for sonar equipment or other high-tech underwater-sensing devices. So the search will consist of the team's diving from a boat usually chartered by scuba divers, scanning the bottom and excavating up to about a yard deep on any sites that look promising.

Professional archaeologists in New Jersey say the search is both groundbreaking and a long shot.



"They're trying to do something that hasn't been done," said Dr. Lorraine E. Williams, New Jersey's state archaeologist and curator of archaeology at the New Jersey State Museum in Trenton. "People for years have tried to figure out how to explore the ocean bottom. Nobody's really come up with clear evidence of prehistoric sites offshore."

Dr. Williams said that bottom currents were strong off Sandy Hook and over thousands of years have no doubt scattered, or buried, any ancient remnants on the continental shelf.

Ms. Merwin agrees that her quest will be difficult. "It's a pilot study," she said. "It's all exploratory." She said she knew of no similar systematic search in the New York region. And she likened the task to finding a prehistoric Indian needle in the haystack of the Atlantic.

But she is undeterred by the long odds. "We know there are sites," she said. "It's just a question of finding them. If we get really lucky, we'll stop looking and concentrate on excavating. It would be something I could work on with students for years and years and years."

New Jersey officials have given Ms. Merwin a permit to search in waters up to three miles offshore. Any artifacts uncovered, she said, will eventually be given to the state museum. In recent days, the team prepared for its offshore search by conducting an underwater archaeological survey here at the site of a ferry dock the National Park Service wants to build for visitors to the Sandy Hook part of the Gateway National Recreation Area.

Ms. Merwin has loved the ocean since childhood in Bayport, on Long Island. In the late 1990's, she said, she worked at a major underwater prehistoric Indian site found by experts at Florida State University beneath the Aucilla River near Tallahassee.

In 2000, she got a master's degree in nautical archaeology from Texas A & M University, which, she said, is one of the few American colleges offering graduate programs in underwater archaeology. She lectures on that subject at the State University of New York at Stony Brook, where she is studying for her doctorate.

Her thesis is that Indians in the Early Archaic period (10,000 to 8,000 years ago) and the Middle Archaic period (8,000 to 6,000 years ago) were far more prevalent on the now-submerged continental shelf than many archaeologists believe. She said it was widely believed that the ancient Indian population along the coasts of present-day New Jersey and Long Island did not grow profoundly until the Late Archaic period, from 6,000 to 3,000 years ago. "Maybe those changes in the late period aren't so radical and intensive," she said. "The population may have been higher in the early and middle periods, but very few sites have been found because they're submerged."

Hints supporting her theory do exist, experts said. Dr. Williams, the

New Jersey state archaeologist, said that for years bones from mastodons that lived on the outer continental shelf have been dredged up by fishermen or washed onto beaches. Presumably, she said, ancient Indians hunted them. But, she added, no preserved underwater Indian settlements or clusters of artifacts have been found ? and no one has looked.

Perhaps the most important clue was about 200 arrowheads and other artifacts that a woman from West Long Branch, N.J., Helene Corcione, said she found in 1995 while walking along the beach in Monmouth Beach, a few miles south of Sandy Hook. A few months earlier, the Army Corps of Engineers had rebuilt the beach in Monmouth Beach by pumping sand there from the bottom of the Atlantic about a mile off Sandy Hook.

Ms. Merwin and others say they believe the Corps project dredged up the artifacts. Corps officials say they have no way to verify or disprove that notion.

Dana Linck, the National Park Service's archaeologist for Gateway, is helping Ms. Merwin. He said that tentative tests and analysis on 37 of Ms. Corcione's collection showed they were from the Early Archaic and Late Archaic periods.

John Kraft, an archaeological expert on Lenape Indians in New Jersey, said that submerged sites could exist off New Jersey but that "people like the biggest best ? big ships with gold and antiquities."

Ms. Merwin's team is doing what he called dirt archaeology. "What they're looking for are tiny little tools," Mr. Kraft said. "I hope she finds something. It would be great."

<http://www.nytimes.com/2003/07/29/nyregion/29DIVE.html>

| 9291|2003-07-31 00:58:03|alberto34482@yahoo.com|Egypt determined to return all national treasures|

Egypt determined to return all national treasures

CAIRO, July 30 (KUNA) -- UK museum officials refused to return the "Rasheed stone" to Egypt as a loan, fearing that it might affect the number of visitors who annually visit the museum to view the unique pieces presented in the Egyptian history sections.

The officials in the museum said, in accordance to Al-Ahram daily that "the Rasheed stone which encoded the hieroglyphic language, is exhibited in the UK museum since 1802."

Head of the Supreme council for ancient monuments in Egypt Dr. Zahi Hawas had requested from officials in the UK museum to return the stone for 3-6 months to be exhibited in the new Egyptian museum, but the request was refused.

Meanwhile, Dr. Hawas said that his country launched a campaign to return all ancient monuments, as it requested from Berlin's museum to

return the head of the Queen Nefertiti statue to Egypt.  
Hawas said to the press today, that "Egypt is determined to return all stolen pieces."

He added, that it's Egypt's right to return all its national treasures, in accordance with UNESCO agreement in 1972.

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<<http://www.kuna.net.kw/Main.htm>> 30-Jul-03

<http://www.zawya.com/Story.cfm?>

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20Egypt%20News&objectid=2A17EA26-F5E0-11D4-867D00D0B74A0D7C

| 9292|2003-07-31 01:35:20|M. Washington|Re: Egypt determined to return all national treasures|

Comment on article below: The irony is that from one side of the mouth, Westerns deride Africa as a continent of vacuous imbeciles incapable of putting one foot in front of the other. While on the other hand, in private and public galleries, priceless works of art, gold jewelry, finely crafted items serve its owners as it serves the British Museum- attract millions of people and billions of dollars to the coffers of Museums worldwide while looking down at Africa for its poverty. How poor would Africa be if its gold, silver, oil, and diamonds were not extracted? Or, conversely, how poor would the Western world be? Europe would be the third world without its African wealth. Where the art is concerned, many who came by this art by theft. And who compensated Egypt for the Rosetta stone? Or was it the natural born right of the British to expropriate it with no compensation? Well. If the British Museum has 5 million visitors yearly, paying 50 million pounds or whatever, they should give 2/3rds to Egypt if they will not return the property they stole. Well. I don't know they stole it. I suppose perhaps they didn't. Many things were stolen, though. These items which would be inspirations of the delicate tastes and often genius of the ancestors of the past; artifacts that would be a source of pride, as sitting in the museums of people who said for millenniums that Africa has nothing to be proud about - Egypt being in Africa as well. Cultural artifacts stolen along with everything else. They have their cake and eat it too.

MW

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**Sent:** Thursday, July 31, 2003 2:58 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Egypt determined to return all national treasures

Egypt determined to return all national treasures

CAIRO, July 30 (KUNA) -- UK museum officials refused to return

the "Rosetta stone" to Egypt as a loan, fearing that it might affect

the number of visitors who annually visit the museum to view the

unique pieces presented in the Egyptian history sections.

The officials in the museum said, in accordance to Al-Ahram daily

that "the Rosetta stone which encoded the hieroglyphic language, is

exhibited in the UK museum since 1802."

Head of the Supreme council for ancient monuments in Egypt Dr. Zahi

Hawas had requested from officials in the UK museum to return the

stone for 3-6 months to be exhibited in the new Egyptian museum, but the request was refused. Meanwhile, Dr. Hawas said that his country launched a campaign to return all ancient monuments, as it requested from Berlin's museum to return the head of the Queen Nefertiti statue to Egypt. Hawas said to the press today, that "Egypt is determined to return all stolen pieces." He added, that it's Egypt's right to return all its national treasures, in accordance with UNESCO agreement in 1972. Article originally published by Kuwait News Agency (KUNA) <<http://www.kuna.net.kw/Main.htm>> 30-Jul-03

<http://www.zawya.com/Story.cfm?id=KUN0025030730102126&section=Countries&page=Egypt&channel=All%20Egypt%20News&objectid=2A17EA26-F5E0-11D4-867D00D0B74A0D7C>

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| 9294|2003-07-31 08:11:43|JOSEPH PINCKNEY|"continental split"|  
Htp! This is kind of off the subject, but I was wondering if some one could tell me when the continental divide took place? p.e.a.c.e. "Ptmu"

**alberto34482@yahoo.com** wrote:

Diving to Prove Indians Lived on the Continental Shelf  
By ROBERT HANLEY

PORT HANCOCK, N.J., July 23 ? For most underwater archaeologists, the big dream these days is finding a shipwreck full of gold and antique treasures. But for Daria E. Merwin, the goal has a bit less glitter: discovering a 10,000-year-old heap of shells and some ancient

arrowheads, spear points and cutting tools in the waters off New Jersey.  
Advertisement

Ms. Merwin, a 33-year-old doctoral student in anthropology, says such artifacts would help prove her thesis that prehistoric Indians lived 6,000 to 10,000 years ago on the exposed continental shelf before it was inundated by water from melting glaciers. For the next three weeks, Ms. Merwin and a dozen undergraduate students in underwater archaeology plan to dive in 30 to 60 feet of water in search of the clues on the Atlantic Ocean floor a few miles off Sandy Hook, N.J. The project is part low-budget exploratory survey, part learning experience for the students and part trailblazing adventure on the ocean bottom. Ms. Merwin said her budget for the search was \$15,000, most of it from the \$800 fee each student paid to participate in exchange for six college credits in underwater archaeology. There was not enough money for sonar equipment or other high-tech underwater-sensing devices. So the search will consist of the team's diving from a boat usually chartered by scuba divers, scanning the bottom and excavating up to about a yard deep on any sites that look promising. Professional archaeologists in New Jersey say the search is both groundbreaking and a long shot. "They're trying to do something that hasn't been done," said Dr. Lorraine E. Williams, New Jersey's state archaeologist and curator of archaeology at the New Jersey State Museum in Trenton. "People for years have tried to figure out how to explore the ocean bottom. Nobody's really come up with clear evidence of prehistoric sites offshore." Dr. Williams said that bottom currents were strong off Sandy Hook and over thousands of years have no doubt scattered, or buried, any ancient remnants on the continental shelf. Ms. Merwin agrees that her quest will be difficult. "It's a pilot study," she said. "It's all exploratory." She said she knew

of no similar systematic search in the New York region. And she likened the task to finding a prehistoric Indian needle in the haystack of the Atlantic.

But she is undeterred by the long odds. "We know there are sites," she said. "It's just a question of finding them. If we get really lucky, we'll stop looking and concentrate on excavating. It would be something I could work on with students for years and years and years."

New Jersey officials have given Ms. Merwin a permit to search in waters up to three miles offshore. Any artifacts uncovered, she said, will eventually be given to the state museum. In recent days, the team prepared for its offshore search by conducting an underwater archaeological survey here at the site of a ferry dock the National Park Service wants to build for visitors to the Sandy Hook part of the Gateway National Recreation Area.

Ms. Merwin has loved the ocean since childhood in Bayport, on Long Island. In the late 1990's, she said, she worked at a major underwater prehistoric Indian site found by experts at Florida State

University beneath the Aucilla River near Tallahassee. In 2000, she got a master's degree in nautical archaeology from Texas

A & M University, which, she said, is one of the few American

colleges offering graduate programs in underwater archaeology. She

lectures on that subject at the State University of New York at Stony

Brook, where she is studying for her doctorate.

Her thesis is that Indians in the Early Archaic period (10,000 to

8,000 years ago) and the Middle Archaic period (8,000 to 6,000 years

ago) were far more prevalent on the now-submerged continental shelf

than many archaeologists believe. She said it was widely believed

that the ancient Indian population along the coasts of present-day

New Jersey and Long Island did not grow profoundly until the Late

Archaic period, from 6,000 to 3,000 years ago. "Maybe those changes

in the late period aren't so radical and intensive," she said. "The population may have been higher in the early and middle periods, but very few sites have been found because they're submerged." Hints supporting her theory do exist, experts said. Dr. Williams, the New Jersey state archaeologist, said that for years bones from mastodons that lived on the outer continental shelf have been dredged up by fishermen or washed onto beaches. Presumably, she said, ancient Indians hunted them. But, she added, no preserved underwater Indian settlements or clusters of artifacts have been found ? and no one has looked. Perhaps the most important clue was about 200 arrowheads and other artifacts that a woman from West Long Branch, N.J., Helene Corcione, said she found in 1995 while walking along the beach in Monmouth Beach, a few miles south of Sandy Hook. A few months earlier, the Army Corps of Engineers had rebuilt the beach in Monmouth Beach by pumping sand there from the bottom of the Atlantic about a mile off Sandy Hook. Ms. Merwin and others say they believe the Corps project dredged up the artifacts. Corps officials say they have no way to verify or disprove that notion. Dana Linck, the National Park Service's archaeologist for Gateway, is helping Ms. Merwin. He said that tentative tests and analysis on 37 of Ms. Corcione's collection showed they were from the Early Archaic and Late Archaic periods. John Kraft, an archaeological expert on Lenape Indians in New Jersey, said that submerged sites could exist off New Jersey but that "people like the biggest best ? big ships with gold and antiquities." Ms. Merwin's team is doing what he called dirt archaeology. "What they're looking for are tiny little tools," Mr. Kraft said. "I hope she finds something. It would be great."

<http://www.nytimes.com/2003/07/29/nyregion/29DIVE.html>

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| 9295|2003-07-31 08:52:52|M.L.W.|Building Bridges to Afrocentrism|

Building Bridges to Afrocentrism

Ann Macy Roth)

**BUILDING BRIDGES TO AFROCENTRISM:**

**A LETTER TO MY EGYPTOLOGICAL COLLEAGUES**

It has also been submitted for publication in the Newsletter of the  
American Research Center in Egypt.

Ann Macy Roth Visiting Assistant Professor of Egyptology Howard  
University [amr@cldc.howard.edu](mailto:amr@cldc.howard.edu)

"What color were the ancient Egyptians?" This is a question that strikes fear into the hearts of most American Egyptologists, since it so often presages a barrage of questions and assertions from the Afrocentric perspective. Few of us have devoted much thought or research to the contentions of the Afrocentric movement, so we nervously try to say something reasonable, and hope that the questioner won't persist and that we won't end up looking silly or racist or both.

In late 1993, I received a temporary appointment to the faculty of Howard University and began teaching Egyptological subjects to classes that were almost entirely African-American. As a result, I have been dealing with Afrocentric issues on a regular basis, and have spent a good deal of time and energy thinking and talking about them. Since my appointment, many of my Egyptological colleagues at other universities have asked me about Afrocentric sentiment at Howard and my strategies for teaching traditional Egyptology to the students who espouse it. The tone of these inquiries has demonstrated to me both the curiosity and the discomfort that American Egyptologists feel about Afrocentrism. This attempt to write an



account of my impressions is partly inspired by such questions, which I have had difficulty answering cogently in short conversations. More importantly, however, I have come to believe that the Afrocentric movement has a great potential to advance or to damage our field. Which of these directions it takes will depend upon the degree to which traditionally- trained American Egyptologists can come to understand and adapt to its existence. This essay is my attempt to speed that process.

"Afrocentric Egyptology," as practiced today, has an international scholarly literature behind it. (The movement is, if anything, more prominent in France than it is here, to judge from the numerous displays of Afrocentric books and journals I saw in Paris book shops last summer.) In America, however, Afrocentric Egyptology is less a scholarly field than a political and educational movement, aimed at increasing the self- esteem and confidence of African-Americans by stressing the achievements of African civilizations, principally ancient Egypt. As such, it is advocated in popular books, textbooks, and even educational posters sponsored by major breweries. It has apparently thus far enjoyed considerable success in its educational aims. As a result, it is being taught to students from grade school through the university level all over America, and its tenets are frequently cited as established fact by the media and the educational establishment. Coming to Howard as part of a tentative Egyptological experiment, I was amazed at the quantity of Egyptology that was already being taught, in courses ranging from drama to mathematics to philosophy. (An Afrocentric work by Ivan van Sertima on Egypt is included in the recommended reading for freshman orientation.) The movement continues to grow in importance and influence, and, whatever one thinks of its content, it has an increasing degree of popular acceptance by a large audience.

This kind of Egyptology has little to do with the Egyptology that we professional Egyptologists practice, and many of us currently regard its incursions upon our field as a nuisance. We see it only when its exponents ask aggressive and seemingly irrelevant questions in classes and public lectures, or make extravagant claims about ancient Egyptian achievements (the harnessing of electricity, the conquest of large parts of southern Europe), citing authors of dubious credibility and outdated theories and translations (often by E. A. W. Budge). Especially annoying are those who combine Afrocentrism with the age-old mystical-crackpot approach to our field, claiming for the Egyptians fantastic lost skills and secret knowledge. In most cases, our reaction to Afrocentrism is avoidance: we deal with the issue by dismissing it as nonsense, by disparaging the knowledge of its proponents, and by getting back to "real" Egyptology. By doing this, however, we are both ignoring a danger and missing an

opportunity. The number of African- Americans who are taught this material is growing, and we will increasingly have to deal with its inaccuracies and exaggerations simply in order to teach our students. This gap between our field and the Afrocentric version of it is not going to go away; if we ignore it, it will surely widen. And by setting ourselves against the whole phenomenon in an adversarial and often condescending way, we make it impossible for the responsible educators involved in the movement (and there are many) to tap our expertise and improve the accuracy of the materials they teach. At the moment, however, we have the opportunity to narrow the gap by taking a more positive direction. By granting that an Afrocentric perspective may have something to offer our field, we can exorcise the defensiveness and hostility that is so often engendered by the assertions of Afrocentrists. By making our classes more hospitable to those with Afrocentric views, we take the first steps towards training a new generation of Afrocentric scholars in the traditional methods of our field. They will then be able to correct and improve the argumentation of Afrocentric scholarship so that the content of their movement benefits from traditional Egyptology's decades of research and hard-won conclusions. Afrocentric Egyptology need not necessarily conflict with traditional Egyptology; it seems to me possible to combine the two, to the benefit, perhaps, of both. First, however, it is necessary for traditional Egyptologists to understand the underpinnings of Afrocentric Egyptology. Its contentions, as I have encountered them, fall under four rough rubrics: (1) that the ancient Egyptians were black, (2) that ancient Egypt was superior to other ancient civilizations (especially that of the ancient Greeks, which is seen to be largely derivative), (3) that Egyptian culture had tremendous influence on the later cultures of Africa and Europe, and (4) that there has been a vast racist conspiracy to prevent the dissemination of the evidence for these assertions. Most traditional Egyptologists recognize these contentions, but do not understand the motives behind them, and so deal with them in a counter- productive way. I will address them one by one.

1. The contention that the Ancient Egyptians were Black. Like most of us, it had never occurred to me that the ancient Egyptians were any color in particular. Neither black nor white seemed an appropriate category- -they were simply Egyptian. This view, in fact, is probably the one held by most Egyptians themselves, both ancient and modern. As we know from their observant depictions of foreigners, the ancient Egyptians saw themselves as darker than Asiatics and Libyans, and lighter than the Nubians, and with different facial features and body types than any of these groups. They considered themselves, to quote Goldilocks, "just right." These indigenous categories are the only

ones that can be used to talk about race in ancient Egypt without anachronism. Even these distinctions may have represented ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or she was generally represented as Egyptian in color and features. Although there are occasional indications of unusually curly hair, I know of no examples of people with exaggeratedly un-Egyptian facial features, such as those represented in battle and tribute scenes, who are represented wearing Egyptian dress, though such people must have existed.

As for indigenous categories in modern Egypt, I have been told by most of the modern Egyptians with whom I've discussed the question that, if they had to use the categories of the modern Western world, they would describe themselves as white. (There are some exceptions, but few would describe themselves as black.) As evidence of this, one can point to the consternation that was produced in Egypt when it was announced that the black actor Lou Gosset would portray President Anwar Sadat in a biographical film. There exist terms in modern colloquial Egyptian Arabic to describe skin color, most commonly "white," "wheat-colored," "brown," and "black." In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term "black" is viewed almost as a pejorative, and is rarely used. This categorization of the modern population is only partly relevant to the question, although it contributes to the reluctance of Egyptologists working in Egypt to describe the ancient Egyptians as "black."

I have encountered arguments that the ancient Egyptians were much "blacker" than their modern counterparts, owing to the influx of Arabs at the time of the conquest, Caucasian slaves under the Mamlukes, or Turks and French soldiers during the Ottoman period. However, given the size of the Egyptian population against these comparatively minor waves of northern immigrants, as well as the fact that there was continuous immigration and occasional forced deportation of both northern and southern populations into Egypt throughout the pharaonic period, I doubt that the modern population is significantly darker or lighter, or more or less "African" than their ancient counterparts. It should be noted, however, that we really do not know the answer to this question. More research on human remains needs to be, and is being, done.

But what of scientific racial categories? The three races we learned about in grade school? In talking to several physical anthropologists, I have learned that these three races have no clear scientific meaning. Anthropologists today deal with populations

rather than individuals, and describe ranges of characteristics that occur within a population as being similar to or different from the ranges of characteristics of another population, usually expressing the degree of affinity with a percentage. There is no gene for blackness or whiteness, and nothing that can allow a scientist to assign a human being to one or the other category, beyond the social definitions of the culture in which the scientist is a participant. While anthropologists sometimes describe people in terms of the traditional three races, this is not a result of applying objective criteria based on clear biological distinctions, but is instead a shorthand convenience. Such judgments work backwards from the social categories to arrive at an identification that would be recognized by a member of society. For example, when a forensic anthropologist gives the race of an unidentified dead body as "white," it is simply a prediction that the "missing person" form with which it will be compared probably described the person that way. Scientific determinations are thus just as dependent upon social categories as more impressionistic judgments are.

Even comparative studies can be biased by the assumptions that underlie them. Some "Eurocentric" criteria for race acknowledge the wide variety of physical characteristics found in Europe, and define as "black" only those populations that differ markedly from all European populations. As a result, populations that resemble any European population are excluded from the category "black." This is often what happens when scientists are asked about the remains of ancient Egyptians, some of whom closely resembled southern Europeans. By this model, only Africans living south of the Sahara desert, which separates them more markedly from European gene pools, are defined as "black." The categorizations arrived at by reversing the same procedure are equally extreme. If the range of physical types found in the African population is recognized, and the designation "white" is restricted to those populations that have none of the characteristics that are found in any African populations, many southern Europeans and much of the population of the Middle East can be characterized as "black." This method was at one time adopted by "white" American schools and clubs, which compared applicants to the "white" physical types of Northern Europe, and found that many people of Jewish or Mediterranean heritage did not measure up. Neither of these ways of determining "race" can result in a definitive division between "black" and "white," because those are not in fact distinct categories but a matter of social judgment and perspective. What is a continuum in nature is split into two groups by our society. (The terms "African" and "European," although easier to distinguish because of their geographic basis, are no less subjective and problematic as cultural categories.)

Race, then, is essentially a social concept, native to the society in which one lives. It is anachronistic to argue that the ancient Egyptians belonged to one race or another based on our own contemporary social categories, and it is equally unjustifiable to apply the social categories of modern Egypt or of ancient Greece or any other society, although all of these questions are interesting and worthy of study on their own. The results tell us nothing about Egyptian society, culture and history, which is after all, what we are interested in.

This is not, however, what the Afrocentrist Egyptologists are interested in. They want to show that according to modern Western categories, the ancient Egyptians would have been regarded as black. This approach is not invalidated by the cultural limitations of racial designations just outlined, because it is an attempt to combat a distinct modern, Western tradition of racist argument, a tradition which has the effect of limiting the aspirations of young African-Americans and deprecating the achievements of their ancestors. This argument contends that black peoples (that is, peoples that we would describe as black) have never achieved, on their own, a satisfactory civilization, and by extension can never achieve anything of much value. "Look at Africa today," argue the adherents of this notion, ignoring the added burdens imposed by economic exploitation, cultural imperialism, and a colonial past on most African nations, and ignoring the African states which do not appear regularly in the newspapers. "Look at history," they add, discounting Egypt as part of the Near East and ignoring (generally through ignorance) the other great African cultures.

These misconceptions are argued in many parts of American society. President Richard Nixon was quoted as making several of these arguments in the recently released diaries of his chief of staff, H. R. Haldeman. Similar assertions were made occasionally in the more intemperate discussions of the Los Angeles riots. And I understand that the Pennsylvania chapters of the "Klu Klux Klan" give each new member a leather-bound book with the gilded title Great Achievements of the Black Race, which is filled entirely with blank pages. Is it any wonder that the members of this maligned group want to inscribe on those blank pages the Great Pyramid and the Sphinx, the gold of Tutankhamun, the Asiatic conquests of Thutmose III, and the fame and political acumen of Cleopatra?

At this juncture, however, many Egyptologists miss the point. "Why not use Nubia?," I have been asked, "or any of the other great African civilizations? Why can't they leave Egypt alone?" The answer is that these other civilizations did not build pyramids and temples

that impressed the classical writers of Greece and Rome with their power, antiquity, and wisdom. Nor have most modern Americans and Europeans heard of the civilizations of Nubia, Axum, Mali, Ife, Benin, and Zimbabwe. Hannibal is famous enough to be worth claiming, but few other non-Egyptians are. The desire to be associated with historical people who are generally acknowledged to be "great" by the Western cultural canon accounts for the frequent and (to Egyptologists) puzzling contention that Cleopatra was black, despite the fact that she was demonstrably descended from a family of Macedonian generals and kings who married their sisters, and therefore had little claim to either a black or an African origin (although one of my Classicist colleagues at Howard tells me that her paternal grandmother is unknown, and might have been Egyptian). The reason she is identified as black is that, among modern Americans, she is probably the best known ancient Egyptian of them all. Shakespeare and Shaw wrote plays about her, her life has been chronicled in several popular films, and her name is regularly invoked in our popular culture to signal the exotic, the luxurious, and the sexy. In this sense, "Afrocentric" Egyptology is profoundly Eurocentric, and necessarily so: it plays to the prevalent cultural background of its intended audience.

If the question of the race of the ancient Egyptians is entirely subjective and political, then, why does it bother Egyptologists at all? Why would we rather the Afrocentrists "used Nubia"? I think our reasons are largely related to the tenuous place our field holds in academia. Afrocentrists see Egyptologists as a strong, academically supported, establishment force; but despite, and perhaps even partly because of, the popular fascination with its contents, Egyptology tends not to be taken quite seriously by people who study other parts of the ancient world. Already many noted departments of Near Eastern Studies with extensive faculty in ancient Mesopotamia and the Levant do not feel it necessary to teach or support research in Egyptology at a similar level. We fear, perhaps, that if we endorse the view that ancient Egypt was a "black civilization," we will further cut ourselves off from our colleagues who study other civilizations contemporary with ancient Egypt. At the same time, there is no place for us in African studies departments, which generally tend to address questions related to modern history and current political and social problems. While anthropologists working in Africa may offer us insights and models, the methods and concerns of our field require more, rather than less, contact with scholars studying other ancient Mediterranean and Near Eastern cultures. We have been too isolated for too long as it is.

The politics of the situation, as well as the requirements of course

topics such as archaeology, make it important for us to deal with the question of the race of the ancient Egyptians in our university classes. My own method, developed long before coming to Howard, is to be very explicit about my own views on the question. I give a lecture on the land and the people of Egypt, normally very early in the semester, before the question is brought up by students, and I try to present the question neutrally, without defensiveness or antagonism. I explain the social nature of racial categories, and the categories used by the Egyptians themselves, their representation of foreigners, and the frequency of foreign (Asian and African) immigration to Egypt in all periods of its history, extending back into the Paleolithic. Discussions of geography and language are also useful here. It is also necessary to address the political question. In doing so, I often make use of Bruce Williams' observation (which really goes to the heart of the matter) that few Egyptians, ancient or modern, would have been able to get a meal at a white lunch counter in the American South during the 1950s. Some ancient Egyptians undoubtedly looked very much like some modern African-Americans, and for similar historical reasons. Very few, if any, of them looked like me. I also explain the politics of the question in modern Egypt. Finally, I explain the irrelevance of the political question to the subject I will be teaching, a circumstance that allows me to respect the students' political convictions (which I treat rather as I might treat a religious conviction), and should allow them to learn about Egyptian culture in my class without violating their beliefs. By making my position clear at the outset, I forestall the Afrocentric students' speculations and attempts to "trap" me into committing myself to the exaggeratedly "Eurocentric" views that they might otherwise assume I espouse. It also reassures students that they can come to me with questions about their Afrocentric readings, or their own Afrocentric questions about course materials; the topic is no longer taboo. It is impossible to build bridges if we discourage discussion.

2. The contention that the Egyptians were the greatest civilization in history. Contrary to the expectation of most Afrocentrists, most Egyptologists are less bothered by the contention that the Egyptians were black than by the exaggerated claims made about the achievements of Egyptian civilization. These claims, including attribution to the Egyptians of great mathematical, scientific, and philosophical sophistication, are often based on misinterpretations or exaggerations of the evidence, and in some cases pure fantasy and wishful thinking. Many of the arguments advanced show a complete ignorance of (or disregard for) the facts of chronology, for example, the contention that the Greeks "stole" their philosophy from the library at Alexandria and then burned it down to cover their theft,

or the claim that the architecture of Greek peripteral temples was borrowed from the eastern mamisi at Dendera.

Paradoxically, while it is in the details of this contention that Egyptologists find the most grounds for outrage and dismissal of the entire movement, this is also the area where we can do the most to help the Afrocentrists move towards a more rigorous and respectable scholarship. In principle, few Egyptologists would deny that ancient Egypt was a great civilization, and that the ancient Egyptians achieved wonderful things and made unique contributions to history and global culture. It in no way detracts from these contributions that they had terrible difficulties adding fractions because of a ludicrously clumsy system of notation, or that they did not understand the importance of the brain, or that they may have borrowed the idea of writing from Sumerian civilization. On these points the Afrocentrists need to develop a better appreciation of where the strengths of Egyptian civilization really were. Most Afrocentrists do not want to be in the position of teaching their children things that aren't true. However, because of the political desire to find great Egyptian achievements in areas that the West values, and because of the limited material available to them and their limited familiarity with the culture, they often misinterpret the evidence and seize upon unsubstantiated ideas that fit their agenda.

The way we can help here is not, however, to argue against these misunderstandings and mistaken ideas individually. There are too many of them, and the arguments tend to be both unpleasantly adversarial and futile.

"See, this is a model of an ancient Egyptian glider- plane."

"Actually, it's a Late Period model of a bird. If the Egyptians could fly gliders at that period, don't you think Greek and Egyptian sources would have mentioned it? "

"But it's aerodynamically perfect!" "Well, of course it is; it's a bird." "But it's different from all the other bird models. Besides, what do you know about aerodynamics?"

This sort of argument gets us nowhere. The only strategy that is effective is more fundamental. We must familiarize students with the evidence and the way one argues from it. Students who have read translations of ancient Egyptian literature and other texts and discussed how social and cultural deductions can be drawn from primary sources will generally not stand for assertions about ancient Egypt that are blatantly contradicted in these texts. Likewise students who have read about the forms of pyramids and the theories about their construction, or who have become familiar with Egyptian



tomb iconography, will not believe claims that do not correspond to the evidence they have seen. (There will, of course, be ideologues who will hold on to their groundless convictions in the teeth of the evidence, but most of them will have dropped the class after the initial discussion of the race of the ancient Egyptians.) Teaching students a more source-based, critical approach not only will improve their ability to evaluate the contentions of Afrocentric Egyptology, but should help them deal with other subjects as well, and lays the foundation for academic and other work that will give them pride in their own achievements as well as their heritage. Moreover, an explicitly source-based approach has the added advantage of forcing us to reexamine our own basic assumptions.

When Afrocentrists base their conclusions on the evidence, the results can serve their purposes without violating the sensibilities of scholars. The validity of the evidence also lends authority to the ideological position being argued. One example that goes some distance towards this goal is an Afrocentric poster given me by one of my students, designed and produced by a group called the Melanin Sisters, for grade-school children. The poster is decorated with hieroglyphs and urges the reader to adopt behavior in accordance with the ancient Egyptian concept of Ma'at. As a guide to the requirements, the Negative Confession is quoted (albeit with some substitutions for the weird bits). Another student showed me a book called *Hip-Hop and Maat*, which again uses the Negative Confession, as well as selections from Egyptian wisdom literature, to construct a system of morality that the author contrasts favorably with the street ethics prevalent among many young African-Americans. (Unfortunately, I did not make a note of the bibliographic information, and I've been unable to find the book again.) The use of actual Egyptian evidence in developing Afrocentric materials could be encouraged and made more authentic if Egyptologists took a less adversarial attitude toward its creators.

If we teach Afrocentric students to find evidence for their assertions and to construct convincing arguments, there will always be the possibility that they will use these tools to argue points that we find uncongenial to our pictures of Egyptian civilization. At a conference some years ago, I praised an innovative and provoking argument to a colleague, and his reply was, "Yes, I suppose it was interesting, but just imagine what they will do with it." To use such fears of exaggeration in the popular sphere (regardless of whether they are justified) as an excuse for suppressing arguments that contradict our own reconstruction of the past is unjustifiable and unscholarly. Political bias is unavoidable, so the current wisdom goes, and we all find it more difficult to accept some arguments than

others, depending upon our own previous ideas or our feelings about the person making the argument. But such predispositions are something that we all deal with frequently, and should have learned to set aside. We are scholars, and we should not be afraid of the truth, whatever it turns out to be.

3. The contention that Egyptian civilization had extensive influence on Europe and Africa. This argument really has two parts, which are in some ways symmetrical, but which have two entirely different motivations. The argument for Egyptian influence in Europe is an extension of the argument for the overall superiority of Egypt to other cultures: by rooting Greek and Roman civilizations in Egypt, Africa can be seen as the source of the civilization we find most impressive: our own. The argument for the influence of Egypt on other African civilizations, in contrast, is intended to allow modern African-Americans (who are in most cases the descendants of people abducted from non-Egyptian parts of Africa) to claim the Egyptian cultural heritage as their own.

The half of this question that has been most discussed of late is the claim that Egypt colonized Greece, and that classical Greek culture is essentially Egyptian. Greece is traditionally viewed by Western culture as the source of beauty and reason, so (again, for political reasons) it is felt especially important to show that ancient Egypt was extremely influential in its development. Black Athena, Martin Bernal's work on the question, has been at the center of the recent debate on this claim, and has given it a degree of prominence and respectability in the non-Afrocentric scholarly community. Despite this, I feel strongly that Bernal's books do an ultimate disservice to the cause he is trying to advance. In the short term, of course, they have brought both the issue and Bernal himself to the forefront of public consciousness. However, his arguments are so chosen and presented that they cannot serve as a solid foundation for the academically credible Afrocentric Egyptology that he hopes to create. In many cases, Bernal has either intentionally misled his readers by his selection of evidence or he has neglected to investigate the full context of the evidence on which he builds his arguments. He routinely cites late Classical traditions that support his argument, and ignores the Egyptian evidence that doesn't. A good example of these problems is his discussion of the connections of Egypt with bull cults on Crete (vol. II, pp. 22-25, and more fully as Chapter IV, especially pp. 166-184). After an initial foray proposing dubious connections between Min, bulls, Pan, and the Minoan king Minos, Bernal connects Minos to Menes and the name of Memphis, Mn-nfr, because of their phonetic similarity and their connection with the bull cult of Apis. (Mn-nfr, of course, comes from the name of the

mortuary temple of Pepi I and has nothing to do with Menes, who is called the founder of the Apis cult only by a late Roman writer.) The name of the Mnevis bull also contains the magic letters mn in the Classical sources. The fact that the name was consistently written Mr-wr by the Egyptians is not mentioned in the summary, while in the fuller argument it is dismissed as "confusion among the three biconsonantals mr, mn and nm" in words referring to cattle (possibly due to onomatopoeia). The fact remains that the Mnevis bull is only rarely called anything but Mr-wr. The "winding wall" sign in Mr-wr, which is also used in mrrt, "street," is connected in his summary with the labyrinth of the Minotaur.

The result of these arguments is a "triple parallel": the connection of a bull cult in both Egypt and Crete "with the name Mn, the founding pharaoh, and a winding wall." But in Egypt neither the name Mn nor the founding king was clearly connected to the Apis cult; and the connection of the "winding wall" sign with the Mnevis bull was probably purely phonetic. The triple parallel reduces to a single coincidence: the founding king of Egypt and the most famous king of the Minoans both had names with the consonants "Mn." This relationship, as Bernal points out, has been discussed by previous scholars. That both countries had bull cults, like most other ancient Mediterranean cultures, is hardly worthy of remark. The following discussion of "the bull Montu" is even more tenuous, since Montu is generally characterized as a falcon, and is no more to be equated with the Buchis bull with which he shares a cult place than the sun god Re is to be equated with the Mnevis bull. That these arguments are flawed does not prove Bernal's conclusions wrong, of course; but such arguments can never prove him right, and in the meantime they obscure the debate.

The connections and contacts between Egypt and the Greek world have long been recognized, and Bernal misrepresents the degree to which modern scholars suppress evidence for them. Certainly the influence of Egyptian statuary on Archaic Greek kouroi is widely accepted, among Classicists as well as Egyptologists, although the differences in their function and execution are obviously of importance too. In arguing for an Egyptian colonization of Greece, however, Bernal and his followers disregard the extensive Egyptian textual tradition (surely if Thutmose III had conquered southern Europe and set up colonies there he would have mentioned it in his annals, for example), as well as the arguments of the scholars who have been investigating these questions for decades. Most of Bernal's arguments, interestingly, rest on the Greek textual tradition, which was of course a product of its culture's own cultural and political situation and requirements, and often made use of the Egyptians'

antiquity and reputation for wisdom. By crediting the Greek evidence over the Egyptian, European over the African, Bernal takes advantage of the fact that his Western audience is more familiar with (and more inclined to credit) the Classical tradition than the Egyptian. That few of the myriad reviews of the series have been written by Egyptologists is an obvious indication of the European provenience of his evidence.

If we are honest, most Egyptologists would admit that we would like nothing better than to find indisputable evidence that all Western culture derived from Egypt; such a discovery would make us far more important, more powerful, and wealthier than we are today. Because of this bias, we are justifiably cautious in making such claims.

The other half of this contention, that Egyptian civilization had a wide influence in the rest of Africa, is argued most prominently in the writings of Sheikh Anta Diop. Many turn-of-the-century scholars made such a claim, and they are widely and reverently quoted in the Afrocentric literature to support the more recent contentions. Interestingly, their motivation was essentially racist. The invention of the "Hamitic" racial group, defined as a population essentially "white" in skeletal features, but with the peculiar anomaly of dark skin, allowed some early Egyptologists to categorize the Egyptians and the Nubians as "white." Then, working on the racist assumption that "blacks" were incapable of higher civilization, they attributed anything that looked like civilization in the remainder of Africa to "ancient Egyptian colonization." While there is a rather pleasant poetic justice in the fact that the flawed conclusions resulting from these racist assumptions are currently being used to argue for the connection of all Africans and African culture with the glories of ancient Egypt, the evidence for these conclusions is hardly acceptable from a scholarly point of view. As with the European conquests and colonies hypothesized by Bernal, African conquests and colonies beyond Upper Nubia are unlikely because of the silence of the Egyptian records, although other kinds of contact are not impossible.

These two contentions of Egyptian influence outside of Egypt are among the most difficult Afrocentric claims to deal with. Unlike the question of race, these are not subjective judgments, and yet like the question of race they are yes-no questions that lie at the heart of the Afrocentric hypothesis. In particular, to deny the claim that

all Africans are descended culturally and genetically from the ancient Egyptians is seen as an attack on African-Americans' right to claim the ancient Egyptian heritage as their own. At the moment, these claims have neither been definitively proved nor disproved, so it is probably wisest to take an agnostic position regarding them. The nature and extent of Mediterranean connections with ancient Egypt are worthy of further study, and may offer scope to arguments more truly Afrocentric than those propounded by Bernal. In Africa, too, there clearly were connections of some kind with areas beyond Nubia, as we know from the depiction of trade goods; and the degree of contact with Western Africa through Libya and the Oases has not been exhaustively studied. All of these areas have been receiving more attention in recent years, and it may be that there was more contact between Egypt and the rest of Africa, or between Egypt and Europe, than our current interpretations allow. If there was, let those who would argue it argue from evidence rather than authority.

4. There has been a scholarly conspiracy among Eurocentric Egyptologists to suppress evidence about the blackness of the ancient Egyptians, their greatness, and their influence on European and other African civilizations. This is probably the most offensive manifestation of Afrocentrism we encounter, implying as it does that Egyptologists as a group have routinely abandoned their scholarly integrity, simply in order to further some racist agenda. (As an epigrapher, I find the charge that we have recarved the faces of Egyptians represented in tomb reliefs particularly ludicrous.) Its most frequent manifestation is the Napoleon-knocked-the-nose-off-the-Sphinx-so-no-one-would-know-it-was-black contention, a silly argument that demonstrates the movement's unattractive paranoia. For the evidence against this, incidentally, I refer the reader to a fascinating article by Ulrich Haarmann, "Regional Sentiment in Medieval Islamic Egypt," *BSOAS* 43 (1980) 55-66, which records that, according to Makrizi, Rashidi, and other medieval Arab authors, the face of the Sphinx was mutilated in 1378 A.D. (708 A.H.) by Mohammed Sa'im al-Dahr, whom Haarmann describes as "a fanatical sufi of the oldest and most highly respected sufi convent of Cairo."

Although some Afrocentrists may have found individual Egyptologists uncooperative, for reasons made clear above, we are hardly likely to deny the achievements of the Egyptians. In one sense, we are far more Afrocentric than the Afrocentrists, since we try, where possible, to study Egyptian civilization on its own terms, rather than comparing it to our own culture. Most of us have developed a great respect for the skills of the Egyptians: their abilities and sophistication as sculptors, writers, diplomats, theologians, painters, architects, potters, bureaucrats, builders, warriors, and traders will not be

denied by those who have studied the results of their work. Even greater skill is apparent in the suitability of these achievements to the needs of the ancient culture as a whole, and this suitability is better appreciated the better one understands the cultural context in which the achievement occurred. To yank a building or a statue or a poem from its indigenous cultural milieu in order to compare it with its Western counterparts is decidedly Eurocentric, especially when one uses the Western products as the standard against which the Egyptian are to be judged; and yet, for political reasons, this is the most common approach of the Afrocentrists.

In another sense, however, the contention that Egyptologists are Eurocentric has at its center a kernel of truth. Any Egyptologist who proposes to do something constructive about the Afrocentric movement must admit that, in its origins and to some extent in its current preoccupations, Egyptology is a Eurocentric profession. It was founded by European and American scholars whose primary interest was in confirming the Classical sources and in confirming and explicating the Old and New Testaments for the furtherance of Christianity. A look at the earliest Egypt Exploration Society publications illustrates the way that early scholars "sold" their work by connecting it to familiar Classical and (especially) Biblical names and places: The Store City of Pithom and the Route of the Exodus (1885), Tanis (1885), Naukratis (1886 and 1888), The Shrine of Saft el Henneh and the Land of Goshen (1887), The City of Onias and the Mound of the Jew (1890), and Bubastis (1890). Furthermore, the fact that the cultures to the north and east of Egypt provide texts that we can use to correct and augment the Egyptian evidence, while those to the south and west do not, provides a third reason for concentrating our research on foreign relations to the northeast. Insofar as Nubian cultures have been studied, they have until recently been seen as distorted and somewhat comical attempts to replicate their great neighbor to the north. Because of these circumstances (the Classical focus of Western culture, Christianity, and the distribution of writing), as well as the often unconscious racism of early scholars which has affected the shape of our field, Egyptologists have too often ignored the rest of Africa. This ignorance has not been complete. As a result of the birth of cultural anthropology around the turn of the century, there was a great interest in finding the origin of Egyptian traditions in those of "other primitive cultures," i.e., the societies of contemporary Africa, which were taken as models for what Egypt was like "before civilization." This rather weird perspective led to such anachronisms as the claim that the ancient Egyptian jubilee ceremony "derived" from the alleged eighteenth-century African practice of killing a king who became too old to rule effectively.

Despite the nature of the underlying assumptions, this early work in anthropological comparisons contains many interesting ideas. (I have found the work of A. Blackman especially rich.) Such similarities between cultures, reviewed and reworked to accord with current scholarly standards, may help explicate some of the puzzling elements in Egyptian culture. It must be remembered, however, that similarity does not prove influence, or even contact. As the archaeology and cultural anthropology of Africa becomes better known, and as Egyptologists, Afrocentric and traditional, become more familiar with and sophisticated about African cultures, it may be that patterns of such similarities can be identified, categorized, and traced with sufficient scholarly rigor to show routes of contact. These are important questions, and represent an area where the Afrocentric perspective might make substantial contributions not just to the education and self-esteem of African-Americans but to the international scholarly field of Egyptology as well. Such discoveries would add immeasurably to the resources of the entire field of Egyptology, widening our horizons and broadening our understanding of Egyptian culture.

Afrocentric Egyptology, properly pursued, has the potential to achieve important political goals: improving the self-image of young African-Americans and enhancing their belief in their own potential for achievement, by combating the racist argument that no one from Africa or with a dark skin has ever achieved anything worthwhile. The less exaggerated and the more rooted in accepted scholarly argument its teachings are, the more authority the curriculum will have. As the movement grows more sophisticated and better grounded, and as mainstream Egyptologists grow commensurately more accepting of its perspectives, it will, I hope, be possible to do away with the defensiveness that so often characterizes Afrocentric teachings currently. Instead of learning a doctrine on faith, teachers of Afrocentrism should encourage students to investigate the primary evidence and refine our knowledge of Egypt and other African civilizations on their own, truly Afrocentric, terms. Teachers should not worry that students will find that ancient Egypt was not a great civilization after all--on the contrary, the deeper one goes into its cultural productions, the more one comes to appreciate the ingenuity of the Egyptians.

At the same time, Afrocentric scholars with traditional training can serve as a useful corrective to the European vantage point inherent in traditional Egyptology, by focusing on questions that it might not occur to traditional Egyptologists to ask. We all ought to help train these scholars. The level of interest and enthusiasm about ancient

Egyptian culture is amazingly high in the African-American community. When I first arrived at Howard University, I was stunned by the enthusiasm I met with, both from my own students and from students outside of my classes (not to mention the prevalence of Egyptian-themed clothing and jewelry). At Howard, Egyptology is not a peripheral field in which one might take an elective as a novelty or to add an exotic line to one's law school application--Egyptian culture is seen as a heritage to be proud of, and something worth learning more about. Whether or not one agrees with the premise that inspires this enthusiasm (and, as I've said, this is largely a matter of faith and definition), there is a real potential for the expansion of our field among these students. While some Afrocentric students will lose interest once they get past the political questions, others will remain fascinated by the culture. A few of these may go on to become Egyptologists, whether with an Afrocentric agenda or not. Others will enter other professions, enriched by an appreciation for a culture other than their own, but to which they feel some connection.

In a time when university administrators talk endlessly of bottom lines and judge the validity of scholarly fields by the number of students they attract, we cannot afford as a field to ignore such an audience for the material we want to teach. In view of the growing influence of Afrocentrism in the educational and larger community, we cannot afford to maintain our adversarial attitude towards it and to refuse to contribute to its better grounding in Egyptological evidence and research. Most importantly, as scholars and teachers, we cannot afford to ignore enthusiastic, talented students with new perspectives that have the potential to expand both our academic field and our understanding of ancient Egypt.

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Myra

| 9296|2003-07-31 09:21:54|En Sabah Nur|Re: "continential split"|  
Continental Drift Theory

Pangea Supercontinent around 225 million years ago during the Permian (life: era of diverse marine life forms but would see two mass extinctions, taking



out 90+% of all life on the planet).

Laurasia and Gondwanaland around 200 million years ago during the Triassic (life: a few survivors from the Permian extinctions, the Age of Reptile, most modern invertebrates, ferns and the first dinosaurs). Continents still technically Pangea, but have shifted somewhat.

Jurassic period about 130 million years ago is when the continents really begin to drift apart to something mildly recognizable (life: full diversity of life on land and in sea, Age of Dinosaurs in full swing, early palm trees, first small rodent-like mammals).

Cretaceous period about 65 million years ago is when the continents begin experience a great amount of drift. Seas separate a lot of the land masses, but they are still not at their current positions (life: fishes, amphibians, more reptiles, new dinosaurs, first bird-like creatures, first flowering plants, more early rodent-like mammals and the eventual K-T extinction at the end that wiped out the dinos).

Cenozoic period about 65 million to the present day is the era during which the continents take their present form in full (life: age of mammals begins and continues). During the Eocene (54 to 40 mya) N. America splits fully from Europe and S. America splits from Antarctica. During the Oligocene (35 to 25 mya), Australia fully separates from Antarctica. The Miocene (20 to 5 mya) sees the large singular land mass that will become modern day India collide with the rest of Asia. By the Pliocene (5 to 2mya) the continents are pretty much in their present positions (life during Pliocene: early hominids). Shifts occur during the Pleistocene (2mya to 10kya) but nothing monumental (life: Homo erectus, Neanderthal, modern humans).

source:

Liebes, Sahtouris and Swimme. A Walk Through Time--

From Stardust to Us: The Evolution of Life on Earth John,  
Wiley & Sons (1998)

for dating techniques and methodology see also:

Harland, W. A Geological Time Scale, Cambridge U Press (2002)

DG

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Joseph Pinckney said:

> Htp! This is kind of off the subject, but I was wondering if some one  
> could tell  
> me when the continental divide took place? p.e.a.c.e. "Ptmu"  
| 9297|2003-07-31 09:48:32|Paul Kekai Manansala|For science, mummy speaks louder than  
words|  
<http://www.theage.com.au/articles/2003/07/17/1058035135864.html>

For science, mummy speaks louder than words  
July 18 2003  
By Tom Noble

Picture: JASON SOUTH

Egyptologist Rosalie David is visiting Melbourne where she examined  
the mummified head of an eight-year-old Egyptian boy.

In a cardboard box on the third floor of a Carlton building is the  
mummified head of a boy, aged about eight.

Born in Egypt some 2000 years ago, his gold leaf-painted head -  
which belongs to the Australian Institute of Archaeology - was  
probably a tourist souvenir in the early 19th century, according to  
visiting mummy specialist Rosalie David.

"People used to bring back two favorite souvenirs from Egypt - a  
crocodile under one arm and a mummy under the other," she  
said. "They held social evenings with a party where they 'unrolled a  
mummy' as they called it. And all the information was just  
discarded, apart from one or two cases. It was a frivolous pursuit."

Professor David, who runs the mummy research project at Manchester  
University, in England, is one of the world's experts on Egyptian  
mummies.

She has come to Victoria for a two-week fellowship that includes a series of talks and public lectures organised by the Victorian Institute of Forensic Medicine. One key purpose of her visit is to share the scientific techniques used on ancient mummies - created by removing internal organs, filling the cavity with a natural salt and allowing the body to dry - with the forensic experts who examine the corpses of today.

Victoria's senior pathologist and the institute's acting director, David Ranson, said while mummification was rare, when someone died in a warm, dry environment, with good airflow and was left undisturbed for some time, the skin could dry out and mummification occur.

Cases he had investigated included a body in a mineshaft, a summertime suicide in a car in remote bushland, and an unwanted baby wrapped and hidden in a cupboard.

An example earlier this year was the discovery of a woman in her 70s in McKinnon who had been dead on her couch for about two years. "That person was significantly mummified," Associate Professor Ranson said.

Establishing how such people died presented problems, as in many cases the internal organs decomposed, while skin and remaining tissue dried out.

Which was exactly the problem in examining Egyptian mummies, Professor David said, from trying to extract DNA to examining tissue under the microscope. "Everything with mummies is more difficult because you have to get the tissue to the right state before you can apply the process. So, basically, if you can do it for mummies, it can be done for modern patients," she said.

"In Britain, the police developed a technique for fingerprinting mummies and they use that in their own work for desiccated bodies where you can't use the inkpad method."

Her work also involves tracking disease in ancient Egypt - a period up to 5000 years ago - using tissue samples taken from 1000 mummies from international museums.

Research has picked up parasitic infections and is looking for viral and bacterial DNA.

| 9298|2003-07-31 09:49:48|Manu Ampim|Re: Egypt determined to return all national treasures|

The British Museum was founded as the first public collection in 1753 "to promote universal understanding through the arts," and since this time the British Museum (BM) has stolen some 500,000 artifacts. Roughly half of this loot has been taken from various parts of Africa. However, according to the BM these artifacts have been only been "acquired" or "purchased."

The BM is now celebrating its 250th anniversary and the museum has no intentions of giving up its vast amount of stolen goods, as these artifacts represent a crowning symbol of British imperialism. The Rosetta Stone and other items will probably have to be taken back by force before they leave Britain.

Advancing the work,  
Manu Ampim

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Date: Thu, 31 Jul 2003 10:43:36 -0500

From: "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)>

Subject: RE: Egypt determined to return all national treasures

Comment on article below: The irony is that from one side of the mouth, Westerns deride Africa as a continent of vacuous imbeciles incapable of putting one foot in front of the other. While on the other hand, in private and public galleries, priceless works of art, gold jewelry, finely crafted items serve its owners as it serves the British Museum - attract millions of people and billions of dollars to the coffers of Museums worldwide while looking down at Africa for its poverty. How poor would Africa be if its gold, silver, oil, and diamonds were not extracted? Or, conversely, how poor would the Western world be? Europe would be the third world without its African wealth. Where the art is concerned, many who came by this art by theft. And who compensated Egypt for the Rosetta Stone? Or was it the natural born right of the British to expropriate it with no compensation? Well. If the British Museum has 5 million visitors yearly, paying 50 million pounds or whatever, they should give 2/3rds to Egypt if they will not return the property they stole. Well. I don't know they stole it. I suppose perhaps they didn't. Many things were stolen, though.

These items which would be inspirations of the delicate tastes and often genius of the ancestors of the past; artifacts that would be a source of pride, as sitting in the museums of people who said for millenniums that Africa has nothing to be proud about - Egypt being in Africa as well. Cultural artifacts stolen along with everything else. They have their cake and eat it too.

MW

-----Original Message-----

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

Sent: Thursday, July 31, 2003 2:58 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Egypt determined to return all national treasures

Egypt determined to return all national treasures

CAIRO, July 30 (KUNA) -- UK museum officials refused to return the "Rasheed stone" to Egypt as a loan, fearing that it might affect the number of visitors who annually visit the museum to view the unique pieces presented in the Egyptian history sections.

The officials in the museum said, in accordance to Al-Ahram daily that "the Rasheed stone which encoded the hieroglyphic language, is exhibited in the UK museum since 1802."

Head of the Supreme council for ancient monuments in Egypt Dr. Zahi Hawas had requested from officials in the UK museum to return the stone for 3-6 months to be exhibited in the new Egyptian museum, but the request was refused.

Meanwhile, Dr. Hawas said that his country launched a campaign to return all ancient monuments, as it requested from Berlin's museum to return the head of the Queen Nefertiti statue to Egypt.

Hawas said to the press today, that "Egypt is determined to return all stolen pieces."

He added, that it's Egypt's right to return all its national treasures, in accordance with UNESCO agreement in 1972.

Article originally published by Kuwait News Agency (KUNA)

<<http://www.kuna.net.kw/Main.htm>> 30-Jul-03

| 9299|2003-07-31 10:48:57|M. Washington|"continential split"|

Hi Joseph. I'm not sure I know what you mean. The earth turns around the sun. But, we can't tell the difference in the increase in light intensity between one second and the next though it is always getting either lighter or darker. In the same way, the plates are in constant movement - but they move so slowly, the distance they travel is far far below our level of perception. Continents are always either splitting or coming together. There are seven major continental plates and about 15 smaller plates, as I understand it, which are like pieces of cork floating on the magma of the asthenosphere and on top of which we live - the earth's surface. If pursed fingers represent all the land masses joined together, and parting fingers represents them parting, the continents have gone through a process pursed-parted-pursed-parted. 4.4 - 4.5 bya when the earth was a molten ball, there were no oceans. As earth cooled, the crust formed. There are two theories as to when it formed. One school believes it was between 4.4 - 4.5 bya. The other school believes it was between 4.1 - 4.2 bya. In any case, it began as a single mass popularly called Gondwana for the geological layers in Africa where the discovery was first made that the continents were joined together. More than once. About 4.0 - 3.7 bya, the first parting of landmasses occurred. Then, around 1.2 bya or so, the landmasses were once again joined together. The second parting began a little over half a billion years ago. We are in the process of the second parting which began about half-a-billion years ago. This would be discussed under the topic of plate tectonics. If it is plate tectonics you're speaking about, here are some websites dealing with it:

<http://www.ucmp.berkeley.edu/geology/tectonics.html>

<http://www.etsimo.uniovi.es/solar/eng/earthint.htm>

But, I'm not exactly sure what you mean. Anyway,

HTH,

Marc Washington

-----Original Message-----

**From:** JOSEPH PINCKNEY [mailto:unseenhandz@yahoo.com]

**Sent:** Thursday, July 31, 2003 10:12 AM

**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] "continental split"

Htp! This is kind of off the subject, but I was wondering if some one could tell me when the continental divide took place? p.e.a.c.e. "Ptmu"

**alberto34482@yahoo.com** wrote:

Diving to Prove Indians Lived on the  
Continental Shelf  
By ROBERT HANLEY

ORT HANCOCK, N.J., July 23 ? For most underwater archaeologists, the big dream these days is finding a shipwreck full of gold and antique treasures. But for Daria E. Merwin, the goal has a bit less glitter: discovering a 10,000-year-old heap of shells and some ancient arrowheads, spear points and cutting tools in the waters off New Jersey.  
Advertisement

Ms. Merwin, a 33-year-old doctoral student in anthropology, says such artifacts would help prove her thesis that prehistoric Indians lived 6,000 to 10,000 years ago on the exposed continental shelf before it was inundated by water from melting glaciers.

For the next three weeks, Ms. Merwin and a dozen undergraduate students in underwater archaeology plan to dive in 30 to 60 feet of water in search of the clues on the Atlantic Ocean floor a few miles off Sandy Hook, N.J. The project is part low-budget exploratory survey, part learning experience for the students and part trailblazing adventure on the ocean bottom.

Ms. Merwin said her budget for the search was \$15,000, most of it from the \$800 fee each student paid to participate in exchange for six college credits in underwater archaeology. There was not enough money for sonar equipment or other high-tech underwater-sensing

devices. So the search will consist of the team's diving from a boat usually chartered by scuba divers, scanning the bottom and excavating up to about a yard deep on any sites that look promising.

Professional archaeologists in New Jersey say the search is both groundbreaking and a long shot. "They're trying to do something that hasn't been done," said Dr. Lorraine E. Williams, New Jersey's state archaeologist and curator of archaeology at the New Jersey State Museum in Trenton. "People for years have tried to figure out how to explore the ocean bottom. Nobody's really come up with clear evidence of prehistoric sites offshore."

Dr. Williams said that bottom currents were strong off Sandy Hook and over thousands of years have no doubt scattered, or buried, any ancient remnants on the continental shelf.

Ms. Merwin agrees that her quest will be difficult. "It's a pilot study," she said. "It's all exploratory." She said she knew of no similar systematic search in the New York region. And she likened the task to finding a prehistoric Indian needle in the haystack of the Atlantic.

But she is undeterred by the long odds. "We know there are sites," she said. "It's just a question of finding them. If we get really lucky, we'll stop looking and concentrate on excavating. It would be something I could work on with students for years and years and years."

New Jersey officials have given Ms. Merwin a permit to search in waters up to three miles offshore. Any artifacts uncovered, she said, will eventually be given to the state museum. In recent days, the team prepared for its offshore search by conducting an underwater archaeological survey here at the site of a ferry dock the National Park Service wants to build for visitors to the Sandy Hook part of the Gateway National Recreation Area.

Ms. Merwin has loved the ocean since childhood in Bayport, on Long Island. In the late 1990's, she said, she worked at a major underwater prehistoric Indian site found by experts at Florida State University beneath the Aucilla River near Tallahassee.

In 2000, she got a master's degree in nautical archaeology from Texas A & M University, which, she said, is one of the few American colleges offering graduate programs in underwater archaeology. She lectures on that subject at the State University of New York at Stony Brook, where she is studying for her doctorate.

Her thesis is that Indians in the Early Archaic period (10,000 to 8,000 years ago) and the Middle Archaic period (8,000 to 6,000 years ago) were far more prevalent on the now-submerged continental shelf than many archaeologists believe. She said it was widely believed that the ancient Indian population along the coasts of present-day New Jersey and Long Island did not grow profoundly until the Late Archaic period, from 6,000 to 3,000 years ago. "Maybe those changes in the late period aren't so radical and intensive," she said. "The population may have been higher in the early and middle periods, but very few sites have been found because they're submerged."

Hints supporting her theory do exist, experts said. Dr. Williams, the New Jersey state archaeologist, said that for years bones from mastodons that lived on the outer continental shelf have been dredged up by fishermen or washed onto beaches. Presumably, she said, ancient Indians hunted them. But, she added, no preserved underwater Indian settlements or clusters of artifacts have been found ? and no one has looked.

Perhaps the most important clue was about 200 arrowheads and other artifacts that a woman from West Long Branch, N.J., Helene Corcione, said she found in 1995 while walking along the beach in Monmouth



Beach, a few miles south of Sandy Hook. A few months earlier, the Army Corps of Engineers had rebuilt the beach in Monmouth Beach by pumping sand there from the bottom of the Atlantic about a mile off Sandy Hook.

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<http://www.nytimes.com/2003/07/29/nyregion/29DIVE.html>

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| 9300|2003-07-31 11:19:33|JOSEPH PINCKNEY|Re: "continental split"|

Thanks I am honored to have such a profound "think tank" right at my finger tips. I was brain storming between Esoteric teachings or "Myths" in light of the pan- angea or the time when all the continents were one land mass and whether there was huminids around at the time. Some of the modern myths I have been pondering were in regards to "Ya-koo" whoI believe to be Jacob from the biblical tradition. Alot of people in my peer group are members of the nation of gods and earths or nuwabians etc. I'm just tracing to archeological sites and evidence to support or rebutte these "myths". another question I have is were the ancient sumerians or cannaanites"black"and how does one determine if a people had a African procreator. My Experience is that the system of classification that has exsisted tends to hide behind "terminology" rather saying these people were black,white,or oriental or a mixture. thanks again "Ptmu"

**"M. Washington"** wrote:

Hi Joseph. I'm not sure I know what you mean.The earth turns around the sun. But, we can't tell the difference in the increase in light intensity between one second andthe next though it is always getting either lighter or darker. In the same way, the plates are in constant movement - but they move so slowly, the distancethey travel is far far below our level of perception. Continents are always either splitting or coming together. There are seven major continental plates and about 15 smaller plates, as i understand it, which are like pieces of cork floating on the magma of the aesthenosphere and on top of which we live - the earth's surface. If pursed fingers represent all the land masses joined together, and parting fingers represents them parting, the continents have gone through a process pursed-parted-pursed-parted. 4.4 - 4.5 bya when the earth was a molten ball, there were no oceans.As earth cooled, the crust formed. There are two theories as to when it formed. One school believes it was between 4.4 - 4.5 bya. The other school believes it was between 4.1 - 4.2 bya.In any case, it began as a single mass popularly called Gondwana for the geological layers in Africawhere the discovery was first made that the continents were joined together. More than once. About 4.0 - 3.7 bya, the first parting of landmasses ocured. Then, around 1.2 bya or so, the landmasses were once again joined together. The second parting began a little over half a billion years ago. We are in the process of the second parting which began about half-a-billion years ago.This would be discussedunder the topic of plate tectonics.If it is plate tectonics you're speaking about, here are some websites dealing with it:  
<http://www.ucmp.berkeley.edu/geology/tectonics.html>  
<http://www.etsimo.uniovi.es/solar/eng/earthint.htm>  
But, I'm not exactly sure what you mean. Anyhow,  
HTH,  
Marc Washington

-----Original Message-----

**From:** JOSEPH PINCKNEY [mailto:unseenhandz@yahoo.com]

**Sent:** Thursday, July 31, 2003 10:12 AM

**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] "continental split"

Htp! This is kind of off the subject, but I was wondering if some one could tell me when the continental divide took place? p.e.a.c.e. "Ptmu"

*alberto34482@yahoo.com* wrote:

Diving to Prove Indians Lived on the  
Continental Shelf  
By ROBERT HANLEY

ORT HANCOCK, N.J., July 23 ? For most underwater archaeologists, the big dream these days is finding a shipwreck full of gold and antique treasures. But for Daria E. Merwin, the goal has a bit less glitter: discovering a 10,000-year-old heap of shells and some ancient arrowheads, spear points and cutting tools in the waters off New Jersey.  
Advertisement

Ms. Merwin, a 33-year-old doctoral student in anthropology, says such artifacts would help prove her thesis that prehistoric Indians lived 6,000 to 10,000 years ago on the exposed continental shelf before it was inundated by water from melting glaciers.  
For the next three weeks, Ms. Merwin and a dozen undergraduate students in underwater archaeology plan to dive in 30 to 60 feet of water in search of the clues on the Atlantic Ocean floor a few miles off Sandy Hook, N.J. The project is part low-budget exploratory survey, part learning experience for the students and part trailblazing adventure on the ocean bottom.  
Ms. Merwin said her budget for the search was \$15,000, most of it from the \$800 fee each student paid to participate in exchange for six college credits in underwater archaeology. There was not enough money for sonar equipment or other high-tech underwater-sensing

devices. So the search will consist of the team's diving from a boat usually chartered by scuba divers, scanning the bottom and excavating up to about a yard deep on any sites that look promising.

Professional archaeologists in New Jersey say the search is both groundbreaking and a long shot. "They're trying to do something that hasn't been done," said Dr. Lorraine E. Williams, New Jersey's state archaeologist and curator of archaeology at the New Jersey State Museum in Trenton. "People for years have tried to figure out how to explore the ocean bottom. Nobody's really come up with clear evidence of prehistoric sites offshore."

Dr. Williams said that bottom currents were strong off Sandy Hook and over thousands of years have no doubt scattered, or buried, any ancient remnants on the continental shelf.

Ms. Merwin agrees that her quest will be difficult. "It's a pilot study," she said. "It's all exploratory." She said she knew of no similar systematic search in the New York region. And she likened the task to finding a prehistoric Indian needle in the haystack of the Atlantic.

But she is undeterred by the long odds. "We know there are sites," she said. "It's just a question of finding them. If we get really lucky, we'll stop looking and concentrate on excavating. It would be something I could work on with students for years and years and years."

New Jersey officials have given Ms. Merwin a permit to search in waters up to three miles offshore. Any artifacts uncovered, she said, will eventually be given to the state museum. In recent days, the team prepared for its offshore search by conducting an underwater archaeological survey here at the site of a ferry dock the National Park Service wants to build for visitors to the Sandy Hook part of the Gateway National Recreation Area.

Ms. Merwin has loved the ocean since childhood in Bayport, on Long Island. In the late 1990's, she said, she worked at a major underwater prehistoric Indian site found by experts at Florida State University beneath the Aucilla River near Tallahassee.

In 2000, she got a master's degree in nautical archaeology from Texas A & M University, which, she said, is one of the few American colleges offering graduate programs in underwater archaeology. She lectures on that subject at the State University of New York at Stony Brook, where she is studying for her doctorate.

Her thesis is that Indians in the Early Archaic period (10,000 to 8,000 years ago) and the Middle Archaic period (8,000 to 6,000 years ago) were far more prevalent on the now-submerged continental shelf than many archaeologists believe. She said it was widely believed that the ancient Indian population along the coasts of present-day New Jersey and Long Island did not grow profoundly until the Late Archaic period, from 6,000 to 3,000 years ago. "Maybe those changes in the late period aren't so radical and intensive," she said. "The population may have been higher in the early and middle periods, but very few sites have been found because they're submerged."

Hints supporting her theory do exist, experts said. Dr. Williams, the New Jersey state archaeologist, said that for years bones from mastodons that lived on the outer continental shelf have been dredged up by fishermen or washed onto beaches. Presumably, she said, ancient Indians hunted them. But, she added, no preserved underwater Indian settlements or clusters of artifacts have been found ? and no one has looked.

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| 9301|2003-07-31 12:38:16|ra\_nehem|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo (Greetings) Marc,

I appreciate your comments.

The apparent change from matriarchy to patriarchy has occurred more than once. It's occurring right now in different areas of Afuraka/Afuraitkait (Africa). Then there's the matter of "bad(false)-reporting."

Let's look at the recent changes first.

In the Ewe tradition the Androgynous Being Who birthed/births all is called Nana Buluku. Nana Buluku gives birth to the Great Mother, Mawu, and the Great Father, Lisa. Often, traditionally, the Supreme Being in Ewe is called Mawu-Lisa (Mother-Father). Mawu manifests through the Moon, Lisa through the Sun. Now, with the advent of christianity in Eweland, things are changing. Even some of the traditionalists refer to "God" as Mawu. Then they go further and say when Mawu created the world, "He created.....". If you get any traditional Ewe person into a good conversation, they will acknowledge that Mawu is Mother and Lisa is Father. But, it's become popular amongst some segments of the society to refer to the Mother as a singular masculine Deity (He).

One of the praise-names of Mawu is Nyamawu or Nyamewu. The Akan and Ewe are neighbors. Culturally we are connected. The Supreme Being in Akan culture is commonly called "Nyame" (also written Onyame). This is usually translated as "God". But Nyamewaa (Onyamewaa) is the Great Goddess. Nyamewaa is the same as the Ewe Nyamewu/Nyamawu/Mawu, the Great Mother. But, it has become popular to refer to "God" as Nyame in Akan culture and not deal with Nyamewaa. This is because of the recent influence of christianity, as well as islam to a lesser extent. I.e., the imbalanced culture of the whites and their offspring has influenced us to focus on the male to the detriment of the female, and the ultimate instability (imbalance) of society.

Also, check out the book "The Making of an Africa King" by Anthony Ephirim-Donkor. He details the recent battles between the Akan and the Effutu (Guan) with respect to the change from patrilineal succession to matrilineal succession and back.

I must say that even patrilineal and matrilineal mean different things when referring to Afurakanu/Afuraitkaitnut (Africans) as opposed to the whites and their offspring. Oba T'Shaka has used the term "Twinlineal" to describe better our conceptualizations.

The bad (false)-reporting angle.

People tend to focus on Amen (Amen-Ra) in Kamit. [Incidentally, the title Nyame in Akan is Un-Amen. The 'e' is nasal. We still worship the same Deity that we did in Keneset. The God of Saturday in Akan is Ame or Amen. Specifically, it is the form of Amen called Men-Amen (Min) in Kamit and Keneset.]

The focus on Amen/Amen-Ra in Kamit by white egyptologists and others who follow their lead is often the result of bad(false)-reporting, rooted in an imbalanced "patriarchal" mindset.

The Great God in Kamit is Amen. The Great Goddess is Amenet. Amen-Ra is the complement of Amenet-Rait. Many people have never heard of Amenet-Rait. As well, many who know of the Creator, Ra, have never heard of Rait (Rat) the Creatress.

But the people of Kamit and Keneset/Nubia knew.

They had temples dedicated to Amenet and Rait all over the land---for thousands of years. We performed rituals to these great Mothers. Yet, when white egyptologists would write about the temples, they would dismiss them with statements such as, "the egyptians decided to give their god a wife".

Many of us who have seen or studied the works of white egyptologists take the same attitude. We therefore never consider looking, fully, at the culture of Kamit and the esteem with which the people held their Goddesses (with the exception of Auset). The Goddesses as well as the priestesses held equal sway with the Gods and priests, generally, sometimes more. Of course, when there was the influence of the invading white hordes, some of that balance became distorted.

All over the ancient world, the Afurakanu/Afuraitkaitnut (Africans) in North, Central, South, West, and East Afuraka/Afuraitkait (Africa) as well as Southern Europe, Asia minor/"Middle" East, India, the rest



of Asia, Australia, ancient Amaruka (America) worshipped the Mother Goddess and Father God as The Two-Halves of the Divine Whole called the Supreme Being. The many representations of the Mother Goddess doesn't negate the fact that the Father was not venerated. He just wasn't dominant. (Here, we often find the other extreme of white-chauvinism. Many white feminists assert that the Mother Goddess was Supreme/superior to the male originally, but then those damn men came along and messed up everything). When the whites and their offspring first began to emerge from Northern Eurasia after the ice age, they began to attack the ancient centers of Black civilization in waves. They hit southern Europe, the "Middle" East, India and North Afuraka/Afuraitkait (Africa) first. When they came to learn of religion by observing us, they instinctively corrupted what they observed and manufactured an imbalanced, male dominant, lust-driven mythico-religious culture which ultimately was/is a reflection of their own spiritual disorder. The lust of the white male was used to force their way into/invoke and occupy lands foreign to them. The white-males' lust was thus venerated and elevated to the level of deity. The female energy was deemed passive, weak and ill-effective.

They have been attempting to force this culture on us in its various forms ever since (c4000 b.c.e.). We have rejected, accepted, dismissed and veered into their religious/spiritual perversions, in varying degrees, for centuries. The whites and their offspring really didn't gain a foothold however in our societies until after the greek invasion. It was after the greek and subsequent roman invasions of our societies, in Kamit and elsewhere, that the europeans realized that the only way to maintain the temporary control they had gained was to institutionalize their religious perversions. They moved to "messianize" their invasions of our lands. This was a major development and shift in their modus operandi. The new goal was to make us believe that they were divinely ordained to invade, destroy occupy and rule our lands. That false belief would paralyze us. We would be hesitant to revolt, for we would be "revolting against God's wishes"

Literature was produced (perverted fragments of ancient writings from Kamit). These became "holy" books. The male-dominant, female-subservient theme was written into these works. Not only did it support their activities (suppressing the energy of their women), but it worked to destroy the fabric of our communities when we were foolish enough to embrace the doctrines. Whenever we began to marginalize our women, we suppressed the major clairvoyant vehicle in the Nation. The communications from the Ancestral world thus became less frequent and poignant (not that men were incapable of clairvoyance). The guidance of the Ancestresses and Ancestors with

respect to morality/law and military strategy, was marginalized and sometimes abandoned because of our suppression of the female balance/talent in society, via the acceptance of the false doctrines. Imbalance in us caused in-fighting amongst us. While we fought one another we weakened one another and ourselves as a whole. It was then easy for others to attack us from outside and control some of us while we were in that weakened state.

Once used effectively against some of us, this strategy was replicated wherever the whites and their offspring went around the world.

It continues today. It won't cease until we embrace our cultures again, recognizing and restoring (consciously) the Divine balance of male and female.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

- > Mikyia wo to you as well, Ra Nehem.
- >
- > I must take my hat off to you for the thoroughness of your post below. I'm a
- > novice in Egyptian mythology and sensed that the emergence of Ptah was one
- > of the most significant developments in human society. I had grown to expect
- > that Ptah had roots buried deep in African soil. I combed the libraries for
- > information of Ptah and did obtain some quite useful insights. Nothing,
- > however, came close to your understanding of the subject.
- >
- > One day I'd like to ask you if you might go into detail on post 8851 in
- > Ta-Seti. It deals with the change from a matriarchical to patriarchal
- > society and religion. From there, it appears the male creator god became
- > prominent. How far back in time did that occur as mythologies around the
- > world have primarily male creator gods. And, the Kurgan tribes which swept
- > out of the Russian Steppes into Turkey, Persia, Syria, Africa, and

India

> quite likely had no exposure to creator male gods until leaving the steppes

> and going south. But, they inculcated this cosmogony and seemed to become an

> agent spreading it as they subjugated those they assaulted. The Kurgans

> really seem to be the root cause of racism.

>

> They took this cosmogony everywhere they went including Central Europe

> which, before their advent, appears to have been peopled with African

> farmers worshipping the Great Mother goddess. But, as farming and

> domesticated crops both arose near 9000 BC, and as these farmers carried

> both their religion and farming to Europe, it appears the Great Mother way

> of life co-existed with the emergence and propagation of a patriarchal way

> of life which eventually laid waste to the Mother gods. The question is,

> what lead up to this apparently violent change from the matriarchy to the

> patriarchy? Massey goes into intriguing detail on the period from the time

> of pre-humanity to the distinction and force of the mother, head of the

> clan. (Massey, Ancient Egypt, v. 1, first few chapters). And, he surely does

> speak about the change from matriarchy to patriarchy. But, I've not found

> the reasons why except that the female matriarchs abused their power. Not

> more. Was this hostility to women the reason as well that so much African

> folklore speaks about the, for want of a better word, loss of eternal life

> due to the woman. There are a thousand tales about that with the biblical

> Garden of Eden and paradise lost being only the last in a long chain. What

> was going on back then?

>

>

>

> Thanks,  
>  
>  
>  
> Marc  
>  
>  
> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Tuesday, July 29, 2003 4:15 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age"  
South of  
> the Sahara  
>  
>  
> Mikyia wo (Greetings) Marc,  
>  
> The major connection between the Twa/dwarfs and Ptah in this  
respect  
> is when Ptah takes the form Ptah-Seker-Ausar. In this form, He is  
> depicted as a dwarf Himself. An image of Ptah-Seker-Ausar as a  
dwarf  
> can be found if you search the net under Ptah-Seker-Osiris.  
>  
> Ptah is the Great Fashioner, Former, Architect of Creation. He is  
the  
> first King of Earth. (Ptah, Ra, Shu, Geb, Ausar, Set, Heru,  
> Tehuti....) The name Ptah (Putah) becomes Boada and Boade in Twi-  
> Akan. It is also doubled under the form Bore-Bore meaning "God the  
> Fashioner, Former, Creator, Excavator, Architect".  
>  
> In Yoruba and Ewe, the Deity is Obaluaiye and Dada Zodzi. In both  
> languages the title means King of Earth. Dada Zodzi in Ewe also  
has  
> the title Sakpata (Saker/Seker-Ptah).  
>  
> Ptah is King of Earth because He operates from the innermost core  
of  
> Earth. He also operates through the innermost core of the Sun. As  
the  
> Craftsman in the "underworld" He fashions the mound that was first  
> forced up from underneath Ocean to become the surface of Earth.  
As a  
> Deity connected with the primordial earth (Ta-tenen), it's  
fashioner

> and custodian, He becomes the first King of Earth. Being connected  
> with the inner-core of Earth also connects Him originally with  
iron.

>

> See the Shabaka Text; mamiwata.com (Ewe Sakpata, Dada Zodzi);  
> Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-ankh-amen by W.

Budge

> (Picture of Ptah-Seker-Ausar as a dwarf); Palermo Stone, Turin  
> Papyrus, Kings List in the Temple of Seti (Ptah as the first

Divine

> King); African Philosophical Thought by Kwame Gyekye (for Boade;  
Bore-

> Bore); check the internet for Ptah-Ta-Tenen and the Papyrus of Ani  
> (for info. concerning Ptah and His use of Iron to open the mouth  
of

> the Deities); see sites about the earth's core for info. about the  
> inner-core and it's percentage of iron.

>

> Hetep,

> Ra Nehem

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> > marc's reply here (M1W). The scholars have not written the full  
> story or

> > disclosed all the truth.

> >

> > Cristofori writes: is the "dwarfs" (arent they TWA) the  
connection

> to the

> > 40,000 ya iron mines found in ancient Monomotapa (southern  
africa)?

> >

> >

> >

> > (M1W)

> >

> > Hello Cristofori:

> >

> > Quite fascinating the point you bring up. I am stumbling around  
in

> the dark

> > on this one. But, I found something in my notes that may be of  
use

> where

> > mining is concerned. And, I found as well mention of African  
> versions of  
> > Ptah and blacksmith legends in more than one place and in more  
than  
> one  
> > tribe. Dear Egypt may have dug down in the south to get its  
Ptah.  
> I'll  
> > though, start with the mining question. I'm glad you brought it  
up  
> and hope  
> > you can add something more to it.  
> >  
> > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR: The early  
> mining I am  
> > familiar with is from 60 tya in the Middle Paleolithic.  
Quarrying  
> activities  
> > in Egypt by (I assume) San or Negrito (Twa?) consisted of  
> systematically  
> > digging ditches and pits in Nazlet Safaha Egypt for chert, a  
rock  
> used in  
> > making tools. [In: P. Vermeersch, E. Paulissen, and P. Van  
Peer,  
> > Paleolithic chert exploitation in the limestone stretch of the  
Nile  
> Valley,  
> > African Archeological Review, 8, 77 - 102 (1990).] 30 - 35 tya,  
> this mining  
> > was characterized by two meter long shafts to underground  
galleries  
> with  
> > bell-shaped pits. [ In: Richard Rudgley, Lost Civilizations of  
the  
> Stone  
> > Age, (Arrow Books, New York, 1999), pp. 173 - 174.].  
> >  
> > Whether the second mining site (though this reference claims it  
is  
> chert) is  
> > the one you are referring to, I do not know. I'd certainly be  
> interested in  
> > finding out more about Twa mining, however.  
> >  
> > In Africa, an iron meteor impact crater seems to have been the

> source of  
>> blacksmiths. [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1,  
> (The  
>> University of Chicago Press, Chicago, 1981), pp. 41 - 42.].  
>>  
>> REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF THE SKY IN  
> AFRICA:  
>> Then, there is a most interesting quote from Bonnefoy about  
dwarfs  
> holding  
>> iron pillars that support the sky. Now, this seems certainly to  
> bear clear  
>> connection to Ptah and his 7 Khennemu, his dwarf helpers as they  
> fashioned  
>> the universe that would become the image of heaven of the modern  
> religions  
>> after 2000 BC.  
>>  
>> "A sheet of water (Kalunga) separates the earth from the  
> netherworld. When  
>> the sun sinks into the ocean in the west, it crosses this sheet  
to  
>> illuminate the netherworld (Mpemba), which is the world of the  
dead  
> and a  
>> replica of the world above. The water that separates these two  
> symmetrical  
>> is qualified as a 'door' or 'wall' of the changing of the body'  
> But, when  
>> Kivanga ventures into the subterranean world, he finds himself  
> before a  
>> closed door which he forces open with magic. Besides this,  
> the 'wall of the  
>> changing of the body' clearly evokes that intermediate place  
where  
> Mbenza  
>> keeps the faces of complete humans. Two Mayombe traditions  
clearly  
>> articulate this cosmogony in folktales about the first  
incomplete  
> human  
>> race. According to the first tale, dwarfs stand at each end of  
the  
> world,  
>> close to the iron pillars that hold up the sky."

> >  
> > [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1, (The  
> University of  
> > Chicago Press, Chicago, 1981), p. 64.]  
> >  
> > LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And, it must not be  
> forgotten  
> > that there are parallels of Ptah found in Africa. It was  
> Livingstone who  
> > made the observation. Our learned friend, Gerald Massey,  
> writes: "The Af-sun  
> > of Egypt and Assyria is found in Afa, the Dahomen god of wisdom  
> answering to  
> > Hea, whilst OFAN is the name of the Egba, divinity of  
blacksmiths.  
> So  
> > Hephaestus (Ptah), the smith of the gods, was a form of the Af-  
sun,  
> or the  
> > sun of ? ATEN (Eg.) means to create, as the potter at the  
wheel.  
> Ptah was  
> > represented as the Creator by the potter at the wheel. There is  
a  
> cave, says  
> > Livingstone, near the village of Schele called Lepelole, which  
none  
> of the  
> > Bakwains dared to enter. It was declared to be the habitation  
of  
> their  
> > deity, and no one who went within had ever come out again.  
> (Livingstone,  
> > Travels, p. 124).. The deity was crooked-legged, and the  
> descriptions of him  
> > reminded the traveler of the Egyptian god Ptah. In the crooked-  
> legged  
> > tah ? is the solar god who appears on the monuments as Ptah-  
> Sekari, the  
> > crooked-legged, is certainly one with the Hottetot and Kaffir  
> Utixo, or  
> > 'wounded knee.' The original representation was of the sun below  
> the earth,  
> > the infertile, infantile, feminine, or wounded sun, maimed in  
his  
> lower



> > members, and even blind, and going on one leg, hopping, and  
> groping  
> his way  
> > by the sense of touch." He takes the name as Creator in the Zulu  
> language.  
> >  
> > [In: Gerald Massey, A Book of Beginnings, Volume II, (A&B Book  
> Publishers,  
> > Brooklyn, NY, 1994), p. 645.]  
> >  
> >  
> >  
> > Marc Washington  
> >  
> >  
> >  
> >  
> > .  
> >  
> >  
> > "M. Washington" wrote:  
> >  
> >  
> >  
> > Marc's reply here (\*M1W\*)  
> >  
> >  
> > From: saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@y...]  
> > Marc, no evidence exists that the Kemetians were mass  
> producing  
> Iron  
> > at large amounts. Maybe small scale Iron metalurgy was being  
> done, but  
> > I doubt large scale. The Kemetians were infact taught by the  
> Hitties  
> > to smelt iron. The Kemetians smelted bronze, and other  
> metals, but not  
> > Iron. Goldsmiths in Men-Nefer were consider specialities of  
> > dwarfves, but this was once again not iron.  
> >  
> >  
> >  
> > (\*M1W\*) Hi Saidis.  
> >  
> >  
> >

> > I wasn't referring to large-scale metallurgy but that the  
> possibility  
> > exists that it occurred first by the craftsmen of Ptah who  
> certainly were  
> > well-known for their working of gold. Yet, being involved in  
mining  
> and  
> > working gold after smelting it, certainly experimenting with  
iron  
> would at  
> > least have been possible. I am looking for someone with  
knowledge  
> of that  
> > which Massey writes of. Few people seem to have been as widely  
read  
> as he so  
> > I don't really expect to find someone knowledgeable enough to  
> comment further  
> > than he did. But, if you can, that's great. He wrote:  
> >  
> >  
> >  
> > "? the making of this underworld had been described as the  
> excavation  
> > made by Ptah the opener (as called by Budge) and his seven Ali  
or  
> > co-workers. As a group, the eight great gods of Am-Khemmen were  
> followed by  
> > the Put-cycle or Ennead of the Nine. The word Put, when the name  
> Putah or  
> > Ptah, denotes the number nine, and the Put-cycle was formed when  
> Ptah was  
> > added to the earlier eight great gods. Neither Anup nor Taht was  
> now the  
> > highest one. The groups of seven and eight, however, were not  
> submerged. The  
> > group of seven survived as the seven Khenmmu, moulders, or  
> metallurgists who  
> > assisted Ptah, the divine craftsman, and the group of eight to  
> which he was  
> > the ninth god are sometimes described as the children of Ptah."  
> >  
> >  
> >  
> >  
> >  
> >

> > In: Gerald Massey, Ancient Egypt v. 1, (Kessinger Publishing  
> Company,  
> > Montana [1907] 1992), p. 312.  
> >  
> >  
> >  
> > An interesting sidenote is that in May or June, someone at  
Ta-  
> Seti spoke  
> > of the San presence in early Europe and extensive folk comments  
> about people  
> > speaking as chirping birds. Iron-smelting dwarfs are in fold  
> literature. It  
> > would be interesting to know if it was these dwarfs who taught  
iron-  
> smelting  
> > to the world.  
> >  
> >  
> >  
> > "There are several different types of dwarfs, for example,  
the  
> Black  
> > Dwarfs, who like all dwarfs are highly skilled in metalwork ?  
Like  
> their  
> > relatives the trolls, all dwarfs avoid sunlight (lived in  
forests)  
> ? Dwarfs  
> > are always small, about the size of a human toddler when fully  
> grown, and  
> > they are portrayed as wrinkled old men, stooped and bearded.  
Great  
> longevity  
> > was often attributed to them, and with it a great reputation for  
> ancient  
> > knowledge and great wisdom. Advice from a dwarf is to be highly  
> prized."  
> >  
> >  
> >  
> > Alison Jones, Larousse dictionary of world folklore,  
(Larousse  
> plc,  
> > London, 1995), p. 154.  
> >

>>  
>>  
>> All the best,  
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>> Marc  
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| 9302|2003-07-31 19:53:17|Paul Kekai Manansala|Re: More on Ptah and dwarfs ... The "Iron  
Age" South of the Sahara|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ra\_nehem" wrote:

> Mikyia wo (Greetings) Marc,

>

> They had temples dedicated to Amenet and Rait all over the land---

for

> thousands of years. We performed rituals to these great Mothers.

Yet,

> when white egyptologists would write about the temples, they would

> dismiss them with statements such as, "the egyptians decided to

give

> their god a wife".

>

How interesting that just across the Sinai in West Asia such a  
totally different society arose in which the female becomes no more  
than chattel.

Regards,

Paul Kekai Manansala

| 9303|2003-07-31 20:30:51|IMJs@webtv.net|Re: Leading Academic Racists of the Twentieth Century- A Brief List|

Great piece... a keeper

| 9304|2003-07-31 21:38:04|IMJs@webtv.net|The Genetic Archaeology of Race |  
A real good piece

<http://www.theatlantic.com/issues/2001/04/olson-p1.htm>

| 9305|2003-07-31 22:21:22|Paul Kekai Manansala|Re: "continental split"|

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), JOSEPH PINCKNEY  
wrote:

> I have is were the ancient sumerians or cannaanites "black" and

how does one determine

> if a people had a African procreator.

The earliest depictions often portray the Sumerians with "dwarfish"  
proportions (Marc!). For example:

[http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)

<http://www.bibleandscience.com/gudea.jpg>

<http://home.tiscali.dk/8x036176/dudu.jpg>

Regards,

Paul Kekai Manansala

| 9306|2003-07-31 23:17:35|saidis\_aswan\_egy|Re: "continental split"|

[http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)

This link is broken. Do you believe that DUDU the scribe has blue  
eyes? Some white supremacist are posting pictures of Sumerians with  
blue eyes-ie-Arthur Kemp. Was there blue eyed people in Ancient Sumer?

| 9307|2003-07-31 23:27:46|M. Washington|Re: "continental split"|

Attachments :

.....  
Marc?s comment here (M1W).

**From:** saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

[http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)

This link is broken. Do you believe that DUDU the  
scribe has blue  
eyes? Some white supremacist are posting pictures of  
Sumerians with  
blue eyes-ie-Arthur Kemp. Was there blue eyed people  
in Ancient Sumer?

(M1W)

I made an image file of this an hour ago. Here it is:

mw

| 9308|2003-07-31 23:45:54|M. Washington|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo, Ra Nehem.

I regard posts as the one you made below as resurrecting lost wisdom. You touched upon something very crucial to the culture of human thinking itself in noting the Androgenous creator existing as both man and woman in duality. And you showed how the invaders from the north (the Kagan from the Russian steeps: forefathers of the Caucasoid race) co-opted large swaths of this cosmogony for their own but made the lustful male the center of it all ? raising the super-ego to that of a male creator god. While this is true, I rather suspect that in the original post (Ta-Seti, 8851) there are grounds for seeing this phenomena originating in Africa as the kheperi beetle was seen as male and in that role was the sole creator of the universe and former of life. Ptah was pictured as Kheperi. Ra as well used his own seed to create. So, while I see much truth in what you say, there do seem to be other things to consider. I'd appreciate your opinion (between today and the end of August, I will only be in Budapest where my computer is about two or three times maximum a week so I won't be able to respond well).

However, you have brought up something of utmost and unsurpassed importance. And that is the nature of dualities the Greeks popularized in the form of philosophy - primarily - which was a badly watered down version of the basic African mode of thought: dualistic. My quotes below show the deep-rootedness of these dualities now found in the West and science as well. I wish I had the reference, (my six year-old daughter just came to sit in my lap and is trying to type with me. This post will be short and incomplete).

Please forgive me. I am just going to post the unedited quotes I have showing dualities. Please forgive me. My comments here are on your post below (indicated at beginning at triple lines):  
?Primordial couples are seen by the Dogon in Mali as founders, ancestors, or intermediaries between the living and the spirits of the past. At the same time, they are protectors, representing continuity and suggesting fertility. Symbolic elements in African sculpture, like the swollen abdomen and large breasts, indicate not only fertility and the creation of life, but also health, wealth, prosperity, and plentitude.?[1] Esther A. Dagan, *African dolls for play and magic*, (Galerie Amrad African Arts, Montreal, 1990), p. 21.

A male and female elder held together by a loose chain draped between them.

?The *edan*, paired bronze castings joined at the top by a chain, are among the most fascinating of Yoruba sculptured objects. *Edan* are presented to an initiate into the higher ranks of the Oshugbo, or Ogboni, secret society, who worship Onile, ?the owner of the earth.? According to Peter Morton-Williams, the Oshugbo express their metaphysical conceptions in the simple statement: ?Two Ogboni, it becomes three?? The third element seems to be the mystery, the shared secret itself. The union of male and female in the *edan* images symbolizes this putting two together to make a third.

?The secret, visualized in the linking of male and female, may refer to a vision of life in terms of its completion and transcendence of time. Time begins when a person, having knelt before the High God and Father, Olodumare, and received his personal destiny, *ori*, enters the world of sexual, social, political, and religious differentiation and opposition. Throughout his temporal existence, the individual seeks to realize the destiny that is his amid the contending powers of the beneficent *orisha* and the demonic forces of witchcraft, disease, and death. He lives, that is, in a world in the need of mediatorial agents. Just as sexual vitality mediates the opposition of male

and female, the sacrificial way enables persons to cope with life of struggle in this world. The secret of the Oshugbo society is that its members know, and are in touch with, a **primordial unity, which transcends the opposition that characterizes human experience.**

The titled members of the Oshugbo society are the elders of the community. They are beyond procreative concerns. For them, sexual differentiation is no longer as important as it once was. The return to a state of undifferentiated dependence upon the mother is expressed in the salute that each member makes upon entering the cult house. Prostrate upon the ground, fists clenched together, left over right and hiding the thumbs, the elder kisses the ground three times and declares, 'The mother's breasts are sweet.' Kinship distinctions are secondary to the new world of the cult house, since identification of a person by patrilineage is replaced by an allegiance to the unity of all life in Onile. Thus, the Oshugbo participates in the settling of conflicts that divide the body politic. The sacred emblems of the society, the *edan*, are placed on those spots where the relationships among men have been broken and blood spilled. Expressing the unity of male and female, they possess the power of reconciling and adjudicating differences among persons and atoning for the violation of earth.

The seated male and female figures present to the viewer the signs of their authority, *ashe*. The female figure holds a pair of *edan* as she would twin children. The male figure with clenched fists, makes a greeting to Onile. Four chains with tiny bells are suspended from the figure's head. The number four, as well as multiples of four, is important in Ifa divination. [through] means of communication with Orunmila, the god who knows the secret of creation. Above their spare, ascetic bodies, the heads of the paired figures radiate with the power of their wisdom and authority, *ashe*. Twelve chains are suspended from the plate below each figure. Twelve is a multiple of three and of four, numbers associated with Oshugbo and Ifa symbolism. In their combination, there is completion and wholeness born of the secret knowledge of Oshugbo and Ifa. [2]

(18) West African Coastal region, from the Ejagham tribe is a double face on one side a man and on the other, a woman. [WR, 291] [3]

(22) The Songye tribe produced a double figured seat, a man and woman back-to-back. [WR, 469] [4]

(23) The Tabwa tribe of Zaire has a double figure of two complete persons, one a man, the other a woman, standing side-by-side. [WR, ]

---

(26) 'When a sculpture finished a figurine, the piece was taken to a divine-healer, who consecrated it by performing certain rites. It was only then that the sculpture became effective.

**But the hard work of finding origins and meanings has just begun for ethnologists.** A statue can correspond to a spirit or to a number of divinities in an ethnic group's pantheon; the piece might also stand as a reminder of an ancestor. There are many criteria for making a choice, and they are often difficult to apply. The statue represented here is especially disconcerting, even to specialist Susan Vogel. It can't be an ancestor statue, because the piece was carved by the Baule, and that ethnic group didn't produce such sculptures. Moreover, why are the two figures carved from a single block of wood? And why is their intimate union expressed by the position of their arms?

For Susan Vogel, the answer may be provided by a female diviner who claimed to be possessed by **a nature spirit that was both male and female**, forming a couple that goes by a single name. This sculpture could have been the property of a diviner who wished to stay in touch with that spirit. Couple statuette carved for a diviner. The Baule, Ivory Coast. Wood. Man and woman seated on a bench facing forward with one arm around each other. [5]



(10) Several carvings of Dogon doubles: ?Double figures, male and female, representing the progenitors of the Dogon and their concept of continuity, are placed in their ancestral shrines to ensure the well-being of the community.<sup>[WR, 56 ? 57]</sup><sup>[6]</sup>

---

The principle Dogon spirits are the eight *Nummos*, depicted as serpentine creatures with fluid, green bodies and jointless limbs, whose essence is water, the formless substance which is the life-force of the human world. The seventh *Nummo*, the principle culture-bearer, becomes a large serpent ? The Dogon believe that the creation of the first human pair, as well as the succeeding creation of the first human pair, is re-enacted in the present with each human conception. They envision both mythic and human creation as a process in which the male seed encircles the womb with a spiral motion. To the Dogon, this act symbolically unites the spiritual world, embodied in the watery nature of the womb, with the earthly realm, represented by the male seed which is a produce of the human body, and thus the earth. ? <sup>[7]</sup>

(27) ?**FIRST FAMILY SCULPTURE representing the beginning of the Dogon people,? of Mali.** A king and queen carved in wood, naked, sitting on a bench. The king?s arm draped about the queen.<sup>[TT-57]</sup><sup>[8]</sup>

#### DUALITY DUALITY

(5) ?Chamba double figure, Nigeria. Twins are highly prized among the Chamba. To protect them from an early death, double figures are carved and placed on the ground to the entrance to the house. In this example, the twins are male and female. The union of the male and female through a shared pair of legs is a reflection on the theme of duality of opposites frequently explored in Nigerian art.<sup>[DP-58]</sup><sup>[9]</sup>

[Marc W](#)

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[1] Esther A. Dagan, *African dolls for play and magic*, (Galerie Amrad African Arts, Montreal, 1990), p. 21.

[2] William Flagg, *Yoruba sculpture of West Africa*, (Alfred Knopf, Inc., New York, 1982, p. 186 ? 187).

[3] Warren Robbins and Nancy Ingram Nooter, *African art in American collections*, (Smithsonian Institution Press, Washington, 1989), p. 291.

[4] Warren Robbins and Nancy Ingram Nooter, *African art in American collections*, (Smithsonian Institution Press, Washington, 1989), p. 469.

[5] Angela Fisher, *Africa adorned*, (Harry Abrams, Inc., New York, 1984), 100 ? 101.

[6] Warren Robbins and Nancy Ingram Nooter, *African art in American collections*, (Smithsonian Institution Press, Washington, 1989), pp. 56 ? 57.

[7] Donald Fraser, *African art as philosophy*, (Interbook Inc., New York, 1954), p. 15.

[8] Theodore Toatley and Douglas Congdon-Martin, *African sculpture*, (Schiffer Publishing Company, Atglen, PA, 2000), p. 57.

[9] Donna Page, *Keepers of History ? African art: from the collection of Dr. Michael Berger*, (The African Art Museum of the Society of African Missions, Tenafly, NJ, 1997), p. 58.

-----Original Message-----

**From:** ra\_nehem [mailto:ra\_nehem@hotmail.com]

**Sent:** Thursday, July 31, 2003 2:38 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age"  
South of the Sahara

Mikyia wo (Greetings) Marc,

I appreciate your comments.

The apparent change from matriarchy to patriarchy has occurred more than once. It's occurring right now in different areas of Afuraka/Afuraitkait (Africa). Then there's the matter of "bad(false)-reporting."

Let's look at the recent changes first.

In the Ewe tradition the Androgynous Being Who birthed/births all is called Nana Buluku. Nana Buluku gives birth to the Great Mother, Mawu, and the Great Father, Lisa. Often, traditionally, the Supreme Being in Ewe is called Mawu-Lisa (Mother-Father). Mawu manifests through the Moon, Lisa through the Sun. Now, with the advent of christianity in Eweland, things are changing. Even some of the traditionalists refer to "God" as Mawu. Then they go further and say when Mawu created the world, "He created.....". If you get any traditional Ewe person into a good conversation, they will acknowledge that Mawu is Mother and Lisa is Father. But, it's become popular amongst some segments of the society to refer to the Mother as a singular masculine Deity (He).

One of the praise-names of Mawu is Nyamawu or Nyamewu. The Akan and Ewe are neighbors. Culturally we are connected. The Supreme Being in Akan culture is commonly called "Nyame" (also written Onyame). This is usually translated as "God". But Nyamewaa (Onyamewaa) is the Great Goddess. Nyamewaa is the same as the Ewe Nyamewu/Nyamawu/Mawu, the Great Mother. But, it has become popular to refer to "God" as Nyame in Akan culture and not deal with Nyamewaa. This is because of the recent influence of christianity, as well as islam to a lesser extent. I.e., the imbalanced culture of the whites and their offspring has influenced us to focus on the male to the detriment of the female, and the ultimate instability (imbalance) of society.

Also, check out the book "The Making of an Africa King" by Anthony Ephirim-Donkor. He details the recent battles between the Akan and the Effutu (Guan) with respect to the change from patrilineal succession to matrilineal succession and back.

I must say that even patrilineal and matrilineal mean different things when referring to Afurakanu/Afuraitkaitnut (Africans) as opposed to the whites and their offspring. Oba T'Shaka has used the term "Twinlineal" to describe better our conceptualizations.

The bad (false)-reporting angle.

People tend to focus on Amen (Amen-Ra) in Kamit. [Incidentally, the title Nyame in Akan is Un-Amen. The 'e' is nasal. We still worship the same Deity that we did in Keneset. The God of Saturday in Akan is Ame or Amen. Specifically, it is the form of Amen called Men-Amen (Min) in Kamit and Keneset.]

The focus on Amen/Amen-Ra in Kamit by white egyptologists and others who follow their lead is often the result of bad(false)-reporting, rooted in an imbalanced "patriarchal" mindset.

The Great God in Kamit is Amen. The Great Goddess is Amenet. Amen-Ra is the complement of Amenet-Rait. Many people have never heard of Amenet-Rait. As well, many who know of the Creator, Ra, have never heard of Rait (Rat) the Creatress.

But the people of Kamit and Keneset/Nubia knew.

They had temples dedicated to Amenet and Rait all over the land---for thousands of years. We performed rituals to these great Mothers. Yet, when white egyptologists would write about the temples, they would dismiss them with statements such as, "the egyptians decided to give their god a wife".

Many of us who have seen or studied the works of

white egyptologists  
take the same attitude. We therefore never consider  
looking, fully,  
at the culture of Kamit and the esteem with which the  
people held  
their Goddesses (with the exception of Auset). The  
Goddesses as well  
as the priestesses held equal sway with the Gods and  
priests,  
generally, sometimes more. Of course, when there was  
the influence of  
the invading white hordes, some of that balance  
became distorted.

All over the ancient world, the  
Afurakanu/Afuraitkaitnut (Africans)  
in North, Central, South, West, and East  
Afuraka/Afuraitkait (Africa)  
as well as Southern Europe, Asia minor/"Middle" East,  
India, the rest  
of Asia, Australia, ancient Amaruka (America)  
worshipped the Mother  
Goddess and Father God as The Two-Halves of the  
Divine Whole called  
the Supreme Being. The many representations of the  
Mother Goddess  
doesn't negate the fact that the Father was not  
venerated. He just  
wasn't dominant. (Here, we often find the other  
extreme of white-  
chauvinism. Many white feminists assert that the  
Mother Goddess was  
Supreme/superior to the male originally, but then  
those damn men came  
along and messed up everything). When the whites and  
their offspring  
first began to emerge from Northern Eurasia after the  
ice age, they  
began to attack the ancient centers of Black  
civilization in waves.  
They hit southern Europe, the "Middle" East, India  
and North  
Afuraka/Afuraitkait (Africa) first. When they came to  
learn of  
religion by observing us, they instinctively  
corrupted what they  
observed and manufactured an imbalanced, male  
dominant, lust-driven  
mythico-religious culture which ultimately was/is a  
reflection of  
their own spiritual disorder. The lust of the white  
male was used to  
force their way into/invoke and occupy lands foreign  
to them. The  
white-males' lust was thus venerated and elevated to  
the level of  
deity. The female energy was deemed passive, weak and

ill-effective.

They have been attempting to force this culture on us in its various forms ever since (c4000 b.c.e.). We have rejected, accepted, dismissed and veered into their religious/spiritual perversions, in varying degrees, for centuries. The whites and their offspring really didn't gain a foothold however in our societies until after the greek invasion. It was after the greek and subsequent roman invasions of our societies, in Kamit and elsewhere, that the europeans realized that the only way to maintain the temporary control they had gained was to institutionalize their religious perversions. They moved to "messianize" their invasions of our lands. This was a major development and shift in their modus operandi. The new goal was to make us believe that they were divinely ordained to invade, destroy occupy and rule our lands. That false belief would paralyze us. We would be hesitant to revolt, for we would be "revolting against God's wishes"

Literature was produced (perverted fragments of ancient writings from Kamit). These became "holy" books. The male-dominant, female-subservient theme was written into these works. Not only did it support their activities (suppressing the energy of their women), but it worked to destroy the fabric of our communities when we were foolish enough to embrace the doctrines. Whenever we began to marginalize our women, we suppressed the major clairvoyant vehicle in the Nation. The communications from the Ancestral world thus became less frequent and poignant (not that men were incapable of clairvoyance). The guidance of the Ancestresses and Ancestors with respect to morality/law and military strategy, was marginalized and sometimes abandoned because of our suppression of the female balance/talent in society, via the acceptance of the

false doctrines.  
Imbalance in us caused in-fighting amongst us. While  
we fought one  
another we weakened one another and ourselves as a  
whole. It was then  
easy for others to attack us from outside and control  
some of us  
while we were in that weakened state.

Once used effectively against some of us, this  
strategy was  
replicated wherever the whites and their offspring  
went around the  
world.

It continues today. It won't cease until we embrace  
our cultures  
again, recognizing and restoring (consciously) the  
Divine balance of  
male and female.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahooogroups.com, "M. Washington"  
wrote:  
> Mikyia wo to you as well, Ra Nehem.  
>  
> I must take my hat off to you for the thoroughness  
of your post  
below. I'm a  
> novice in Egyptian mythology and sensed that the  
emergence of Ptah  
was one  
> of the most significant developments in human  
society. I had grown  
to expect  
> that Ptah had roots buried deep in African soil. I  
combed the  
libraries for  
> information of Ptah and did obtain some quite useful  
insights.  
Nothing,  
> however, came close to your understanding of the  
subject.  
>  
> One day I'd like to ask you if you might go into  
detail on post  
8851 in  
> Ta-Seti. It deals with the change from a  
matriarchical to  
patriarchal  
> society and religion. From there, it appears the  
male creator god  
became

> prominent. How far back in time did that occur as mythologies around the

> world have primarily male creator gods. And, the Kurgan tribes which swept

> out of the Russian Steepes into Turkey, Persia, Syria, Africa, and India

> quite likely had no exposure to creator male gods until leaving the steepes

> and going south. But, they inculcated this cosmogony and seemed to become an

> agent spreading it as they subjugated those they assaulted. The Kurgans

> really seem to be the root cause of rascism.

>

> They took this cosmogony everywhere they went including Central Europe

> which, before their advent, appears to have been peopled with African

> farmers worshipping the Great Mother goddess. But, as farming and

> domesticated crops both arose near 9000 BC, and as these farmers carried

> both their religion and farming to Europe, it appears the Great Mother way

> of life co-existed with the emergence and propogation of a patriarchical way

> of life which eventually laid waste to the Mother gods. The question is,

> what lead up to this apparently violent change from the matriarchy to the

> patriarchy? Massey goes into intriguing detail on the period from the time

> of pre-humanity to the distinction and force of the mother, head of the

> clan. (Massey, Ancient Egypt, v. 1, first few chapters). And, he surely does

> speak about the change from matriarchy to patriarchy. But, I've not found

> the reasons why except that the female matriarchs abused their

power. Not  
> more. Was this hostility to women the reason as  
well that so much  
African  
> folklore speaks about the, for want of a better  
word, loss of  
eternal life  
> due to the woman. There are a thousand tales about  
that with the  
biblical  
> Garden of Eden and paradise lost being only the  
last in a long  
chain. What  
> was going on back then?  
>  
>  
>  
> Thanks,  
>  
>  
>  
> Marc  
>  
>  
> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Tuesday, July 29, 2003 4:15 PM  
> To: Ta\_Seti@yahoogroups.com  
> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ...  
The "Iron Age"  
South of  
> the Sahara  
>  
>  
> Mikyia wo (Greetings) Marc,  
>  
> The major connection between the Twa/dwarfs and  
Ptah in this  
respect  
> is when Ptah takes the form Ptah-Seker-Ausar. In  
this form, He is  
> depicted as a dwarf Himself. An image of Ptah-  
Seker-Ausar as a  
dwarf  
> can be found if you search the net under Ptah-  
Seker-Osiris.  
>  
> Ptah is the Great Fashioner, Former, Architect of  
Creation. He is  
the  
> first King of Earth. (Ptah, Ra, Shu, Geb, Ausar,  
Set, Heru,  
> Tehuti....) The name Ptah (Putah) becomes Boada and  
Boade in Twi-  
> Akan. It is also doubled under the form Bore-Bore  
meaning "God the  
> Fashioner, Former, Creator, Excavator, Architect".



>  
 > In Yoruba and Ewe, the Deity is Obaluaiye and Dada  
 Zodji. In both  
 > languages the title means King of Earth. Dada Zodji  
 in Ewe also  
 has  
 > the title Sakpata (Saker/Seker-Ptah).  
 >  
 > Ptah is King of Earth because He operates from the  
 innermost core  
 of  
 > Earth. He also operates through the innermost core  
 of the Sun. As  
 the  
 > Craftsman in the "underworld" He fashions the mound  
 that was first  
 > forced up from underneath Ocean to become the  
 surface of Earth.  
 As a  
 > Deity connected with the primordial earth (Ta-  
 tenen), it's  
 fashioner  
 > and custodian, He becomes the first King of Earth.  
 Being connected  
 > with the inner-core of Earth also connects Him  
 originally with  
 iron.  
 >  
 > See the Shabaka Text; mamiwata.com (Ewe Sakpata,  
 Dada Zodji);  
 > Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-ankh-  
 amen by W.  
 Budge  
 > (Picture of Ptah-Seker-Ausar as a dwarf); Palermo  
 Stone, Turin  
 > Papyrus, Kings List in the Temple of Seti (Ptah as  
 the first  
 Divine  
 > King); African Philosophical Thought by Kwame  
 Gyekye (for Boade;  
 Bore-  
 > Bore); check the internet for Ptah-Ta-Tenen and the  
 Papyrus of Ani  
 > (for info. concerning Ptah and His use of Iron to  
 open the mouth  
 of  
 > the Deities); see sites about the earth's core for  
 info. about the  
 > inner-core and it's percentage of iron.  
 >  
 > Hetep,  
 > Ra Nehem  
 >  
 >  
 >  
 > --- In Ta\_Seti@yahoogroups.com, "M. Washington"  
 wrote:

> > marc's reply here (M1W). The scholars have not  
written the full  
> story or  
> > disclosed all the truth.  
> >  
> > Cristofori writes: is the "dwarfs" (arent they  
TWA) the  
connection  
> to the  
> > 40,000 ya iron mines found in ancient Monomotapa  
(southern  
africa)?  
> >  
> >  
> >  
> > (M1W)  
> >  
> > Hello Cristofori:  
> >  
> > Quite fascinating the point you bring up. I am  
stumbling around  
in  
> the dark  
> > on this one. But, I found something in my notes  
that may be of  
use  
> where  
> > mining is concerned. And, I found as well mention  
of African  
> versions of  
> > Ptah and blacksmith legends in more than one  
place and in more  
than  
> one  
> > tribe. Dear Egypt may have dug down in the south  
to get its  
Ptah.  
> I'll  
> > though, start with the mining question. I'm glad  
you brought it  
up  
> and hope  
> > you can add something more to it.  
> >  
> > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON  
METEOR: The early  
> mining I am  
> > familiar with is from 60 tya in the Middle  
Paleolithic.  
Quarrying  
> activities  
> > in Egypt by (I assume) San or Negrito (Twa?)  
consisted of  
> systematically  
> > digging ditches and pits in Nazlet Safaha Egypt  
for chert, a  
rock

> used in  
 > > making tools. [In: P. Vermeersch, E. Paulissen,  
 and P. Van  
 Peer,  
 > > Paleolithic chert exploitation in the limestone  
 stretch of the  
 Nile  
 > Valley,  
 > > African Archeological Review, 8, 77 - 102  
 (1990).] 30 - 35 tya,  
 > this mining  
 > > was characterized by two meter long shafts to  
 underground  
 galleries  
 > with  
 > > bell-shaped pits. [ In: Richard Rudgley, Lost  
 Civilizations of  
 the  
 > Stone  
 > > Age, (Arrow Books, New York, 1999), pp. 173 -  
 174.].  
 > >  
 > > Whether the second mining site (though this  
 reference claims it  
 is  
 > chert) is  
 > > the one you are referring to, I do not know. I'd  
 certainly be  
 > interested in  
 > > finding out more about Twa mining, however.  
 > >  
 > > In Africa, an iron meteor impact crater seems to  
 have been the  
 > source of  
 > > blacksmiths. [In: Yves Bonnefoy (compiler),  
 Mythologies, Vols.  
 1,  
 > (The  
 > > University of Chicago Press, Chicago, 1981), pp.  
 41 - 42.].  
 > >  
 > > REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS  
 OF THE SKY IN  
 > AFRICA:  
 > > Then, there is a most interesting quote from  
 Bonnefoy about  
 dwarfs  
 > holding  
 > > iron pillars that support the sky. Now, this  
 seems certainly to  
 > bear clear  
 > > connection to Ptah and his 7 Khennemu, his dwarf  
 helpers as they  
 > fashioned  
 > > the universe that would become the image of  
 heaven of the modern  
 > religions

> > after 2000 BC.  
 > >  
 > > "A sheet of water (Kalunga) separates the earth  
 from the  
 > netherworld. When  
 > > the sun sinks into the ocean in the west, it  
 crosses this sheet  
 to  
 > > illuminate the netherworld (Mpemba), which is the  
 world of the  
 dead  
 > and a  
 > > replica of the world above. The water that  
 separates these two  
 > symmetrical  
 > > is qualified as a 'door' or 'wall' of the  
 changing of the body'  
 > But, when  
 > > Kivanga ventures into the subterranean world, he  
 finds himself  
 > before a  
 > > closed door which he forces open with magic.  
 Besides this,  
 > the 'wall of the  
 > > changing of the body' clearly evokes that  
 intermediate place  
 wheren  
 > Mbenza  
 > > keeps the faces of complete humans. Two Mayombe  
 traditions  
 clearly  
 > > articulate this cosmogony in folktales about the  
 first  
 incomplete  
 > human  
 > > race. According to the first tale, dwarfs stand  
 at each end of  
 the  
 > world,  
 > > close to the iron pillars that hold up the sky."  
 > >  
 > > [In: Yves Bonnefoy (compiler), Mythologies, Vols.  
 1, (The  
 > University of  
 > > Chicago Press, Chicago, 1981), p. 64.]  
 > >  
 > > LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And,  
 it must not be  
 > forgotten  
 > > that there are parallels of Ptah found in Africa.  
 It was  
 > Livingstone who  
 > > made the observation. Our learned friend, Gerald  
 Massey,  
 > writes: "The Af-sun  
 > > of Egypt and Assyria is found in Afa, the Dahomen  
 god of wisdom

> answering to  
> > Hea, whilst OFAN is the name of the Egba,  
divinity of  
blacksmiths.  
> So  
> > Hephaestus (Ptah), the smith of the gods, was a  
form of the Af-  
sun,  
> or the  
> > sun of ? ATEN (Eg.) means to create, as the  
potter at the  
wheel.  
> Ptah was  
> > represented as the Creator by the potter at the  
wheel. There is  
a  
> cave, says  
> > Livingstone, near the village of Schele called  
Lepelole, which  
none  
> of the  
> > Bakwains dared to enter. It was declared to be  
the habitation  
of  
> their  
> > deity, and no one who went within had ever come  
out again.  
> (Livingstone,  
> > Travels, p. 124).. The deity was crooked-legged,  
and the  
> descriptions of him  
> > reminded the traveler of the Egyptian god Ptah.  
In the crooked-  
> legged  
> > tah ? is the solar god who appears on the  
monuments as Ptah-  
> Sekari, the  
> > crooked-legged, is certainly one with the  
Hottetot and Kaffir  
> Utixo, or  
> > 'wounded knee.' The original representation was  
of the sun below  
> the earth,  
> > the infertile, infantile, feminine, or wounded  
sun, maimed in  
his  
> lower  
> > members, and even blind, and going on one leg,  
hopping, and  
groping  
> his way  
> > by the sense of touch." He takes the name as  
Creator in the Zulu  
> language.  
> >  
> > [In: Gerald Massey, A Book of Beginnings, Volume  
II, (A&B Book

> Publishers,  
> > Brooklyn, NY, 1994), p. 645.]  
> >  
> >  
> >  
> > Marc Washington  
> >  
> >  
> >  
> >  
> > .  
> >  
> >  
> > "M. Washington" wrote:  
> >  
> >  
> >  
> > Marc's reply here (\*M1W\*)  
> >  
> >  
> > From: saidis\_aswan\_egy  
[mailto:saidis\_aswan\_egy@y...]  
> > Marc, no evidence exists that the Kemetians were  
mass  
producing  
> Iron  
> > at large amounts. Maybe small scale Iron  
metalurgy was being  
> done, but  
> > I doubt large scale. The Kemetians were infact  
taught by the  
> Hitties  
> > to smelt iron. The Kemetians smelted bronze, and  
other  
> metals, but not  
> > Iron. Goldmiths in Men-Nefer were consider  
specialities of  
> > dwarfves, but this was once again not iron.  
> >  
> >  
> >  
> > (\*M1W\*) Hi Saidis.  
> >  
> >  
> >  
> > I wasn't referring to large-scale metallurgy but  
that the  
> possibility  
> > exists that it occurred first by the craftsmen of  
Ptah who  
> certainly were  
> > well-known for their working of gold. Yet, being  
involved in  
mining  
> and  
> > working gold after smelting it, certainly  
experimenting with

iron  
 > would at  
 > > least have been possible. I am looking for  
 someone with  
 knowledge  
 > of that  
 > > which Massey writes of. Few people seem to have  
 been as widely  
 read  
 > as he so  
 > > I don't really expect to find someone  
 knowledgable enough to  
 > comment further  
 > > than he did. But, if you can, that's great. He  
 wrote:  
 > >  
 > >  
 > >  
 > > "? the making of this underworld had been  
 described as the  
 > excavation  
 > > made by Ptah the opener (as called by Budge) and  
 his seven Ali  
 or  
 > > co-workers. As a group, the eight great gods of  
 Am-Khemmen were  
 > followed by  
 > > the Put-cycle or Ennead of the Nine. The word  
 Put, when the name  
 > Putah or  
 > > Ptah, denotes the number nine, and the Put-cycle  
 was formed when  
 > Ptah was  
 > > added to the earlier eight great gods. Neither  
 Anup nor Taht was  
 > now the  
 > > highest one. The groups of seven and eight,  
 however, were not  
 > submerged. The  
 > > group of seven survived as the seven Khenmmu,  
 moulders, or  
 > metallurgists who  
 > > assisted Ptah, the divine craftsman, and the  
 group of eight to  
 > which he was  
 > > the ninth god are sometimes described as the  
 children of Ptah."  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > In: Gerald Massey, Ancient Egypt v. 1, (Kessinger  
 Publishing  
 > Company,  
 > > Montana [1907] 1992), p. 312.  
 > >

> >  
> >  
> > An interesting sidenote is that in May or June,  
someone at  
Ta-  
> Seti spoke  
> > of the San presence in early Europe and extensive  
folk comments  
> about people  
> > speaking as chirping birds. Iron-smelting dwarfs  
are in fold  
> literature. It  
> > would be interesting to know if it was these  
dwarfs who taught  
iron-  
> smelting  
> > to the world.  
> >  
> >  
> >  
> > "There are several different types of dwarfs, for  
example,  
the  
> Black  
> > Dwarfs, who like all dwarfs are highly skilled in  
metalwork ?  
Like  
> their  
> > relatives the trolls, all dwarfs avoid sunlight  
(lived in  
forests)  
> ? Dwarfs  
> > are always small, about the size of a human  
toddler when fully  
> grown, and  
> > they are portrayed as wrinkled old men, stooped  
and bearded.  
Great  
> longevity  
> > was often attributed to them, and with it a great  
reputation for  
> ancient  
> > knowledge and great wisdom. Advice from a dwarf  
is to be highly  
> prized."  
> >  
> >  
> >  
> > Alison Jones, Larousse dictionary of world  
folklore,  
(Larousse  
> plc,  
> > London, 1995), p. 154.  
> >  
> >  
> >  
> > All the best,



> >  
> >  
> >  
> >  
> >  
> >  
> > Marc  
> >  
> >  
> >  
> >  
> >  
> > .  
> >  
> >  
> >  
> >  
> > To unsubscribe from this group, send an email to:  
> > Ta\_Seti-unsubscribe@yahoogroups.com  
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Yahoo! Terms of  
> Service.  
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| 9309|2003-08-01 03:30:45|M. Washington|Re: "continental split"|  
[Marc's comment here \(M1W\)](#)

**From:** Paul Kekai Manansala [mailto:[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)]  
--- In Ta\_Seti@yahoogroups.com, JOSEPH PINCKNEY  
wrote:

> I have is were the ancient sumerians or cannaanites  
"black" and  
how does one determine  
> if a people had a African  
procreator.

The earliest depictions often portray the Sumerians with "dwarfish"  
proportions (Marc!). For example:

[http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)  
<http://www.bibleandscience.com/gudea.jpg>  
<http://home.tiscali.dk/8x036176/dudu.jpg>

Regards,  
Paul Kekai Manansala

**(M1W)**

Paul. Really impressive images. I already added them to my image collection. What is, I have to say, astounding to me is that the regalia and state art are African: footstools, jewelry, caps. Even more remarkable to me is that in <http://www.bibleandscience.com/gudea.jpg> the clothes are figured in cuniform. I thought that was a Semitic invention but here is visual proof that Africans were either the founders or early users. State art also found in Mesopotamia is the mace. If one

looks under google.com and puts in the word "mace" and then searches under "images" dozens of images of mace appear. And, it becomes clear (combined with anthropology works on the subject) that the mace was used in eastern and southern Africa prior to its first appearance in northern Africa as in Egypt.

Joseph wrote: "another question I have is were the ancient Sumerians or Canaanites "black" and how does one determine if a people had a African procreator? I'm not adding much proof of that but I do have a quote from Herbert Cole who wrote about the arts of Ghana (which could as easily have been called: "the arts of Africa" an example?). He shows state art. Yearly, the Egyptian kings would parade their opulent wealth power. But, this was a tradition of African kings " and still is. And, there is indication it was practiced in Mesopotamia. So, the following addresses Joseph's question indirectly " and in the stool and other images supplied by Paul can be seen artifacts originating in Africa: as did the earliest Sumerians. The quote is here:

"The regalia that surround and embellish royalty and the institution of chieftaincy in southern Ghana are among the most visible of all arts designed to publicly proclaim the power and grandeur of a chief (ohene). Gold jewelry, crowns, sandals, and opulent textiles encase the chief in his wealth " Our focus here is on large items of regalia, usually hand-held implements that extend beyond the realm of individual dress. In court displays or festival processions some of these objects are carried by the chief himself serving not only to symbolize his leadership but also to accent and enlarge his gestures. The functions of the Akan regalia go beyond status-making into the realms of religion and record-keeping. Each item has its own history, use, and significance; collectively they aggrandize and validate the chief's position of leadership.

"Regalia belong to the state as a whole, and are collectively called "stool property" or agyapadie, loosely translated as "heirlooms." Rattray traces the derivation of this word to "adie-pe-anya, something sought after (by ancestors) and then put aside for safekeeping." The chief is the trustee of stool property, not its owner, and a good chief is expected to add to its legacy "

Elaborate regalia ensembles have a long history in West Africa. Bovill summarizes Al-Bakri's eleventh-century account of the court of ancient Ghana: "The king, adorned in jewelry and a golden headdress, sat in a pavilion around which stood ten horses in gold trappings. Behind the throne were ten pages, holding shields and gold-hilted swords."

In: Herbert Cole, *The arts of Ghana*, (Museum of Cultural History, University of California, Los Angeles, 1977), p. 134.

Much of this stuff, the Brits stole (who have a legal system that will throw you in the clink for stealing) and now strut around saying Africans are dull dimwits. While they rake in billions of dollars each decade on people from around the world to see what these dimwits did. If Africans are dimwits, it was because they didn't see that the Western religion that is shoved down their throats is a perverted form of original African religion as Ra Nehem was saying.

Marc

| 9310|2003-08-01 03:31:18|M. Washington|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

**From:** M. Washington [mailto:best@mail.datanet.hu]

.And you showed how the invaders from the north (the Kagan from the Russian steeps: forefathers of the Caucasoid race) co-opted large swaths of this

cosmogony for their own but made the lustful male the center of it all ? raising the super-ego to that of a male creator god."

This is not what I meant. I meant to draw attention to the fact that Adam and Eve were portrayed naked in the garden and becoming aware of their nakedness became tempted, were tempted, consummated, became ashamed, and covered themselves up.

This is all twisted and unnatural. It was and is Africans who in the often unbearable heat are unclothed as Adam and Eve (even back during the times of the Venus of Willendorf - the African Venus goddess of 27,000 years was naked). African youth are naked. Adam and Eve were portrayed as being without parents. To begin with, there is a tribe called Adamwa. Wa is a suffix added to many tribal names. I think (am not sure) it is the equivalent of 'son of.' In any case, Adam gives every indication of being an African name (I can go into detail later). Eve is an African tribal name. The setting is African. The imagery with the serpent is African.

Everything is African about the garden story. Except that the children are alone. There is no such thing as children without parents in Africa. All tribes as well have severe customs and premarital sex. Sex is allowed only after initiation and the learning of tribal customs. So the Adam and Eve story is malarky taken to an extreme. Furthermore, there were other tribes. Cane was afraid to encounter showing they were not the first people on earth. But, to get to the point. Africans were not and still today mostly are not ashamed of their nakedness. This shows that this was an ideology, a way of life encountered by a foreign people to whom nakedness was a shame. And this, Ra Nehem, is a comment I am making showing your comment that uncontrolled lust was predominately typified in the invading cultures and not the African. The shame of their nakedness and the clothing of their nakedness is surely not African. Missionaries came and browbeat the women into clothing themselves. But, heavily clothed people in hot as hell Africa is a Western intrusive custom on people living in a way comfortable with their natural bodies (not ashamed of them) as they had done for tens of thousands and millions of years. I had wanted to say that the clothing of so-called Adam and Eve is foreign to Africa and indicative of the mind-set of another people who took artificial measures to dampen lust. In Africa, while there is polygamy, there were severe taboos against free sex once society evolved to a certain point.

Marc

| 9311|2003-08-01 07:24:28|Paul Kekai Manansala|Re: "continental split"|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

> [http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)

>

Paste the last part on -- ).JPG -- for some reason it breaks off from the rest.

Regards,

Paul Kekai Manansala

| 9312|2003-08-01 09:37:24|M. Washington|Sorry ... More on Ptah and dwarfs ... The "Iron Age"

South of th|

**SORRY!!!**

I mistakenly wrote: "Alltribes aswell have severe customs and premarital sex."

I meant: "Alltribes aswell have severe customsABOUT premarital sex."And, for anyone who read my previous post and recalls the thread. I noted that the gods of the northerners appeared in pantheons that were the facsimile of African pantheons where, further, the role of a particular god in a particular place in the pantheon was similar to the role of the African god in that place on the pantheon. Compare Ptah and Marduk; compare Shu and Tefnut with the Sumerian An and Ki; compare Thoth and the Sumerian Enki.

Marc W.

| 9313|2003-08-01 10:56:16|Djehuti Sundaka|Elkab's Hidden Treasure |  
<http://weekly.ahram.org.eg/2003/649/he1.htm>  
Elkab's hidden treasure

A 17th dynasty inscription found three months ago in Upper Egypt uncovered a critical and previously unknown Kushite attack on Egypt. Nevine El-Aref relates the discovery

During the 19th century boom in Egyptian archaeology the tomb of Elkab's 17th-dynasty governor Sobeknakht was discovered. Though its whereabouts were published it was subsequently neglected. Until recently it continued to sit undisturbed upon the cliffs overlooking the Nile south of Luxor, accrued grime and soot obscuring many of its internal inscriptions. Only this year have the tomb's soiled walls been cleaned to reveal an inscription relating a hitherto unknown Kushite raid upon Egypt that has been abuzz with superlatives and speculation among Egyptologists.

Earlier this year a number of British and Egyptian conservators under the aegis of the British Museum began work at the tomb in response to concerns about its deteriorating condition. In the process of cleaning the walls between the tomb's inner and outer chambers they stumbled upon an inscription believed to be the first evidence of a huge attack from the south on Elkab and Egypt by the Kingdom of Kush and its allies from the land of Punt, during the 17th dynasty (1575-1525 BC). The newly discovered inscription is a biographical text painted in 22 horizontal red hieroglyphic lines that narrate the Kushite attack on Egypt and Sobeknakht's successful counter-attack that expelled the invaders. "It is a very important military and religious inscription that was previously unknown," Culture Minister Farouk Hosni told Al Ahram Weekly and asserted that it is the most significant piece to emerge about the 17th dynasty since the famous Kamose stella, now on display at the Luxor museum.

Though Egyptologists had known that tension existed between the Kingdom of Kush, which lay along the Nile in present-day southern Sudan, and Egypt during the period in question, they had no evidence of the kind of clash reported by the inscription.

"This is completely unparalleled," affirmed Vivian Davies, who headed the mission, in an interview from London with the Weekly. Davies initially assumed that the inscription was a religious text because it was near the burial shaft where the spirit of the dead rose to begin its spiritual life. However, as conservators continued to clean the inscription it was clear that it was not a routine funerary text but a biographical text chronicling events from the life of the tomb's owner Sobeknakht.

The text recounts his role in the crisis, from his command to strengthen the defences of Elkab to his mustering of a force to combat the Nubians to his successful counter-attack southwards which destroyed an enemy force through the aid of Elkab's vulture-goddess Nekhbet. The inscription ends with an account of celebration in the presence of the Egyptian king, who is not identified by name, and of the temple of Nekhbet's endowment with a sacred boat.

Evidence corroborating the general scheme of these events have also recently been found in Sudan, where archaeologists discovered a vessel that was once in Sobeknakht's tomb. Davies stated that this vessel proves that during the invasion Sobeknakht's tomb was already prepared for the old governor's death. Relatedly, early studies on the inscription revealed that it was a late addition to the tomb, as it was painted in red on the outer chamber, which, according to the Ancient Egyptian taboo, made it untouchable. Davies added that as the tomb's decorations were completely finished by the time of the Kushite attack the corridor between the two chambers was the only space left to record such an event.

Davies is not alone in his feeling that the inscription forces a reconsideration of Egyptian history. Zahi Hawass, secretary general of the supreme council of antiquities (SCA), stated that it sheds new light on the extent of Egypt's vulnerability during that period, when the native Upper-Egyptian 17th dynasty centred in Thebes was engaged in a war of independence against the Lower-Egyptian Hyksos who were based in Avaris in the Nile Delta.

"It was a pincer movements on Egypt," Hawass told the Weekly. He said that success by either Kush or Hyksos would have changed the face of Egypt, even up to the present day. Mamdouh El-Damadi, the director general of the Egyptian Museum in Cairo, also emphasised how important

the inscription is for understanding Kushite ambitions in Egypt. Davies chimed in on this point in stating, "We always thought that the Hyksos were the greatest of Egypt's enemy but Kush was as well." The defeat of the Kush-led invasion represented in Sobeknakht's tomb may come to be interpreted a critical event in Egypt's subsequent defeat of the Hyksos and expansion of its nascent empire into Palestine and Sudan.

The dramatic nature of this discovery begs the question of what revived interest in a site that was catalogued over a century ago and then essentially ignored.

Two years ago, as part of the Egypt and Sudan Department of the British Museum's substantial archaeological programme covering Nile Valley sites and monuments threatened by modern development or in dire need of conservation, Sobeknakht's tomb was finally put on a scientific agenda. Its inclusion in this programme is due to its distressing material condition and its status as the only surviving tomb datable to this crucial transitional period in Egypt's history.

"For us the tomb was like a patient in dire need of urgent care," said Lameya El-Hadidi, one of two Egyptian conservators on the British Museum team. After difficulties finding a solution that would clean the walls without damaging the inscriptions, the team finally settled on small pieces of cotton dampened with distilled water as the best option. However, El-Hadidi explained that the tomb was suffering from not only the accumulation of grime and soot but also from bat waste and bee hives. Among the other obstacles to the tomb's conservation were poor lighting and ventilation, with the effect of the latter being that the conservators were forced to breathe foul air peppered with dust and bat excrement. However, the fruits harvested of this labour went beyond the discovery of the inscription discussed above.

El-Hadidi confirmed that, "what made us put behind our fatigue was the beautiful illustrations that appeared piece by piece while cleaning."

Scenes featuring Sobeknakht with his children and wife were among the iconic ornamentation found. A number of monkeys, some in symbolically erotic poses, are also engraved on the tomb's walls.

A particularly striking scene shows monkeys sitting on the offering table eating the deceased's food.

"It is a cheeky scene," Davies told the Weekly, suggesting that the tomb's artist had a unique sense of humour.

| 9314|2003-08-01 13:00:17|cristofori whitakara|Re: Sorry ... More on Ptah and dwarfs ... The "Iron Age" South o|

werent the anunnaki and the neteru the same forces of nature?

**"M. Washington"** wrote:

**SORRY!!!**

I mistakenly wrote: "Alltribes aswell have severe customs and premarital sex."

I meant: "Alltribes aswell have severe customsABOUT premarital sex."And, for anyone who read my previous post and recalls the thread. I noted that the gods of the northerners appeared in pantheons that were the facsimile of African pantheons where, further, the role of a particular god in a particular place in the pantheon was similar to the role of the African god in that place on the pantheon. Compare Ptah and Marduk; compare Shu and Tefnut with the Sumerian An and Ki; compare Thoth and the Sumerian Enki.

Marc W.

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| 9315|2003-08-01 13:14:45|En Sabah Nur|Premarital Sex in Human Societies|  
was: Sorry ... More on Ptah and dwarfs ... The "Iron Age" South of  
the Sahara

I remember in an anthro sex roles class,  
we discussed premarital sex customs in  
various societies in terms of patrifocal  
vs matrifocal kinship patterns.

Premarital sex taboos were most often  
seen in patrifocal societies and was explained  
by concerns over who would be the primary  
caregiver for the offspring of such unions.  
If the male in the society (say like our own)  
did not claim the child, then the primary  
caregiver would be the woman who would  
then have to fall back on her family---becoming  
a burden. Thus such societies set up severre  
premarital sex customs or frowned upon the  
practice.



On the other hand, societies that were matrifocal and where kinship was not so patriarchal in make up seemed to often behave differently to premarital sex. That is, in such a society the primary caregiver to the child of such unions wasn't necessarily the biological father. At times the primary male caregiver could be an uncle or brother. Thus there is no real burden placed upon a woman that has a child out of wedlock and she does not place a burden upon the group with an unclaimed child.

These were of course materialistic explanations and they are not rigid at all. In fact George Murdock doing reserach on sexual taboos in the mid 20th century found that out of 25 cross-cultural studied groups, only 3 had strict laws against premarital sex--- despite various forms of kinship patterns.

And of course, especially when we are talking about patriarchal societies, premarital sex taboos for girls/women is much harsher for men/boys. In the latter's case it may often be ignored or even encouraged.

DG

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Marc W. stated:

> I meant: "All tribes as well have severe customs ABOUT premarital  
> sex."  
| 9316|2003-08-01 13:23:32|En Sabah Nur|Women in African Traditional Religions|  
Slightly on the subjective side and generalizing,  
but yet interesting.

DG

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WOMEN IN AFRICAN TRADITIONAL RELIGIONS  
by Kenneth Kojo Anti

Faculty of Education  
University of Cape Coast  
Cape Coast, Ghana, West Africa

Presentation prepared for the Women's Center  
Eastern Washington University  
Cheney, Washington  
May 1996

## INTRODUCTION

The importance of women in African society is portrayed in a Ghanaian proverb which says, □ Woman is a flower in a garden, her husband is the fence around. □ Before we examine the role of "Women in African Traditional Religion, ertain methodological issues have to be resolved.

For example, how do we define RELIGION? How do we sample the several religious systems in Africa? And how do we cope with the fragmentary information we have at our disposal? We shall first attempt a description of religion as the beliefs and practices associated with the supernatural which embrace a creed a code and a cult. The creed deals with the philosophy, beliefs, or faith of the people, the code with the ethical dimension, while the cult focuses on the ritual ceremonies of the religion. We shall look at all these aspects as they affect women in traditional African religion.

In selecting societies for our study we focused on GHANA, NIGERIA, and SIERRA LEONE for which there is some data on women in religion . Nonetheless, references will be made to other areas where appropriate

## THE TRADITIONAL WORLD VIEW OF AFRICA.

With few exceptions African Societies have been described from a masculine perspective. However, a feminine perspective on women □ roles in traditional religion can be richly illuminating . This paper will therefore focus on the possibility of a feminine image of deity in African traditional religions and the functions of women, in a world which is fundamentally masculine.

Robin Horton has argued persuasively that differentiation in religious beings and their cults is related to differentiation in levels of explanation in African systems of thought [1]. This assertion applies to other World religions. For example, we observe from the Oriental

world that women are kept behind the veil. Jewish thought, for example, did not regard women as a necessity but merely as helpers to men. The Jews had a rigid masculine concept of God who was the 'God of Abraham, Isaac, and Jacob', but not the God of Sarah , Rebecca, and Rachael [2]. To St. Paul, it was a taboo for women to speak in the church. She was to ask her husband at home if there was anything that she wanted to know. In Islam, women could only lead prayers for a congregation of women. And in the mosque women are not to stand in the same row with the men but separately behind the rows of men. The situation is, however, not the same in Africa. In this paper, we shall examine the African world view in order to locate the role of women in the traditional religion.

## CONCEPT OF GOD IN AFRICA

In the context of traditional Africa, people are surrounded not by things but by beings; the first in rank being GOD . Although in many parts of Africa, God is conceived as male, in other instances there are feminine images. For example, the Supreme gods of the Ewe of Ghana are Mawu-Lisa. They are twins. Mawu, the female is represented by the moon, while Lisa the male is represented by the sun. As husband and wife , Mawu-Lisa had seven pairs of twins which became the major gods of the Ewe. What is of major interest to us is the red wooden statue with large breasts and a crescent in one hand found among the Ewe. This image of Mawu is the only known image of the Supreme Being in Africa[ 3].

The Akan of Ghana have a similar view of God. The Ashanti for example, have sometimes thought of [Nyame ] the SUPREME BEING as both male and female. The female principle is symbolized by the moon which created human beings with water. The male principle is symbolized by the sun. The sun shot life-giving fire into the human veins and made human beings live. Generally however, the women is seen as the MOTHER of humankind, from whom all people originated. The Akposso [of Togo] tell that when God made human beings, he first made woman on the earth and bore her the first child, the first human being [3] . The main idea here , says Mbiti, is to link human life directly with God through the woman. The woman herself is created by God and in turn becomes the instrument of human life [4].

Although the life of the first human beings is generally depicted as having been in a form of paradise, with God providing all the necessities of life, this paradise got lost. EARTH and HEAVEN separated from each other and God went to live in heaven while human beings lived on the earth. And in place of the lost gifts came diseases suffering, and death. Incidentally, the blame for this unfortunate tragedy is

always put on the woman [5]. These myths of origin however, often give us a picture of the woman as someone placed in a special relationship with God with whom she shares the creative process of life and also the misfortunes, and death which in various ways came into the world.

## THE DIVINITIES

Apart from belief in the Supreme Being, Africans do recognize lesser categories of spiritual forces. These are considered more responsive to the needs of human beings in their secular and religious lives. These divinities were created by God to fulfill specific functions. They are regarded as the children of God or the messengers of God, or his agents. They may be male or female, good or evil, may have their abode in the environment, such as trees, rocks, rivers, the sea and even certain animals. They are however not confined to the physical objects in which they reside, since they have unlimited mobility and can move anywhere. They are treated with respect when they fulfill human expectations. However, they may be despised when they fail to deliver the goods. In the cult of these divinities, there are both priests and priestesses who serve at their shrines or temples. However, the sex of the minister is not an indication of the sex of the divinity. Each sex can operate as the messenger of the deity. African traditional religion, is therefore less sexist in its image of the spiritual world as compared to other world religions.

It is this factor which has made it possible for both men and women to perform their sacred functions in the worship of God and his functionaries, the divinities, who incidentally are in both sexes [6] .

## SPIRIT OF THE EARTH

Next after the Supreme Being is the EARTH DEITY. In most African societies, the earth is given a feminine image. The Akan of Ghana and the Igbo of Nigeria regard the earth as a goddess. Among the Akan, she ranks next after the Supreme Being and the second deity to be offered a drink during worship. Her day of rest is Thursday and severe punishment was meted out in the past to those who infringed this taboo. Although there are no temples, shrines or priests dedicated to her, because her bounty is accessible to all, She nonetheless receives offerings and sacrifices at the planting season.

The land generally cannot be farmed without asking for her permission. When a grave is about to be dug the Spirit of the earth is offered sacrifice. The Igbo of Nigeria, unlike the Akan, dedicate shrines and

priestesses to the Mother goddess, the Queen of the underworld who is responsible for public morality. Homicide, kidnapping, stealing farm products, adultery and giving birth to twins or abnormal children are all offenses against her. Laws are made and oaths sworn in her name. According to Parrinder, Ani [or Ale] is the most-loved deity, and the one who is closest to the people. She helps them if they are in trouble with other divinities, but punishes hardened criminals [7]. Also the most important festival, the yam [harvest] festival is held in her honor receives offerings during the planting season, and also when the first fruits are harvested.

Temporary houses [Mbari] made to accommodate sacred sculptures and other statues representing deities always contain the statue of Ani which stands in the middle. Here, she is depicted as a mother with a child in her arms or knees and a sword in her hand. Facing Ala is the storm god a subordinate counterpart of the goddess [8]. The Mende of Sierra Leone also regard Mother earth as a goddess, the common mother of mankind and the wife of God [Maa-ndoo]. Like the Akan, the Mende do not worship the Spirit of the earth, although she is invoked together with God [NGEWO] during important occasions. Laws are made to protect her sanctity, for example, sexual intercourse in the bush is a violation of her sacredness and offenders were severely punished. Apart from the Earth goddess, several other deities are found residing in bodies of water.

## SPIRITS OF WATER

It is alleged that the sexual identity of spiritual beings suggest that female deities like their human counterparts, ordinarily have domestic rather than communal orientation [10]. Evidence at our disposal, however does not in any way point to the subordination of female deities to male deities. All over Africa, water bodies like the sea, rivers lakes and lagoons are regarded as the habitats of deities and are thus treated with great reverence and sometimes worshipped at shrines with specially appointed priests and priestesses. Yemoja, the most prominent of the river divinities among the Yoruba, for example, is not only the mother of numerous river deities, but also the ruler of the Ogun river in Abeokuta. She is also the mother of fishes and the giver of children. Women therefore pray to her for children, with yams and fowls.

There are other prominent river goddesses like Oya the goddess of the Niger river who is believed to be the companion, or one of the wives of SHANGO, the god of thunder [11]. She is so fierce and terrible that no one can look upon her. Oya is often identified with the wind that blows when no rain follows. There are others like Orisha OKO, an important farm goddess. Temples erected for her are the most common of all the

Yoruba divinities. Women are her principal worshippers, especially during the yam festival. There is no doubt that African traditional religion is life- affirming.

The religion seeks to insure the fertility and vitality of human beings and the land on which their own and other creatures' livelihood depends. It is therefore reasonable that women pray to these divinities who are in direct control of fertility.

## RITUAL SPECIALISTS

### [a] The Priesthood

In the area of ritual services, women are never left behind or relegated to a subordinate position. For example, the priesthood, which is a highly respected office in African societies, is open to both men and women. As a rule they are formally trained and commissioned. Each candidate usually receives a call to the priesthood before embarking on training. Spirit possession usually indicates a call. The training includes instructions in the laws, taboos, dances, songs and the idiosyncrasies of the divinities, as well as general priestly duties. The initiate also acquires knowledge of herbs and roots and other medicinal values of the environment. There is also training in traditional methods of psychiatry.

Their duties include making sacrifices, offering prayers and conducting private and public rites and ceremonies. They give advice and perform judicial and political functions, in addition to caring for the temples and shrines to which they are attached. They also fulfill their obligations as intermediaries between their people and the spirit world. In Ghana [at the AKONEDI shrine] for example, and other places, special convents are established where only women are trained to become priestesses [12] and these are accorded great respect in the society.

### [b] Traditional Doctors

Women like men, also train hard to become traditional doctors, healers ,or herbalist□. They are often wrongly described as Witch doctors. These are well trained in traditional medical practice, psychology and psychiatry and γymbolize the hopes of their society; hopes of good health, protection and security from evil forces, prosperity and good fortune, and ritual cleansing when harm or impurities have been contracted'. [11]

Every village in Africa has a medicine-man or woman within reach. As friends of the community they are accessible to everybody and at all times. They are concerned first and foremost with disease, sickness and misfortune which in the African experience are caused by mystical

forces. The traditional healer has therefore to diagnose the nature of the disease, discover the cause of the sickness and apply the right treatment, together with a means of preventing its re-occurrence. Here, both physical and spiritual methods are applied to assure the sufferer of good health. Furthermore, they protect people from witchcraft and sorcery by supplying charms and other medications. It is important to note that many diseases especially those related to mental disorders which cannot be cured in the modern hospitals are being treated in the homes of these traditional healers.

#### [c] Mediums and Diviners.

In general, women practice as mediums and diviners. Through mediums and diviners spiritual beings make their wishes known to human beings. They relay messages from the other world and also reveal the secrets of the past, present and the future when they are possessed by their deities. People resort to them freely for both private and public consultation and when in crisis or stress. Like the traditional doctors, they are regarded as friends of their community. They play the role of counselors, judges, advisors, fortune-tellers and revealers of secrets. They are highly respected in the community and cannot be described as "inspired auxiliaries" [12].

#### WOMEN IN RITES OF PASSAGE

Women frequently play important roles in personal rituals of status transformation associated with birth, puberty and death. At childbirth, women express gratitude to God with prayers and sacrifices, and at death they sing dirges to express their sorrow. The most significant role of women is seen during girls' nuptial rites. Marion Kilson has observed that "Wherever they occur the principal officiants and participants are women. Moreover, the symbolism of these rituals vividly portrays the essential cultural meaning of mature womanhood. Such rituals express the dualistic nature of women's sexuality and the means by which the positive aspects of fertility may be harnessed for social good and the negative aspects of sexuality may be contained and socially controlled. [13]

In Ghana, the most well-preserved female puberty rites are the Dipo of the Krobo, and the Bragoro of the Asante. So important were the ideals of these rites that its violation in former times constituted a crime. A girl who became pregnant before the performance of the puberty rites was banished together with the man who was responsible for it. Purification rites were performed to rid the society of its evil consequences [14]. It must be noted that not only did the puberty rites prepare the young for marriage, it also prepared them for

procreation without which marriage was incomplete. The ceremonies therefore, marked the entry of young girls into adulthood. During the period of their ritual seclusion the young girls are taught the secrets of the society and also brought closely to the supernatural forces which are supposed to ensure their protection, blessing and fertility during their period of motherhood. Mothers of such concerned girls usually pray that their daughters grow to full maturity and bear children.

## MUSICAL ROLE OF WOMEN IN TRADITIONAL RELIGION

A lot of festivals abound in African traditional religions. A good number of them are in honor of the most important divinities and ancestors. Of relevance to us is the phenomenon of singing and dancing by well-dressed women during the celebrations of these festivals. Although the songs and dancing add luster to the celebrations, they have a veiled but more important effect of curbing recalcitrant and criminally minded members of the community who during the year had broken the norms, convictions and customs prevalent in the community. The songs are deliberately composed to highlight the abuses and crimes committed and expose the criminals [15]. The singing groups, protected by the community's traditions, perform the role of 'the people's court' to whose verdict the culprits and their relations cannot pretend to be indifferent and against which they have no appeal.

In Ghana, the popular APOO festival and others share the same characteristics with some festivals in Nigeria. The gaily dressed women, armed with well-rehearsed abusive songs move from house to house, mentioning names and coming down heavily on the social miscreants within the community.

Under the immunity graciously conferred by tradition, the women boldly call out in songs the names of the offenders in front of their houses and contemptuously pour down condemnation on them. By so doing these women help to cleanse society of social misfits by bringing to the open the sins committed under the cover of darkness. Furthermore, with their ritual dances and singing women warm the hearts of the gods who by their nature, hate evil and always want to get rid of them. Disarmed by the traditional immunity enjoyed by the women social non-conformists are either compelled to mend their ways or flee from the community. This indeed, has been a very significant and effective mechanism of social control in many African countries. It is important to note that as part of these celebrations, traditional rulers offer sacrifices to purify the community to remove the evils accumulated during the year, thus renewing the society.



## WOMEN, RELIGION AND TABOOS

We have in this paper, drawn attention to the significant role women play in African traditional religions, both as ritual specialists and upholders of community norms and traditions. We cannot however overlook the apparent prejudices shown to women in religion by virtue of their sex. Though they are regarded as producers of life, they are also seen as spiritual sources of danger. The ritually 'dangerous' nature of women is expressed in notions about the polluting nature of blood, especially the blood of menstruation and of childbirth. It is such notions of pollution which underlie rituals intended to separate and cleanse women from contact with others or to neutralize the sources of pollution.

Thus in connection with religious functions menstruating women are banned from the shrines, neither are they allowed to handle or touch religious objects or personalities. For instance, among the rules to be observed by trainee priestesses is one which stipulates that she should voluntarily absent herself from the shrine for seven days each month during her menstrual period. This ban stems from the belief that menstrual blood is impure and dangerously harmful to sacred objects. Hence during this period women are banned from entering palaces, shrines and other places where rituals are performed.

It is interesting to note that though women serve as mediums, a virgin, preferably before she attains puberty, is chosen for this office. Otherwise, a woman of advanced age or one who has ceased from childbearing and cohabitation is qualified to hold this office [16]. Sex with a woman in her period is also forbidden. And in the olden days [and even now in some rural areas] menstruating women have to move to an outer house meant for those regarded as ritually unclean. They were also forbidden to cook for their husbands.

To illustrate this position of women, we consider an Akan proverb which says, "A woman does not pour libation on a stool". If she does the stool will become polluted. According to Dickon this is not to be taken to mean that women have no ritual role whatsoever in the practice of traditional religion. Indeed they may have very important roles not only as custodians of their own personal shrines as among the Ibo of Nigeria, but as mediums whose word is depended upon [17]. The stool is regarded as an important element in Akan traditional spirituality. It is seen as the embodiment of the ancestors. Hence the need to avoid its contamination in order to avert any disastrous consequences on the victim and her community. This proverb therefore stresses the need to safeguard the solidarity of the group which is symbolized by the

stool. A similar proverb states that a woman does not climb a tree. If she does the tree will die. The principle here, like the previous one, is that the women in her impure state may pollute the tree and cause it to die.

## THE SIGNIFICANCE OF BLOOD

It might be useful at this point to draw attention to the significance of blood in African traditional religion. In African society life is closely associated with blood. For instance, when blood is shed in making a sacrifice. It means that human or animal life is being given back to God who is in fact the ultimate source of life [18]. Indeed, blood is used to cleanse society and individuals and to propitiate or pacify the spiritual powers. It is used to establish links with the spirit world. Hence the practice of circumcision and clitoridectomy, now banned as a violation of human rights. According to Mbiti, the blood which is shed during the physical operation binds the person to the land and consequently to the departed of his society. The circumcision blood is like making a covenant, or a solemn agreement, between the individual and his people. Until the individual has gone through the operation, he is an outsider. Once he has shed his blood he joins the stream of his people, he becomes truly one with them..[19] We must add however that the royals of the Ashanti of Ghana, on the other hand were forbidden to mutilate their body or shed their blood, since the royal blood represented the soul of the nation.

## EDUCATION

In spite of our lengthy explanation on the significance of blood, there is an urgent need to eradicate all forms of discrimination against women based on their natural biological functions. Already Christianity and urbanization are changing the attitudes of many people. However, it is only through education, both formal and informal that the minds of people can change for the better.

Customs it is said, are hard. And only conscious and consistent educational programs mounted at all levels and on all fronts can defeat the tyranny of obnoxious customs and traditions which discriminate against women. We therefore call on parents, teachers and religious groups and on-governmental organizations especially those dealing with women's affairs to get involved in the campaign to liberate women from all forms of sexual discrimination.

## CONCLUSION

We have in this paper attempted to combat the patriarchal image of God and the spirit world by providing a feminine approach to deity in African traditional religion. Our conclusion is that women in addition to having an intimate knowledge and experience of the spiritual world play within the religious milieu a very functionally significant and economically relevant role in the religious life of their people as ritual specialists and upholders of the moral values of the community. However, the negative attitude towards women coming from the concept of impure blood, should be eradicated through education.

| 9317|2003-08-01 13:24:19|En Sabah Nur|Concepts of Social Justice in Traditional Africa|

lengthy with some problems and could certainly use a wider amount of sources, but still interesting.

DG

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## CONCEPTS OF SOCIAL JUSTICE IN TRADITIONAL AFRICA

by Alyward Shorter

## INTRODUCTION

Generalizations about traditional Africa are always dangerous because of the distances of time and space that are involved. How far, for example, does " traditional Africa " co-exist with " modern Africa or is it wholly a thing of the past? The question is a difficult one. One cannot deny that there are many threads of continuity, linking the past with the present, the old social order with the new, but how important are the elements of discontinuity? One of the assumptions behind this paper is that the discontinuities are of diminishing importance and that traditional concepts survive because they find a new dimension and a new application in the modern situation. Traditional Africa " is now history, mainly oral history, but that does not mean to say it can be ignored. On the contrary, to recognize traditional concepts and to understand their workings in the modern Africa, it is first of all necessary to see them as part of a political and social order which no longer exists in its pure form. That is largely what we shall be doing in this paper.

Again, one cannot speak and write about Africa as if it were a single,

homogeneous society, or even a series of isolated, ethnic groups, all basically similar or comparable. On the contrary, Africa is (and was) socially and culturally very fragmented indeed. To begin with, there are very diverse physical environments, to which the various human groups have adapted themselves economically and socially in relative isolation. Then, again, there has been no uniformity in these adaptations, but rather a multiplicity of independent traditions and inventions even in the same, or similar, environments. The different traditions and Systems have, moreover, been modified in different ways, according to the impact of historic personalities and the historic contact between ethnic groups. The result is a bewildering variety of social and political systems, of languages, cultures and religions.

In spite of this discouraging pluralism it is possible to discern certain regularities. This is principally because of the extraordinary flexibility and absorbability of traditional African societies, which exchanged ideas and practices over wide areas without the need for great movements of peoples, conquests or reforms. Local cultures accepted ideal on their own terms, integrating them into their own systems of thought and symbolism. The consequence of all this is that, while there is no single concept of social justice which can be called universally African, there are a number of differing experiences which have a relatively wide currency. These experiences relate to different social levels: the family community and the political structure; and to the different styles of life dictated by the various environments and cultural traditions.

Before dealing with these different social experiences in turn, it is necessary to describe the operation of "justice " and " law " in pre-industrial societies in very general terms. This will provide a background for all that follows.

## JUSTICE AND LAW IN PRE-INDUSTRIAL SOCIETIES

Notions of Justice and Law are bound up with the notion one has of society and the purpose of society. In many African societies, particularly, it would seem those of Central Africa, the experience of society as a clearly bounded group strongly outweighs the experience of ego-centred networks of personal relationships! (1) In such situations the stability and continued existence of the group is a much more important consideration than the rights of the individual. Individual identity is derived from group identity, and group identities establish themselves at different levels of interaction between groups family communities, clans, villages, chiefdoms, sub-tribes and larger political entities. Witch-hunting is a characteristic feature of societies that

are strongly group-centred, and, indeed, anyone who places himself outside the life and normal working of the group constitutes a threat to the whole group.

In other types of traditional society a more even balance is struck between group and network. In settled societies there may be an over-lapping of groups and multiple allegiances on an individual basis to professional guilds and associations. Mobility is another important factor, and pastoral societies may be more person-oriented on account of seasonal movement. Some pastoral societies are continually regrouping in the cattle-camps and pastures and personal relationships, such as bond-friendship or the blood pact, may be important principles of association. Among hunter-gatherers with the minimum of social structure, both group and personal network may be equally weak. In such situations, there is a great measure of spontaneity in personal relationships and a reliance on personal attitudes rather than on formal or specific norms of behaviour.

Throughout traditional Africa there were no codes of positive law, and society did not make laws " in any literal sense. Decisions concerning social control, and collective decisions taken for the good of the community, were based on cases or precedents. Custom was the guide to present action. However, that did not mean there was no possibility of change or adaptation. On the contrary, there was considerable flexibility, even when the appeal to tradition was made in the form of myths and other forms of oral tradition. Students of mythology are acquainted with the idea of reversible time through which present shifts in needs and relationships are invested with an aura of antiquity. Myths are much more of a charter for the present, than an accurate document about the past.

On the whole, justice in the pre-industrial societies of Africa was devoid of vindictiveness, and there was scarcely an idea of retributive or deterrent justice. Persons caught in flagrante delicto, in the act of theft, for example, or in the act of adultery, might receive immediate punishment, but past crimes were rarely followed up and there were hardly any penal institutions. Legal action was initiated in most cases by private individuals, supported by a primary group. In spite of that, the idea of crime as an anti-social act certainly existed, and it was the concern of authority in society to restore and promote social relationships. Reconciliation and the restoration of social harmony were the objects of judicial proceedings, not retribution. Hence the importance attributed to compensation, and even ritual feasting as the outcome of a process of reconciliation.

Social justice, in traditional Africa, was also intended to contribute

to social stability, and harmonious relationships within the ethnic group, and the lesser groupings of which it was composed. The expectations of the individual were largely dictated by structures, relationship patterns and roles. Social justice, therefore, implied conformity to these things. Each individual was given his due within the scope of his expectations, and in the framework of a hierarchical or highly structured society. Distribution was made to people according to rank, status or function, and although there were no classes in the strict economic sense, there were social strata defined by age and achievement. African traditional society was communitarian, but it was not strictly egalitarian. Egalitarian ideals in modern African socialism, therefore, are developments of traditional concepts under the light of Islamic or Christian egalitarianism. (2)

From the foregoing it is clear that in many traditional African societies the individual was deemed to have any rights over against the community of which he was a part, but it is equally clear, at the other extreme, that in certain other societies, notably those of pastoralists, the individual enjoyed rights peculiar to himself, but was extremely limited in the degree of social support he could expect to help reinforce them against other individuals. A crucial question, therefore, in this paper is: How were decisions affecting social justice arrived at; and if it was the people in power who took the decisions, how representative was the exercise of this power?

## THE SEXES

Before turning to the family as a whole, it is worthwhile to look at the more basic question of the relationship between the sexes in traditional Africa and the equality or inequality of status accorded them. (3) Early anthropologists, influenced by evolutionary theory, believed that the status of women in any society was an index of civilisation, and that the more remote in time or space a society was from 19th century Europe, the lower was the status of women. They painted a fearful picture of the lot of women in primitive societies, including such practices as formal infanticide, marriage by capture and, in general, the treatment of woman as a chattel. Modern studies have proved the early anthropologists wrong. The status of women in traditional Africa was much higher than they imagined; and if women were still at a disadvantage, it was pointed out that nowhere in the world did women really enjoy complete equality or inequality, when women had no apparent ambition to do the things that men did, and men had no ambition to do the things that women did. It may be that the areas of greatest inequality were of the least importance to women. However, criteria of some kind must be used and it is easy enough to ascertain that less compensation was paid for the murder of a woman than for a man, that women relatives received a smaller share of the

bride-wealth for a married daughter than the male relatives..., that women could not initiate divorce, that women had practically no public political role and that there was an inequality in the moral standards demanded of men and women an inequality giving greater freedom to the male. It has also been noted in some African societies that women are more frequently accused of witchcraft than men, a situation which arises -- at least in part - because the men make the accusations, and preside over the courts at which the cases are heard. On the other hand, in spite of these disadvantages, there are other areas, such as motherhood or the role of bride, where the women as woman received a high status and extensive rights.

In traditional Africa the sexes could not compete for the same occupations. This was largely because their roles were differentiated according to their physical constitution. A woman (and a man for that matter) could not refuse to marry. Child-rearing and motherhood were the occupation of every woman and the length of lactation, coupled with the desire for large families meant that the woman was not free for social or political activities outside the family circle. In a pre-industrial society, moreover, there were no professional or other occupations in which women could compete with men. The occupations of both men and women were linked with their familial roles, differentiated by sex and there was a very clear-cut sex division of labour.

Practically, the only areas in which men and women competed with some equality were those which could be termed " religious or occult ". One could find both women and men as specialists in spirit possession societies, as 'custodians of holy places, priests/priestesses. Sexes were probably on an equal footing there because these situations were exceptional, religious or ritual situations. This was very clear when twins and parents of twins could, on ritual occasions, break the taboos of sex division and mutual exclusiveness of the sexes. Ritual officers and rulers also sometimes went in for this cross-sexual symbolism.

Traditional social structures and symbolic classification reveal an attitude to the sexes in Africa, based on the idea of complementary opposition. Very often, too, in the traditional biological theory, the woman was assigned a completely passive role in procreation. The difference between the sexes was always emphasised and it was on this difference that complementarity was based. We do not find anything approaching the one flesh " idea in traditional African marriage. The idea that male-female opposition was part of the constitution of every human being, be he male, or be she female, was unheard of. (4) So was the idea, present in the Book of Genesis, that each sex represented mankind as a whole, and that the quality of being human was not tied to one sex only, or to both in conjunction. Sex distinctions were regarded

as absolute and externalized in physical difference. There could be no theory of marriage, therefore, in which the mutual interiorization of persons of different sexes took place. The nearest approach to it was when, as in the case of the Luguru of Tanzania, the blood-pact was a part of the marriage ceremony itself, or when, as in the case of the Cewa of Malawi, the blood-pact was an optional seal on a marriage that had already lasted many years.

In spite of all that has been said about the inequality of women with men, the woman was accorded high status in traditional Africa from the point of view of motherhood and potential motherhood. The concept of motherhood was very important indeed and one of the most important relationships was that of mother and son. The mother was the effective symbol of life and motherhood was bound up with the existence of the human individual. The honour accorded to the mother everywhere in traditional Africa was remarkable and fatherhood was not really honoured in comparable fashion. The bride, as the precious gift through which a family group perpetuated its existence, was equally honoured in the marriage ceremonial.

Obviously, in the modern situation, when there is increasing equality of education and opportunity between the sexes, and when science and child-care have reduced the need for lengthy periods of breast-feeding, and have begun to limit families, there is considerable tension between old and new outlooks on the relationship of the sexes to each other. It is more than ever essential that women be esteemed not simply as women, but as human persons.

## THE FAMILY

It is difficult to exaggerate the importance of the family community in traditional Africa. Although it was defined differently in different societies, according to various types of economy, rules of descent and residence, the family was the basic component of the social structure. Many traditional, African societies were constructed on the principle of lineage segmentation, or experienced a precarious unity, focussed on the political symbolism of a ruling family, related through affinal links to the clans of commoners.

Within the family, there was a strict hierarchy of authority, according to which the males ruled, and held responsibility for, the females. Brothers ruled their sisters, and sons, even their mothers, when they came of age or succeeded to the inheritance. Women did not enjoy any ultimate authority or responsibility for the household. The husband (or in matriliney, the mother's brother) was head of the family and it was clear that this headship was not a joint headship. When matriliney



operated in a ruling family and when women were permitted to become chiefs, it was largely a question of politico-religious symbolism, in which - by a legal fiction a woman was treated as a man. The same was the case in the (strange to our eyes) custom of woman marriage ", by which, in order to perpetuate a family, a woman was accorded the legal status of father towards the children of a wife " who had been impregnated by a concubine. This custom was known among the Nuer of Southern Sudan, among the Simbiti of Tanzania, and is recorded as occurring in the Yagba district of Kwara State, Nigeria.

At the level of the family community itself, the group of descendants, having a remembered common ancestor and a living, family head, there was a strong predisposition to favour relatives at the expense of outsiders. In many societies, people preferred to live with their kinsmen and mistrusted all who were not related to them. Among the Kinbu of Tanzania, a man divided all those with whom he came into contact into two broad categories, the relatives (ivadugu) and the non-relatives (ivavisa), and it was clear that the latter group could expect very little from him. This potential hostility between family groups was mitigated by the clan system, according to which an individual belonged to a wider hereditary grouping than the immediate family community, although the genealogical links in most cases were not remembered. The rule of exogamy also helped to mitigate the exclusiveness of the family community, since it obliged men to look for wives outside their own family and clan, thus forging links between different family groupings. It is significant that President Julius Nyerere of Tanzania has taken the family community as the starting point and symbol of a programme of socialisation. The Tanzanian, according to the philosophy of ujamaa or "familyhood " must learn to extend to his neighbours and fellow villagers the same warmth and readiness to co-operate as he does to his own relatives.

Unfortunately, the ideal of co-responsibility and co-operation within the family community, is undergoing considerable strain at the present day. This is not only because of the mobility of the population and the fact that the family must improvise roles in the absence of its members; but also because a money economy is disrupting the delicate balance of rights and obligations within the family community. Bride-wealth is an obvious example of the process. Formerly bride-wealth contributed to the cohesion of the family, being collected by many on the side of the bridegroom, and shared among many on the side of the bride. Livestock was not destined for the market but for a specific herd, for sacrifice or feasting. Money, on the other hand, when it replaces livestock in bride-wealth, does not have this cultural value, but has virtually unlimited uses to which it can be put by a single individual. Increasingly, bride-wealth is becoming a source of division and

contention in the family, instead of cohesion. In many cattle-owning societies high bride-wealth was a function of wider association, since the bridegroom relied on the support of a wide circle of acquaintances to collect it. It is in cattle-owning societies with traditions of high bride-wealth that the abuse of the custom is most keenly felt today. In traditional life there were many family occasions marked by a mandatory distribution of gifts, or the sharing of an animal at a feast. Professor Rigby provides us with a good example of the way a money economy can debase such customs. (5) In Ugogo (Tanzania) sons-in-law are required by custom to help build for their father-in-law. In return, the father-in-law provides an ox which will be slaughtered in the compound as a feast for the living and a sacrifice to the dead. The tendency today is to cheat both living and dead of their share in the feast by taking the ox to market and selling it for money. Traditionally, such sacrificial occasions were characterised by a strict distribution, every category of relative having a portion of the animal reserved to him by right.

The African family community is frequently represented as operating to the detriment of the individual parent or spouse's rights and privileges. One must be careful of judging African practices in the light of western standards. Although group interest was strong in marriage alliances and in decisions affecting the rearing of children, it was ultimately expressed through the role of the parents and spouses themselves. The chief burden of implementing family decisions rested with them, and the rights and duties belonged personally to them, although as representatives of the family community. For example, the group might collect bride-wealth and have an important part to play in the choice of the bride, but the husband alone had sexual access to the woman and exercised immediate jural rights over her. Again, it was up to the parents to exercise immediate jural authority over their own offspring, even if the latter were receiving part of their education at the hands of other relatives.

Inheritance assumed considerable importance in traditional Africa. The succession to the headship of the family community was a matter for lengthy consultation and discussion within the family and formal ceremonies took place to celebrate the decision. There was a very careful distribution of the deceased's possessions, according to seniority, and personal belongings were usually inherited according to sex, sons inheriting from the father, daughters from the mother.

## NEIGHBOURHOOD

The African village or settlement usually represented a convergence of

loyalties that made for a strong sense of community. Very often family ties criss-crossed the village, added to which were the loyalties of chiefdom and ethnic group, as well as those of professional associations. Neighbours co-operated in a thousand ways, working communally on each other's farms, taking part in each other's expeditions for hunting or fishing, celebrating each other's family and social events. Neighbours borrowed tools and utensils from each other, and performed innumerable services for each other. For many African peoples the ideal of the good life was sharing " - " good company " to use the phrase applied by the Wilsons to the Nyakyusa of Tanzania. (6) Neighbours came together not only for work and recreation, but also to solve disputes. The neighbourhood court played an invaluable role in reconciling disputants, in settling quarrels and in imposing sanctions. The court operated on the basis of a thorough personal knowledge of the parties involved and their families, and its interest was in maintaining peace and harmony among neighbours and villagers. A local chief or headman might be responsible for the final decision taken, but it would have to reflect the opinions voiced in the free discussion which had preceded it. Structures like the modern ten house-group system (kumikumi) of Tanzania are an interesting canalization and development of African neighbourhood traditions.

## HUNTER-GATHERERS AND PASTORALISTS

The small, roving band of hunter-gatherers, typified by the Pygmies of Zaire and the Hadza of Tanzania, was, perhaps, the most egalitarian of traditional African societies. Isolated, continually on the move, with the minimum of structure, the band of hunters had a continually fluctuating membership. Loyalties were short term and there was no need for elaborate mechanisms of reconciliation. Nomadism applied in varying degrees to the pastoralists. At one end of the scale, the Turkana of Kenya, exhibit considerable mobility and flux in the composition of their settlements and camps; at the other end, the Nandi of Kenya or the Gogo of Tanzania are more sedentary and interested in agriculture. In fact, there is a pattern in the movements of all pastoralists, dictated as it is by the availability of water and grazing. It is a fact, too, that pastoralists carry out a fair amount of cultivation. Pastoralism has always been precarious and conducted in remote and marginal areas. Many pastoralist peoples exploited neighbouring groups of cultivators or classes of cultivator-serfs, denying them full rights of membership of their society, particularly the right to own cattle. The inequality inherent in this situation has had especially tragic consequences in countries with cattle-owning aristocracies such as Rwanda and Burundi.

In general, however, pastoralist societies were more egalitarian than

chieftain societies, and stratification was one of their most conspicuous features. The whole society was divided into a greater or lesser number of age-sets or generation-sets, each of which was composed of a number of age groups or batches of individuals initiated annually. Among some peoples, the Nandi of Kenya, for example, the age-sets were cyclical. There were seven, recurring sets among the Nandi, each having a depth of about fifteen years. Of these sets, five would be in existence at any one time. The Jie of Uganda, on the other hand, had only two generation sets, each composed of five age sets with a depth of five or six years, and this situation was comparable to that of the Masai of Kenya and Tanzania with their twofold division of warrior and elder.

Ages-sets and generation-sets possessed public duties. The elders presided over society as a whole, and the junior adults or warriors acted as a disciplinary force. This status of warrior was a means of prolonging adolescence socially in a polygamous society where there was necessarily a wide disparity in the age for marriage. Girls were married young, men married late, thus permitting a greater number of men to be polygamous. However, adolescent rebelliousness had to be canalized for the good of society, and the chagrin of young men at losing their sweethearts to old men had to be softened. The warrior peer-group had all these functions. It acted as a kind of military or police force, with its own common living, its own collective morality and allegiance. In the modern world, of course, it becomes progressively difficult to maintain such an institution in existence. Not only does school education threaten this system, but close administration makes it virtually impossible for the warrior-youths to fulfil their social role.

Other pastoralist societies are divided according to a principle of lineage segmentation, a genealogical abstraction which accounts for the fission and fusion of social groupings on any given occasion. Such segmentary societies characterize the northern Nilotes of Sudan. In still other ethnic groups society is atomized into households and compounds and the lineages are so dispersed as not to count for much in segmentation or fusion. Family groups tend to be more isolated and autonomous. The Luo of Kenya and northern Tanzania offer us an example of this kind of situation. In all of these kinds of society, stratified, segmentary, atomized, government was traditionally at a minimum, and social control was exercised very largely through the blood-feud. Sanctions consisted in the warriors taking revenge on behalf of their clan or settlement and exacting compensation for injuries done. Guilt was deemed to be collective and the obligation to punish or take revenge was also strictly collective. Most of these societies evolved a clan of priest-chiefs or prophets who exercised important reconciliatory functions between warring clans and groups. The priest-chief exercised

no permanent office, and had no administrative powers. He was summoned ad hoc to deal with a given situation and to give expression to the will of disputing social groups to bury their differences. Accord was symbolized and effected usually in a sacrificial feast. Sometimes, as among the Tallensi of Northern Ghana, the priest-chief was complemented by another ritual officer, the Custodian of the Earth " whose ritual sphere was more specialized. Some societies, like that of the Masai, had a paramount religious leader, the head of the clan of priest-chiefs, who possessed important prophetic functions. His task was especially to give unity and direction to the action of the whole tribe in moments of national crisis, war, famine and so on. With political and strategical ability, such a prophet could exercise considerable influence over his people.

It appears, therefore, that in these types of society decision-making took place ad hoc and at a reasonably low social level. However, there were recognized norms of behaviour to which people were expected to conform and to which appeal was made when conflicts arose. The role of the priest-chiefs shows this. Moreover, and this is demonstrated by the role of the prophet paramount, such norms did not necessarily apply to alien peoples. Later in this paper we shall look at social justice as it applied between traditional societies. The pastoralist societies offer us a flagrant example of the way in which relationships between ethnic groups were sometimes not subject to any recognized norms. Conflicts between tribesmen could be resolved according to precedent, and on account of the will of the conflicting parties to be reconciled to each other. Conflicts between ethnic groups were implacable. The herds of cattle possessed by neighbouring tribes were there to be plundered; their owners had no rights. One's own tribesmen, on the other hand, had very strict rights over his herds, and compensation for theft could be demanded and enforced.

The pastoralist societies, as already indicated, were not so bound by familial ties as many sedentary peoples. Crazing livestock over vast distances required an understanding between individual stock-owners that neither would molest the other, and that watering and grazing rights would be respected. Associations between individuals based on the magical blood-pact, or on the exchange of stock, afforded the individual a form of security in his movement over vast distances, far away from kinsmen and clansmen. Such pacts or bonds were among the most sacred and inviolable in traditional Africa.

## CHIEFTAIN SOCIETIES

In many African societies political and cultural identity focussed on an individual who was, either totally or mainly, a ritual officer, and even

where his political and military functions were more noticeable, they were felt to be expressions of an authority which was basically ritual. The symbolism of the ruler or ritual leader was important, and the chieftains or chiefs of Africa were varied examples of the "divine king" concept first studied by Frazer. (7) The divine king is more than a ruler whose authority is supported by religious sanctions, and more even than a ruler with priestly or mediating functions in worship. The divine king is regarded as a living pledge of divine favour for his people, and the focus of innumerable rituals, rather than the repository of real power. Divine kingship is, in many ways, a development of the pastoralist priest-chief and he symbolizes in himself the will of a number of loosely organized family or clan groups to co-operate ritually and politically more or less continually. Divine kingship emerges where the various political segments are bound together by an organization devoid of any real political functions. Political organization then takes on a symbolic form. The chieftains and chiefs of so many sedentary African societies stand somewhere between the two extremes of the stateless, pastoralist society and the highly centralized kingdom with a basic patrimony in land or livestock.

The segmentary state is one example of a multi-chiefdom society. It is a power pyramid composed of many chiefdoms, culminating at the apex in the original, founder chiefdoms. The proliferation of the chiefdoms takes place as a result of the segmentation of the chiefly lineage, and each chiefdom is a microcosm of the original chiefdom. There are loose relationships between the chiefdoms, and the influence of the original, founder chiefdom decreases the further away they are from the apex.

Other multi-chiefdom societies have segmented according to a number of principles and in their case lineage segmentation may have little or no significance. Segmentation is characteristic of power competition in any form. Sometimes conquest, or the assimilation of settler groups explains the development, at other times the multiplication of centres of operation was dictated by the need to exploit an environment effectively.

There were two main types of single chiefdom society. One of these was the small, traditional chiefdom which, through an accident of geography or history, managed to preserve its autonomy. The other was the empire created by a military leader who welded a number of smaller elements into some kind of political unity. Most empires of this kind were fragile and soon disintegrated unless there was a further process of centralization and the deployment of patrimony. If this happened it was on the way to becoming a kingdom in the strict sense.

Chiefship was very far from dictatorship. In most cases, the chief took

no decisions alone, but always relied on the advice of a council, usually drawn from the male members of the royal clan. The widest possible consultation attended the election of the chief himself from among the eligible descendants or relatives of the deceased ruler, and all important decisions and judgements were pronounced by the chief, only after thorough discussion. Indeed, in most cases, the councillors possessed the power of breaking, as well as making, a chief, and the threat of deposition often ensured that the chief was a mere spokesman of his council. Chiefs were deposed for a variety of reasons, for ritual failure, as much as for autocratic behaviour. There are also plenty of cases on record of chiefs being deposed for alleged witchcraft. The power of the chiefly symbol derived from rituals and celebrations which affected the whole community and which were controlled by a variety of specialists as much as by the chief and his council. The frequency of interventions by the chief and his council depended largely on the size of the chiefdom, but in general they were relatively few and reflected the will and the expectations of the majority. A high premium was set on conformity in these group-oriented societies and choices were limited. The non-conformist, the eccentric and the rebel were regarded as a threat to the entire group and were liable to become outcasts or to be branded as witches. For those, however, who accepted the slow pace of change and the quiet monotony of tribal life, there was considerable personal and social fulfilment, and the institutions of chiefship were their principal guarantee.

Relationships between chiefdoms were governed often by ritual and historical considerations, but inevitably some chiefdoms were closer than others. Chiefdom associations provided a more realistic allegiance than a common language and culture, and many of the modern, so-called tribes "barely existed in pre-colonial times. They certainly had less political importance than they afterwards received from administrators anxious to rationalize and unify.

## CENTRALIZED KINGDOMS

The centralized kingdom comes into existence when there is the possibility of a patrimony under the control of the chief. Often this patrimony was land. Local administration was tied to grants of populated land and the subordinate chief who received the land understood that he was responsible for its inhabitants, as well as for seeing that the king received tribute from its produce. He himself was also supported from the fruits and tribute of the land he received. A good example of such kingdoms is provided by the Lake Kingdoms of East Africa.

At other times, the patrimony was cattle, and the king theoretically

owned all cattle, taking them or granting them at any time, and requiring a tribute from the herds at regular intervals. Such a situation obtained in the Ugandan kingdom of Ankole and in the kingdoms of Rwanda and Burundi. In the empires created by the 19th century war leaders of Tanzania, ivory and the fruits of the ivory trade, were the essential patrimony. Elephants belonged to the king and those who hunted on his behalf were allowed to keep one of the tusks. The tusk that touched the ground went to the king whose land it touched. The king organized all long distance trade and took his toll from merchant caravans that passed through his territory. He distributed the coveted trade goods, cloth, copper wire, beads and fire-arms to his subjects in accordance with their office, rank and fidelity. In some cases coloured cloth went only to members of the royal family and to war-leaders, while everyone else had to be content with white calico.

It is obvious that when officials are appointed by a patrimonial chief or king, able to reward and impoverish them at will, a much greater force for centralization exists and there is a much greater danger of autocratic rule. Although such kings had larger and elaborate court structures, and a great many officials and advisers, the elective principle in the monarchy ensured that the monarch wielded real political power. A king came to power as the nominee of a court party or parties, and he maintained his position with the help of these parties. If he was astute enough he could play one party off against another. There were many groups with an interest in the monarchy. The "ins" wanted to retain their position, the "outs" to enjoy the fruits of power. The clan leaders, too, wanted more benefices for the members of their own clans, and to acquire a greater freedom of action. Cult specialists vied with one another, and later, traders and early missionaries came to plead for privileges. Mutesa I of Buganda is the classic example of a 19th century, African autocrat who successfully played competing interest groups off against each other, thereby delaying by at least a decade the annexation of his country by a colonial power.

In the centralized kingdom social justice was, perhaps, at its most attenuated. Government was by the decree of the autocrat, and expediency and self-interest ruled his policies and decisions. In a kingdom, like that of Buganda, kingship was the central, cultural value. In the final analysis the king was right. His influence permeated the whole of society, to such an extent that a huntsman shouted as he loosed his spear or arrow at his prey: "I kill you in the name of the king!" Against the king there was no redress, and the stoicism of the young pages who died as Christian martyrs in 19th century Buganda, even if it was born of a new faith and of a changing social situation, was a traditional attitude for those who fell foul of the King. The capricious



cruelties of such rulers, as described by the explorers and other witnesses, make horrific reading. People were mutilated or executed at the ruler's whim, without a court hearing, or any opportunity to defend themselves. What happened at the King's court was repeated in varying degrees in the lesser courts of his appointed officials, and it was the king's official, backed by the power of the king's men, rather than the elders and neighbours of the local community who decided what was, and what was not, just. In the centralized kingdom, the ruler had the most to fear from political rivals, and for this reason no one was permitted to challenge the king openly. Political murders were therefore common in the centralized kingdom as a means of securing the king's position.

## JUSTICE BETWEEN ETHNIC GROUPINGS

Ethnic groups in traditional Africa were isolated to a certain extent and their socio-political Systems and patterns of belief formed a cultural whole that was often closed and exclusive. However, the closed and isolated aspect of these societies can be exaggerated. Tribal identity would be meaningless if it were not a category of interaction, and while it is true that such interaction has greatly increased in frequency and scale during modern times, it must be admitted that existed to a limited degree in pre-colonial days. Tribalism is a function of incorporation on a national scale, but principles of association and interaction have always existed between tribes.

Ethnic groups have often shared a great many ideas and experiences and those whose cultures resembled one another were often more favourably disposed towards one another, especially if their territories were contiguous. Ethnic groups with similar languages and cultural institutions often inter-married or offered assistance to each other, and it was even sometimes difficult to decide where one tribal identity finished and another began.

At other times historical factors intervened, and one grouping had a special relationship with another because of historic collaboration, origins, migration or trade. Very often these relationships were expressed on the analogy of kinship or affinity. Such tribes were "in-laws" to one another, or joking-partners ". Peoples that were favourably disposed towards one another certainly accorded each other rights that were upheld by mutual sanctions. On the other hand, hostility, or potential hostility, also existed among rivals for occupancy or exploitation of the same area, and, as we have seen, pastoralists inhabiting marginal and sometimes waterless areas, were especially jealous of their territory, and hostile to any neighbouring group that threatened their monopoly of stock and rights connected with

stock raising. In conditions of virtually endless raids and counter-raids, there were no principles of social justice to which to adhere, although war also had its conventions. Exchanges of prisoners sometimes took place, and periodic peace treaties were made when the maintenance of hostilities became burdensome to both parties. However, in the history of such traditional rivals, particularly when pastoralists were involved, there was usually no lasting solution, and peace time was characterised by strong mutual suspicion and distrust.

## ATTITUDES TOWARDS STRANGERS, MINORITY GROUPS AND POOR PEOPLE

We have seen that ethnic identity was a category of interaction and that peoples from different ethnic groups were welcome or unwelcome in varying degrees, according to cultural, historical and economic principles. Stranger " is a relative term. There are those who are strangers in a family, others who are strangers in a village or a chiefdom, and finally there are ethnic strangers. The stranger who was not an enemy was nearly always welcome in traditional Africa - at least for a limited period. The stranger represented the mysterious and the unknown; he was a link with foreign parts. He brought news and new, peculiar information. The stranger was the symbol of man's communication with the world of God and spirits, and his coming was a blessing. Many chiefs and rulers justified the rule of their dynasty through a myth charter which told how their ancestor, the first ruler, had come as a stranger from a mystical, faraway place. The Kimbu of southern Tanzania, for example, hail their chiefs as the son of the stranger, who comes from far away ". The further away the stranger's place of origin, the more charismatic he is deemed to be. People are attracted by the stranger, but they also fear not to show him hospitality.

However, there comes a time when strangeness wears off, and when a stranger must either move on, or be integrated in the society to which he has come. A stranger who overstays his welcome becomes unpopular and it is virtually impossible for a rootless man, without family or other allegiance, to integrate himself in a strange society. A person without a family lacks the essential environment for survival in traditional society. People do not feel responsible for him, unless and until, through marriage, or some other means he manages to attach himself to a family community.

What has been said of the stranger overstaying his welcome applies collectively to the minority group. Occasionally there existed a special caste of specialists, blacksmiths for example, who were fully integrated in society, performing a task which was mysterious or in some way taboo for others. Sometimes also, as we have seen, there were exploited

minority groups kept in an inferior or servile condition by pastoralists or pastoral aristocracies. When an accident of history brought a group of strangers to a given area, it was with difficulty that they were assimilated, particularly if their own community was a viable one. They did not acquire land and were not allowed to intermarry with their hosts. Even if they had commercial, or other dealings with them, their hosts, were uninterested in them. They led their own social life in virtual isolation, and were always potentially victims of discrimination and social injustice. Such for example, were the groups of Nubians transplanted to the cities and towns of East Africa, after the disbanding of the early colonial armies. Those in Nairobi, in particular, have been consistently prevented from acquiring land, or commercial licences, by local authorities. Refugees in camps and settlements are today in a similar situation. Assimilation is exceptional and tradition did not provide mechanisms for it.

In a society where co-operative production and common consumption were the norms, it was virtually impossible for a class of poor to exist. A person whose idleness or incapacity prevented him from making his work contribution in the family community might be deprived of the fruits of its labour if he was judged culpable, but as a rule, the family saw that its own members did not starve. Mad people and cripples were often harshly treated, being isolated or reviled, or even beaten on occasion, but, again, the family took responsibility for them. There were even instances when crippled strangers without relatives were taken in and cared for. Chiefs were responsible for such cases. The madman or the cripple, however, had no future in society, and marriage and other normal, social relationships were out of the question for them.

## THE SOCIAL OUTCAST AND THE WITCH

We have seen that in traditional Africa, the innovator was suspect and ran the risk of being regarded as a threat to society as a whole. The fate of the outcast was the worst that could befall anyone in the small, relatively isolated communities of traditional Africa. Usually, the outcast had been branded as a witch and witchcraft was the principle symbol of anti-social activity. Witchcraft symbolized anger, hatred, jealousy, greed, lust, poison, and relentless, secret crime. It was the explanation for otherwise inexplicable misfortune among people who were looking for personalized causes. It was enough to experience such misfortune and to have enemies and rivals, for an individual to suspect witchcraft and get his suspicions accepted by the diviner. Consultation of the diviner was a way of obtaining social approval for retaliatory action that has already been consciously or unconsciously pre-determined. The suspect-witch had no opportunity to defend himself and no redress. Witchcraft being by definition a secret affair,

exercised even unconsciously by witches during their sleep, the suspect's denials availed him nothing. His only hope was to confess to witchcraft and to utter mysterious threats which would make people fear to take action against him. In most cases this was a short term defence, and played into the hands of the accusers. Even where it was successful, the suspect became a virtual outcast, isolated from his surrounding community. The fate of witches was death or perpetual exile, the former being, in fact, the kinder alternative. In very few societies did mechanisms exist by which the suspect could neutralize his witchcraft in a ritual that did not compromise his reputation.

## CONCLUSION

The picture presented in this paper of concepts of social justice in traditional Africa, is necessarily a complex one. There were many levels of social experience, many ways of deciding what was just in these different situations, many degrees of obligation to implement the decisions. By and large, the limitations of social justice in traditional Africa were those of the small-scale society in which personal and group relationships were of great importance. No allowance was made for relationships that did not fit into a tight, pre-determined pattern. If pastoralist societies seem to have enjoyed a greater measure of personal freedom and a small measure of arbitrary control, they, nevertheless, exhibited greater inequalities between themselves and other ethnic groups. Sedentary societies, particularly those with centralized kingship appear to have been more oppressive of the individual, but more subtle in their relationships with other human groups. In many ways, the unpretentious and somewhat indeterminate world of the multi-chiefdom society managed to strike a balance between extremes.

---

## NOTES:

(1) Cf. M. DOUGLAS, *Natural Symbols*, London 1970.

(2) W. WILLE, n.d., *Socialist Ideologies in Africa* (mimeographed, Makerere).

(3) Cf. E. E.Y. EVANS-PRITCHARD, *The Position of Women in Primitive Societies and in Our Own*, London 1965.

(4) S. NOMENVO, Sexualit<sup>性</sup> Marriage, Famille (mimeographed, AACC, Ibadan) 1972.

(5) P. RIGBY, Cattle and Kinship among the Gogo, Cornell, 1969, pp.278-9.

(6) M. WILSON and G. WILSON, Good Company, Oxford 1952.

(7) J.O. FRAZER, The Golden Bough, London (one volume abridgement), 1922.

| 9318|2003-08-01 20:35:05|clyde winters|Re: From Where in Africa Did African Americans Come?|

Hi

I do not place must stock in Curtain's book. He ignores the research of DuBois and maintains that only 10 million Africans were taken to the New World as slaves. DuBois , who was cloaser in time to the ending of the slave trade placed the number at 100 million.

C.A. Winters

Omari Keita wrote:

Greetings Myra, In Philip Curtain's book, he also details the ethnic origin of refugee people in Sierra Leone after cir. 1820. Some of the ethnic identities, include individuals from as far as Waddai (Ouaddai), which is a region in eastern Chad and formerly an sultanate there. By inference, we can see that the slave routes reached very far into Africa, farther than the usual 200 mile radius of African hinterland many historians propose. Waddai was in close intimate contact with the region of Darfur, which is now located in northwestern Sudan. Darfur is an very ancient area and has many trade routes, farther east and north of its location. So with limited evidence, we can connect the dots and make some determinations of probable ethnic representation of African captives. Also, do not let the names of the other people confuse you. Many of them have migration stories and cultural continuities (Kushitism, if you will) with the Meroitic civilization. As we look into the history of ancient Africa, we must not forget to become familiar with Africa, as a totality. When we began looking into the cultural institutions, beliefs, and social organization of these "lesser" civilized Africans of the western areas, we come face to face with the direct descendants of Kush and the whole Nile Valley cultural complex. This is what really saddens me. When spend extr emphasis on the Nile area as if it was and is the only place in Africa of some substance. It wasn't nor is it now. We have places like Dhar Tichitt, comtemporous with Meroitic Kush, in eastern Mauretania, which could be explored more and which was also an

ancient place of origin for many descendants of west African slaves. Embrace Africa and your eyes will be opened. Peace, Omari

"M.L.W." wrote:

This information comes from P.D. Curtin's book, "Atlantic Slave Trade" p. 221. Obviously, this is not the only version available, but Curtin is a heavyweight on the subject (along with W.E.B. DuBois, R.R. Kuczynski, E. Donnan, Davies, H.S. Klein, etc) and I like the way the data is presented:

PROJECTED EXPORTS OF THAT PORTION OF THE FRENCH AND ENGLISH SLAVE TRADE HAVING IDENTIFIABLE REGION OF COAST ORIGIN IN AFRICA, 1711-1810.

Senegambia (Senegal-Gambia) \* 5.8%  
Sierra Leone 3.4%  
Windward Coast (Ivory Coast) \* 12.1%  
Gold Coast (Ghana) \* 14.4%  
Bight of Benin (Nigeria) \* 14.5%  
Bight of Biafra (Nigeria) \* 25.1%  
Central and Southeast Africa (Cameroon-N. Angola) \* 24.7%

\* The countries in parentheses are rough approximations to help you find the location on a modern map.

Now I will try to relate the above regions to selected ethnic groups. I've collected this data from a variety of sources, and I can't vouch for all of them. The central question for me is always, "Were these people called by that name during that time in that place?" I don't know how to show the nomadic and semi-nomadic groups, but I included several below anyway.

SENEGAMBIA: Wolof, Mandingo, Malinke, Bambara, Papel, Limba, Bola, Balante, Serer, Fula, Tucolor

SIERRA LEONE: Temne, Mende, Kisi, Goree, Kru.

WINDWARD COAST (including Liberia): Baoule, Vai, De, Gola (Gullah), Bassa, Grebo.

GOLD COAST: Ewe, Ga, Fante, Ashante, Twi, Brong

BIGHT OF BENIN & BIGHT OF BIAFRA combined:

Yoruba, Nupe, Benin,  
Dahomean (Fon), Edo-Bini, Allada, Efik, Ibibio,  
Ijaw, Ibani, Igbo  
(Calabar)

CENTRAL & SOUTHEAST AFRICA: BaKongo, MaLimbo,  
Ndungo, BaMbo, BaLimbe,  
BaDongo, Luba, Loanga, Ovimbundu, Cabinda,  
Pembe, Imbangala, Mbundu,  
BaNdulunda

Other possible groups that maybe should be  
included as a "Ancestral  
group" of African Americans, and in what  
region:

Fulani, Tuareg, Dialonke, Massina, Dogon,  
Songhay, Jekri, Jukun,  
Domaa, Tallensi, Mossi, Nzima, Akwamu, Egba,  
Fang, and Ge.

Best Regards,  
Kwame Bandele

Question?

Does African American's have any nubian,  
kushite blood lines?

Myra

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Attachments :

DG. Here is another related article of African societies which are non-patrilineal and attitudes to the consummative act are viewed with a set of standards resulting, actually, in a society hopelessly more empathetic and intimate than patrilineal societies could ever hope to be. In a sense, it does seem patrilineal societies are a step backwards and are harsher than matrilineal societies. In the article, it investigates societies where a child has no single recognized father and the whole tribe participates in the raising of all its children. A child, furthermore, has not just one, but many mothers. Only the first third of the article is here. The picture is from the article.

Marc

Sarah Blaffer Hardy, Mothers and others, Natural History, May 2001.

From queen bees to elephant matriarchs, many animal mothers are assisted by others in rearing offspring. Anthropologist Sarah Blaffer Hardy maintains that our human ancestors, too, were "cooperative breeders"—a mode of life that enabled them to thrive in many new environments. today, argues Hardy, our continued ability to raise emotionally healthy children may well depend on how well we understand the cooperative aspect of our evolutionary heritage.

Mother apes? chimpanzees, gorillas, orangutans, humans? dote on their babies. And why not? They give birth to an infant after a long gestation and, in most cases, suckle it for years. With humans, however, the job of providing for a juvenile goes on and on. Unlike all other ape babies, ours mature slowly and reach independence late. A mother in a foraging society may give birth every four years or so, and her first few children remain dependent long after each new baby arrives; among nomadic foragers, grown-ups may provide food to children for eighteen or more years. To come up with the 10-13 million calories that anthropologists such as Hillard Kaplan calculate are needed to rear a young human to independence, a mother needs help.

Her child on her back, a mother fishes with a basket in the Okavango River in Botswana. So how did our prehuman and early human ancestresses living in the Pleistocene Epoch (from 1.6 million until roughly 10,000 years ago) manage to get those calories? And under what conditions would natural selection allow a female ape to produce babies so large and slow to develop that they are beyond her means to rear on her own?

The old answer was that fathers helped out by hunting. And so they do. But hunting is a risky occupation, and fathers may die or defect or take up with other females. And when they do, what then? New evidence from surviving traditional cultures suggests that mothers in the Pleistocene may have had a significant degree of help—from men who thought they just might have been the fathers, from grandmothers and great-aunts, from older children.

These helpers other than the mother, called allomothers by sociobiologists, do not just protect and provision youngsters. In groups such as the Efe and Aka Pygmies of central Africa, allomothers actually hold children and carry them about. In these tight-knit communities of communal foragers—within which men, women, and children still hunt with nets, much as humans are thought to have done tens of thousands of years ago—siblings, aunts, uncles, fathers, and grandmothers hold newborns on the first day of life. When University of New Mexico anthropologist Paula Ivey asked an Efe woman, "Who cares for babies?" the immediate answer was, "We all do!" By three weeks of age, the babies are in contact with allomothers 40 percent of the time. By eighteen weeks, infants actually spend more time with allomothers than with their gestational mothers. On average, Efe babies have fourteen different caretakers, most of whom are close kin. According to Washington State University anthropologist Barry Hewlett, Aka babies are within arm's reach of their fathers for more than half of every day.

Accustomed to celebrating the antiquity and naturalness of mother-centered models of child care, as well as the nuclear family in which the mother nurtures while the father provides, we



Westerners tend to regard the practices of the Efe and the Aka as exotic. But to sociobiologists, whose stock in trade is comparisons across species, all this helping has a familiar ring. It's called a cooperative society. During the past quarter century, as anthropologists and sociobiologists started to compare notes, one of the spectacular surprises has been how much allomaternal care goes on, not just within various human societies but among animals generally. Evidently, diverse organisms have converged on cooperative breeding for the best of evolutionary reasons.

A broad look at the most recent evidence has convinced me that cooperative breeding was the strategy that permitted our own ancestors to produce costly, slow-maturing infants at shorter intervals, to take advantage of new kinds of resources in habitats other than the mixed savanna-woodland of tropical Africa, and to spread more widely and swiftly than any primate had before. We already know that animal mothers who delegate some of the costs of infant care to others are thereby freed to produce more or larger young or to breed more frequently. Consider the case of silver-backed jackals. Patricia Moehlman, of the World Conservation Union, has shown that for every extra helper bringing back food, jackal parents rear one extra pup per litter. Cooperative breeding also helps various species expand into habitats in which they would normally not be able to rear any young at all. Florida scrub-jays, for example, breed in an exposed landscape where unrelenting predation from hawks and snakes usually precludes the fledging of young; survival in this habitat is possible only because older siblings help guard and feed the young. Such cooperative arrangements permit animals as different as naked mole rats (the social insects of the mammal world) and wolves to move into new habitats and sometimes to spread over vast areas.

| 9320|2003-08-01 23:21:37|Manu Ampim|Re: From Where in Africa Did African Americans Come?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters <[cwinters@e...](mailto:cwinters@e...)> wrote:

> Hi

> I do not place must stock in

Curtain's book. He ignores the research of

> DuBois and maintains that

only 10 million Africans were taken to the

> New World as slaves.

DuBois , who was cloaser in time to the ending of

> the slave trade placed

the number at 100 million.

> C.A. Winters

Agreed.

Philip Curtin in **The Atlantic Slave Trade** (1969) gives estimates of only the number of \*imported\*

Africans to the New World. In his conservative 9.5 million estimate he does not include the great numbers of people that were killed while resisting capture; nor does he count in this figure those enslaved Africans that died in route.

There are many credible historians who disagree with Curtin's low estimates of the European enslavement of Africans. The late historian Dr. John Henrik Clarke, for example, states that one is not serious in discussing the numbers of Africans enslaved "until you start counting at 60 million."

Manu Ampim

| 9321|2003-08-02 01:21:19|M. Washington|Still stuggle over DuBois' 'color-line'|

Attachments :

America continues to struggle over what W. E. B. DuBois famously called the problem of the last century: the problem of the color line.

Richard H. Pildes, Less Power, More Influence, NYT, On-line issue August 2, 2003.

Three years into the new century, America continues to struggle over what W. E. B. DuBois famously called the problem of the last century: the problem of the color line. In several decisions at the end of its term, the Supreme Court pointed the way forward on two difficult issues: race and education, and race and politics.

The lines the court confronted were both metaphorical and literal. Making distinctions on the basis of race in university admissions is permissible, the court ruled. At the same time, it said, drawing "safe" legislative districts for black candidates is not as important as many liberals had argued. Although the court's decision upholding affirmative action received far more attention, its decision on voting rights is likely to have at least as much impact.

In *Georgia v. Ashcroft*, the Supreme Court opened a new era in the understanding of the Voting Rights Act of 1965, the most effective civil-rights law in American history. The court ruled that states may consider overall minority influence, and not just the number of minority voters, when redrawing legislative districts. In doing so, the conservatives on the court found themselves in agreement with the liberal black political leadership of Georgia.

Increasingly, struggles over voting rights pit "identity politics" against partisan politics. *Georgia v. Ashcroft* was typical: on one side stood the State of Georgia, where about 20 percent of the state legislators are black and where the Democratic Party, which black Georgians overwhelmingly support, controlled the legislative and executive branches. Pressed by its black leadership, Georgia abandoned some "safe" districts - those with a majority of black voters, in which a black candidate was almost certain to be elected - to create more integrated ones in which coalitions of whites and blacks would decide who won office. On the other side was the Justice Department, as well as groups like the American Civil Liberties Union and the lower federal courts, which held that the Voting Rights Act required the creation of safe districts.

Of course, like all laws, the Voting Rights Act reflects the problems that shaped its creation. Last amended by Congress in 1982, the act was forged in a different America. Forty years ago, blacks were not permitted to vote in much of the South, an inequity that was the focus of the law.

Even 20 years ago, the South was dominated by the Democratic Party. The party had very little competition and even less incentive to be accountable. If party leaders wanted to exclude blacks from elective office, they could; they didn't need black support. Partly for this reason, the number of black elected officials was minuscule. Blacks, who constituted about 20 percent of the population in the South, had hardly any political influence.

In the 1980's, Congress and the courts therefore required "safe" minority districts, in which black voters would be able to elect their candidates regardless of how whites voted. But with some districts intentionally drawn to be dominated by blacks, surrounding districts became even more dominated by whites.

Many found this solution troubling - including supporters of race-conscious public policies, like affirmative action, in other areas. But in the electoral context of a generation ago, this approach seemed the only way to create equal opportunities for black voters in a one-party system.

The South of 2003 is vastly changed. The reign of the one-party monopoly has come to an end. Partly because of the success of the Voting Rights Act, a substantial number of black legislators now wield power, even in the Deep South. Moreover, despite the persistence of racially polarized voting, white voters no longer abandon the party when it nominates black candidates; strong black candidates regularly get about a third of the white vote. The era of interracial harmony has not yet arrived, but these are changes with cultural and legal consequence.

Appreciating these changes, Georgia's black legislators decided, virtually unanimously, to temper the single-minded pursuit of "safe" districts. When redistricting was required in the wake of the 2000 census, they put some of those safe districts at risk and endorsed districts in which interracial coalitions would decide elections.

The rise of two-party politics in the South helps explain why: a vibrant Republican Party now threatened to take over state government. That pressure united black and white Democrats. As black Democrats in Georgia saw it, what good are seats in a political body more hostile overall to the interests of black voters?

When no blacks held office, getting elected was the overriding goal. But now, being part of an effective governing coalition has begun to matter even more. White Democrats, disciplined by party competition, agree. Such political maneuvering might seem crass, but it is a hopeful sign that race is becoming just one of many elements in the routine struggles of politics.

The Supreme Court was remarkably astute about the new South's new politics. The Voting Rights Act, it ruled, does not require the election of black candidates for their own sake. Its purpose is to ensure equal opportunities and meaningful political influence and participation. If that goal is best realized by designing democratic institutions that foster interracial coalitions, the court concluded, the law should not stand in the way.

This is much the same as the court's approach in the affirmative action cases, in which it allowed university administrators flexibility to decide how much to weigh race in admission decisions. Similarly, in the most important voting-rights decision in a generation, the court concluded that the law did not dictate a single solution. The states now have some leeway to decide exactly what political equality means.

Difficult decisions lie ahead. As a first step toward a new understanding of political equality, *Georgia v. Ashcroft* was legally difficult, but practically easy; black legislators were not seriously at risk of losing in the less "safe," more integrated new districts. But as the four dissenters in the case worried, deciding what amounts to meaningful political power, and what tradeoffs to accept in pursuit of it, is fraught with controversy and uncertainty. Looming are more profound questions, like whether political equality may sometimes require black candidates giving up safe seats.

Partly because of the Voting Rights Act, black elected officials will be helping to decide which tradeoffs to make. With its decision, the Supreme Court has recognized that the relationship between politics and race in America has changed since 1965. The surest sign of this transformation is that today, it is Georgia that is leading the way in defining political equality.

Richard H. Pildes, professor at New York University School of Law, is co-author of "Law and Democracy."

| 9322|2003-08-02 01:30:30|alberto34482@yahoo.com|Archaeologists uncover 12,000-year-old settlement|

Archaeologists uncover 12,000-year-old settlement

August 1 2003

Israeli archaeologists said today they had discovered a 12,000-year-old neolithic settlement west of Jerusalem which they believe is the largest of the period ever discovered in the Holy Land.

The settlement, in Motza 5km west of Jerusalem, was home to 2,000 people and dates to 9,500 BC, Hammadid Khalife, head of the archeological team, told AFP.

"We discovered a real treasure on the site consisting of 58 flint blades, found together, which at the time served as a kind of currency," Khalife said.

"The origin of the stone and the way the blades were made show they come from northern Syria," he added.

"It is the first time that such a treasure ... from this neolithic period, has been discovered in the Holy Land," said Khalife, who specified the site belonged to an era known as pre-pottery neolithic. A similar discovery was made in Syria by a French team three years ago at a site called Jerat al-Ahmar.

The dig, which started three months ago, was organised by the Israeli antiquities department.

- AFP

<http://www.theage.com.au/articles/2003/08/01/1059480520876.html>

| 9323|2003-08-02 05:33:35|M. Washington|Re: Archaeologists uncover 12,000-year-old settlement|

[Marc's comment here \(M1W\)](#)

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

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antiquities department.

- AFP

<http://www.theage.com.au/articles/2003/08/01/1059480520876.html>

**(M1W)**

**Hi Albert. The article is bringing news of a newly found settlement. Great to hear. You are just reporting the news and not saying you endorse the opinions represented. The "feeling" from the article (not your own) is that this is all about things having nothing to do with Africa; while I feel it probably has everything to do with Africa. I believe that these must be African people producing African artifacts (meaning that if Africans made them " and these people weren't from Hawaii " that it is an African artifact. Even if it was made in Syria " an artificial geologically prescribed area relevant to modern populations but not Olden population. Not to be trite: the world before European presence was not a world made of Africa, Europe, and Asia. The whole world was populated with African peoples and African culture. Think about it logically. How could it be otherwise? I am not being dogmatic here. This is common sense (again, I am not addressing you but, indirectly, the writers of the article).**

**I'd personally like to see examples of the types of blades and treasures they say came from northern Syria. The adzes and sythes that are attributed to the Levant I've posted images of before. The images are identical to tools made in Africa and New Zealand by the Maori. And also in Egypt. That whole region shared common culture with items current in northeast Africa. So, while they try to isolate the "northern Syria" area they say influenced the Jerusalem site just discovered, I'll bet you dollars to donuts that it can be shown when all the artifacts are presented that they share a northeast African influence. Where the heck are those people supposed to have originated from if not northeast Africa " the fountainhead humanity flowed from: particularly human beings in the vicinity of northeast Africa (as Syria is) 10 " 100,000 years ago. In any case, those are my feelings.**

**I don't know why they say that: "It is the first time that such a treasure ... from this neolithic period, has been discovered in the Holy Land." There was a more significant earlier find in Galilee. In the early 1990's much was being written about a much earlier settlement with round foundations pointing to the style used by the San, the "Bushman." That 20 tyo (thousand year old), was a permanent**

settlement finally abandoned when water levels rose and covered it. That 20,000 year old site predated Anatolia by nearly 10,000 years. It is clear it was an African settlement from the archeological evidence presented. The literature does not like to state the fact it was African. Hebrews arrived at Galilee over 12,000 years later than the site I have mentioned; and over 4000 years after mention of the site described in the article you posted. A few articles written about this (showing that the find does not seem to be novel as the scientists are saying. I think they are trying to get some good press) are the following written about the Galilee site last century:

**Nadel D. 1994a. Levantine Upper Palaeolithic - *Early Epipalaeolithic burial customs: Ohalo II as a case study*. Paleorient 20(1):113-121.**

**Nadel D., A. Danin, E. Werker, T. Schick, M.E. Kislev and K. Stewart. 1994. *19,000 years-old twisted fibers from Ohalo II*. Current Anthropology 35(4):451-458.**

**Hershkovitz I., G. Edelson, M. Spiers, B. Arensburg, D. Nadel and B. Levi 1993. Ohalo II man - *unusual findings in the anterior rib cage and shoulder girdle of a 19,000 years-old specimen*. International Journal of Osteoarchaeology 3:177-188.**

**Simmons T. and D. Nadel 1998. The avifauna of the Early Epipalaeolithic site of Ohalo II (19,400 B.P.), Israel: species diversity, habitat and seasonality. International Journal of Osteoarchaeology 8(2):79-96.**

**Nadel D., I. Carmi and D. Segal. 1995. Radiocarbon dating of Ohalo II: archaeological and methodological implications. Journal of Archaeological Science 22(6):811-822.**

**Nadel D. 1991. Ohalo II - the third season. Mitekufat Haeven, Journal of the Israel Prehistoric Society 24:158-163.**

**An article written about that site is the following:  
Dina Shiloh, Galilee drought uncovers oldest village in the world, Sunday Times (UK), Issue of 23 September 2001**

**Tide of history: the Sea of Galilee, site of the village.  
Photograph: D Rebmann / Rex**

**ISRAELI archeologists have found what could be the world's oldest village on the dried-out bed of the Sea of Galilee. The settlement, dating back 20,000 years, came to light in one of the worst droughts in recent years.**

Thousands of items including huts, tools and fireplaces found at Ohalo, on the southwestern shore, give a unique insight into the semi-nomadic people who lived there towards the end of the early Stone Age.

"We found what every researcher dreams of finding," said Dani Nadel, who leads the Haifa University excavation team, "items used in everyday life, and small artefacts that tell us things we never even dreamed about in regard to the technology, society and environment of these people."

The items are in almost perfect condition because the water that covered them prevented decay. Nadel said the large quantities of seeds and other organic materials meant carbon-14 testing could be used to date them accurately.

"Usually dwellings from this period are not preserved, and we do not know how many they were, where they stood, the number, size, and orientation of their fireplaces, or how the living area was arranged," he said. "Here we found the most ancient huts in the world."

The brush huts - less than 2ft apart - were made with branches of oak and tamarisk trees, with the cracks stuffed with shrubs and grasses.

"These nomads ate mostly fish and fruit," Nadel said.

"We are talking about 9,000 years before the beginning of agriculture, before the domestication of animals or plants. But we did find hundreds of thousands of fish bones, so they were fishermen. They also knew how to hunt water fowl, ravens, birds of prey, and even animals like the gazelle, fallow deer, fox, hare and turtle."

The team also found the skeleton of a man. Aged about 40 when he died and just over 5ft tall, he had his hands folded across his chest. Only one other skeleton from this period has been discovered in Israel.

Haifa University intends to display some of the treasures from Ohalo next year. The excavation ended last month and the team has left plenty of material for other archeologists to find when scientific techniques have become more developed.



**"The finds unearthed by our team could serve as research material for each and every one of us until we retire," Nadel said. "But we should leave future archeologists things to discover, too."  
Dina Shiloh, Tel Aviv**

| 9324|2003-08-02 08:01:20|Djehuti Sundaka|Re: From Where in Africa Did African Americans Come?|

Estimates of the actual numbers can always be disputed and refined over time. It's the accuracy of the presented percentages that determine whether or not Curtin is of value.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi

> I do not place much stock in Curtin's book. He ignores the research of

> DuBois and maintains that only 10 million Africans were taken to the

> New World as slaves. DuBois, who was closer in time to the ending of

> the slave trade placed the number at 100 million.

> C.A. Winters

>

>

>

> Omari Keita wrote:

>

>> Greetings Myra, In Philip Curtin's book, he also details the ethnic

>> origin of refugee people in Sierra Leone after cir. 1820. Some of the

>> ethnic identities, include individuals from as far as Waddai

>> (Ouaddai), which is a region in eastern Chad and formerly an sultanate

>> there. By inference, we can see that the slave routes reached very far

>> into Africa, farther than the usual 200 mile radius of African

>> hinterland many historians propose. Waddai was in close intimate

>> contact with the region of Darfur, which is now located in

>> northwestern Sudan. Darfur is an very ancient area and has many trade

>> routes, farther east and north of its location. So with limited

>> evidence, we can connect the dots and make some determinations of

>> probable ethnic representation of African captives. Also, do not

let

>> the names of the other people confuse you. Many of them have migration

>> stories and cultural continuities (Kushitism, if you will) with the

>> Meroitic civilization. As we look into the history of ancient Africa,

>> we must not forget to become familiar with Africa, as a totality. When

>> we began looking into the cultural institutions, beliefs, and social

>> organization of these "lesser" civilized Africans of the western

>> areas, we come face to face with the direct descendants of Kush and

>> the whole Nile Valley cultural complex. This is what really saddens

>> me. When spend extr emphasis on the Nile area as if it was and is the

>> only place in Africa of some substance. It wasn't nor is it now.

We

>> have places like Dhar Tichitt, contemporaneous with Meroitic Kush, in

>> eastern Mauretania, which could be explored more and which was also an

>> ancient place of origin for many descendants of west African slaves.

>> Embrace Africa and your eyes will be opened. Peace,Omari

>>

>> "M.L.W." wrote:

>>

>> This information comes from P.D. Curtin's book, "Atlantic

>> Slave

>> Trade" p. 221. Obviously, this is not the only version

>> available, but

>> Curtin is a heavyweight on the subject (along with W.E.B.

>> DuBois,

>> R.R. Kuczynski, E. Donnan, Davies, H.S. Klein, etc) and I

>> like the

>> way the data is presented:

>>

>> PROJECTED EXPORTS OF THAT PORTION OF THE FRENCH AND ENGLISH

>> SLAVE

>> TRADE HAVING IDENTIFIABLE REGION OF COAST ORIGIN IN AFRICA,

>> 1711-1810.

>>

>> Senegambia (Senegal-Gambia) \* 5.8%

>> Sierra Leone 3.4%

> > Windward Coast (Ivory Coast) \* 12.1%  
> > Gold Coast (Ghana) \* 14.4%  
> > Bight of Benin (Nigeria) \* 14.5  
> > Bight of Biafra (Nigeria) \* 25.1%  
> > Central and Southeast Africa (Cameroon-  
> > N. Angola) \* 24.7%  
> >  
> > \* The countries in parentheses  
> > are rough approximations to help  
> > you find the location on a modern map.  
> >  
> > Now I will try to relate the above regions to selected  
> > ethnic groups.  
> > I've collected this data from a variety of sources, and I  
> > can't vouch  
> > for all of them. The central question for me is always,  
> > "Were these  
> > people called by that name during that time in that place?"  
> > I don't  
> > know how to show the nomadic and semi-nomadic groups, but I  
> > included  
> > several below anyway.  
> >  
> > SENEGAMBIA: Wolof, Mandingo, Malinke, Bambara, Papel, Limba,  
> > Bola,  
> > Balante, Serer, Fula, Tucolor  
> >  
> > SIERRA LEONE: Temne, Mende, Kisi, Goree, Kru.  
> >  
> > WINDWARD COAST (including Liberia): Baoule, Vai, De, Gola  
> > (Gullah),  
> > Bassa, Grebo.  
> >  
> > GOLD COAST: Ewe, Ga, Fante, Ashante, Twi, Brong  
> >  
> > BIGHT OF BENIN & BIGHT OF BIAFRA combined: Yoruba, Nupe,  
> > Benin,  
> > Dahomean (Fon), Edo-Bini, Allada, Efik, Lbibio, Ljaw, Lbani,  
> > Lgbo  
> > (Calabar)  
> >  
> > CENTRAL & SOUTHEAST AFRICA: BaKongo, MaLimbo, Ndungo, BaMbo,  
> > BaLimbe,  
> > BaDongo, Luba, Loanga, Ovimbundu, Cabinda, Pembe, Imbangala,  
> > Mbundu,  
> > BaNdulunda

>>  
>> Other possible groups that maybe should be included as a  
>> "Ancestral  
>> group" of African Americans, and in what region:  
>>  
>> Fulani, Tuareg, Dialonke, Massina, Dogon, Songhay, Jekri,  
>> Jukun,  
>> Domaa, Tallensi, Mossi, Nzima, Akwamu, Egba, Fang, and Ge.

>>  
>> Best Regards,  
>> Kwame Bandele

>>  
>> Question?

>>  
>> Does African American's have any nubian, kushite blood  
>> lines?

>>  
>> Myra

>>

>>

>>

>>

>>

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>>

>>

>>

> > Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.

| 9325|2003-08-02 10:25:45|Paul Kekai Manansala|Attachments will be deleted Aug. 7| Ta-Setians,

Yahoo has announced that attachments will no longer be archived starting Aug. 7.

You may still send attachments with your messages but they will not be saved in the archives. Also, all old attachments in the archives will be deleted.

I suggest that anyone who thinks such attachments are worthy of being saved either:

1. If the attachment is worthy of being saved on our group, you can download it and then upload it again to our files or photos sections. Remember though we have limited storage on this group.
2. If you would just like to save it for personal use, you can download it and save it on your own computer or personal storage space.
3. If someone is so inclined, and can store all the attachments, they can create an index and upload it for our reference in the files or links section.

Regards,

Paul Kekai Manansala

| 9326|2003-08-02 10:35:15|Paul Kekai Manansala|Remaking an aging beauty | <http://weekly.ahram.org.eg/2003/649/he2.htm>

Remaking an aging beauty

By Nevine El-Aref

-----  
-----

THE VIVID painted scene discovered in Nebamun's tomb at Thebes is undergoing a complex conservation process in the British museum in London.

Many of the most beautiful and historically significant Egyptian artefacts have long been housed in the British Museum. While the best-known is perhaps the 2000- year old Rosetta stone, there are hundreds of other ancient relics and objects of immeasurable aesthetic and academic value. Among those are 11 painted fragments

depicting an extravagant scene of counting cattle and goose. These fragments, considered one of the great masterpieces of early Egyptian art, were originally part of a tomb painting in the vault of Nebamun (1390 BC), a top Pharaonic official during the New Kingdom. It came into the museum's possession in 1821 when the private collection of a British ambassador, Henry Salt (1780-1827) was bought after extensive haggling. Until only two years ago, the painted fragments were on display at the museum's great court. At that time, the British Museum decided to relocate the Nebamun painting to the conservation and scientific research department in order to fully examine and repair its surface before putting it into a new display case.

Richard Parkinson, an assistant keeper in the department of Ancient Egypt and Sudan, said that from 1820s to 1930s the fragments were carefully mounted in plaster, but the evaporating water from the drying plaster caused some damage to the surface of the paintings. "At the conservation lab, the painting is under extensive documentation and analysis in order to draw a complete view of its current situation," Parkinson told Al- Ahram Weekly.

He explained that during the restoration process, conservators have been documenting new details of the paintings. Intricate gilding has been noticed on the eye of Nebamun's cat, while tracings of the fragments that were made before they were mounted have become apparent.

"Removing the plasters mounts has led us to a very important result," asserted Parkinson. For the first time, the artists' preliminary sketches on the carved tomb walls before the wall was even prepared for painting are visible. He said that after the completion of the conservation work, the fragments will be reassembled as much as possible into their original context. The display will then be placed at an inclined angle to simulate their original position on the ancient wall without allowing gravity to put too much stress on the delicate surfaces.

"We intend to recreate a sense of the original tomb in which the fragments were found in order to enable visitors, who did not visit Egypt, to experience touring inside an Ancient Egyptian tomb," said Par

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| 9327|2003-08-02 10:36:48|Paul Kekai Manansala|On the astronomical orientation of the IV  
dynasty Egyptian pyramids|

On the astronomical orientation of the IV dynasty Egyptian pyramids  
and the dating of the second Giza pyramid

<http://it.arxiv.org/abs/physics/0307100>

| 9328|2003-08-02 12:20:34|Alex Derrick|Re: Need advice on a reading list|

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "isisnzambamickala" w

> I am just beginning to learn about the roots of mankind and the  
> beginnings of civilization in the motherland. I am of the opinion  
> that alot of the history I learned in school were the  
> misrepresentations of European liars who have left out more than  
> half of the story.

Greetings Isis, Welcome to the group.

The following books have managed not to get weeded from my library,  
they might be helpful to open your family up to the antique and  
modern history, cults, politics, psychology, science, and art of  
oriental africa.

ed. G. Moktar. \_Unesco History of Africa, Ancient Civilization of  
Africa\_ Vol II. [UNABRIDGED]

This is one of the greatest resources on the subject. The book is  
well documented by African scholars, and presents Cheick Anta Diop's  
and Theophile Obenga's re-assessment of the peopling of Ancient  
Kmt/Egypt. You need this book.

---

Jung, C. \_Man and his Symbols.\_ 1964. [UNABRIDGED]

I find Jung's psychological work to be in support of the Afro-centric  
movement. Jung was a student of Freud, and left the Freud camp to  
further his own research on dream analysis. Jung intimated Kmts  
psychological connection with Africa in the 1920-30's, based upon his  
primary research in Uganda. This text will give modern empirical  
evidence and tools to become more sensitive and sympathetic to the  
oneness and living reality of modern and ancient mythology and  
thought.

This is a very special book, written for the layman. Make sure you  
get the unabridge edition. The smaller paperback is not even worth  
your trouble, it lacks many pictures, the few that are presented are

in black and white, not color.

Please do not sleep this book. Everyone who has taken my challenge to read this book, can not put it down.

---

Shaw, I. \_Oxford History of Ancient Egypt.\_ 2000. Oxford Press

Mainstream dictionary of Egyptian history. Pretty good reference, but will be more useful after reading the UNESCO volume.

---

Aldred, C. \_Egyptian Art.\_ 1985. Thames and Hudson.

This book is used at most universities that teach egyptology. This text will give you an overview of the world of egyptian art from the predynastic periods to the greco-roman period. Unfortunately, no modern egyptian art is presented.

---

Mbiti, J. \_Introduction to African Religion.\_ 1975.

A little old, but a clear frame work on the general trends of the african unconscious is laid out.

I make mention that this book is old, simply because Mbiti, ignoring Kmt is the old African/European paradigm.

Sadly enough, Mbiti does not attempt to show the psychological reality of Afrian religion and mythology. Mbiti tries to present information in a secular manner. But if one does not beleive in God (s), then Mbiti's book gives the impression that Africans are really, really, really wasting their time!

An appeal to some type of psychological effect of ritual and religion would convince the most hard boiled skeptic that the primitive\* African rituals and beliefs can be very important to the world today.

primitive = original, primary, not crude.

---

Celenko, T. \_Egypt in Africa\_ 1996.

Decent study of egypt's connection with Africa. Good articles, and decent pictures. Good article SOY Keita, and of course the horrible article on the tomb of RIII by F. Jurco.

Taking the good with the bad, this book is still on my shelf.

---

Hornung, E. \_Conceptions of God in Ancient Egypt: The One and the Many\_ 1996.



Nothing particularly afrocentric here, this book might be a little technical for you. In regards to standard egyptological texts, this is on most universities first year reading lists.

Good information on the Ntr symbol, syncretism, and the development of egyptian religion.

---

Hornung, E, Abt, T. *Knowledge for the Afterlife: The Egyptian Amduat - A quest for Immortality.* 2003.

Theodore Abt, a well respected Jungian analyst (please read *Man and his symbols* first) along with Eric Hornung review the Amduat. The Amduat says repeatedly, "It is good for the dead to have this knowledge, but also a for a person on earth, a remedy - a million times proven." This book outlines what Hornung calls an egyptian <> or egyptian psychology recorded in the form of New Kingdom funerary art.

Note: I received a pre-release copy of this book, because I am working in conjunction with the Jungian Library in Los Angeles. Last I checked this title was not available yet on Amazon.

---

Lamy, L. *Egyptian mysteries, New light on ancient knowledge.* 1997.

I recommend this book, primarily because Lucie Lamy and her camp (Rene and Isha Schwaller) have challenged the "mainstream" with the notion that the egyptians were far more scientific than the western world will admit.

I also like this book because it is written by a woman. There are not enough female egyptologists (regardless of race).

Lamy, spent 15 years at Karnak temple studying the reliefs and the temple architecture. If you have a technical background, this book might give you an edge up on making your own analysis.

Get this book from the library.

---

Leaky, L.S.B. *Adam's Ancestors: The Evolution of Man and his Culture.* 1960.

I found this book at a second hand store for two bucks. I am mainly interested in the genesis and formation of the primate psychic body, and this book presents Leakey's evidence for an African genesis of humanity and Out of Africa migration. I don't really subscribe to darwinian evolution or speciation anymore, and this book provided me with the basic evidence to strengthen my own opinions.

---

Assman, J. The Mind of Egypt. 1996. Metropolitan Books

This book is \*very dense.\* If you have read Civilization or Barbarism by Diop, this book is even more difficult to read! Assman, presents primary source evidence that supports his theory that the Egyptians recognized that humans, not gods or demigods, controlled earthly affairs. Assman argues that the Egyptian state was central to the developed of Egypt, and that all other concepts developed from the state.

This book is interesting, because egypt has been popularized as a magical and religious society, little is written to credit the strong governing system.

---

Allen, J. Middle Egyptian.

Practical book on reading and writting mdw-ntr (heiroglyphs). This book is an introduction, with lessons and answers in the back of the book.

If you want to really learn how people think, you have to learn the language.

---

Gardniner, A. Egyptian Grammar.

This is the standard textbook on mdw-ntr. Very dense, but contains all the rules. I would use this in conjunction with Allen's work, and the following.

---

Faulkner, R. A concise dictionary of Middle Egyptian.

Once again, this is a standard. If you want to get into the language, these are the books I have found to be the most useful.

Note: Everything that budge has written, has been on my bookshelf, and quickly made its way off. His work is very old and outdated. For upto date research on Mdw-Ntr, there are also several scholarly journals. If you are interested email me offline.

---

Blackman, W & Ikram, S. The Fellahin of Upper Egypt. 2000.

This book initially assume the standard european stance regarding dark skin egyptians -- "they are slaves." Once you get pasted the first chapter, the rest of the book is inciteful.

---

Pavitt, N. Africa's Great Rift Valley. 2000.

Photo journey along the Rift Valley. More focus on central Africa (ethiopia, Uganda, Rwanda, etc.) This book is not technical at all, the author is a photographer. The illustrations are great, and the information is also good and pro-African.

---

Fernea, E. \_Nubian Ethnographies\_ 1990.

Selected work from 3 sources presented as a summary of pre-aswan relocation Sudanese.

---

For more books, or questions please write me offline.

Kind regards,

Alex Derrick

<http://www.highculture.8m.com>  
[low\\_stress@hotmail.com](mailto:low_stress@hotmail.com)

| 9329|2003-08-02 14:16:04|alberto34482@yahoo.com|Re: Need advice on a reading list|

Good selection, but I don't know how many times I have to recommend the book *Shahhat*, an Egyptian written by Richard Critchfield. The book connects Ancient and Modern rural Egyptians to the per-aa. The book is definitely worth a look to anyone interested, and thinks all Modern day Egyptians are Arabs. You don't know how many times people tell me that the Modern Egyptians have no connection to the per-aa, and are all Arabs. I would also recommend the *Baladi Women of Cairo* by Evelyn A. Ealry. Reveals how urban rural Egyptians live.

| 9330|2003-08-02 14:16:17|mutationman2003|australian aboriginals first americans|

Last week Paul Kekai Manansala asked about my reference to Australian aborigines migrating to the western hemisphere before mongoloids (or africans). This is where I got my information from.

I'm not an expert but I do have an interest in the subject. I believe it's been discussed in the group before. Pardon the late reply.

I can't hyperlink it right now but this is the source

<http://news.bbc.co.uk/2/hi/science/nature/430944.stm>

| 9331|2003-08-02 14:35:49|Alex van Deelen|Re: From Where in Africa Did African Americans Come?|

> Message: 18  
> Date: Mon, 28 Jul 2003 22:54:45 -0000  
> From: "M.L.W." <[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)>

- > Subject: From Where in Africa Did African Americans Come?
- >
- > PROJECTED EXPORTS OF THAT PORTION OF THE FRENCH AND ENGLISH SLAVE
- > TRADE HAVING IDENTIFIABLE REGION OF COAST ORIGIN IN AFRICA, 1711-1810.
- >
- > Senegambia (Senegal-Gambia) \* 5.8%
- > Sierra Leone 3.4%
- > Windward Coast (Ivory Coast) \* 12.1%
- > Gold Coast (Ghana) \* 14.4%
- > Bight of Benin (Nigeria) \* 14.5
- > Bight of Biafra (Nigeria) \* 25.1%
- > Central and Southeast Africa (Cameroon-
- > N. Angola) \* 24.7%

An interesting thing to do, is to cross-reference these groups and regions, with the survival of African languages in the Americas.

For instance, there is a strong survival of Ashante in the Marron people of Suriname, French Guyana and Jamaica.

Religions like Santeria are Yoruba.

<http://www.cultural-expressions.com/ifa/ifahistory.htm>

To quote from another site:

" Over the period of the whole trade, more than 3.5 million slaves were shipped from Nigeria to the Americas. Most of these slaves were Igbo and Yoruba, with significant concentrations of Hausa, Ibibio, and other ethnic groups. "

[http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+ng0019\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+ng0019))

- > Question?
- >
- > Does African American's have any nubian, kushite blood lines?
- >
- > Myra

Maybe individuals? But for groups, I think the closest to anyone from the Nile Valley or East Africa, in West Africa, would be the Hausa language group. They're classified as afroasiatic, like semitic, berber, ancient egyptian, etc.

Alex

| 9332|2003-08-02 21:26:55|Paul Kekai Manansala|Re: Still struggle over DuBois' 'color-line'|  
I suspect Philippe "I'm small but terrible" Rushton is not too happy  
about these events.

Regards,

Paul Kekai Manansala

| 9333|2003-08-02 21:58:58|alberto34482@yahoo.com|Shaabi\_Ancient Egyptians influced Hip  
Hop\_ |

The musical diversity of the Middle East ranges from simple, sober  
Lebanese melodies to the rapping of the group Aks'ser, from the  
Egyptian pop of Mohamed Mounir to an Egyptian hip-hop rooted in  
ancient Egyptian incantations. However, the tendency to let the  
ancient musical heritage be forgotten and subject music to the  
demands of showbiz is proving nearly impossible to stop.

The musical spirituality of the Middle East is closely linked to  
music's temporal divisions and a deep respect for individual  
syllables and entire lyrics: divisions of time, and even silence,  
remain an Arab art.

For some time now, the music of the Lebanon and the Middle East has  
avoided heavy ornamentation as "sobriety" and "simplicity" have  
become the order of the day. The 1960s Lebanese music's discovery of  
neo-classical European forms and patterns from the interwar period  
substantially influenced the musical styles of the region, an  
aesthetic canon at variance with the old Byzantine-Ottoman imperial  
taste in Cairo. From the 50s onwards masterpieces of hybrid sound  
were created too, merging classical western or eastern music, jazz,  
pop, or rap. It was within this movement that Ziad, the last of the  
famous Rahbani family, transformed his mother Feyrouz, paramount diva  
of the Lebanese chanson, into a successful nightclub singer,  
revamping her quintessentially maternal, modest and angelic image - a  
transformation no one would ever have believed possible. Her Kifak  
Inta album (How are you!) remains the most successful in the Arab  
world of the nineties.

There's a deep rift running through the current music scene in the  
Lebanon and the Middle East, separating Arab disco from all other  
styles of music. This division is not only musical but also economic  
since the Arab disco sound has become the means of livelihood for the  
rich oil stars. Meanwhile, the major vocal traditions are slowly  
dying and those of the Gulf have disappeared completely. Lebanon,  
deprived of natural resources, has a rich natural environment, rain,  
sun, mountains, snow and sea. The musical styles have reflected life  
in the villages, the cities and the court but now music has turned  
into a commodity belonging to the highest bidder. A few Bedouin

practices from the Arabian peninsula and the Gulf do survive while a thousand-year-old musical legacy from all the Arabian coastal towns is lying stranded in the bureaucratic red-tape of the Cultural Institutions.

Arab chansons are rapidly being reborn in showbiz styles. The key production-moguls, usually from the Arabian peninsula, prefer artists that come with a suitably flashy sound and image, and are turning many marvellous singers into performers only singing one to two melody lines with hardly any variations in rhythm. The essence of the Middle Eastern art of music has become transformed into the art of drawing an audience under the spell of sharp units of sound, bound in a continuous flux of sound and vision. The piercing loud sounds and tones traditionally meant for open spaces - unlike in nature but similar in function to the thudding of western techno - become fun for dancers, but a nuisance for listeners.

On Beirut's waterfront many young people tend to make their own Saturday night's dance-steps by mixing local moves with Aleppino, Kurdish, Euphratian, break-dance and hip hop steps - a spontaneous Narcissus hybridisation. It's worth comparing Lebanese and Egyptian hip hop since the latter may be musically more authentic and convincing but the lyrics are exclusively about the trials of love; in Beirut, on the other hand, they're about the impossibility of driving a car, talking freely, surviving the water shortages, the power cuts, and messed-up relationships. It's a feeling neatly summed up in the name adopted by one of the groups - Aks'ser: No Entry.

Cairo hip-hop, though, traces its roots back to the traditional Egyptian songs used to conjure the spirits. The key figure in this scene is Ahmad Adawiya who, since 1970, has used his texts and image to cultivate an impression of ambivalent sexuality. The younger Cairo bands have become ever louder and apart from a few traditional percussive instruments electronics reign supreme. Nonetheless, their rhythms and melodies couldn't be more traditional, just like their texts - all preoccupied with the torments of love. The alto voices have a quality reminiscent of western Renaissance music while the extremely nasal sound reflects a tonal colour only found in traditional religious chanting.

The prevalent feeling shared by all Arab people is that they lack a modern musical identity, and it has brought a need for new notions of music in its wake. As strange as it may sound, the Egyptian composer Hamid Al-Sha'iri turned the singer Amro Diab into a pop star using a style of music essentially retro-disco. It was this neo-musical identity that gave another composer, Sharnoubi, the idea of persuading the singer Warda, absolute master of the Cairene style since the death of the great Oum Kalthoum, to adopt a "sexy" recitative style - and made her into a pop star.

Nonetheless, the Arab world still has a ready audience for a

classical music that, in many aspects, is inspirational. So let's end by citing a positive example and briefly mention the work of the great film director Youssef Chahine: in his films, at least, you can hear simple musical ideals accompanied by the voice of ? who else, but Mohamed Mounir.  
by Toufic Kerbage

Author: Toufic Kerbage

[http://www.hkw.de/en/virtuelles\\_hkw/dossiers/disorientation/kapitel7.html](http://www.hkw.de/en/virtuelles_hkw/dossiers/disorientation/kapitel7.html)

| 9334|2003-08-03 00:24:36|M. Washington|Cuniform as African derived?|

Attachments :

This post was written to draw attention to what I think is a significant point seemingly kept from the public by Western scholars. That is that meaningful evidence exists that Africans developed or were early users of cuniform. This point was made clear in Paul's post 9305 mailed last Friday where he provided links to Sumerian dwarfs existing in Sumer before the Semitic presence. The second image is particularly revealing as it shows the clothes of the seeming scholar as figured in cuniform. And, I don't think we should let it slide by that it was duly noted that Africans were involved with Cuniform.

- 1] <[http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)>
- 2] <http://www.bibleandscience.com/gudea.jpg>
- 3] <<http://home.tiscali.dk/8x036176/dudu.jpg>>

Everyone agrees that these dwarfs predating 4500 BC are African. I want next, in this post, to show the dramatic difference in populace in Sumer from African to Semitic. But to show that the Semitic was a continuation of the African.

Surely these dwarfs were African figures. The only dwarfs in the world at that time were the San and Negrito, the so-called 'Pygmies.' They were not visitors vacationing from the moon, Mars, or the French Riviera. I've posted references before about genetic studies of population movements showing migrations of Northeast Africans northward to the Eurasia in the late Pleistocene near 10,000 BC. Significant Western scholars have commented on the fact that both ancient Egypt and Sumer were populated by a common very ancient ancestor: noting that this remains true despite the fact that the two diverged significantly as in the names given to the gods of their basically common pantheon and their basically common cosmogonies. State art including footstools, mace, the adze, scythes, styles of art, and so on remain the same throughout Afro-Asia and even Eurasia. The point being that Mesopotamia (Anatolia, et. al., Syria - even northern Syria) were populated by Africans.

[B] SURREPTITIOUS HIDING OF THE EVIDENCE: I am a novice in Mesopotamian studies. Last spring, however, I went to several large libraries and looked into every book in their art collections on ancient Sumer, Mesopotamia, Assyria, Iraq, Persia. I saw dozens of books. There were certain common pictures found nearly in them all. Most common was attachment D2] below of the Semitic statuette with its wide eyes. There were no earlier statuettes before by Semitic population of that style. D2 may claim originality to phenotype: but not to the subject represented (more-or-less realistic human figures) and materials used. The earlier African Sumerians used more-or-less realistic human figures; and the white of the eye was made of the same material the later Semitic statuettes would be made of. The pupil of the eye in the earlier African statuettes was made of bitumen. The pupil of the later Semitic eye was made of bitumen.

It is my own feeling that in the desire to distinguish the Semitic statuettes from the African, that the following was done. Many African statuettes are naked: Semitic are clothed; African usually portray slender forms: the Semitic are more big-boned; The African eye is almond-shaped in those early statuettes often using the cowry shell. I think the very big, wide-eyed Semitic eye was chosen to distinguish itself from the African tradition of portrayal.

In any case, in the above-mentioned features, the Semitic art is patterned on the African. And, this is not just my conclusion. Any number of art historians note that there was a continuity between the late Pleistocene-early Neolithic cultures and the later Semitic cultures. Now. To get to the main point. Paul presented a link to an image showing that the earliest Sumerians were dwarfish in size. And above, I have tried to give support to the hundreds of people before me who have made the observation that the early Asian populations were African. That being the case, one can only conclude, when seeing Paul's link to the dwarfish, African statuettes of Sumer, that there was a conscious attempt on the part of duplicitous Western scholars to hide the fact that there is a strong probability that Africans invented cuneiform. They have distorted the evidence and presented a lopsided view of Olden Sumerian and Mesopotamian culture trying to present the picture that it was a wholly Western invention. When it becomes clearer with each passing month, that it was African in inspiration. The Africans eventually vanished and in their place were the Semitic peoples.

## D] COMPARISON OF IMAGES AND CUNIFORMED AFRICAN CLOTHES

### 1) DWARFISH AFRICAN WEARING CUNIFORM CLOTHES

IMAGE: 02-16-500-13-91-03\_Sumer.Negrito.with.Cuniformed.Clothes.4500.BC.jpg

SOURCE: <<http://home.tiscali.dk/8x036176/dudu.jpg>>



## 2) SEMITIC FIGURINE

IMAGE: 10-10-500-15-01\_Sumer\_Large-Eyed.Semitic.Statuettes.3rd.M.jpg

SOURCE: André Parrot, Sumer - the dawn of art, (Golden Press, New York, 1961), p. 24.

This post has attempted to show that the cuneiform uniform of the African statuette is an indication that Africans were (more likely) either the inventors of or (less likely - as it's more likely they invented) very early users and innovators of cuneiform. The images presented by Paul show again that Western scholars cannot typically be trusted to present the truth they say it is the purpose of science to reveal. They, in nature, appear duplicitous.

Marc Washington

| 9335|2003-08-03 00:28:16|paulmarcw|When do archives begin? ... Attachments will be deleted Aug. 7|

Paul. What are the archives? Do they start the day after an given current day or include the current day? I ask because if it is the day after the current day, then if someone sends attachments, they can still be sent on to the members. If the current day is part of the archives, then they can't. When do archives begin?

Thanks,

Marc

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Ta-Setians,

>

> Yahoo has announced that attachments will no longer be archived  
> starting Aug. 7.

>

> You may still send attachments with your messages but they will not  
> be saved in the archives. Also, all old attachments in the

archives

> will be deleted.  
>  
> I suggest that anyone who thinks such attachments are worthy of  
> being saved either:  
>  
> 1. If the attachment is worthy of being saved on our group, you can  
> download it and then upload it again to our files or photos  
> sections. Remember though we have limited storage on this group.  
>  
> 2. If you would just like to save it for personal use, you can  
> download it and save it on your own computer or personal storage  
> space.  
>  
> 3. If someone is so inclined, and can store all the attachments,  
> they can create an index and upload it for our reference in the  
> files or links section.  
>  
> Regards,  
> Paul Kekai Manansala  
| 9336|2003-08-03 00:40:42|M. Washington|J. Black: The man who overthrew Bishop Unser's  
biblical geology|

Attachments :

Rock of ages

James Buchan on Stephen Baxter's portrait of the man who  
overthrew biblical geology, *Revolutions in the Earth*

Saturday August 2, 2003  
The Guardian

*Revolutions in the Earth: James Hutton and the True Age of the  
World*  
by Stephen Baxter  
245pp, Weidenfeld, 16.99

Time, as the great engine of creation, came late on the scene.  
Until the second half of the 18th century, the Earth and man were  
thought to be as old as each other, which was not very old.  
Archbishop James Ussher's painstaking reconstruction of the  
biblical chronologies in the 17th century fixed the creation of  
the Earth at 4004BC. Yet already the planet was long in the  
tooth, strewn with the rubbish left by the flood of Genesis,  
shaken by miracles and catastrophes, doomed to end.

Humanity thus lived and died in a space and chronology reserved  
for its convenience and edification until March 7 1785, when the

chemist Joseph Black, deputising for his reticent friend James Hutton, addressed the brand-new Royal Society of Edinburgh: "The purpose of this dissertation is to form some estimate with regard to the time the globe of this Earth has existed, as a world maintaining plants and animals." The answer was a very long time indeed, longer than man or scripture could measure.

Full text

<http://books.guardian.co.uk/review/story/0,12084,1010421,00.html>

Revolutions in the Earth: James Hutton and the True Age of the Earth

Stephen Baxter

Hardcover 256 pages (12 June, 2003)

Publisher: Weidenfeld & Nicholson; ISBN: 0297829750

AMAZON - UK

<http://www.amazon.co.uk/exec/obidos/ASIN/0297829750/humannaturecom>

Reviews

Book Description

Compelling biography of the controversial founder of modern geology.

Synopsis

In the 18th century, the received wisdom, following Ussher's careful biblical calculations, was that the earth was just 6000 years old. James Hutton, a gentleman farmer with legal and medical training and a passion for rocks, knew that this could not be the case. Looking at the formation of irregular strata in the layers of the earth he deduced that a much deeper abyss of time would be required for the landscape he saw to have evolved. In the turbulent world of Enlightenment Scotland he set out to prove it. He could not have achieved this without his friends. Hutton's entourage in Edinburgh would turn out to be the leading thinkers of the age. His close circle consisted of such luminaries as Erasmus Darwin, Adam Smith, James Watt and David Hume. These brilliant men would work together to develop the nascent science of geology but would also make spectacular advances in agriculture, chemistry, philosophy, economy and engineering; as well as devising steam engines and military tactics. Hutton's geological theory of the earth would cause a profound religious debate as well as provoking decades of criticism. His revelation, however, was ultimately one of the most extraordinary and essential moments in scientific history. This is the little-known story of a man who fought hard against

orthodox beliefs to prove the antiquity of the earth and of the dedicated loyalty of an enlightened circle of friends.

#### About the Author

Published in more than 20 countries, the winner of the Arthur C. Clarke award and numerous foreign language awards, Stephen Baxter was born in Liverpool in 1958 and now lives in Great Missenden with his wife.

.  
| 9337|2003-08-03 05:35:00|M. Washington|Part One - Paleolithic beards, their representations:  
Algeria, Spai|  
Attachments :  
Paleolithic beards, their representations: Algeria, Spain, Africa, Egypt

In my posts, I have been attempting to show a continuation of various facets of culture found in archeological artifacts of the Upper Paleolithic and present in Neolithic and even contemporary Africa. This with the reasonable assumption that these aspects of common culture had origination in northeast and sub-Saharan Africa. These features have included beaded headdress, weapons such as the bow and arrow; forms of animal and human depiction in cave art spanning 37,000 years of history; these and many more things I have documented. Today, I would like to add to this the possibility that the medium-length beard (gotee and / or tube) has been worn by Africans of the areas I've above commented on, for similar periods of time. Then, I'd like to raise the possibility that these forms were continued as a ceremonial, removable beard worn by the pharaohs. That these are ceremonial forms of the beards worn earlier in history and found in Africa is speculation. I hope someone can add some facts to demonstrate that the speculation is, indeed, based on fact.

The point to make here is that in many parts of Africa is worn the hollow tube behind the bony arch of the lower jaw. It is my speculation that the beard is symbolized by the hollow tube - or vice versa. And, the Egyptian kings wore such a beard: more stylized - but the similarity seems (I am not saying it is) to be almost certain. Here is the evidence.

Part One (three attachments found in this email)

[A] UPPER PALEOLITHIC SPAIN

IMAGE: 02-15-800-40-08\_Spain.Two.Hunters.One.with.Beard.jpg  
SOURCE: 019cinga001\_03, Pair of archers, Barranco De La Gasulla

In Upper Paleolithic Spanish cave art is found at least one representation of slender, red-skinned human archer with one wearing a medium-length "tube-like" beard in [A].

[B] ALGERIAN SAHARA OF THE TASSILI

IMAGE: 02-15-100-02-13\_Algeria-Single-Man-with-Hair-style-and-beard.jpg  
SOURCE: Sahara Desert at Tassili

This same form of beard was found in the Sahara of the Tassili as in Algeria in [B].

[C] MYCENAEN PELAGASIANS

IMAGE:

58-10-09\_Mycenae-Pelasgians-from-Thera...hat-style-like-Algeria\_pic-from-C.Winters.gif

SOURCE: <http://clyde.winters.tripod.com/chapter6.html>

In the African stage of Mycena before the Greeks came and laid waste to the earlier civilization which gave us the circus, horseback acrobats and other such forms of entertainment is found a picture from Clyde Winters' site where this beard is seen.

Part Two (remaining attachment found in the accompanying part 2 of this post)

[D1] EGYPTIAN PHAROAHs

IMAGE: 02-16-200-50-01\_Egypt.Onuris.with.beard.jpg  
SOURCE: From the Black Esquire site at Ta-Seti photos

I suspect that the ceremonial tubular beard of the Egyptian pharaohs carries on this style of the tubular beard worn since the Upper Paleolithic from the sub-Saharan areas up through Spain (and the Peruvians and some South American Indians wear such tubes. And, they are from where? I shall not say). Before Yahoo removes their attachments on Tuesday, you would like to see the Black Esquire photos in Ta-Seti's photo section which depicts many pharaohs with this type beard.

[D2] EGYPTIAN PHAROAHs

IMAGE: 02-16-200-37-09\_ Egypt.M.K.Tutankamen.jpg  
SOURCE: From the DG's photo site Ta-Seti photos

And, King Tutankamen also wore such a beard, golden-gilded, showing, it would seem, participation in a tradition with Upper Paleolithic roots.

Is the theory right or wrong that this form of ceremonial beard is representational of a style worn from subSaharan Africa through Spain by people depicted in Cave and rock art as the same body type and pigmentation? I don't know. I'd appreciate your opinion on the matter.

Marc Washington

| 9338|2003-08-03 05:38:57|M. Washington|Part Two - Paleolithic beards, their representations:

Algeria, Spai

Attachments :

THIS POST IS CONTAINS ONLY LAST TWO OF FIVE ATTACHMENTS CONNECTED WITH PART ONE OF THIS POST. MEANING D1 AND D2.

> Part Two (remaining attachment found in the accompanying part 2 of this  
> post)

>

> [D1] EGYPTIAN PHAROAHs

> IMAGE: 02-16-200-50-01\_Egypt.Onuris.with.beard.jpg

> SOURCE: From the Black Esquire site at Ta-Seti photos

>

> [D2] EGYPTIAN PHAROAHs

> IMAGE: 02-16-200-37-09\_ Egypt.M.K.Tutankamen.jpg

> SOURCE: From the DG's photo site Ta-Seti photos

>

> Marc Washington

>

>

| 9339|2003-08-03 07:43:16|Paul Kekai Manansala|Re: When do archives begin? ... Attachments will be deleted Aug. 7|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "paulmarcw" wrote:

>

> Paul. What are the archives?

The archives are the messages saved on the website.

Do they start the day after an given

> current day or include the current day?

I believe they include all messages on the site. Attachments will only be forwarded with emails distributed to the group. Thus, people who only read messages at the website will miss the attachments. That's my understanding, but we'll see starting Aug. 7.

Regards,

Paul Kekai Manansala

| 9340|2003-08-03 10:02:48|IMJs@webtv.net|Seated statue of Gudea, prince of Lagash|  
Attn: Paul and Marc...

Seated Statue of Gudea, Prince of Lagash

[http://www.bible-history.com/ancient\\_art/seated\\_gudea\\_lagash.html](http://www.bible-history.com/ancient_art/seated_gudea_lagash.html)

| 9341|2003-08-03 10:57:35|Djehuti Sundaka|Re: From Where in Africa Did African Americans Come?|

The books "Africanisms In American Culture" and especially "The African Heritage of American English" show many if not the majority of words to have been retained from the closely related Kongo languages. It should be kept in mind that slightly over 50% of the enslaved populations had come from the Kongo region, most of whom to have been settled in Latin America and especially Brazil.

If Curtin's figure of 2% of unknown origin can be plausibly divided into at least 1% to have probably come from the Kongo region, then the U.S. figure of 24.7% becomes 25.7%, exceeding that of the Biafra contribution.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> > Message: 18

> > Date: Mon, 28 Jul 2003 22:54:45 -0000

> > From: "M.L.W."

> > Subject: From Where in Africa Did African Americans Come?

> >

> > PROJECTED EXPORTS OF THAT PORTION OF THE FRENCH AND ENGLISH SLAVE

> > TRADE HAVING IDENTIFIABLE REGION OF COAST ORIGIN IN AFRICA,

1711-1810.

> >

> > Senegambia (Senegal-Gambia) \* 5.8%

> > Sierra Leone 3.4%

> > Windward Coast (Ivory Coast) \* 12.1%  
> > Gold Coast (Ghana) \* 14.4%  
> > Bight of Benin (Nigeria) \* 14.5  
> > Bight of Biafra (Nigeria) \* 25.1%  
> > Central and Southeast Africa (Cameroon-  
> > N. Angola) \* 24.7%  
>  
> An interesting thing to do, is to cross-reference these groups and

regions,

> with the survival of African languages in the Americas.

>

> For instance, there is a strong survival of Ashante in the Marron

people

> of Suriname, French Guyana and Jamaica.

> Religions like Santeria are Yoruba.

> <http://www.cultural-expressions.com/ifa/ifahistory.htm>

>

> To quote from another site:

>

> " Over the period of the whole trade, more than 3.5 million slaves

were

> shipped

> from Nigeria to the Americas. Most of these slaves were Igbo and

Yoruba,

> with

> significant concentrations of Hausa, Ibibio, and other ethnic

groups. "

> [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+ng0019\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+ng0019))

>

>

> > Question?

> >

> > Does African American's have any nubian, kushite blood lines?

> >

> > Myra

>

> Maybe individuals? But for groups, I think the closest to anyone

> from the Nile Valley or East Africa, in West Africa, would be the

> Hausa language group. They're classified as afroasiatic, like

semitic,



> berber, ancient egptian, etc.

>

> Alex

| 9342|2003-08-03 12:04:53|Djehuti Sundaka|Re: J. Black: The man who overthrew Bishop  
Unser's biblical geology|

Who outside of the Judeo-Xristian sphere of cultural influence had  
believed the world to have only been 6000 years old?

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Rock of ages

>

> James Buchan on Stephen Baxter's portrait of the man who

> overthrew biblical geology, *Revolutions in the Earth*

>

> Saturday August 2, 2003

> The Guardian

>

> *Revolutions in the Earth: James Hutton and the True Age of the*

> *World*

> by Stephen Baxter

> 245pp, Weidenfeld, 16.99

>

> Time, as the great engine of creation, came late on the scene.

> Until the second half of the 18th century, the Earth and man were

> thought to be as old as each other, which was not very old.

> Archbishop James Ussher's painstaking reconstruction of the

> biblical chronologies in the 17th century fixed the creation of

> the Earth at 4004BC. Yet already the planet was long in the

> tooth, strewn with the rubbish left by the flood of Genesis,

> shaken by miracles and catastrophes, doomed to end.

>

> Humanity thus lived and died in a space and chronology reserved

> for its convenience and edification until March 7 1785, when the

> chemist Joseph Black, deputising for his reticent friend James

> Hutton, addressed the brand-new Royal Society of Edinburgh: "The

> purpose of this dissertation is to form some estimate with regard

> to the time the globe of this Earth has existed, as a world

> maintaining plants and animals." The answer was a very long time

> indeed, longer than man or scripture could measure.

>

> Full text

> <http://books.guardian.co.uk/review/story/0,12084,1010421,00.html>

>

> *Revolutions in the Earth: James Hutton and the True Age of the*

- > Earth
- > Stephen Baxter
- > Hardcover 256 pages (12 June, 2003)
- > Publisher: Weidenfeld & Nicholson; ISBN: 0297829750
- > AMAZON - UK
- > <http://www.amazon.co.uk/exec/obidos/ASIN/0297829750/humannaturecom>
- >
- > Reviews
- >
- > Book Description
- > Compelling biography of the controversial founder of modern geology.
- >
- > Synopsis
- > In the 18th century, the received wisdom, following Ussher's
- > careful biblical calculations, was that the earth was just 6000
- > years old. James Hutton, a gentleman farmer with legal and
- > medical training and a passion for rocks, knew that this could
- > not be the case. Looking at the formation of irregular strata in
- > the layers of the earth he deduced that a much deeper abyss of
- > time would be required for the landscape he saw to have evolved.
- > In the turbulent world of Enlightenment Scotland he set out to
- > prove it. He could not have achieved this without his friends.
- > Hutton's entourage in Edinburgh would turn out to be the leading
- > thinkers of the age. His close circle consisted of such
- > luminaries as Erasmus Darwin, Adam Smith, James Watt and David
- > Hume. These brilliant men would work together to develop the
- > nascent science of geology but would also make spectacular
- > advances in agriculture, chemistry, philosophy, economy and
- > engineering; as well as devising steam engines and military
- > tactics. Hutton's geological theory of the earth would cause a
- > profound religious debate as well as provoking decades of
- > criticism. His revelation, however, was ultimately one of the
- > most extraordinary and essential moments in scientific history.
- > This is the little-known story of a man who fought hard against
- > orthodox beliefs to prove the antiquity of the earth and of the
- > dedicated loyalty of an enlightened circle of friends.
- >
- > About the Author
- > Published in more than 20 countries, the winner of the Arthur C.
- > Clarke award and numerous foreign language awards, Stephen Baxter
- > was born in Liverpool in 1958 and now lives in Great Missenden
- > with his wife.
- >
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> .

| 9343|2003-08-03 14:00:19|alberto34482@yahoo.com|Re: From Where in Africa Did African Americans Come?|

.Trees are planted near graves because their roots journey to the other world.Bottle trees, also a Kongo origination, are said to lure in and trap evil spirits that may be trying to get in the house.

<http://library.uncwil.edu/special/diaspora/001.html>

It appears that many customs,such as the custom of the bottle trees came from Kikongo region. I always thought that North America have a heavier concentraton of Mande,Yoruba,Wolof,and Ibo people.

| 9345|2003-08-03 18:11:22|clyde winters|Re: Cuniform as African derived?|

Hi

Figure 3, is of a Gutian. The Gutians are not mentioned in Sumerian King list.  
C.A. Winters

"M. Washington" wrote:

> This post was written to draw attention to what I think is a significant  
> point seemingly kept from the public by Western scholars. That is that  
> meaningful evidence exists that Africans developed or were early users of  
> cuniform. This point was made clear in Paul's post 9305 mailed last Friday  
> where he provided links to Sumerian dwarfs existing in Sumer before the  
> Semitic presence. The second image is particularly revealing as it shows the  
> clothes of the seeming scholar as figured in cuniform. And, I don't think we  
> should let is slide by that it was duly noted that Africans were involved  
> with Cuniform.

>

> 1] <[http://www.zyworld.com/Assyrian/Sumerian%20scholar\(moneer\).JPG](http://www.zyworld.com/Assyrian/Sumerian%20scholar(moneer).JPG)>

> 2] <http://www.bibleandscience.com/gudea.jpg>

> 3] <<http://home.tiscali.dk/8x036176/dudu.jpg>>

>

> Everyone agrees that these dwarfs predating 4500 BC are African. I want  
> next, in this post, to show the dramatic difference in populace in Sumer  
> from African to Semitic. But to show that the Semitic was a continuation of  
> the African.

>

> Surely these dwarfs were African figures. The only dwarfs in the world at  
> that time were the San and Negrito, the so-called 'Pygmies.' They were not  
> visitors vacationing from the moon, Mars, or the French Riviera. I've posted  
> references before about genetic studies of population movements showing  
> migrations of Northeast Africans northward to the Eurasia in the late  
> Pleistocene near 10,000 BC. Significant Western scholars have commented on

> the fact that both ancient Egypt and Sumer were populated by a common very  
 > ancient ancestor: noting that this remains true despite the fact that the  
 > two diverged significantly as in the names given to the gods of their  
 > basically common pantheon and their basically common cosmogonies. State art  
 > including footstools, mace, the adze, scythes, styles of art, and so on  
 > remain the same throughout Afro-Asia and even Eurasia. The point being that  
 > Mesopotamia (Anatolia, et. al., Syria - even northern Syria) were populated  
 > by Africans.  
 >  
 > [B] SURREPTITIOUS HIDING OF THE EVIDENCE: I am a novice in Mesopotamian  
 > studies. Last spring, however, I went to several large libraries and looked  
 > into every book in their art collections on ancient Sumer, Mesopotamia,  
 > Assyria, Iraq, Persia. I saw dozens of books. There were certain common  
 > pictures found nearly in them all. Most common was attachment D2] below of  
 > the Semitic statuette with its wide eyes. There were no earlier statuettes  
 > before by Semitic population of that style. D2 may claim originality to  
 > phenotype: but not to the subject represented (more-or-less realistic human  
 > figures) and materials used. The earlier African Sumerians used more-or-less  
 > realistic human figures; and the white of the eye was made of the same  
 > material the later Semitic statuettes would be made of. The pupil of the eye  
 > in the earlier African statuettes was made of bitumen. The pupil of the  
 > later Semitic eye was made of bitumen.  
 >  
 > It is my own feeling that in the desire to distinguish the Semitic  
 > statuettes from the African, that the following was done. Many African  
 > statuettes are naked: Semitic are clothed; African usually portray slender  
 > forms: the Semitic are more big-boned; The African eye is almond-shaped in  
 > those early statuettes often using the cowry shell. I think the very big,  
 > wide-eyed Semitic eye was chosen to distinguish itself from the African  
 > tradition of portrayal.  
 >  
 > In any case, in the above-mentioned features, the Semitic art is patterned  
 > on the African. And, this is not just my conclusion. Any number of art  
 > historians note that there was a continuity between the late  
 > Pleistocene-early Neolithic cultures and the later Semitic cultures. Now. To  
 > get to the main point. Paul presented a link to an image showing that the  
 > earliest Sumerians were dwarfish in size. And above, I have tried to give  
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 > that the early Asian populations were African. That being the case, one can  
 > only conclude, when seeing Paul's link to the dwarfish, African statuettes  
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 > Western scholars to hide the fact that there is a strong probability that  
 > Africans invented cuneiform. They have distorted the evidence and presented a  
 > lopsided view of Olden Sumerian and Mesopotamian culture trying to present  
 > the picture that it was a wholly Western invention. When it becomes clearer  
 > with each passing month, that it was African in inspiration. The Africans

> eventually vanished and in their place were the Semitic peoples.

>

> D] COMPARISON OF IMAGES AND CUNIFORMED AFRICAN CLOTHES

>

> 1) DWARFISH AFRICAN WEARING CUNIFORM CLOTHES

> IMAGE: 02-16-500-13-91-03\_Sumer.Negrito.with.Cuniformed.Clothes.4500.BC.jpg

> SOURCE: <<http://home.tiscali.dk/8x036176/dudu.jpg>>

>

> 2) SEMITIC FIGURINE

> IMAGE: 10-10-500-15-01\_Sumer\_Large-Eyed.Semitic.Statuettes.3rd.M.jpg

> SOURCE: Andrzej Aronowicz, Sumer - the dawn of art, (Golden Press, New York, 1961), p. 24.

>

> This post has attempted to show that the cuniformed uniform of the African statuette is an indication that Africans were (more likely) either the inventors of or (less likely - as it's more likely they invented) very early users and innovators of cuniform. The images presented by Paul show again that Western scholars cannot typically be trusted to present the truth they say it is the purpose of science to reveal. They, in nature, appear duplicitous.

>

> Marc Washington

>

>

>

>

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| 9346|2003-08-03 19:49:03|Malia|Re: Premarital Sex in Human Societies|

Please excuse my ignorance. I'm somewhat confused.

When you mention matrifocal societies, I wonder if there is a distinction. Is this a society where men are still dominant, yet the lineage is traced through the women's family or where women are viewed equally as men? I ask, because a matrifocal society does always mean that women were valued, but they were looked at as a way to trace lineage. Also, is there a book which speaks more about

this topic.

Peace and Blessings,

Malia

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> was: Sorry ... More on Ptah and dwarfs ... The "Iron Age" South of

> the Sahara

>

>

> I remember in an anthro sex roles class,

> we discussed premarital sex customs in

> various societies in terms of patrifocal

> vs matrifocal kinship patterns.

>

> Premarital sex taboos were most often

> seen in patrifocal societies and was explained

> by concerns over who would be the primary

> caregiver for the offspring of such unions.

> If the male in the society (say like our own)

> did not claim the child, then the primary

> caregiver would be the woman who would

> then have to fall back on her family---becoming

> a burden. Thus such societies set up severre

> premarital sex customs or frowned upon the

> practice.

>

> On the other hand, societies that were matrifocal

> and where kinship was not so patriarchal in

> make up seemed to often behave differently to premarital

> sex. That is, in such a society the primary caregiver

> to the child of such unions wasn't necessarily the

> biological father. At times the primary male caregiver

> could be an uncle or brother. Thus there is no

> real burden placed upon a woman that has a

> child out of wedlock and she does not place

> a burden upon the group with an unclaimed

> child.

>

> These were of course materialistic explanations

> and they are not rigid at all. In fact George Murdock

> doing reserach on sexual taboos in the mid 20th

> century found that out of 25 cross-cultural studied

> groups, only 3 had strict laws against premarital sex---

> despite various forms of kinship patterns.

>  
> And of course, especially when we are talking about  
> patriarchal societies, premarital sex taboos for girls/women  
> is much harsher for men/boys. In the latter's case it may  
> often be ignored or even encouraged.  
>  
> DG  
>  
> -----  
-----  
>  
> Marc W. stated:  
>  
>  
> > I meant: "All tribes as well have severe customs ABOUT premarital  
> > sex."  
| 9347|2003-08-03 21:23:12|M.L.W.|Ancient Link to Africa in India |  
Their physical features ? short stature, dark skin, peppercorn hair  
and large buttocks ? are characteristic of African Pygmies.

Includes photos:

<http://mailbox.univie.ac.at/~muehle9/ancientl.html>

Myra

| 9348|2003-08-04 05:24:32|M. Washington|Culture of the Three Gorges Area in China's  
Paleolithic Era|

Attachments :

Culture of the Three Gorges Area in China's Paleolithic Era

How the stoneware made 140,000 years ago by primitive human beings look like? How did people make potteries 8,000 years ago? ..Recent archeological studies in the Three Gorges unveil the mystery of human beings living in the Paleolithic era.

"If we say the Yellow River is the mother of the Chinese civilization, the Yangtze River should be the father." This is the conclusion made by archaeologists who have been working in the Three Gorges area of the Yangtze River over the past 10 years.

Archeological discoveries show distinctive difference between the south and north stoneware made in the Paleolithic era. But those found in the Three Gorge area have the characters of both, indicating the exchanging and blending of the southern and northern cultures in this area in ancient times.

A visit to the Three Gorges is like a journey to the past times. Wang Chuanping, vice president of the Chongqing Relics Bureau, who is also a poet, said, "The archeologists here have made great efforts in piecing together the fragments of the prehistoric civilization, just like piecing together the cracked porcelain." But the clue of Paleolithic civilization was more dispersed than the porcelain fragments because of the long time-span.

#### Incisor of the Wushan Man

For a long time, the climate in the Three Gorges was humid and mild, with clear divisions for the four seasons and plentiful rainfall. It was an area good for the growth of all kinds of plants and animals. So the Three Gorges area became one of the regions that emerged Homo Erectus.

Since the 1980s, archeologists have found fossils of five kinds of australopithecines, which had close relationship with the origin of human beings, including the famous Wushan Man.

Huang Wanbo, a retired researcher of the Institute of Vertebrate Paleontology and Paleoanthropology under the Chinese Academy of Sciences in his 70s, led his archeology work group to Wanxian, Fengjie and Wushan in 1984. According to the clues given by the local residents, they went to a place called Longgupo (Dragon Bone Slope) and found a lot of bone fragments. Later on, they found other fossils of ancient animals and human beings.

They found a piece of mandible, with two teeth on it, and many fossils with the marks processed by man. From 1986 to 1988, in addition to a human incisor, archeologists found many fossils of 120 species of vertebrates, including reptile, bird and mammal.

Huang believes the Three Gorges came into shape 500,000 years ago, but the incisor of Wushan Man was from 2 million years ago.

Before the finding of Wushan Man, the earliest human fossil found in the mainland of China was that of the Yuanmou Man, who lived in Yunnan Province 1.7 million years ago. The new discovery puts the human existence in China 300,000 years earlier. But there are still debates on this incisor in the archeology field - was it closer to primitive human being or ancient ape? Huang said, "The forming of a culture actually means the forming of a thought. We found marks of cutting on the stoneware unearthed in Longgupo. This indicates the trace of culture, but still needs further studies before coming to the final conclusion."

The rudimental art of Fengjie



In Wushan, archeologists found fossils of human beings of different periods - including the Heliang Man of 15,000 years ago and the Fengjie Man of 140,000 years ago.

In May 2000, Huang and his team made investigations to 10 caves in Fengjie. In eight of them, he found fossils and stoneware. Following the immediate excavation, they found human fossils and stoneware of various kinds in the Xinglong Cave.

Among the unearthed relics, archeologists found tools made of ivory and on one piece, there are marks of carving. Besides, they found things looking like artworks, including a stalactite that had been polished into the shape of a bird's head, a stone whistle and elephant tusks with carved lines on them. According to the result of scientific examination, these cultural relics were from 130,000-150,000 years ago.

In a meeting room, two of the relics are displayed: one is the stone whistle, a stone tube with a round hole in the middle, which is obviously polished. When Huang blew to the hole, it produced a piercing sound. Huang supposed it was a toy or trapping instrument. Another piece of stone looks like a bird head, with distinctive marks of cutting and engraving on it.

It's hard to imagine how our ancestors of 140,000 years ago made these artistic works. Could it be possible that rudimental art emerged in such remote antiquity? Up to now, it has been believed that the earliest sculpture rudiments emerged 80,000 years ago. If the stone whistle and bird head can represent the burgeoning of rudimental sculpture, they will push the time of the appearance of rudimental art to 60,000 years earlier.

Huang said it is something unusual to find so many traces of ancient human beings in the Wushan Mountains. It indicates ancient people lived here successively. Places of continuous dwelling are rare either in China or in other parts of the world. Archeologists also found fossils of 116 animal species, indicating the Three Gorges area was a place good for human beings to inhabit.

As human being and culture almost emerged simultaneously, Huang said, the fossils marked with human activities discovered in Fengjie perhaps reflect the broader sense of culture. The origin of the Three Gorges culture used to be traced back to the Ba Culture, now the discovery in Wushan and Fengjie has pushed it back to 2 million years ago. Comparing the stone instruments found in the Three Gorges area with those from the Yellow River valley, archeologists find it's obvious that the culture of the former had seldom suffered interferences from other cultures, whereas the northern culture, particularly in the late period of the Paleolithic era, had suffered

repeated interferences from other cultures.

Most of the stone articles in Wushan and Fengjie were discovered in cave areas, indicating our ancestors primarily lived in caves; the large quantity of animal fossils found in the dwelling area shows their activities for survival were mainly fishing, hunting and collecting.

The stoneware of Fengdu

Fengdu is very important in the Paleolithic archeology of the Three Gorges area as numerous Paleolithic sites, including Jingshuiwan, Yandunbao and Ranjialukou of Gaojia town, have been found there.

In Jingshuiwan, a middle-phase Paleolithic site of about 100, 000 years ago, a lot of animal fossils and rare, real stoneware have been unearthed. Specialists believe it is "the most significant Paleolithic site in the Three Gorges area."

Jingshuiwan is situated between 151 to 161 meters above sea level. Ancient human beings processed stoneware and butchered animals there. A total of 400 pieces of stoneware of all kinds have been discovered there, in addition to animal fossils of the stegodon, tapir, ox and deer. It was the first time that typical sharp-edged tools were found in the There Gorges area. Archeologists conclude that Jingshuiwan had been a quarry where stoneware was processed.

The archeology fieldwork has already finished in the Paleolithic sites in Fengdu, which are mostly below the submerged line of 135 meters.

Gao Xing, a researcher and program coordinator of the Three Gorges Paleolithic Archeology, said, "Archeological discoveries in the past 10 years changed our understanding of China's cultural origin. We used to think the Yellow River Culture was the only origin of the Chinese civilization, but now we know the Yangtze River Culture was another origin. In short, if we say the Yellow River is the mother of our Chinese civilization, the Yangtze River should be the father."

What excited archeologists was that the stoneware articles were totally different from both that of the South and the North, but had the characters of both. It shows that in the ancient time, the cultures of the south and north met there.

The oldest pottery of Yufupu

Fengjie, called Kuifu in old times, is a famous historical city. It has many Paleolithic sites, including those in Henglu, Yufupu, Yang'andu and Santuo,

which were the latest evidences of the transition from Paleolithic era to Neolithic era in the Three Gorges area.

The relics found there were mainly chipped stoneware of 10,000 years ago, with a few pottery fragments and polished stonewares - symbol of the following Neolithic era. These Paleolithic sites show that the Three Gorges area came into Neolithic era earlier than other parts of China.

Archeology discovered a pottery fragment, which was later named "the first fragment of the Three Gorges" in Yufupu. This 91.7-millimeter-long, 36.0-millimeter-wide and 7.4-millimeter-thick pottery fragment was maroon, made of mud and kneaded to the shape. It's not hard and has carved patterns. The piece was important because it was made with the most primitive method about 8,000 years ago. The earliest pottery fragment found in the Three Gorges, some experts believe it is another witness of the transition from Paleolithic era to Neolithic era of this area. But other archeologists hold that this single piece of fragment is far from enough to lead to any conclusion.

Background:

From their coming into being to 10,000 years ago, human beings mainly used chipped stoneware, and this period was thus called the Paleolithic era (also called Old Stone Age). There are more than 50 Paleolithic sites under the 175-meter water- emerge line in the Three Gorges. According to these years of excavation and the on-the-spot study, these sites were between 100,000 to 10,000 years ago. They are precious cultural relics of the middle and latter Paleolithic culture of the Three Gorges area.

<http://china.org.cn/english/2003/Jul/71157.htm>

| 9349|2003-08-04 06:17:34|M. Washington|Re: Seated statue of Gudea, prince of Lagash|

**From:** IMJs@webtv.net [mailto:IMJs@webtv.net]

Attn: Paul and Marc...

Seated Statue of Gudea, Prince of Lagash

[http://www.bible-history.com/ancient\\_art/seated\\_gudea\\_lagash.html](http://www.bible-history.com/ancient_art/seated_gudea_lagash.html)

Thanks, IMJ. Lovely image. Does anyone know anything about the dating. Is it correct? Wish the image could be downloaded but this image by the British Museum doesn't seem to be able to allow that. The regular "Save as" doesn't work on my computer. Also, saving it as an html file copies the text but not the image. Does someone have an idea about how to download this or is the problem in my computer?

Thanks,

Marc W.

| 9350|2003-08-04 08:05:51|Paul Kekai Manansala|Re: Culture of the Three Gorges Area in China's Paleolithic Era|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>  
>

I think the use of the term "stoneware" is wrong here. In archaeological terms, stoneware usually refers to hard-fired pottery that is the next stage toward porcelain. The pottery in the article sounds more like soft, porous earthenware.

Regards,

Paul Kekai Manansala

| 9351|2003-08-04 08:10:09|En Sabah Nur|Re: Premarital Sex in Human Societies|  
Malia,

first let me clarify something...

matrifocal can have two definitions- one indicating a matrilineal society that is considered to occur naturally in human cultures. the other definition of matrifocal often refers to modern day single mother/female headed households.

i was speaking of the traditional matrilineal nature in regards to matrifocal, where you may have children being taken care of by an uncle or brother while the mother retains headship of the household and the father/husband may not even live at the residence. or even societies where women may own land/house rights, giving them power in the household which may be deemed "women's space" and other such actions.

this is wholly separate from modern day female headed households (also called matrifocal in some of the academic literature) that are common in impoverished areas due to the absence of a male figure for a host of social reasons that have come about in recent times.

perhaps i should have stressed the word matrilineal and even more importantly matrilineal.

matrifocal- family/group based on woman as center.

matrilineal- couple moves in with woman's relatives upon marriage.

matrilineal- kinship traced through women.

(over half of all societies that are matrilocal, are also matrilineal)

you are correct that neither type assures equal gender treatment.

in either cases, women can still be deemed subservient (in varying degrees) to men. no matrilineal society absolutely assures gender equality or female value.

yet at the same time, in some of these matri-based societies, certain elements of gender treatment may be different as men may find it harder to retain control over a spouse that moves in with her relatives upon being wed and through whom kinship is determined. due to ownership of property and other factors, women in these societies may have more power---or at least leverage---with which to maneuver.

in this thread, i was discussing that at times premarital sex taboos can vary dependently on matrilocal and matrilineal societies. this does not automatically mean gender equality or a higher value placed upon women, it just means premarital sex and children born out of wedlock may at times take on new dimensions. i was not making any clear case for gender equality in my statements.

none of this is rigid however and cannot always be generalized, given the fluid and complex nature of human household and kinship patterns.

i did not bring up "matriarchal" societies, because there is of course no consensus of whether such a thing ever existed, if one is defining matri-archy as a female version of patri-archy---hence female "dominance" upon males.

its much like the "reverse racism" conundrum...

as for a book on kinship patterns, there are various anthro books but most typically concentrate on a specific region or ethnic group (i.e., avunculocal residence patterns among the Trobriand Islanders...). there is an author named Linda Stone that discusses the study of kinship, especially related to gender studies if you're looking for that particular topic.

in fact if you're looking for direct information on gender and kinship studies, there are numerous compilation books dedicated to that specific topic.

if you're looking for something more general i would personally suggest either (a) going to a local library and seeing if they have a cross-cultural encyclopedia on marriage and kinship or cultural anthro in the reference section or (b) purchasing any college textbook on anthropology (at a used bookstore for a relatively low price) which will near always include a chapter on kinship and a good list of sources.

DG

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> When you mention matrifocal societies, I wonder if there is a  
> distinction. Is this a society where men are still dominant, yet  
> the lineage if traced through the women's family or where women are  
> viewed equally as men? I ask, because a matifocal society does  
> always mean that women were valued, but they were looked at as a way  
  
> to trace lineage. Also, is there a book which speaks more about  
> this topic.  
>  
> Peace and Blessings,  
>  
> Malia  
| 9352|2003-08-04 08:43:35|Paul Kekai Manansala|Re: Premarital Sex in Human Societies|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:  
> Malia,  
>  
>  
> i did not bring up "matriarchal" societies, because there  
> is of course no consensus of whether such a thing ever  
> existed, if one is defining matri-archy as a female version  
> of patri-archy---hence female "dominance" upon males.  
>  
> its much like the "reverse racism" conundrum...  
>

I agree. There are a few societies that are/were ruled by queens,  
one still existing in South India that I read about recently,

although that alone does not make them matriarchal.

Usually, when they use the term it simply refers to societies where women were treated on a more equitable basis than in traditional Western or Abrahamic society.

In such societies, women become "persons" rather than property and have the right to own/inherit property themselves. They sit on elders councils and can participate in government although they rarely are the equal to men in this regard.

Many people do not realize that it is only in relatively recent times that a woman truly own property in most European countries.

Even in patriarchal countries, women can still rise to power. For example, Queen Isabela or Queen Elizabeth. Over the last decade there may have been more women leaders in Muslim countries than in European ones.

Regards,

Paul Kekai Manansala

| 9353|2003-08-04 11:49:36|alberto34482@yahoo.com|Look how elite Afrangi scum treats the original people of Egypt !!!|

Title: Marginalized Violent Internal Conflict in the Age of Globalization: Mexico and Egypt.

Subject(s): Social conflict; Ejercito Zapatista de Liberacion Nacional; Gamaat al-Islamiya (Organization)

Source: Arab Studies Quarterly, Summer99, Vol. 21 Issue 3, p13, 22p

Author(s): Tschirgi, Dan

Abstract: Presents information on a study which uncovered the dynamics and circumstances that led to the development of the Marginalized Violent Internal Conflict. Analysis of the insurrections launched by Ejercito Zapatista de Liberacion Nacional in Mexico and Gama'a al-Islamiyya in Egypt; Overview of the political situations in Mexico and Egypt; Impact of the conflict on the international community.

## MARGINALIZED VIOLENT INTERNAL CONFLICT IN THE AGE OF GLOBALIZATION: MEXICO AND EGYPT\*

Marginalization... is a condition resulting from prolonged functional superfluosity. [Marginals] are deprived of virtually all the roles of which functioning society is composed.... Considered by the rest of the population as pariahs, morally and even perhaps biologically distinctive, they... remain more or less permanently on the perimeters of society....(n1)

"GLOBALIZATION" IS HERE TAKEN TO MEAN the process through which economics, politics and technology unleash forces that increasingly make the societies of our world not only more interconnected but also more susceptible to similar experiences. Among such experiences is violent conflict in the context of rapid socio-economic-political change. Neoliberal economic strategies, which figure so prominently in globalizing trends, are frequently blamed for much of today's violence in developing areas. Indeed, some would agree with Pierre Bourdieu's characterization of neoliberalism as an "infernal machine" whose tentacles must produce structural violence wherever they reach. (n2)

This sweeping stand is unsatisfactory, begging the questions of how and why neo-liberal globalization may generate conflicts and ignoring the patently obvious fact that neo-liberal policies have not invariably led to social violence. Nonetheless, substantial evidence indicates that globalization's neoliberal dimension has been associated with the eruption of major domestic violence in developing areas. The real problem is to identify the circumstances and dynamics that may lead to this outcome.

Unfortunately, no generally accepted comprehensive typology of political violence exists. Still, it seems clear that such conflicts fall into broad categories that are essentially different. For example, a compelling distinction exists between international and internal conflicts involving developing states. In turn, the latter category is equally not all of one piece. Conflicts between the state and separatist movements as well as inter-ethnic conflicts in relation to which governments stand as involved--but nonetheless third--parties are also forms of sustained confrontations in developing countries

There also occur violent conflicts between governments and rebellious protagonists who neither seek separation from the state, nor challenge the state's essential validity, nor find their basic objectives in particularistic ethnic, tribal or regional demands. Insurrection is mounted in the name of the state itself and of its entire population. The polity's "tree" values are claimed to be those of the insurrectionists. The existing government, or the existing political system in its entirety, is charged with betrayal of those values. Ethnicity, while possibly a practical factor in insurrectionary mobilization, is overshadowed by insurrectionary invocations of broader values within the state. Yet, in contrast to civil wars, conflicts of this sort do not produce relatively balanced warring parties who share the perception that a critical and decisive military struggle has been joined. Instead, the armed challenge to state authority emanates almost exclusively from mobilized elements of the most marginalized sectors of national society. The imbalance of power so overwhelmingly favors state authorities that the rebels'



armed crusade fails to present a credible military threat.

Authorities can therefore characterize the marginals' straggle as an irritating and misguided aberration of little consequence to the normal functioning of the state. Thus, the conflict is doubly linked to "marginality," pitting elements of the "functionally superfluous" against national governments in a straggle that is itself officially marginalized. There is, however, an important caveat to this: although the insurrectionary marginals have opted to reject the existing political process, their objectives are largely shared and supported--at least morally--by important dissenting actors within the political system.

I label this form of strife Marginalized Violent Internal Conflict (MVIC) and suggest that it may be particularly related to globalizing world conditions. While no claim is made that globalization may not also be a factor in other types of conflict, this article seeks to uncover the conditions and dynamics which shape the outbreak and development of MVICs by comparing the still unresolved insurrections launched by Zapatistas in Mexico and the Gama'a al-Islamiyya in Egypt.

At first glance, these cases appear to have little in common. The Zapatistas' straggle against the Mexican Government metamorphosized into sporadic violent confrontations and political maneuvers which have given its champions a romantic image in much of the world's mass media. The Gama'a al-Islamiyya has waged a bloody terrorist campaign that has not led to negotiations of any kind and is widely portrayed as a consequence of religious fanaticism. Yet, the contention here is that these conflicts are demonstrably generically similar in their origins and, moreover, that their glaringly distinct paths result from identifiable differences in a commonly shared dynamic.

The analysis supporting this conclusion focuses on the natures of, and interrelationships among, four groups of variables. These are: first, the "locus"(n3) of each conflict; second, the impact upon the conflict of the "political institutional environment,"(n4); third, the conflict's relationship to civil society; and, finally, its relationship to the international environment. At each level the analysis seeks to be both structural and cognitive, looking at established patterns of interaction among key participants as well as the outlooks that underlie them. Thus, of particular concern are the ideologies and decisions of principle actors.

In undertaking this task, Mittleman's observation that "globalization interrelates multiple levels of analysis: economics, politics, culture and ideology" is kept in mind.(n5) So too is Grenier's admonition that a realistic understanding of conflict must avoid undue reliance on structural abstractions by recalling that "the eruption of internal war is contingent upon choices made by key actors."(n6)

As it is clearly impossible to offer in this limited space the full analysis this framework implies, the following comparison primarily concentrates on the origins of the conflicts initiated by the Zapatistas and the Gama'a al-Islamiyya, although it also identifies and briefly explains major differences in their evolution.

#### OVERVIEW: THE MEXICAN AND EGYPTIAN CASES

On 1 January 1994--the date of Mexico's entry into the North American Free Trade Association--some two to four thousand fighters of the Ejercito Zapatista de Liberacion Nacional (EZLN) seized several municipalities in the Highlands of Chiapas. This was accomplished with very little bloodshed and the rebels were quick to pledge that no harm would befall civilians, including tourists.

The rank and file of the Zapatista Movement were Mayan Indians, but the organization did not consider itself an "ethnic" actor. The Zapatistas proclaimed their cause to be that of the entire Mexican nation. The group's primary demand was for a fundamental change in the political system, the establishment of free and full democracy, to be preceded by the existing regime's resignation and the establishment of a transitional government. The plight of the country's Indian communities was stressed, but the EZLN plainly called for this to be remedied as part of overall revolutionary change that would respect Indian traditions.

Once the Mexican military began to move against the insurgents, fighting escalated. EZLN units withdrew to a series of valleys that link the Highlands to the Lacandon Jungle. By the time a cease-fire went into effect on January 13, perhaps as many as 1000-1500 persons had died.<sup>(n7)</sup> In the aftermath of the fighting, the EZLN held its positions in what became known as the "Conflict Zone," in which many Zapatista-controlled villages have since engaged in de facto local self government.

Shortly after the cease-fire began, steps were taken to resolve the conflict through negotiation. The Bishop of San Cristobal de Las Casas, Samuel Ruiz Garcia, was accepted as mediator by both sides. He became president of the legally mandated National Intermediation Commission (Conai), a small group whose members he picked as advisors. Its role was later seconded by the Commission of Concord and Pacification (Cocopa), a multiparty group of Mexican legislators. Conai became the principle agent in a year-long mediation and negotiation process, during which the Zapatistas cultivated a strong presence in civil society and made extensive use of communications media to seek worldwide support. However, negotiations between Zapatistas and the government broke down in 1996 amid mutual accusations of bad faith--although mediation efforts continued. The ensuing years witnessed a deterioration of the mediation process as well as rising violence in Chiapas. Much of the latter was perpetrated by local anti-Zapatista paramilitary forces who appear to

have acted with the knowledge and encouragement of state and national authorities, if not at their direction.

Against this dark background, Bishop Ruiz dissolved Conai and abandoned his mediating role in the early summer of 1998. Cocopa pledged to continue working for a peaceful settlement but reliable sources portrayed that body as dispirited and suffering from internal dissention and a lack of coordination.<sup>(n8)</sup> By the spring of 1999, no improvement was visible and the danger of renewed hostilities remained uncomfortably high.

In contrast to the Zapatistas' snuggle, that of Egypt's Gama'a al-Islamiyya has not been tempered by negotiations of any sort. The bloodletting initiated by the Gama'a has been more prolonged and has exacted a higher cost on the nation than has its counterpart in Mexico. Formed in the early 1970s, the Gama'a was inspired by the early militancy of the Muslim Brotherhood--an organization founded in the 1920s which has since renounced violence (although it is currently banned in Egypt) in favor of working politically for an Islamic state under Shari'a. Proclaiming these same goals, the Gama'a holds that Egypt's current political system and its leaders are religiously, morally and politically corrupt and have violated true Islamic and Egyptian values.

In the early 1990s, the Gama'a embarked on a sustained campaign of violence that made it the most prominent of Egypt's militant Islamic groups. Working through networks established over the years in poor neighborhoods of Cairo and other cities, the Gama'a was able to project its snuggle, largely by terrorism, throughout much of the country. However, its focal point was Upper Egypt.

The Egyptian government adopted and maintained a hard-line approach to the Gama'a al-Islamiyya, rejecting any possibility of negotiations. Instead, it relied on heavy security measures, including massive arrests, the death penalty, and--after October, 1992--the use of military courts to try suspected militants. A sustained corollary to the government's forceful response has been the use of the state-sanctioned "official" religious establishment as well as the mass media to undermine the Gama'a's claim to Islamic purity.<sup>(n9)</sup>

By 1996, Egypt's government had clearly gained the upper hand. Militant attacks were in decline, though not ended, and this was paralleled by a resurgence of international tourism. Despite sporadic clashes in Upper Egypt, some Gama'a leaders suggested a cease-fire in the spring 1996, a call that was repeated a year later when six major Gama'a figures (and the group's spiritual advisor) proclaimed a "halt [to] military operations...."<sup>(n10)</sup> These initiatives, which were rejected by the government, seemed to reveal a growing division in Gama'a ranks. This was confirmed in November 1997 when members of the organization slaughtered fifty-eight foreign tourists in Luxor.

The ferocity of the Luxor massacre brought the Gama'a to its lowest ebb. All indications showed that the overwhelming majority of Egyptians were outraged both by the carnage and its perpetration in the name of Islam. The split in the Gama'a became patent, with its main leadership apparently united in condemning the attack as a "violation" that proved "more damaging to the Gama'a than for the Egyptian government." (n11) Although the government continued to arrest, try and sometimes execute Gama'a members in 1998, only a few relatively minor armed clashes occurred. By early 1999, Egypt's tourism, although not fully recovered from the blow of the Luxor attack, was solidly on the upswing. (n12) For the time being, at least, it appeared that the Gama'a was cowed. It remained an open question whether this heralded the organization's final abandonment of its violent campaign or was simply a temporary lull.

#### THE LOCUS: CHIAPAS

The descendants of the first Spanish colonists in Chiapas have presided over an extremely stratified social configuration, at the top of which figure Ladinos, those claiming (not always accurately) a purely European heritage and, at the bottom, the region's Indians. Over the centuries, Ladino landowners and peasants pushed the original Indian inhabitants to less productive areas. The prevailing Ladino view of the Indian was--and remains--overtly and strongly racist, based on the conviction that the Indian is by nature not only inferior but also characterized by a potentially dangerous childishness. (n13)

The Revolution that produced Mexico's 1917 Constitution did not substantially alter Chiapas' socio-economic structure. The Chiapas elite found its place in the clientelist chains forged by the Institutional Revolutionary Party (PRI) as Mexico's post-revolutionary political system was consolidated. In time, this elite extended its own control of the local state government through similar arrangements that at the lowest level co-opted or created village chiefs (caciques) who won tangible benefits by supporting the status quo. Chiapas' Indian communities, are divided into several groups, all but one being Mayan. By the Twentieth Century, the harsh realities of poverty and powerlessness had produced massive social deterioration. Alcoholism, violence, sexual abuse and similar ills plagued Indian communities. (n14) The post-revolutionary establishment of communal landholdings (ejidos) generally did not provide peasants with more fertile or extensive fields than in the past, and the few attempts that were made to develop new lands were usually soon frustrated by the local elite who wished to extend their own holdings. (n15)

Religion, that is, Roman Catholicism, played a major role in ensuring that indigenous identities and social structures were not completely lost. (n16) Among Indian communities, however, Catholicism was mixed

with pre-Columbian religious beliefs and practices. A major feature of this phenomenon is that many of the most important elements of the syncretistic outcome are related to the miraculous--to the supernatural manipulation of earthly reality in otherwise impossible ways.

Although Chiapas is rich in resources this has not benefited most of its people. Chiapas is among the poorest--and in many ways the poorest, of the states in the Mexican Republic.(n17) The largely rural population, mainly composed of Indian and Mestizo peasants, has steadily suffered from a high population growth rate and ensuing pressures on already scarce resources of available land. These pressures have been exacerbated by the local judicial system's traditional unresponsiveness to peasants seeking legal redress for lands taken by large landowners. These unhappy characteristics are found in exaggerated form in the Highlands area, the region where the Zapatista rebellion unfolded.(n18)

Few of Chiapas' rural population have not experienced nontraditional ways of life or false hopes of modernizing change. During the 1970s, the Highlands became the primary focus of the central government's attempts to include Mexico's Indian communities in national development efforts.(n19) Although corruption and inefficiency severely limited their long-term impact, federal funds poured into the region at a rate that surpassed that of resources allocated to other areas of the country for similar purposes. International agencies, also became heavily involved in attempts to further socio-economic development in the Highlands. At the same time, urbanization accelerated, as unstable conditions and lack of opportunities in the countryside drove peasants to the cities. Indeed, the extent of the urbanizing movement was such that Chiapaneco scholar David Davila notes that the eventual outbreak of the Zapatista uprising must be understood as a "rejoining of urban peasants with rural peasants."(n20)

The economic crises that gripped Mexico in the 1980s and the country's ensuing mm to neoliberal policies severely affected the already precarious conditions of the small farmer in Chiapas and, particularly, in the Highlands. Declining federal investment in rural development led to the reduction or elimination of governmental organizations and programs designed to help peasant and Indian farmers. However limited or ineffective such aid had been in the past, its reduction further increased the level of misery in Chiapas. So too did decreases of subsidies to the agricultural sector and--particularly--the elimination of subsidies to coffee producers.(n21) The peasants' plight was augmented as the liberalization of Mexico's trade policies led to an influx of cheaper foreign agricultural products into the domestic market. At the same time, the termination of large-scale government projects and the privatization of major

agricultural concerns reduced employment opportunities for peasants.  
(n22)

A bitter twist was added to the problems that engulfed Chiapas' in the 1980s by the fact that the overall picture of the state's agriculture during the same period showed significant gains made by large landowners who benefited from the De la Madrid administration's "Chiapas Plan." (n23) However, the most striking step in the liberalizing drive to rationalize agriculture and facilitate movement toward agro-industry came in 1992, when the modification of Article 27 of the Mexican Constitution effectively halted land reform and permitted the sale of ejido land distributed under the old order. It was in this context that the EZLN originated, recruited its membership, and mobilized for the offensive that greeted 1994. The movement's development can partly be traced to efforts launched some twenty years earlier by Bishop Samuel Ruiz, of the Diocese of San Cristobal de las Casas. Ruiz was thirty-six years old in 1960, when he arrived in San Cristobal. The city's Ladino elites were initially charmed by the newcomer but felt betrayed after a few years when he became actively concerned with the economic and social plight of his Indian flock. (n24)

Ruiz and his subordinates fostered peasant organizations that sought to improve the lot of the rural population while remaining independent of government control. By the early 1970s, Ruiz's efforts were seconded by radical young Mexicans who arrived in Chiapas after fleeing the country's security forces. These individuals, augmented by a second generation of young radicals who joined them in the early 1980s, mobilized peasants in pursuit of objectives that were very similar to those pursued by the local Catholic hierarchy. The former's more militant approach led to the EZLN's foundation in 1983. Nonetheless, the Theology of Liberation adhered to by Bishop Ruiz and the Marxist orientation of the newcomers remained largely compatible. The result was that the two collaborated for several years in setting up a series of interlocking peasant organizations. (n25)

During the 1980s, Chiapas' elites vigorously used state and national institutions to intimidate (and all too frequently liquidate) peasant activists. This intensified strains between Church-linked and Marxist-oriented activists in the budding peasant movement, with the latter steadily gaining adherents to the view that armed struggle was necessary. In the early 1990s, the two trends split. However, the sympathy of the non-violent followers of Samuel Ruiz for the EZLN remained strong and members of the EZLN visibly continued to hold the Bishop virtually in awe. (n26)

From its inception, the Zapatista revolt attracted massive sympathy and vocal support throughout Mexico. But the support that Mexicans extended to the Zapatistas stemmed more from sympathy with the rebels' anger than approval of insurgency. The repeated economic and

political crises suffered by the country since the early 1980s caused prolonged hardship to the lower and middle classes. By 1994, their increasing disaffection, and particularly that of the latter, was forcing the ruling establishment to yield reluctantly to demands for a more open and representative political system. Civil society--which had developed at an unprecedented rate over the preceding decade--as well as long established opposition political parties ceaselessly pressed for effective political reform.(n27)

In the five years since the cease-fire went into effect, the Zapatistas have taken great care to maintain their cause in the public eye and to enlist support from as wide a sector of society as possible. The issue of indigenous rights has gained prominence in the Zapatista discourse but remains cast in terms of broader national concerns. Active involvement in Zapatista decisions is sought through "national consultations" through which questions of Zapatista policy are placed before the bar of public opinion. Volunteer observers, both Mexican and foreign, are encouraged to visit Zapatista-controlled territory. Particularly extensive and effective use has been made of the internet, where a seemingly endless array of sites in various languages presents the Zapatistas' case to a domestic and international audience.

#### THE LOCUS: UPPER EGYPT

Upper Egypt comprises the country's eight southernmost governorates. As is true of Chiapas, the region's history is one of isolated removal from the center of national life. The local relationships resulting from this centuries-old condition gave Upper Egypt an identity of its own within the modern Egyptian state. Alongside the even more ancient presence of Copts, tribal groupings dating from the Arab conquest combined to form a hierarchical order that placed two groups, the ashraf and the arab, in dominating positions. These were followed by lesser tribes, with the fellah at the bottom of the social scale.(n28) Southerners came to be stereotyped negatively in the rest of the country, widely held to be crude, prone to violence and lacking intelligence.

The authority of central governments in Upper Egypt was cemented through clientelist ties with leading families of the ashraf and arab groups. Even the Nasserist regime did not substantially undermine this political-administrative arrangement. Although land reform benefited peasant farmers to a degree, members of the landed classes used a variety of means to retain much of their holdings. Cairo continued to staff the higher ranks of the local police and security apparatus with personnel from the ashraf and arabs.(n29)

Religion was central to the development of Upper Egyptian society. The ashraf claimed direct descent from the Prophet, while the arabs traced their lineage to a group of tribes from Arabia. On the other hand, the status of the fellahin rested on the belief that they

descended from Egypt's pre-Islamic community and had converted to Islam, a history that placed them inescapably beneath both the ashraf and arabs.(n30) Copts have occupied an ambivalent position in the social scale; as Christians they are considered inferior to Muslims but their individual status effectively depends on more material criteria.

In Muslim as well as Christian communities, and particularly at the lower socio-economic levels, religious practices are strongly imbued with non-orthodox folk elements, some of pharaonic origin. Although orthodox Islam is well grounded in urban areas, the countryside is the domain of a rich folk-religion, replete with beliefs in the magical, miraculous and occult.(n31) The influx of villagers into Egyptian cities and towns, which by the 1970s led increasingly to the "ruralization" of these centers, provided fertile fields for anti-modernist, fundamentalist movements. Urban mosques often became centers for the recruitment of rural migrants into militant organizations.(n32)

Despite rich agricultural resources, Upper Egypt has long been the country's poorest region, whether compared in terms of rural or urban areas. By the mid-1990s nearly seventy-two percent of Egypt's poor remained concentrated in the south.(n33) Indicators related to health, population growth, social services and quality of life reveal similar disparities.(n34)

The region has witnessed significant changes in the past four decades. The populist Nasserist years not only raised hopes for general improvement and a more equitable distribution of wealth but also produced concrete achievements. Land reform, though not as sweeping as promised, brought some benefit to the fellahin. The opening of free universities in the 1960s seemed to promise an escape from poverty and the limitations of a rigidly traditional social hierarchy. With the government committed to employ all university graduates, the national bureaucracy provided a livelihood as well as a degree of prestige for sons of peasants who had no prospect of acquiring land of their own. However, it was not long before the ranks of university graduates outstripped possible placements. Moreover, when positions were available, fellahin graduates discovered that university credentials were frequently unable to overcome Upper Egyptian class bias or the general prejudice against southerners in other parts of the country.(n35)

Other developments in the 1970s placed Upper Egypt's fellahin under increasing pressures. Anwar Sadat's reorientation of Egypt's economy through the liberalizing measures of *infitah* led him to seek the support of traditional rural elites. The renewed ascendancy of the landed notables--which sometimes resulted in officially sanctioned expulsions of peasant farmers from contested lands--not only menaced the fellahin's gains but also their aspirations. In the same decade,



large numbers of fellahin who benefited from the oil boom by finding temporary employment in Arab Gulf states returned home with relatively significant capital, only to find the path to upward mobility still blocked by the traditional local power structure.(n36) Some, imbued by their experiences in Saudi Arabia with a more uncompromising and egalitarian vision of Islam, reacted to their mounting frustrations with greater religiosity--a phenomenon that helped produce a remarkable proliferation of private mosques in the 1970s. In Upper Egypt and among communities of southerners in urban centers throughout the country, returned fellah workers funded mosques in which an activist, socially conscious interpretation of Islam challenged the status quo religious vision of the ashraf and arabs.(n37)

The Gama'a al-Islamiyya developed as a movement, largely among students at Asyut University, in the early 1970s. Inspired by the early militancy of the Muslim Brotherhood, the group had links to, and shared a degree of overlapping membership with, similarly inclined groups in other parts of Egypt. One of these, the Jihad, would assassinate Sadat in 1981. Studies that focused on Egypt's Islamic movements in the 1980s concluded that Islamic militants came mainly from non-rural environments and lower-middle class backgrounds.(n38)

However, Mamoun Fandy, "one of the first generation of peasant farmers' sons to benefit from Nasser's educational reforms" and an Asyut University classmate of many of the Gama'a's founders, argues that the Gama'a al-Islamiyya was marked from its inception by a distinctly Upper Egyptian fellah character which distinguished it from other militant Islamic groups. Most of its membership, he notes, "originally came from the fellahin."(n39) While the Gama'a held the Cairo regime responsible for betraying Egypt's Islamic values and saw the solution as an Islamic state under Shari'a, it was also determined to alter power relationships in the south. In short, it aimed its fight "against southern tribal dominance, the Cairo government's role in this conflict, and the impact of this conflict, as well as [local culture], on the group's interpretation and use of Islam."(n40) Fandy's recollections of the Gama'a's origins appear to be borne out by studies conducted after the organization gained prominence in the 1990s as Egypt's main militant Islamic group. Commenting on "the changing face of Islamic militants," Saad Eddin Ibrahim indicates that in comparison to militants studied in the early 1980s, those of the 1990s proved to be "younger and less educated... [many coming] from rural, small town and shantytown backgrounds."(n41)

Anwar Sadat's assassination in 1981 was an immediate and serious setback for all militant Islamic groups. Government security forces carried out sweeping arrests and major clashes with militants took

place, particularly in Upper Egypt. The Gama'a, however, survived and continued to mobilize support throughout the decade.

During the same period, as Hosni Mubarak gingerly pursued Sadat's liberalizing direction through steps that included reducing consumer and agricultural subsidies and decontrolling prices, the burden of poverty increased throughout Egypt's rural and urban areas.(n42)

Upper Egypt remained the poorest region. While "ultra poverty" was particularly high in Asiut, rural Upper Egypt continued to be the country's poorest agricultural area.(n43) Additional regional misery hit after the 1986 downturn of Middle East oil economies reduced possibilities for migrant labor.(n44) The 1990-91 Gulf Crisis, of course, produced a massive return of Egyptian workers from that region as well as deep uncertainties regarding that labor market's future. However, the worst fears of peasants seemed confirmed in 1992, when after a debate that had raged since 1985 the government enacted a measure that would effectively repeal statutes governing tenancy after a five-year grace period. Known by opponents as "the law for throwing out tenants from their land," this step profoundly disturbed what the rural poor considered "an important basis of a moral and political order."(n45)

The Gama'a's major anti-government campaign developed in early 1990s. No single event marked its beginning, but by mid-1992 there was no doubt that Egypt's government was facing a sustained offensive. Press accounts of the developing struggle revealed the extent to which the group was rooted in the rural countryside. The following, relating events in "a tiny village in Upper Egypt," is typical of such reports:

Since March, clashes between villagers and security forces have claimed two dozen lives. Farming is the only occupation...the district boasts few jobs and fewer public services .... It is fertile soil in which to recruit ardent young men for the Islamic Leagues [Gama'at al-Islamiyya], with their aura of romance and their programmes of spiritual betterment and practical activism.

In recent years the membership of such leagues has swollen into the thousands. In a dozen villages league enthusiasts have made themselves into enforcers of order and the providers of service.(n46)

Significant portions of Egypt's public agreed with the Gama'a's stated goals and values, though not with the means it chose to pursue them. This could hardly have been otherwise in a country where it is widely believed that were free elections held the non-violent, but banned, Muslim Brotherhood would emerge as the government's most serious challenger. The Gama'a's portrayal of the government as undermining Egyptian national and social values also found an echo in the hardships and frustrations of a population harried by growing economic disparities, cultural penetration and sharp changes in regional politics and Egypt's international standing.(n47)

Nonetheless, the vast majority of Egyptians rejected the Gama'a's violent strategy. There is some evidence that even the small proportion of those who initially sympathized with the Gama'a's approach steadily dwindled as the violence progressed.<sup>(n48)</sup> The cease-fire declared by part of the Gama'a leadership four months before the Luxor massacre seems likely to have been motivated by a growing conviction that violence had become politically counterproductive. The split that Luxor produced in the Gama'a appears to have led to the ascendancy, at least for the moment, of leaders who feel the organization must follow more moderate tactics if it is to achieve its aims. Among the newest tools employed to give both substance and recognition to this turn is a sophisticated Arabic language website, which went into operation in 1997.

#### THE ORIGINS OF MVIC

The conflicts that respectively pit the EZLN and the Gama'a al Islamiyya against the Egyptian and Mexican governments are products of a complex, but identifiable, interaction of factors. Among these are historical backgrounds that in each case created enduring local conditions which helped produce the violent outbursts of the 1990s; years of efforts by mobilizers who injected traditional local folk-religion with a new element that linked social justice and religious conviction to the "true" values of the nation as a whole; and, finally, the catalytic effects of neoliberal economic and other globalizing forces.

The regions that gave rise to the EZLN and the Gama'a al-Islamiyya share histories of geographical isolation from the centers of national political, economic and cultural life. Over the centuries Chiapas and Upper Egypt developed highly stratified societies that were largely left on their own by the national state, to which they were each linked through clientelist ties between local and national elites. In each region an identifiable sub-group--the peasant/Indians of Chiapas and the fellahin of Upper Egypt--traditionally occupied the base of the socioeconomic pyramid and was perceived as inherently inferior by the higher social orders. This perception was generally shared by the wider national populations.

Neither the Mexican Revolution nor the Nasserist experience radically altered the overall social, political and economic marginalization of Chiapas' rural peasantry or the Upper Egypt's fellahin. Locally and nationally, the relative social, political and economic status of each remained much as it had been in the past. By the final quarter of the twentieth century, economic deprivation and its typically associated social ills continued to afflict these groups. Official Mexican and Egyptian statistics establish that in terms of income, poverty-levels, modern amenities, education and health, rural regions of Chiapas and Upper Egypt were not only mired in misery but also among the poorest in their respective national contexts. Nor did

internal migration guarantee relief. Whether in the shanty towns that urbanization brought to the outskirts of San Cristobal or in the poorer neighborhoods of Cairo, peasant Chiapanecos and Upper Egyptian fellahin were likely to find that deprivation still accompanied them. However, neither group remained unaffected or unchanged by twentieth century events. Decades of land reform failed to fulfill their promise but nonetheless led to some degree of relative improvement in Upper Egypt and Mexico. Upper Egyptian fellahin also benefited from Nasser's educational policies and, after the early 1970s, from opportunities to work abroad. During the same decade, the marginalized of Chiapas' Highlands not only found new, though temporary, employment in massive state-sponsored projects but also became the focus of international efforts to upgrade their lives. Such factors involved changes that altered traditional life-styles and helped weaken traditional outlooks, including those elements of traditionalism that valued continuity above all. For many of the two groups considered here, change initially became seen as a welcome avenue that would lead to the satisfaction of raised hopes. It was not long before such hopes yielded to fears that change might not only fail to produce improvement but actually lead to a deterioration of an already dismal situation. In Chiapas as well as Upper Egypt, rapid population growth steadily diminished available land for the marginalized and strained the capacities of existing social services. Budgetary crises in Mexico led to the curtailment of employment-generating government projects in the Highlands. In Egypt, the bloated bureaucracy proved unable to absorb university graduates and potential employees faced years-long waits before receiving positions. Graduates of newly established provincial universities in Upper Egypt at times felt the added weight of being discriminated against in their search for jobs because of their regional and social backgrounds. In both Egypt and Mexico the increasing turns to national liberal economic strategies in the 1980s led to growing burdens on lower economic classes. During the same period, Upper Egypt's fellahin faced reduced possibilities of engaging in migratory labor as the oil economies of the Gulf contracted. In Chiapas, peasants learned that increased government expenditures designed to rationalize agriculture benefited large producers of export crops rather than small farmers. Change, much of it emanating from sources far beyond the control or, in most cases, the understanding of the marginalized in Chiapas and Upper Egypt, appeared to have become not only threatening but almost overwhelming in its intensity, variety and malignity. The unfolding of this perspective provided fertile ground for activist mobilizers who held state authorities responsible for the plight of the marginalized. Both in Upper Egypt and Chiapas these mobilizers injected a new emphasis on social justice into prevailing

religious belief systems, and linked the new interpretation to "tree" national values. In Mexico, this role--initially filled by the socially conscious, non-violent, religiously-inspired mobilizers under Bishop Ruiz--came to be shared with the equally socially-conscious, militant, Marxist-inspired mobilizers of the EZLN. In Egypt, social consciousness, religious inspiration and militancy were united in the mobilizers of the Gama'a al-Islamiyya. In both instances, the essential contribution, and attraction, of the mobilizer's message was that it offered, to those who accepted it, a credible promise of both change and resistance to change. This explains the emphasis given by Zapatistas and the Gama'a to demands for socio-economic change for the better and the preservation of cultural integrity.

In each case, the resulting militant movement has been closely linked to religious authority and belief. This is self-evident, of course, in relation to the Gama'a. Only an over-concentration on the secular discourse of Zapatista public pronouncements can obscure the fact that that movement's life--its values, origins, policies and membership--have all been influenced by the religiously-inspired activism of Bishop Ruiz and his cohorts, something that has been very well understood by the Roman Catholic establishment in Mexico as well as by the Mexican government. This is why dominant church authorities (including the Papal Nuncio) and government spokesmen have been so ready to accuse Ruiz of violating his true religious responsibilities. It is much the same discourse one hears when Al-Azhar and Egyptian authorities accuse the Gama'a of being un-Islamic. What made the mobilizers' message credible to those who followed their lead? Put another way, what caused these relatively small numbers of mainly impoverished Indian peasants in Mexico and lower stratum Upper Egyptians to believe they could force desired change despite the full military resources available to governing authorities? Undoubtedly, the answer is complex and probably includes an intensity of frustration, anger and desperation that galvanized some to conclude the effort must be made regardless of cost. But this alone cannot explain the conviction of those who took up arms that their cause would ultimately win.<sup>(n49)</sup> Perhaps the answer also partly lies in the deep impact of a cultural context permeated by a syncretistic religious orientation in which the miraculous or magical is accepted as a normal part of life. The suggestion is that the folk-religions of the Chiapas Highland peasant Indians and Upper Egyptian fellahin fostered cognitive frameworks that were receptive to the notion that a just cause will eventually triumph, regardless of objective power relationships.

Globalizing economic, political and cultural forces merged with the impact of historically derived conditions and the activism of mobilizers, tying local realities in Chiapas and Upper Egypt to wider

world currents. The catalytic effects of neo-liberal policies undertaken by the Mexican and Egyptian governments in the 1980s were particularly direct. As indicated above, economically marginalized populations of both areas were hurt by policies that reduced or eliminated social services, possibilities of government employment, agricultural and consumer subsidies and protected domestic markets. Policies designed to rationalize agriculture, especially steps to reverse the effects of earlier land reform programs, were perceived as major long-term threats to established ways of life and aspirations.

The impact of globalizing forces was not limited to sparking the violent campaigns of the EZLN and the Gama'a al-Islamiyya. It also appears to have been a significant factor shaping the terms in which their revolts were conceived. For although the marginalized in Mexico and Egypt may have suffered most acutely from the changes that affected their countries, they were hardly alone. In both Egypt and Mexico more integrated social sectors also saw their economic standing erode and their cultural values challenged throughout the 1980s. This was certainly true of the Mexican and Egyptian middle classes, who made their growing dissatisfaction known in a variety of ways. Thus, for example, the debates in Egypt and Mexico over specific domestic economic policies and the political and cultural implications of developments in those countries' international ties reflected national atmospheres of widespread dissatisfaction.<sup>(n50)</sup> This, in turn, no doubt reinforced the conviction of the EZLN and the Gama'a that their revolts did not imply a separation from the nation, but rather a reaffirmation of their commitment to the polity's "tree" values.

#### CONCLUSION: BEYOND THE ORIGINS OF MVIC

This article has tried to show that the generic similarity of the violent conflicts initiated by the EZLN and the Gama'a al-Islamiyya is evident in the dynamics that led to their outbreaks. It is, however, also evident that these conflicts have taken very different paths. The Gama'a's struggle has involved more sustained violence, and the group itself has perpetrated more grisly attacks against noncombatants. Finally, Egypt--unlike Mexico--has seen no effort to move toward a negotiated settlement. Do these differences mean that the two are not typologically linked; that they are, in fact, essentially different forms of conflict?

The answer suggested here is that such is not the case, that the distinct trajectories of the conflicts waged by the EZLN and the Gama'a al-Islamiyya reflect differences in interactions among three variables that together do much to shape the directions taken by Marginalized Violent Internal Conflicts. These are: the political institutional environment, the civil society environment, and the international environment. In the final analysis, of course,

conflicts do not "take directions"--they are given direction by leaders, who, in turn, opt for certain decisions rather than others through a process involving a constant interaction between ideology and action. Analysis must therefore focus not only on the interaction among the three variables indicated above but also between them and the decisions that leaders (both insurrectionary and government) make on the basis of ideological interpretation. In other words, the question is how the combination of factors emanating from the political institutional environment, civil society, and the international environment affects the outlooks and consequent calculations and decisions of leaders. Such an analysis is well beyond the scope of this article, although it is possible to lay out briefly the main points to which it leads.

By 1994, Mexico's political institutional environment had bordered on the critical for over a decade. Governing institutions, dominated by the PRI, were largely discredited and the PRI itself was beset by fractious infighting. Opposition parties had emerged as real challengers to the ruling party's domination and the PRI's retention of its leading role was widely attributed to corruption. At the same time, however, the incumbent government of Carlos Salinas de Gortari (1988-1994) was widely--and as things turned out incorrectly--perceived to be energetically putting Mexico on the path to renewed stability and prosperity. Continued positive economic indicators, as well as the president's personal ambitions for the future, depended upon the preservation of this image. The government, therefore, was prone to reject hard-line advice--emanating particularly from the military and the established power structure in Chiapas--and instead accept the views of those who argued that neither the PRI's domestic position nor Mexico's economic policies would be served by pursuing a military solution in Chiapas.

Ernesto Zedillo assumed the presidency at the end of 1994, along with essentially the same conditions that had confronted his predecessor. Revelations of the extent of mismanagement and corruption that occurred under Salinas immediately plunged the new administration into a series of economic and political crises. Zedillo had emerged from relative obscurity only after the assassination of the PRI's initial candidate, Luis Donaldo Colosio. His political position as president was therefore uniquely weak in Mexico's recent history. Although Zedillo has on the whole adhered to the nonbelligerent approach adopted by the Salinas government, his political debility appears to have been reflected over the years in recurrent vacillation as he occasionally yielded temporarily to more militant outlooks.<sup>(n51)</sup>

That Zedillo's government has not decisively abandoned Mexico's nonbelligerent approach to the Zapatista rebellion can largely be attributed to the impact on decision-making of civil society and the

international environment. Both have served to constrain the military option. Civil society has not been unanimous in its reaction to the Zapatistas, but it has provided a constant forum for expressions of strong and widespread opposition to recourse to force. On the other hand, the international environment has also clearly urged the same message. Foreign governments, including that of the United States, as well as private investors have feared the political and economic consequences of a major renewal of conflict in Chiapas.

The same factors that influenced the Mexican government's vacillating but essentially non-belligerent approach also help explain why the Zapatistas' have preferred the current stalemate over a renewal of armed hostilities. Both the weaknesses and strengths of Mexico's political institutional environment play a role in this. On the one hand, the political weakness that plagues Mexico's political system gives hope that Zapatistas may yet see their objectives realized through political means. On the other hand, the military strength that the government commands, and deploys in a threatening encirclement of the Conflict Zone, clearly helps make a revival of active hostilities unpalatable. Considerations related to civil society and the international environment act upon Zapatista calculations in much the same way. The networks of non-violent support that the Zapatistas have formed in Mexican civil society and abroad help fuel hope that Zapatista goals can eventually be realized through political means. These networks would be jeopardized, or at least seriously reduced, were the EZLN to assume responsibility for a resumption of major conflict in Chiapas.

The impacts of Egypt's political institutional environment, civil society, and international environment contrast sharply with the Mexican case and explain the different course taken by the conflict between the Gama'a al-Islamiyya and the Egyptian government. Egypt's bureaucratic-authoritarian regime remains highly centralized and impervious to serious challenge within the existing institutional system. Although national elections are held and the legislative branch contains members from a wide variety of political parties, the government, as Noha Mikawy notes, has on the whole been reluctant to accept pluralist values even within that body.<sup>(n52)</sup> In itself this ethos would have inclined the government to react forcefully to an extra-systemic challenge such as that posed by the Gama'a. Probably a more direct stimulus has been the Gama'a's historical links to the Muslim Brotherhood and espousal of the latter's objectives.

Employment of the alternative to force--negotiation, mediation, or some kindred conflict management technique--would at the very least redound to the credit of the Muslim Brotherhood's ideology and therefore to the credit of the very group that stands as the greatest potential political threat to the current regime. Egypt's civil society has grown and developed over the past two decades but it



remains highly controlled. Associational life is subject to a variety of legal constraints, all of which help shield the government from unwelcome actions or criticisms. Although relatively free in the context of the Arab World, Egypt's press has long functioned under stringent rules, and these have been strengthened in recent years. Under such circumstances, civil society's questioning of the government's hard-line approach to the Gama'a could at best be only tentative while outright opposition could expect to be suppressed. As in Mexico, Egyptian civil society is not of one mind but, unlike Mexico, it has been so muted that it is impossible to speak with much confidence about currents of public opinion. Nonetheless, available evidence--particularly the Gama'a's apparent soul-searching after the Luxor massacre--indicates that the group's methods, if not its objectives, became progressively more repugnant to the Egyptian public. Each of these characteristics of civil society enhanced the government's inclination to meet the Gama'a with force while eschewing opportunities to explore alternative approaches.

The international environment has exerted a similar influence. On the one hand, Egypt's principal Western allies are themselves committed to forceful stands against terrorism and all who practice it. On the other hand, Cairo had valid reason to believe that the Gama'a received some degree of support and encouragement from international actors whose primary motive was Egypt's destabilization.<sup>(n53)</sup>

The nature of Egypt's political institutional environment, civil society, and international environment also explains the key decisions that have shaped the Gama'a al-Islamiyya's violent campaign. Faced by the government's firm control of the institutional political system and overwhelming military superiority, the Gama'a saw no alternative but violence, which it chose to project through terrorism in order to inflict the maximum amount of damage on the Mubarak regime by undermining public order and Egypt's valuable tourist industry. The government's ability to resist this strategy implied that its implementation must be drawn out and escalated. A growing suspicion that such a course would ultimately prove counterproductive seems to have moved some Gama'a leaders to call for a negotiated settlement as early as 1994. By mid-1997, key members of the group's upper ranks accepted this logic when they called on their followers to accept a unilateral cease-fire. In the post-Luxor period, the currently dominant, but not universally accepted, view among the Gama'a leadership appears to be that a change of strategy is in order. What this implies is still unclear.

Civil society and the international environment have also been key factors in the progression outlined above. If parts of the Gama'a came to perceive its strategy as counterproductive, it did so primarily by using as a yardstick the reaction of Egypt's public to the mounting ferocity of violence. If the Gama'a's violent campaign

could not break the government's resistance, it was partly because the Mubarak regime's international support. And if another part of the Gama'a now feels that the original strategy must be retained, it is partly because they too are counting on international support and remain determined to sway the posture of civil society.

Political decisions are acts of ideological interpretation. The leaderships of the combatants examined here base themselves on declared ideologies (which for convenience's sake are identifiable as Zapatismo, Patriotism, Nationalism, and Islamism) but have given them content through interpretative decisions. Those interpretations are largely--though not completely--understandable in light of the interaction of the four variables on which this analysis has focussed. Thus, much--but not all--can be understood of the various contending discourses: the Zapatistas' revolutionary discourse that emphasizes humanism and dialogue more than revolutionary violence; the Mexican Government's patriotic discourse that stresses the national duty to search for accommodation rather than the treachery of insurrection; the Egyptian government's nationalist discourse that emphasizes loyalty to the state and brands insurrection as treachery; and the discourse of the Gama'a al-Islamiyya, which stressed uncompromising Holy War against a treacherous regime (and which now appears to be changing)

The limits of the explanation offered here arise because neither leadership nor ideology can be considered totally dependent variables. Idiosyncratic factors have a role, and it must be kept in mind that Zapatista and Gama'a leaders have not simply responded to events. On the other hand, ideologies are not merely interpreted but also set limits to plausible interpretations. It may be that purely religious-rooted ideologies such as the Gama'a's have an elasticity that differs from the Zapatistas' secular-religious rooted ideology. What is called for is further study of leadership and ideology in the context of comparative conflict analysis.

With this caveat, the preceding comparison yields two further points. The first is that Marginalized Violent Internal Conflict appears to be a useful category, one that not only calls our attention to linkages between global forces and conflicts started by the least powerful members of society but also to levels of interaction that heavily shape the course of such conflicts. This has a direct bearing on the two cases studied here. The MVICs in Mexico and Egypt have yet to be resolved. Changes at any of the analytical levels examined here will determine whether their eventual resolutions will be through violence or through techniques of conflict management.

The second point is perhaps more basic, and more alarming. It is simply that as globalization touches the "Wretched of the Earth" in the world's most remote backwaters, it may help trigger violent reactions from people who will not be dissuaded by even the most

overwhelming objective evidence of the hopelessness of armed straggle.

#### NOTES

(\*) I would like to express my appreciation to Jeffrey A. Nedoroscik and Dina Younis, who, as graduate students in a workshop I offered on Marginalized Violent Internal Conflict at the American University in Cairo and as leaders of a subsequent effort to apply a preliminary version of the analytical framework utilized here (cited below), provided many useful insights.

(n1.) David E. Apter, *Rethinking Development: Modernization, Dependency and Postmodern Politics*, (Sage Publications: Beverly Hills, CA, 1987), pp. 316-17.

(n2.) Pierre Bourdieu, "Utopia of Endless Exploitation: The Essence of Neoliberalism," *Le Monde Diplomatique*, December 1998, [www.mondediplomatique.fr/en/12/08bourdieu.html](http://www.mondediplomatique.fr/en/12/08bourdieu.html). Translated by Jeremy L. Shapiro, p. 3.

(n3.) Briefly put, this refers to the confluence of the most immediate social dynamics impacting upon the insurrectionary groups.

(n4.) Also briefly put, this refers to the organized national system of decision-making and implementation

(n5.) J. H. Mittleman, "The Dynamics of Globalization," in Mittleman, J. H. (ed.), *Globalization: Critical Reflections*, (Boulder: Lynne Rienner Publishers, 1996), p. 2.

(n6.) Yvonne Grenier, "From Causes to Causers: The Etiology of Salvadoran Internal War Revisited," *Journal of Conflict Studies*, (Fall, 1996), pp. 1-16. [Http://www.hil.unb.ca/](http://www.hil.unb.ca/)

(n7.) Keesing's Record of World Events, News Digest for January, 1994, p. 39810. See also Arturo de Jesus Urbina Nandayapa, *Las Razones de Chiapas*, (Mexico: Editorial Pac, 1994), p. 74.

(n8.) Interview with confidential source. Chiapas, August, 1998.

(n9.) Jeongmin Seo, "Government Response to Radical Islamic Movements in Egypt During the Mubarak Regime," unpublished thesis, The American University in Cairo, 1996, pp. 39-56.

(n10.) "Disgruntled Militant Lawyer Stands Down," *Middle East Times*, 25 January 1998, p. 1 and "Foreign mirs Shocked at Egyptian Militants' Cease-Fire Call," *Middle East Times*, 14 July 1997, p. 1. An earlier similar call was made by local Gama'a leaders in Minya and Sohag in 1994.

(n11.) Richard Engle, "Militants Condemn Luxor Bloodbath," *Middle East Times*, 7 December 1997, p. 1.

(n12.) See, for example, "Tourist Numbers Recover," *Business Monthly: The Journal of the American Chamber of Commerce in Egypt*, Vol. 15, No. 3 (March, 1999), pp. 44-46.

(n13.) Interviews, Chiapas, 1995, 1996, 1998.

(n14.) See, for example, Susan Tax Freeman, "Notes From the Chiapas Project: Zinacantan, Summer, 1959," in V. R. Bricker and G. H.

Gossen, *Ethnographic Encounters in Mesoamerica: Essays in Honor of Evon Zartman Vogt, Jr.*, (Albany: Institute for Mesoamerican Studies, The University at Albany, State University of New York: 1989), pp. 89-100, and Gary H. Gossen, "Life, Death and Apotheosis of a Chamula Protestant Leader: Biography as Social History," *Ibid*, pp. 217-29.

(n15.) Monica Serrano, "Civil Violence in Chiapas: The Origins and the Causes of the Revolt", in Monica Serrano (ed.), *Mexico: Assessing Neo-Liberal Reform*, (London, Institute of Latin American Studies, 1997), pp.75-93; Carlos Tello Diaz, *La Rebelion de las Canadas*, (Mexico: Cal y Arena, 1995), pp. 59-61.

(n16.) See Andreas Fabregas Puig, "Los Pueblos de Chiapas," in Maria Luisa Armendariz (ed.), *Chiapas, Una Radiografia*, (Mexico City: Fondo de Cultural Economica, 1994), pp. 172-97.

(n17.) See, for example, *Mexico Social, 1994-1995: Estadisticas Seleccionadas*, Division de Estudios Economicos y Sociales, Banco Nacional de Mexico, 1996), pp. 202-08.

(n18.) Daniel Villafuerte Solis and Maria del Carmen Garcia Aguilar, "Los Altos de Chiapas en el Contexto del Neoliberalismo: Causas y Razones del Conflicto Indigena," in Silvia Soriano Hernandez (ed.), *A Proposito del la Insurgencia en Chiapas*, (Mexico: Asociacion Para el Desarrollo del la Investigacion Cientifica y Humanistica en Chiapas, 1994), pp. 83-117.

(n19.) *Ibid*, pp. 83-84.

(n20.) David R. Davila Villers, "Chiapas: Democratization and the Military in Mexico." Unpublished paper presented at the Latin American Studies Association XIX International Congress, Washington, D.C.: September, 1995, p. 6.

(n21.) Serrano, *op. cit.* To make matters worse, the international price of coffee fell sharply in the latter half of the 1980s.

(n22.) *Ibid*.

(n23.) Villafuerte and Garcia pp. 85-86.

(n24.) A leading member of the San Cristobal Ladino community, an individual who also considers himself an Autentico Coletos--the label taken by the most racist of Ladinos--recalls Ruiz's social trajectory in the city as follows: "...it fell to me to welcome Samuel Ruiz. He was a very tranquil man [and] dined in the most honorable homes of San Cristobal. Yes, in those days he passed his time with Autentico Coletos. But then he slowly began to change. I think it's always been important for him to seek fame...." Interview, San Cristobal de las Casas, 1995.

(n25.) Tello, *op. cit.*, pp. 80-130.

(n26.) Interviews, Chiapas, 1995, 1998.

(n27.) Julio Labastida, "Mexico: Democratic Transition and Economic Reform," in Dan Tschirgi (ed.), *Development in the Age of Liberalization: Egypt and Mexico*, (Cairo: The American University in Cairo Press, 1996), pp. 151-53.

- (n28.) Mamoun Fandy, "Egypt's Islamic Groups: Regional Revenge?" *Middle East Journal*, Vol. 48, No. 4 (Autumn, 1994), pp. 607-25.
- (n29.) Ibid, p. 615
- (n30.) Ibid, p. 613.
- (n31.) See Winifred S. Blackman, *The Fellahin of Upper Egypt*, London: Frank Cass & Co., 1968), pp. 183-200. See also Mamoun Fandy, "The Tensions Behind the Violence in Egypt," *Middle East Policy*, Vol. 2, No. 1 (1993), pp. 2527.
- (n32.) Uri M. Kupferschmidt, "Reformist and Militant Islam in Urban and Rural Egypt," *Middle Eastern Studies*, Vol. 23, (October, 1987), p.409.
- (n33.) Human Development Report Egypt, 1996, (Cairo: Institute of National Planning, 1997), Table 2.2.
- (n34.) Jeffrey A. Nedorosick, Dina Younis, El Sayed Gad Mohamed, Monica Serrano, "Lessons in Violent Internal Conflict: Egypt and Mexico," *SYLFF Working Papers*, (The Ryochi Sasakawa Young Leaders Fellowship Fund), No. 8, March, 1998, pp. 17-19.
- (n35.) Mamoun Fandy, "The Tensions Behind the Violence in Egypt," pp. 27-28.
- (n36.) Fandy, "Egypt's Islamic Group," pp. 616-18.
- (n37.) Hamied N. Ansari, "The Islamic Militants in Egyptian Politics," *International Journal of Middle East Studies*, Vol 16 (1984), p. 129; Fandy, "Egypt's Islamic Groups," p. 618.
- (n38.) Saad Eddin Ibrahim, "Anatomy of Egypt's Militant Islamic Groups: Methodological Notes and Preliminary Findings," *International Journal of Middle East Studies*, No. 12 (1980).
- (n39.) Fandy, "Egypt's Islamic Groups," p. 613.
- (n40.) Ibid, p. 611.
- (n41.) Saad Eddin Ibrahim, "The Changing Face of Egypt's Islamic Activism," in Saad Eddin Ibrahim, *Egypt, Islam and Democracy*, (Cairo: The American University in Cairo Press, 1996) pp. 73.
- (n42.) Karima Korayim, "Structural Adjustment, Stabilization Policies, and the Poor in Egypt," *Cairo Papers in Social Science*, Vol. 18, No. 4 (Winter, 1995/96), pp. 20-23.
- (n43.) Ibid, pp.17,18.
- (n44.) Dan Tschirgi, "Egyptian Labor Migration: Social, Political and Economic Effects," in Mohammad Shtayyeh, (ed.), *Labor Migration: Palestine, Jordan, Egypt and Israel*, (Jerusalem: Palestinian Center for Regional Studies, 1997), p. 53.
- (n45.) Reem Saad, "State, Landlord, Parliament and Peasant: The Story of the 1992 Tenancy Law in Egypt," in Alan Bowman and Eugene Rogan (eds.), *Agriculture in Egypt From Pharaonic to Modern Times*, *Proceedings of the British Academy*, Vol. 96, (Oxford: Oxford University Press, 1998), pp. 387, 89.
- (n46.) "Upper Egypt: The Battle Against the

(Message over 64 KB, truncated)

| 9354|2003-08-04 11:50:17|alberto34482@yahoo.com|Look how elite Afrangi scum treats the original people of Egypt !!!|

Title: Marginalized Violent Internal Conflict in the Age of Globalization: Mexico and Egypt.

Subject(s): Social conflict; Ejercito Zapatista de Liberacion Nacional; Gamaat al-Islamiya (Organization)

Source: Arab Studies Quarterly, Summer99, Vol. 21 Issue 3, p13, 22p

Author(s): Tschirgi, Dan

Abstract: Presents information on a study which uncovered the dynamics and circumstances that led to the development of the Marginalized Violent Internal Conflict. Analysis of the insurrections launched by Ejercito Zapatista de Liberacion Nacional in Mexico and Gama'a al-Islamiyya in Egypt; Overview of the political situations in Mexico and Egypt; Impact of the conflict on the international community.

#### MARGINALIZED VIOLENT INTERNAL CONFLICT IN THE AGE OF GLOBALIZATION: MEXICO AND EGYPT\*

Marginalization... is a condition resulting from prolonged functional superfluosness. [Marginals] are deprived of virtually all the roles of which functioning society is composed.... Considered by the rest of the population as pariahs, morally and even perhaps biologically distinctive, they... remain more or less permanently on the perimeters of society....(n1)

"GLOBALIZATION" IS HERE TAKEN TO MEAN the process through which economics, politics and technology unleash forces that increasingly make the societies of our world not only more interconnected but also more susceptible to similar experiences. Among such experiences is violent conflict in the context of rapid socio-economic-political change. Neoliberal economic strategies, which figure so prominently in globalizing trends, are frequently blamed for much of today's violence in developing areas. Indeed, some would agree with Pierre Bourdieu's characterization of neoliberalism as an "infernal machine" whose tentacles must produce structural violence wherever they reach. (n2)

This sweeping stand is unsatisfactory, begging the questions of how and why neo-liberal globalization may generate conflicts and ignoring the patently obvious fact that neo-liberal policies have not invariably led to social violence. Nonetheless, substantial evidence indicates that globalization's neoliberal dimension has been associated with the eruption of major domestic violence in developing areas. The real problem is to identify the circumstances and dynamics that may lead to this outcome.

Unfortunately, no generally accepted comprehensive typology of political violence exists. Still, it seems clear that such conflicts fall into broad categories that are essentially different. For example, a compelling distinction exists between international and internal conflicts involving developing states. In turn, the latter category is equally not all of one piece. Conflicts between the state and separatist movements as well as inter-ethnic conflicts in relation to which governments stand as involved--but nonetheless third--parties are also forms of sustained confrontations in developing countries

There also occur violent conflicts between governments and rebellious protagonists who neither seek separation from the state, nor challenge the state's essential validity, nor find their basic objectives in particularistic ethnic, tribal or regional demands.

Insurrection is mounted in the name of the state itself and of its entire population. The polity's "true" values are claimed to be those of the insurrectionists. The existing government, or the existing political system in its entirety, is charged with betrayal of those values. Ethnicity, while possibly a practical factor in insurrectionary mobilization, is overshadowed by insurrectionary invocations of broader values within the state. Yet, in contrast to civil wars, conflicts of this sort do not produce relatively balanced warring parties who share the perception that a critical and decisive military struggle has been joined. Instead, the armed challenge to state authority emanates almost exclusively from mobilized elements of the most marginalized sectors of national society. The imbalance of power so overwhelmingly favors state authorities that the rebels' armed crusade fails to present a credible military threat.

Authorities can therefore characterize the marginals' struggle as an irritating and misguided aberration of little consequence to the normal functioning of the state. Thus, the conflict is doubly linked to "marginality," pitting elements of the "functionally superfluous" against national governments in a struggle that is itself officially marginalized. There is, however, an important caveat to this: although the insurrectionary marginals have opted to reject the existing political process, their objectives are largely shared and supported--at least morally--by important dissenting actors within the political system.

I label this form of strife Marginalized Violent Internal Conflict (MVIC) and suggest that it may be particularly related to globalizing world conditions. While no claim is made that globalization may not also be a factor in other types of conflict, this article seeks to uncover the conditions and dynamics which shape the outbreak and development of MVICs by comparing the still unresolved insurrections launched by Zapatistas in Mexico and the Gama'a al-Islamiyya in Egypt.

At first glance, these cases appear to have little in common. The Zapatistas' struggle against the Mexican Government metamorphosized into sporadic violent confrontations and political maneuvers which have given its champions a romantic image in much of the world's mass media. The Gama'a al-Islamiyya has waged a bloody terrorist campaign that has not led to negotiations of any kind and is widely portrayed as a consequence of religious fanaticism. Yet, the contention here is that these conflicts are demonstrably generically similar in their origins and, moreover, that their glaringly distinct paths result from identifiable differences in a commonly shared dynamic. The analysis supporting this conclusion focuses on the natures of, and interrelationships among, four groups of variables. These are: first, the "locus"(n3) of each conflict; second, the impact upon the conflict of the "political institutional environment,"(n4); third, the conflict's relationship to civil society; and, finally, its relationship to the international environment. At each level the analysis seeks to be both structural and cognitive, looking at established patterns of interaction among key participants as well as the outlooks that underlie them. Thus, of particular concern are the ideologies and decisions of principle actors.

In undertaking this task, Mittleman's observation that "globalization interrelates multiple levels of analysis: economics, politics, culture and ideology" is kept in mind.(n5) So too is Grenier's admonition that a realistic understanding of conflict must avoid undue reliance on structural abstractions by recalling that "the eruption of internal war is contingent upon choices made by key actors."(n6)

As it is clearly impossible to offer in this limited space the full analysis this framework implies, the following comparison primarily concentrates on the origins of the conflicts initiated by the Zapatistas and the Gama'a al-Islamiyya, although it also identifies and briefly explains major differences in their evolution.

#### OVERVIEW: THE MEXICAN AND EGYPTIAN CASES

On 1 January 1994--the date of Mexico's entry into the North American Free Trade Association--some two to four thousand fighters of the Ejercito Zapatista de Liberacion Nacional (EZLN) seized several municipalities in the Highlands of Chiapas. This was accomplished with very little bloodshed and the rebels were quick to pledge that no harm would befall civilians, including tourists.

The rank and file of the Zapatista Movement were Mayan Indians, but the organization did not consider itself an "ethnic" actor. The Zapatistas proclaimed their cause to be that of the entire Mexican nation. The group's primary demand was for a fundamental change in the political system, the establishment of free and full democracy, to be preceded by the existing regime's resignation and the establishment of a transitional government. The plight of the



country's Indian communities was stressed, but the EZLN plainly called for this to be remedied as part of overall revolutionary change that would respect Indian traditions.

Once the Mexican military began to move against the insurgents, fighting escalated. EZLN units withdrew to a series of valleys that link the Highlands to the Lacandon Jungle. By the time a cease-fire went into effect on January 13, perhaps as many as 1000-1500 persons had died.(n7) In the aftermath of the fighting, the EZLN held its positions in what became known as the "Conflict Zone," in which many Zapatista-controlled villages have since engaged in de facto local self government.

Shortly after the cease-fire began, steps were taken to resolve the conflict through negotiation. The Bishop of San Cristobal de Las Casas, Samuel Ruiz Garcia, was accepted as mediator by both sides. He became president of the legally mandated National Intermediation Commission (Conai), a small group whose members he picked as advisors. Its role was later seconded by the Commission of Concord and Pacification (Cocopa), a multiparty group of Mexican legislators. Conai became the principle agent in a year-long mediation and negotiation process, during which the Zapatistas cultivated a strong presence in civil society and made extensive use of communications media to seek worldwide support. However, negotiations between Zapatistas and the government broke down in 1996 amid mutual accusations of bad faith--although mediation efforts continued. The ensuing years witnessed a deterioration of the mediation process as well as rising violence in Chiapas. Much of the latter was perpetrated by local anti-Zapatista paramilitary forces who appear to have acted with the knowledge and encouragement of state and national authorities, if not at their direction.

Against this dark background, Bishop Ruiz dissolved Conai and abandoned his mediating role in the early summer of 1998. Cocopa pledged to continue working for a peaceful settlement but reliable sources portrayed that body as dispirited and suffering from internal dissention and a lack of coordination.(n8) By the spring of 1999, no improvement was visible and the danger of renewed hostilities remained uncomfortably high.

In contrast to the Zapatistas' struggle, that of Egypt's Gama'a al-Islamiyya has not been tempered by negotiations of any sort. The bloodletting initiated by the Gama'a has been more prolonged and has exacted a higher cost on the nation than has its counterpart in Mexico. Formed in the early 1970s, the Gama'a was inspired by the early militancy of the Muslim Brotherhood--an organization founded in the 1920s which has since renounced violence (although it is currently banned in Egypt) in favor of working politically for an Islamic state under Shari'a. Proclaiming these same goals, the Gama'a holds that Egypt's current political system and its leaders are

religiously, morally and politically corrupt and have violated true Islamic and Egyptian values.

In the early 1990s, the Gama'a embarked on a sustained campaign of violence that made it the most prominent of Egypt's militant Islamic groups. Working through networks established over the years in poor neighborhoods of Cairo and other cities, the Gama'a was able to project its snuggle, largely by terrorism, throughout much of the country. However, its focal point was Upper Egypt.

The Egyptian government adopted and maintained a hard-line approach to the Gama'a al-Islamiyya, rejecting any possibility of negotiations. Instead, it relied on heavy security measures, including massive arrests, the death penalty, and--after October, 1992--the use of military courts to try suspected militants. A sustained corollary to the government's forceful response has been the use of the state-sanctioned "official" religious establishment as well as the mass media to undermine the Gama'a's claim to Islamic purity.(n9)

By 1996, Egypt's government had clearly gained the upper hand. Militant attacks were in decline, though not ended, and this was paralleled by a resurgence of international tourism. Despite sporadic clashes in Upper Egypt, some Gama'a leaders suggested a cease-fire in the spring 1996, a call that was repeated a year later when six major Gama'a figures (and the group's spiritual advisor) proclaimed a "halt [to] military operations..."(n10) These initiatives, which were rejected by the government, seemed to reveal a growing division in Gama'a ranks. This was confirmed in November 1997 when members of the organization slaughtered fifty-eight foreign tourists in Luxor.

The ferocity of the Luxor massacre brought the Gama'a to its lowest ebb. All indications showed that the overwhelming majority of Egyptians were outraged both by the carnage and its perpetration in the name of Islam. The split in the Gama'a became patent, with its main leadership apparently united in condemning the attack as a "violation" that proved "more damaging to the Gama'a than for the Egyptian government."(n11) Although the government continued to arrest, try and sometimes execute Gama'a members in 1998, only a few relatively minor armed clashes occurred. By early 1999, Egypt's tourism, although not fully recovered from the blow of the Luxor attack, was solidly on the upswing.(n12) For the time being, at least, it appeared that the Gama'a was cowed. It remained an open question whether this heralded the organization's final abandonment of its violent campaign or was simply a temporary lull.

#### THE LOCUS: CHIAPAS

The descendants of the first Spanish colonists in Chiapas have presided over an extremely stratified social configuration, at the top of which figure Ladinos, those claiming (not always accurately) a purely European heritage and, at the bottom, the region's Indians.

Over the centuries, Ladino landowners and peasants pushed the original Indian inhabitants to less productive areas. The prevailing Ladino view of the Indian was--and remains--overtly and strongly racist, based on the conviction that the Indian is by nature not only inferior but also characterized by a potentially dangerous childishness.(n13)

The Revolution that produced Mexico's 1917 Constitution did not substantially alter Chiapas' socio-economic structure. The Chiapas elite found its place in the clientelist chains forged by the Institutional Revolutionary Party (PRI) as Mexico's post-revolutionary political system was consolidated. In time, this elite extended its own control of the local state government through similar arrangements that at the lowest level co-opted or created village chiefs (caciques) who won tangible benefits by supporting the status quo. Chiapas' Indian communities, are divided into several groups, all but one being Mayan. By the Twentieth Century, the harsh realities of poverty and powerlessness had produced massive social deterioration. Alcoholism, violence, sexual abuse and similar ills plagued Indian communities.(n14) The post-revolutionary establishment of communal landholdings (ejidos) generally did not provide peasants with more fertile or extensive fields than in the past, and the few attempts that were made to develop new lands were usually soon frustrated by the local elite who wished to extend their own holdings. (n15)

Religion, that is, Roman Catholicism, played a major role in ensuring that indigenous identities and social structures were not completely lost.(n16) Among Indian communities, however, Catholicism was mixed with pre-Columbian religious beliefs and practices. A major feature of this phenomenon is that many of the most important elements of the syncretistic outcome are related to the miraculous--to the supernatural manipulation of earthly reality in otherwise impossible ways.

Although Chiapas is rich in resources this has not benefited most of its people. Chiapas is among the poorest--and in many ways the poorest, of the states in the Mexican Republic.(n17) The largely rural population, mainly composed of Indian and Mestizo peasants, has steadily suffered from a high population growth rate and ensuing pressures on already scarce resources of available land. These pressures have been exacerbated by the local judicial system's traditional unresponsiveness to peasants seeking legal redress for lands taken by large landowners. These unhappy characteristics are found in exaggerated form in the Highlands area, the region where the Zapatista rebellion unfolded.(n18)

Few of Chiapas' rural population have not experienced nontraditional ways of life or false hopes of modernizing change. During the 1970s, the Highlands became the primary focus of the central government's

attempts to include Mexico's Indian communities in national development efforts.(n19) Although corruption and inefficiency severely limited their long-term impact, federal funds poured into the region at a rate that surpassed that of resources allocated to other areas of the country for similar purposes. International agencies, also became heavily involved in attempts to further socio-economic development in the Highlands. At the same time, urbanization accelerated, as unstable conditions and lack of opportunities in the countryside drove peasants to the cities. Indeed, the extent of the urbanizing movement was such that Chiapaneco scholar David Davila notes that the eventual outbreak of the Zapatista uprising must be understood as a "rejoining of urban peasants with rural peasants."(n20)

The economic crises that gripped Mexico in the 1980s and the country's ensuing mm to neoliberal policies severely affected the already precarious conditions of the small farmer in Chiapas and, particularly, in the Highlands. Declining federal investment in rural development led to the reduction or elimination of governmental organizations and programs designed to help peasant and Indian farmers. However limited or ineffective such aid had been in the past, its reduction further increased the level of misery in Chiapas. So too did decreases of subsidies to the agricultural sector and--particularly--the elimination of subsidies to coffee producers.(n21) The peasants' plight was augmented as the liberalization of Mexico's trade policies led to an influx of cheaper foreign agricultural products into the domestic market. At the same time, the termination of large-scale government projects and the privatization of major agricultural concerns reduced employment opportunities for peasants.(n22)

A bitter twist was added to the problems that engulfed Chiapas' in the 1980s by the fact that the overall picture of the state's agriculture during the same period showed significant gains made by large landowners who benefited from the De la Madrid administration's "Chiapas Plan."(n23) However, the most striking step in the liberalizing drive to rationalize agriculture and facilitate movement toward agro-industry came in 1992, when the modification of Article 27 of the Mexican Constitution effectively halted land reform and permitted the sale of ejido land distributed under the old order. It was in this context that the EZLN originated, recruited its membership, and mobilized for the offensive that greeted 1994. The movement's development can partly be traced to efforts launched some twenty years earlier by Bishop Samuel Ruiz, of the Diocese of San Cristobal de las Casas. Ruiz was thirty-six years old in 1960, when he arrived in San Cristobal. The city's Ladino elites were initially charmed by the newcomer but felt betrayed after a few years when he became actively concerned with the economic and social plight of his

Indian flock.(n24)

Ruiz and his subordinates fostered peasant organizations that sought to improve the lot of the rural population while remaining independent of government control. By the early 1970s, Ruiz's efforts were seconded by radical young Mexicans who arrived in Chiapas after fleeing the country's security forces. These individuals, augmented by a second generation of young radicals who joined them in the early 1980s, mobilized peasants in pursuit of objectives that were very similar to those pursued by the local Catholic hierarchy. The former's more militant approach led to the EZLN's foundation in 1983. Nonetheless, the Theology of Liberation adhered to by Bishop Ruiz and the Marxist orientation of the newcomers remained largely compatible. The result was that the two collaborated for several years in setting up a series of interlocking peasant organizations.(n25)

During the 1980s, Chiapas' elites vigorously used state and national institutions to intimidate (and all too frequently liquidate) peasant activists. This intensified strains between Church-linked and Marxist-oriented activists in the budding peasant movement, with the latter steadily gaining adherents to the view that armed struggle was necessary. In the early 1990s, the two trends split. However, the sympathy of the non-violent followers of Samuel Ruiz for the EZLN remained strong and members of the EZLN visibly continued to hold the Bishop virtually in awe.(n26)

From its inception, the Zapatista revolt attracted massive sympathy and vocal support throughout Mexico. But the support that Mexicans extended to the Zapatistas stemmed more from sympathy with the rebels' anger than approval of insurgency. The repeated economic and political crises suffered by the country since the early 1980s caused prolonged hardship to the lower and middle classes. By 1994, their increasing disaffection, and particularly that of the latter, was forcing the ruling establishment to yield reluctantly to demands for a more open and representative political system. Civil society--which had developed at an unprecedented rate over the preceding decade--as well as long established opposition political parties ceaselessly pressed for effective political reform.(n27)

In the five years since the cease-fire went into effect, the Zapatistas have taken great care to maintain their cause in the public eye and to enlist support from as wide a sector of society as possible. The issue of indigenous rights has gained prominence in the Zapatista discourse but remains cast in terms of broader national concerns. Active involvement in Zapatista decisions is sought through "national consultations" through which questions of Zapatista policy are placed before the bar of public opinion. Volunteer observers, both Mexican and foreign, are encouraged to visit Zapatista-controlled territory. Particularly extensive and effective use has been made of the internet, where a seemingly endless array of

sites in various languages presents the Zapatistas' case to a domestic and international audience.

#### THE LOCUS: UPPER EGYPT

Upper Egypt comprises the country's eight southernmost governorates. As is true of Chiapas, the region's history is one of isolated removal from the center of national life. The local relationships resulting from this centuries-old condition gave Upper Egypt an identity of its own within the modern Egyptian state. Alongside the even more ancient presence of Copts, tribal groupings dating from the Arab conquest combined to form a hierarchical order that placed two groups, the ashraf and the arab, in dominating positions. These were followed by lesser tribes, with the fellah at the bottom of the social scale.<sup>(n28)</sup> Southerners came to be stereotyped negatively in the rest of the country, widely held to be crude, prone to violence and lacking intelligence.

The authority of central governments in Upper Egypt was cemented through clientelist ties with leading families of the ashraf and arab groups. Even the Nasserist regime did not substantially undermine this political-administrative arrangement. Although land reform benefited peasant farmers to a degree, members of the landed classes used a variety of means to retain much of their holdings. Cairo continued to staff the higher ranks of the local police and security apparatus with personnel from the ashraf and arabs.<sup>(n29)</sup>

Religion was central to the development of Upper Egyptian society. The ashraf claimed direct descent from the Prophet, while the arabs traced their lineage to a group of tribes from Arabia. On the other hand, the status of the fellahin rested on the belief that they descended from Egypt's pre-Islamic community and had converted to Islam, a history that placed them inescapably beneath both the ashraf and arabs.<sup>(n30)</sup> Copts have occupied an ambivalent position in the social scale; as Christians they are considered inferior to Muslims but their individual status effectively depends on more material criteria.

In Muslim as well as Christian communities, and particularly at the lower socio-economic levels, religious practices are strongly imbued with non-orthodox folk elements, some of pharaonic origin. Although orthodox Islam is well grounded in urban areas, the countryside is the domain of a rich folk-religion, replete with beliefs in the magical, miraculous and occult.<sup>(n31)</sup> The influx of villagers into Egyptian cities and towns, which by the 1970s led increasingly to the "ruralization" of these centers, provided fertile fields for anti-modernist, fundamentalist movements. Urban mosques often became centers for the recruitment of rural migrants into militant organizations.<sup>(n32)</sup>

Despite rich agricultural resources, Upper Egypt has long been the country's poorest region, whether compared in terms of rural or urban

areas. By the mid-1990s nearly seventy-two percent of Egypt's poor remained concentrated in the south.(n33) Indicators related to health, population growth, social services and quality of life reveal similar disparities.(n34)

The region has witnessed significant changes in the past four decades. The populist Nasserist years not only raised hopes for general improvement and a more equitable distribution of wealth but also produced concrete achievements. Land reform, though not as sweeping as promised, brought some benefit to the fellahin. The opening of free universities in the 1960s seemed to promise an escape from poverty and the limitations of a rigidly traditional social hierarchy. With the government committed to employ all university graduates, the national bureaucracy provided a livelihood as well as a degree of prestige for sons of peasants who had no prospect of acquiring land of their own. However, it was not long before the ranks of university graduates outstripped possible placements. Moreover, when positions were available, fellahin graduates discovered that university credentials were frequently unable to overcome Upper Egyptian class bias or the general prejudice against southerners in other parts of the country.(n35)

Other developments in the 1970s placed Upper Egypt's fellahin under increasing pressures. Anwar Sadat's reorientation of Egypt's economy through the liberalizing measures of *infitah* led him to seek the support of traditional rural elites. The renewed ascendancy of the landed notables--which sometimes resulted in officially sanctioned expulsions of peasant farmers from contested lands--not only menaced the fellahin's gains but also their aspirations. In the same decade, large numbers of fellahin who benefited from the oil boom by finding temporary employment in Arab Gulf states returned home with relatively significant capital, only to find the path to upward mobility still blocked by the traditional local power structure.(n36)

Some, imbued by their experiences in Saudi Arabia with a more uncompromising and egalitarian vision of Islam, reacted to their mounting frustrations with greater religiosity--a phenomenon that helped produce a remarkable proliferation of private mosques in the 1970s. In Upper Egypt and among communities of southerners in urban centers throughout the country, returned fellah workers funded mosques in which an activist, socially conscious interpretation of Islam challenged the status quo religious vision of the *ashraf* and *arabs*.(n37)

The *Gama'a al-Islamiyya* developed as a movement, largely among students at Asiut University, in the early 1970s. Inspired by the early militancy of the Muslim Brotherhood, the group had links to, and shared a degree of overlapping membership with, similarly inclined groups in other parts of Egypt. One of these, the Jihad, would assassinate Sadat in 1981. Studies that focused on Egypt's

Islamic movements in the 1980s concluded that Islamic militants came mainly from non-rural environments and lower-middle class backgrounds. (n38)

However, Mamoun Fandy, "one of the first generation of peasant farmers' sons to benefit from Nasser's educational reforms" and an Asiut University classmate of many of the Gama'a's founders, argues that the Gama'a al-Islamiyya was marked from its inception by a distinctly Upper Egyptian fellah character which distinguished it from other militant Islamic groups. Most of its membership, he notes, "originally came from the fellahin." (n39) While the Gama'a held the Cairo regime responsible for betraying Egypt's Islamic values and saw the solution as an Islamic state under Shari'a, it was also determined to alter power relationships in the south. In short, it aimed its fight "against southern tribal dominance, the Cairo government's role in this conflict, and the impact of this conflict, as well as [local culture], on the group's interpretation and use of Islam." (n40) Fandy's recollections of the Gama'a's origins appear to be borne out by studies conducted after the organization gained prominence in the 1990s as Egypt's main militant Islamic group. Commenting on "the changing face of Islamic militants," Saad Eddin Ibrahim indicates that in comparison to militants studied in the early 1980s, those of the 1990s proved to be "younger and less educated... [many coming] from rural, small town and shantytown backgrounds." (n41)

Anwar Sadat's assassination in 1981 was an immediate and serious setback for all militant Islamic groups. Government security forces carried out sweeping arrests and major clashes with militants took place, particularly in Upper Egypt. The Gama'a, however, survived and continued to mobilize support throughout the decade.

During the same period, as Hosni Mubarak gingerly pursued Sadat's liberalizing direction through steps that included reducing consumer and agricultural subsidies and decontrolling prices, the burden of poverty increased throughout Egypt's rural and urban areas. (n42)

Upper Egypt remained the poorest region. While "ultra poverty" was particularly high in Asiut, rural Upper Egypt continued to be the country's poorest agricultural area. (n43) Additional regional misery hit after the 1986 downturn of Middle East oil economies reduced possibilities for migrant labor. (n44) The 1990-91 Gulf Crisis, of course, produced a massive return of Egyptian workers from that region as well as deep uncertainties regarding that labor market's future. However, the worst fears of peasants seemed confirmed in 1992, when after a debate that had raged since 1985 the government enacted a measure that would effectively repeal statutes governing tenancy after a five-year grace period. Known by opponents as "the law for throwing out tenants from their land," this step profoundly disturbed what the rural poor considered "an important basis of a



moral and political order."(n45)

The Gama'a's major anti-government campaign developed in early 1990s. No single event marked its beginning, but by mid-1992 there was no doubt that Egypt's government was facing a sustained offensive. Press accounts of the developing struggle revealed the extent to which the group was rooted in the rural countryside. The following, relating events in "a tiny village in Upper Egypt," is typical of such reports:

Since March, clashes between villagers and security forces have claimed two dozen lives. Farming is the only occupation...the district boasts few jobs and fewer public services .... It is fertile soil in which to recruit ardent young men for the Islamic Leagues [Gama'at al-Islamiyya], with their aura of romance and their programmes of spiritual betterment and practical activism.

In recent years the membership of such leagues has swollen into the thousands. In a dozen villages league enthusiasts have made themselves into enforcers of order and the providers of service.(n46)

Significant portions of Egypt's public agreed with the Gama'a's stated goals and values, though not with the means it chose to pursue them. This could hardly have been otherwise in a country where it is widely believed that were free elections held the non-violent, but banned, Muslim Brotherhood would emerge as the government's most serious challenger. The Gama'a's portrayal of the government as undermining Egyptian national and social values also found an echo in the hardships and frustrations of a population harried by growing economic disparities, cultural penetration and sharp changes in regional politics and Egypt's international standing.(n47)

Nonetheless, the vast majority of Egyptians rejected the Gama'a's violent strategy. There is some evidence that even the small proportion of those who initially sympathized with the Gama'a's approach steadily dwindled as the violence progressed.(n48) The cease-fire declared by part of the Gama'a leadership four months before the Luxor massacre seems likely to have been motivated by a growing conviction that violence had become politically counterproductive. The split that Luxor produced in the Gama'a appears to have led to the ascendancy, at least for the moment, of leaders who feel the organization must follow more moderate tactics if it is to achieve its aims. Among the newest tools employed to give both substance and recognition to this turn is a sophisticated Arabic language website, which went into operation in 1997.

#### THE ORIGINS OF MVIC

The conflicts that respectively pit the EZLN and the Gama'a al Islamiyya against the Egyptian and Mexican governments are products of a complex, but identifiable, interaction of factors. Among these are historical backgrounds that in each case created enduring local conditions which helped produce the violent outbursts of the 1990s;

years of efforts by mobilizers who injected traditional local folk-religion with a new element that linked social justice and religious conviction to the "true" values of the nation as a whole; and, finally, the catalytic effects of neoliberal economic and other globalizing forces.

The regions that gave rise to the EZLN and the Gama'a al-Islamiyya share histories of geographical isolation from the centers of national political, economic and cultural life. Over the centuries Chiapas and Upper Egypt developed highly stratified societies that were largely left on their own by the national state, to which they were each linked through clientelist ties between local and national elites. In each region an identifiable sub-group--the peasant/Indians of Chiapas and the fellahin of Upper Egypt--traditionally occupied the base of the socioeconomic pyramid and was perceived as inherently inferior by the higher social orders. This perception was generally shared by the wider national populations.

Neither the Mexican Revolution nor the Nasserist experience radically altered the overall social, political and economic marginalization of Chiapas' rural peasantry or the Upper Egypt's fellahin. Locally and nationally, the relative social, political and economic status of each remained much as it had been in the past. By the final quarter of the twentieth century, economic deprivation and its typically associated social ills continued to afflict these groups. Official Mexican and Egyptian statistics establish that in terms of income, poverty-levels, modern amenities, education and health, rural regions of Chiapas and Upper Egypt were not only mired in misery but also among the poorest in their respective national contexts. Nor did internal migration guarantee relief. Whether in the shanty towns that urbanization brought to the outskirts of San Cristobal or in the poorer neighborhoods of Cairo, peasant Chiapanecos and Upper Egyptian fellahin were likely to find that deprivation still accompanied them. However, neither group remained unaffected or unchanged by twentieth century events. Decades of land reform failed to fulfill their promise but nonetheless led to some degree of relative improvement in Upper Egypt and Mexico. Upper Egyptian fellahin also benefited from Nasser's educational policies and, after the early 1970s, from opportunities to work abroad. During the same decade, the marginalized of Chiapas' Highlands not only found new, though temporary, employment in massive state-sponsored projects but also became the focus of international efforts to upgrade their lives. Such factors involved changes that altered traditional life-styles and helped weaken traditional outlooks, including those elements of traditionalism that valued continuity above all. For many of the two groups considered here, change initially became seen as a welcome avenue that would lead to the satisfaction of raised hopes.

It was not long before such hopes yielded to fears that change might

not only fail to produce improvement but actually lead to a deterioration of an already dismal situation. In Chiapas as well as Upper Egypt, rapid population growth steadily diminished available land for the marginalized and strained the capacities of existing social services. Budgetary crises in Mexico led to the curtailment of employment-generating government projects in the Highlands. In Egypt, the bloated bureaucracy proved unable to absorb university graduates and potential employees faced years-long waits before receiving positions. Graduates of newly established provincial universities in Upper Egypt at times felt the added weight of being discriminated against in their search for jobs because of their regional and social backgrounds. In both Egypt and Mexico the increasing turns to national liberal economic strategies in the 1980s led to growing burdens on lower economic classes. During the same period, Upper Egypt's fellahin faced reduced possibilities of engaging in migratory labor as the oil economies of the Gulf contracted. In Chiapas, peasants learned that increased government expenditures designed to rationalize agriculture benefited large producers of export crops rather than small farmers.

Change, much of it emanating from sources far beyond the control or, in most cases, the understanding of the marginalized in Chiapas and Upper Egypt, appeared to have become not only threatening but almost overwhelming in its intensity, variety and malignity.

The unfolding of this perspective provided fertile ground for activist mobilizers who held state authorities responsible for the plight of the marginalized. Both in Upper Egypt and Chiapas these mobilizers injected a new emphasis on social justice into prevailing religious belief systems, and linked the new interpretation to "true" national values. In Mexico, this role--initially filled by the socially conscious, non-violent, religiously-inspired mobilizers under Bishop Ruiz--came to be shared with the equally socially-conscious, militant, Marxist-inspired mobilizers of the EZLN. In Egypt, social consciousness, religious inspiration and militancy were united in the mobilizers of the Gama'a al-Islamiyya. In both instances, the essential contribution, and attraction, of the mobilizer's message was that it offered, to those who accepted it, a credible promise of both change and resistance to change. This explains the emphasis given by Zapatistas and the Gama'a to demands for socio-economic change for the better and the preservation of cultural integrity.

In each case, the resulting militant movement has been closely linked to religious authority and belief. This is self-evident, of course, in relation to the Gama'a. Only an over-concentration on the secular discourse of Zapatista public pronouncements can obscure the fact that that movement's life--its values, origins, policies and membership--have all been influenced by the religiously-inspired

activism of Bishop Ruiz and his cohorts, something that has been very well understood by the Roman Catholic establishment in Mexico as well as by the Mexican government. This is why dominant church authorities (including the Papal Nuncio) and government spokesmen have been so ready to accuse Ruiz of violating his true religious responsibilities. It is much the same discourse one hears when Al-Azhar and Egyptian authorities accuse the Gama'a of being un-Islamic. What made the mobilizers' message credible to those who followed their lead? Put another way, what caused these relatively small numbers of mainly impoverished Indian peasants in Mexico and lower stratum Upper Egyptians to believe they could force desired change despite the full military resources available to governing authorities? Undoubtedly, the answer is complex and probably includes an intensity of frustration, anger and desperation that galvanized some to conclude the effort must be made regardless of cost. But this alone cannot explain the conviction of those who took up arms that their cause would ultimately win.<sup>(n49)</sup> Perhaps the answer also partly lies in the deep impact of a cultural context permeated by a syncretistic religious orientation in which the miraculous or magical is accepted as a normal part of life. The suggestion is that the folk-religions of the Chiapas Highland peasant Indians and Upper Egyptian fellahin fostered cognitive frameworks that were receptive to the notion that a just cause will eventually triumph, regardless of objective power relationships.

Globalizing economic, political and cultural forces merged with the impact of historically derived conditions and the activism of mobilizers, tying local realities in Chiapas and Upper Egypt to wider world currents. The catalytic effects of neo-liberal policies undertaken by the Mexican and Egyptian governments in the 1980s were particularly direct. As indicated above, economically marginalized populations of both areas were hurt by policies that reduced or eliminated social services, possibilities of government employment, agricultural and consumer subsidies and protected domestic markets. Policies designed to rationalize agriculture, especially steps to reverse the effects of earlier land reform programs, were perceived as major long-term threats to established ways of life and aspirations.

The impact of globalizing forces was not limited to sparking the violent campaigns of the EZLN and the Gama'a al-Islamiyya. It also appears to have been a significant factor shaping the terms in which their revolts were conceived. For although the marginalized in Mexico and Egypt may have suffered most acutely from the changes that affected their countries, they were hardly alone. In both Egypt and Mexico more integrated social sectors also saw their economic standing erode and their cultural values challenged throughout the 1980s. This was certainly true of the Mexican and Egyptian middle

classes, who made their growing dissatisfaction known in a variety of ways. Thus, for example, the debates in Egypt and Mexico over specific domestic economic policies and the political and cultural implications of developments in those countries' international ties reflected national atmospheres of widespread dissatisfaction.<sup>(n50)</sup> This, in mm, no doubt reinforced the conviction of the EZLN and the Gama'a that their revolts did not imply a separation from the nation, but rather a reaffirmation of their commitment to the polity's "tree" values.

#### CONCLUSION: BEYOND THE ORIGINS OF MVIC

This article has tried to show that the generic similarity of the violent conflicts initiated by the EZLN and the Gama'a al-Islamiyya is evident in the dynamics that led to their outbreaks. It is, however, also evident that these conflicts have taken very different paths. The Gama'a's straggle has involved more sustained violence, and the group itself has perpetrated more grizzly attacks against noncombatants. Finally, Egypt--unlike Mexico--has seen no effort to move toward a negotiated settlement. Do these differences mean that the two are not typologically linked; that they are, in fact, essentially different forms of conflict?

The answer suggested here is that such is not the case, that the distinct trajectories of the conflicts waged by the EZLN and the Gama'a al-Islamiyya reflect differences in interactions among three variables that together do much to shape the directions taken by Marginalized Violent Internal Conflicts. These are: the political institutional environment, the civil society environment, and the international environment. In the final analysis, of course, conflicts do not "take directions"--they are given direction by leaders, who, in mm, opt for certain decisions rather than others through a process involving a constant interaction between ideology and action. Analysis must therefore focus not only on the interaction among the three variables indicated above but also between them and the decisions that leaders (both insurrectionary and government) make on the basis of ideological interpretation. In other words, the question is how the combination of factors emanating from the political institutional environment, civil society, and the international environment affects the outlooks and consequent calculations and decisions of leaders. Such an analysis is well beyond the scope of this article, although it is possible to lay out briefly the main points to which it leads.

By 1994, Mexico's political institutional environment had bordered on the critical for over a decade. Governing institutions, dominated by the PRI, were largely discredited and the PRI itself was beset by fractious infighting. Opposition parties had emerged as real challengers to the ruling party's domination and the PRI's retention of its leading role was widely attributed to corruption. At the same

time, however, the incumbent government of Carlos Salinas de Gortari (1988-1994) was widely--and as things turned out incorrectly--perceived to be energetically putting Mexico on the path to renewed stability and prosperity. Continued positive economic indicators, as well as the president's personal ambitions for the future, depended upon the preservation of this image. The government, therefore, was prone to reject hard-line advice--emanating particularly from the military and the established power structure in Chiapas--and instead accept the views of those who argued that neither the PRI's domestic position nor Mexico's economic policies would be served by pursuing a military solution in Chiapas.

Ernesto Zedillo assumed the presidency at the end of 1994, along with essentially the same conditions that had confronted his predecessor. Revelations of the extent of mismanagement and corruption that occurred under Salinas immediately plunged the new administration into a series of economic and political crises. Zedillo had emerged from relative obscurity only after the assassination of the PRI's initial candidate, Luis Donaldo Colosio. His political position as president was therefore uniquely weak in Mexico's recent history. Although Zedillo has on the whole adhered to the nonbelligerent approach adopted by the Salinas government, his political debility appears to have been reflected over the years in recurrent vacillation as he occasionally yielded temporarily to more militant outlooks.<sup>(n51)</sup>

That Zedillo's government has not decisively abandoned Mexico's nonbelligerent approach to the Zapatista rebellion can largely be attributed to the impact on decision-making of civil society and the international environment. Both have served to constrain the military option. Civil society has not been unanimous in its reaction to the Zapatistas, but it has provided a constant forum for expressions of strong and widespread opposition to recourse to force. On the other hand, the international environment has also clearly urged the same message. Foreign governments, including that of the United States, as well as private investors have feared the political and economic consequences of a major renewal of conflict in Chiapas.

The same factors that influenced the Mexican government's vacillating but essentially non-belligerent approach also help explain why the Zapatistas' have preferred the current stalemate over a renewal of armed hostilities. Both the weaknesses and strengths of Mexico's political institutional environment play a role in this. On the one hand, the political weakness that plagues Mexico's political system gives hope that Zapatistas may yet see their objectives realized through political means. On the other hand, the military strength that the government commands, and deploys in a threatening encirclement of the Conflict Zone, clearly helps make a revival of active hostilities unpalatable. Considerations related to civil

society and the international environment act upon Zapatista calculations in much the same way. The networks of non-violent support that the Zapatistas have formed in Mexican civil society and abroad help fuel hope that Zapatista goals can eventually be realized through political means. These networks would be jeopardized, or at least seriously reduced, were the EZLN to assume responsibility for a resumption of major conflict in Chiapas.

The impacts of Egypt's political institutional environment, civil society, and international environment contrast sharply with the Mexican case and explain the different course taken by the conflict between the Gama'a al-Islamiyya and the Egyptian government. Egypt's bureaucratic-authoritarian regime remains highly centralized and impervious to serious challenge within the existing institutional system. Although national elections are held and the legislative branch contains members from a wide variety of political parties, the government, as Noha Mikawy notes, has on the whole been reluctant to accept pluralist values even within that body.<sup>(n52)</sup> In itself this ethos would have inclined the government to react forcefully to an extra-systemic challenge such as that posed by the Gama'a. Probably a more direct stimulus has been the Gama'a's historical links to the Muslim Brotherhood and espousal of the latter's objectives.

Employment of the alternative to force--negotiation, mediation, or some kindred conflict management technique--would at the very least redound to the credit of the Muslim Brotherhood's ideology and therefore to the credit of the very group that stands as the greatest potential political threat to the current regime. Egypt's civil society has grown and developed over the past two decades but it remains highly controlled. Associational life is subject to a variety of legal constraints, all of which help shield the government from unwelcome actions or criticisms. Although relatively free in the context of the Arab World, Egypt's press has long functioned under stringent rules, and these have been strengthened in recent years.

Under such circumstances, civil society's questioning of the government's hard-line approach to the Gama'a could at best be only tentative while outright opposition could expect to be suppressed. As in Mexico, Egyptian civil society is not of one mind but, unlike Mexico, it has been so muted that it is impossible to speak with much confidence about currents of public opinion. Nonetheless, available evidence--particularly the Gama'a's apparent soul-searching after the Luxor massacre--indicates that the group's methods, if not its objectives, became progressively more repugnant to the Egyptian public. Each of these characteristics of civil society enhanced the government's inclination to meet the Gama'a with force while eschewing opportunities to explore alternative approaches.

The international environment has exerted a similar influence. On the one hand, Egypt's principle Western allies are themselves committed

to forceful stands against terrorism and all who practice it. On the other hand, Cairo had valid reason to believe that the Gama'a received some degree of support and encouragement from international actors whose primary motive was Egypt's destabilization.(n53)

The nature of Egypt's political institutional environment, civil society, and international environment also explains the key decisions that have shaped the Gama'a al-Islamiyya's violent campaign. Faced by the government's firm control of the institutional political system and overwhelming military superiority, the Gama'a saw no alternative but violence, which it chose to project through terrorism in order to inflict the maximum amount of damage on the Mubarak regime by undermining public order and Egypt's valuable tourist industry. The government's ability to resist this strategy implied that its implementation must be drawn out and escalated. A growing suspicion that such a course would ultimately prove counterproductive seems to have moved some Gama'a leaders to call for a negotiated settlement as early as 1994. By mid-1997, key members of the group's upper ranks accepted this logic when they called on their followers to accept a unilateral cease-fire. In the post-Luxor period, the currently dominant, but not universally accepted, view among the Gama'a leadership appears to be that a change of strategy is in order. What this implies is still unclear.

Civil society and the international environment have also been key factors in the progression outlined above. If parts of the Gama'a came to perceive its strategy as counterproductive, it did so primarily by using as a yardstick the reaction of Egypt's public to the mounting ferocity of violence. If the Gama'a's violent campaign could not break the government's resistance, it was partly because the Mubarak regime's international support. And if another part of the Gama'a now feels that the original strategy must be retained, it is partly because they too are counting on international support and remain determined to sway the posture of civil society.

Political decisions are acts of ideological interpretation. The leaderships of the combatants examined here base themselves on declared ideologies (which for convenience's sake are identifiable as Zapatismo, Patriotism, Nationalism, and Islamism) but have given them content through interpretative decisions. Those interpretations are largely--though not completely--understandable in light of the interaction of the four variables on which this analysis has focussed. Thus, much--but not all--can be understood of the various contending discourses: the Zapatistas' revolutionary discourse that emphasizes humanism and dialogue more than revolutionary violence; the Mexican Government's patriotic discourse that stresses the national duty to search for accommodation rather than the treachery of insurrection; the Egyptian government's nationalist discourse that emphasizes loyalty to the state and brands insurrection as treachery;



and the discourse of the Gama'a al-Islamiyya, which stressed uncompromising Holy War against a treacherous regime (and which now appears to be changing)

The limits of the explanation offered here arise because neither leadership nor ideology can be considered totally dependent variables. Idiosyncratic factors have a role, and it must be kept in mind that Zapatista and Gama'a leaders have not simply responded to events. On the other hand, ideologies are not merely interpreted but also set limits to plausible interpretations. It may be that purely religious-rooted ideologies such as the Gama'a's have an elasticity that differs from the Zapatistas' secular-religious rooted ideology. What is called for is further study of leadership and ideology in the context of comparative conflict analysis.

With this caveat, the preceding comparison yields two further points.

The first is that Marginalized Violent Internal Conflict appears to be a useful category, one that not only calls our attention to linkages between global forces and conflicts started by the least powerful members of society but also to levels of interaction that heavily shape the course of such conflicts. This has a direct bearing on the two cases studied here. The MVICs in Mexico and Egypt have yet to be resolved. Changes at any of the analytical levels examined here will determine whether their eventual resolutions will be through violence or through techniques of conflict management.

The second point is perhaps more basic, and more alarming. It is simply that as globalization touches the "Wretched of the Earth" in the world's most remote backwaters, it may help trigger violent reactions from people who will not be dissuaded by even the most overwhelming objective evidence of the hopelessness of armed straggle.

#### NOTES

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(n1.) David E. Apter, *Rethinking Development: Modernization, Dependency and Postmodern Politics*, (Sage Publications: Beverly Hills, CA, 1987), pp. 316-17.

(n2.) Pierre Bourdieu, "Utopia of Endless Exploitation: The Essence of Neoliberalism," *Le Monde Diplomatique*, December 1998, [www.mondediplomatique.fr/en/12/08bourdieu.html](http://www.mondediplomatique.fr/en/12/08bourdieu.html). Translated by Jeremy L. Shapiro, p. 3.

(n3.) Briefly put, this refers to the confluence of the most immediate social dynamics impacting upon the insurrectionary groups.

(n4.) Also briefly put, this refers to the organized national system

of decision-making and implementation

(n5.) J. H. Mittleman, "The Dynamics of Globalization," in Mittleman, J. H. (ed.), *Globalization: Critical Reflections*, (Boulder: Lynne Rienner Publishers, 1996), p. 2.

(n6.) Yvonne Grenier, "From Causes to Causers: The Etiology of Salvadoran Internal War Revisited," *Journal of Conflict Studies*, (Fall, 1996), pp. 1-16. [Http://www.hil.unb.ca/](http://www.hil.unb.ca/)

(n7.) Keesing's Record of World Events, News Digest for January, 1994, p. 39810. See also Arturo de Jesus Urbina Nandayapa, *Las Razones de Chiapas*, (Mexico: Editorial Pac, 1994), p. 74.

(n8.) Interview with confidential source. Chiapas, August, 1998.

(n9.) Jeongmin Seo, "Government Response to Radical Islamic Movements in Egypt During the Mubarak Regime," unpublished thesis, The American University in Cairo, 1996, pp. 39-56.

(n10.) "Disgruntled Militant Lawyer Stands Down," *Middle East Times*, 25 January 1998, p. 1 and "Foreign mirs Shocked at Egyptian Militants' Cease-Fire Call," *Middle East Times*, 14 July 1997, p. 1. An earlier similar call was made by local Gama'a leaders in Minya and Sohag in 1994.

(n11.) Richard Engle, "Militants Condemn Luxor Bloodbath," *Middle East Times*, 7 December 1997, p. 1.

(n12.) See, for example, "Tourist Numbers Recover," *Business Monthly: The Journal of the American Chamber of Commerce in Egypt*, Vol. 15, No. 3 (March, 1999), pp. 44-46.

(n13.) Interviews, Chiapas, 1995, 1996, 1998.

(n14.) See, for example, Susan Tax Freeman, "Notes From the Chiapas Project: Zinacantan, Summer, 1959," in V. R. Bricker and G. H. Gossen, *Ethnographic Encounters in Mesoamerica: Essays in Honor of Evon Zartman Vogt, Jr.*, (Albany: Institute for Mesoamerican Studies, The University at Albany, State University of New York: 1989), pp. 89-100, and Gary H. Gossen, "Life, Death and Apotheosis of a Chamula Protestant Leader: Biography as Social History," *Ibid*, pp. 217-29.

(n15.) Monica Serrano, "Civil Violence in Chiapas: The Origins and the Causes of the Revolt", in Monica Serrano (ed.), *Mexico: Assessing Neo-Liberal Reform*, (London, Institute of Latin American Studies, 1997), pp.75-93; Carlos Tello Diaz, *La Rebelion de las Canadas*, (Mexico: Cal y Arena, 1995), pp. 59-61.

(n16.) See Andreas Fabregas Puig, "Los Pueblos de Chiapas," in Maria Luisa Armendariz (ed.), *Chiapas, Una Radiografia*, (Mexico City: Fondo de Cultural Economica, 1994), pp. 172-97.

(n17.) See, for example, *Mexico Social, 1994-1995: Estadisticas Seleccionadas*, Division de Estudios Economicos y Sociales, Banco Nacional de Mexico, 1996), pp. 202-08.

(n18.) Daniel Villafuerte Solis and Maria del Carmen Garcia Aguilar, "Los Altos de Chiapas en el Contexto del Neoliberalismo: Causas y Razones del Conflicto Indigena," in Silvia Soriano Hernandez

- (ed.), *A Proposito del la Insurgencia en Chiapas*, (Mexico: Asociacion Para el Desarrollo del la Investigacion Cientifica y Humanistica en Chiapas, 1994), pp. 83-117.
- (n19.) Ibid, pp. 83-84.
- (n20.) David R. Davila Villers, "Chiapas: Democratization and the Military in Mexico." Unpublished paper presented at the Latin American Studies Association XIX International Congress, Washington, D.C.: September, 1995, p. 6.
- (n21.) Serrano, op. cit. To make matters worse, the international price of coffee fell sharply in the latter half of the 1980s.
- (n22.) Ibid.
- (n23.) Villafuerte and Garcia pp. 85-86.
- (n24.) A leading member of the San Cristobal Ladino community, an individual who also considers himself an Autentico Coletos--the label taken by the most racist of Ladinos--recalls Ruiz's social trajectory in the city as follows: "...it fell to me to welcome Samuel Ruiz. He was a very tranquil man [and] dined in the most honorable homes of San Cristobal. Yes, in those days he passed his time with Autentico Coletos. But then he slowly began to change. I think it's always been important for him to seek fame...." Interview, San Cristobal de las Casas, 1995.
- (n25.) Tello, op. cit., pp. 80-130.
- (n26.) Interviews, Chiapas, 1995, 1998.
- (n27.) Julio Labastida, "Mexico: Democratic Transition and Economic Reform," in Dan Tschirgi (ed.), *Development in the Age of Liberalization: Egypt and Mexico*, (Cairo: The American University in Cairo Press, 1996), pp. 151-53.
- (n28.) Mamoun Fandy, "Egypt's Islamic Groups: Regional Revenge?" *Middle East Journal*, Vol. 48, No. 4 (Autumn, 1994), pp. 607-25.
- (n29.) Ibid, p. 615
- (n30.) Ibid, p. 613.
- (n31.) See Winifred S. Blackman, *The Fellahin of Upper Egypt*, London: Frank Cass & Co., 1968), pp. 183-200. See also Mamoun Fandy, "The Tensions Behind the Violence in Egypt," *Middle East Policy*, Vol. 2, No. 1 (1993), pp. 2527.
- (n32.) Uri M. Kupferschmidt, "Reformist and Militant Islam in Urban and Rural Egypt," *Middle Eastern Studies*, Vol. 23, (October, 1987), p.409.
- (n33.) *Human Development Report Egypt, 1996*, (Cairo: Institute of National Planning, 1997), Table 2.2.
- (n34.) Jeffrey A. Nedorosick, Dina Younis, El Sayed Gad Mohamed, Monica Serrano, "Lessons in Violent Internal Conflict: Egypt and Mexico," *SYLFF Working Papers*, (The Ryochi Sasakawa Young Leaders Fellowship Fund), No. 8, March, 1998, pp. 17-19.
- (n35.) Mamoun Fandy, "The Tensions Behind the Violence in Egypt," pp. 27-28.

- (n36.) Fandy, "Egypt's Islamic Group," pp. 616-18.
- (n37.) Hamied N. Ansari, "The Islamic Militants in Egyptian Politics," *International Journal of Middle East Studies*, Vol 16 (1984), p. 129; Fandy, "Egypt's Islamic Groups," p. 618.
- (n38.) Saad Eddin Ibrahim, "Anatomy of Egypt's Militant Islamic Groups: Methodological Notes and Preliminary Findings," *International Journal of Middle East Studies*, No. 12 (1980).
- (n39.) Fandy, "Egypt's Islamic Groups," p. 613.
- (n40.) Ibid, p. 611.
- (n41.) Saad Eddin Ibrahim, "The Changing Face of Egypt's Islamic Activism," in Saad Eddin Ibrahim, *Egypt, Islam and Democracy*, (Cairo: The American University in Cairo Press, 1996) pp. 73.
- (n42.) Karima Korayim, "Structural Adjustment, Stabilization Policies, and the Poor in Egypt," *Cairo Papers in Social Science*, Vol. 18, No. 4 (Winter, 1995/96), pp. 20-23.
- (n43.) Ibid, pp.17,18.
- (n44.) Dan Tschirgi, "Egyptian Labor Migration: Social, Political and Economic Effects," in Mohammad Shtayyeh, (ed.), *Labor Migration: Palestine, Jordan, Egypt and Israel*, (Jerusalem: Palestinian Center for Regional Studies, 1997), p. 53.
- (n45.) Reem Saad, "State, Landlord, Parliament and Peasant: The Story of the 1992 Tenancy Law in Egypt," in Alan Bowman and Eugene Rogan (eds.), *Agriculture in Egypt From Pharaonic to Modern Times*, *Proceedings of the British Academy*, Vol. 96, (Oxford: Oxford University Press, 1998), pp. 387, 89.
- (n46.) "Upper Egypt: The Battle Against the

(Message over 64 KB, truncated)

| 9355|2003-08-04 12:17:12|arumese|Re: australian aboriginals first americans|  
Didn't the Austrailian Aboriginal type migrate to Austrailia from  
parts of Asia?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "mutationman2003" wrote:

> Last week Paul Kekai Manansala asked about my reference to  
> australian aborigines migarting to the western hemisphere before  
> mongoloids (or africans). This is where I got my information from.  
> I'm not an expert but I do have an interest in the subject. I  
> believe its been discussed in the group before. Pardon the late  
> reply.

>

> I can't hyperlink it right now but this is the source

>

> <http://news.bbc.co.uk/2/hi/science/nature/430944.stm>

| 9356|2003-08-04 12:37:39|M.L.W.|Screen Capture Utility|

Easy Screen Capture 1.2.3 a screen capture software for capturing any  
part of your screen. You can make professional screen shots and save  
them as BMP, PNG, GIF or JPG files.

<http://www.longfine.com/>

Myra

| 9357|2003-08-04 13:04:30|En Sabah Nur|Hyderabad's African old guard|  
Hyderabad's African old guard

[http://news.bbc.co.uk/2/hi/south\\_asia/3116817.stm](http://news.bbc.co.uk/2/hi/south_asia/3116817.stm)

By Charles Haviland  
BBC correspondent in Hyderabad

The crowing of the cockerel greeted me at Mohammed bin Hassan's immaculate little house, down a side street in an old quarter of Hyderabad.

The Sidi ancestors were guardsmen brought over by Muslim rulers. We talked while Mohammed's young grandson looked shyly on.

Mohammed, who is in his 70s, is one of Hyderabad's Sidis - a community of people of African descent.

While some of India's Sidis came as slaves, this southern city's community has its roots in a troop of guards recruited to serve the Nizams - the old Muslim dynasty of this one-time princely state.

The story goes that in the 19th century, the 6th Nizam got word of Africans serving in the court of another Indian nobleman.

Impressed by their qualities, he asked for a batch of Africans to be brought to Hyderabad. A group of around 300 soon followed.

Most accounts suggest they came from Africa voluntarily.

They included Mohammed's grandfather.

"My grandfather came from British Somaliland, from Hargeisa. My father was born here," he told me.

Nothing African is left - no music, no clothes; everything is Indian

Mahmud bin Farzullah

Showing me some family photos, Mohammed pointed out his maternal grandfather and uncle, both of them in the Nizam's African Cavalry Guards or "AC Guards".

The military staff also included Arabs, but the Nizams had wanted Africans as bodyguards "because they are loyal, and physically good", he told me.

Also pictured are a number of Ethiopian Christians.

The part of Hyderabad where most Sidis live today is known simply as AC Guards.

It has a pronounced Muslim feel to it, centred as it is around an old mosque; Muslim businesses including beef butchers line the lanes.

But also in the neighbourhood is a large church - St Mary's.

In these streets, most people you see are not Sidis. But some of the local Sidis are highly venerated.

Vivid memories

Mahmud bin Farzullah believes he is at least 100 years old and has South African ancestry.

He was a guard for the seventh and last Nizam, who lost his powers in 1948 when India, with great violence, took over Hyderabad.

"I used to ride horses, do horse-jumping and the daily parade," he told me.

Hyderabad's AC Guards district still has a distinctly Muslim feel

"I was also part of the contingent that used to greet the Nizam on his birthday and present him with gifts."

The last Nizam was extremely eccentric, but for Mahmud, "he was a great person. He really loved his people."

The memories are equally vivid for a non-Sidi I met - Mir Moazam Hussein, now nearly 90.

As a member of Hyderabad's old nobility, he and his cousin, as young boys, used to sit under the Nizam's balcony on the royal birthday for a prime view of the AC Guards.

"They were the most brilliantly-attired, uniformed men; the men did justice to the uniform - they were great big dark-skinned men, you know. And so were their horses!" said Mir Moazam.

He has sweet memories of the AC Guards playing the military band, and of some of them coming to his boyhood palace selling duck and snipe which they had shot on Hyderabad's lakes.

The palace had a staff of hundreds, including Sidi women, the female relatives of the guards, who would check in visitors.

Only Urdu

The Hyderabad Sidis still excel in music.

One man I met, Abu Pahalwan, runs a band of drums which plays at weddings and sounds unmistakably African.

They have also scored outstanding feats in sport, especially hockey.

But I got the sense that this community had fallen on hard times.

"In the past, people used to respect us," Mahmud bin Farzullah says.

A Sidi music group performs at the recent Zanzibar film festival

"But now, when they realise we are Sidis, they move away from us. They don't want to talk to us. And this government gives jobs only to Indians."

Because men vastly outnumbered women in the African immigration to India, with each generation the African blood is diminished.

I was struck by how much the Sidis have lost touch with their African cultural roots, apart from perhaps in music.

Many do not even know what part of Africa they are descended from.

"The Ethiopians here speak only Urdu - me too," Mohammed bin Hassan told

me.

But he has no regrets about having lost his Somali culture.

It is the same for Mahmud bin Farzullah.

"Nothing African is left - no music, no clothes; everything is Indian," he said.

But he does feel sad that more and more young people are marrying outside the Sidi culture.

The Nizam's Sidi guards were just one in a series of African immigrations to India over the centuries.

But it was never a mass phenomenon.

And today, you feel privileged to meet and see something of a community that perhaps, in a few more decades, will be barely discernible as African at all.

| 9358|2003-08-04 13:07:15|En Sabah Nur|The Lost Africans of India (nov. 2000)|  
a related article to prior post

DG

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The lost Africans of India

[http://news.bbc.co.uk/2/hi/south\\_asia/1035389.stm](http://news.bbc.co.uk/2/hi/south_asia/1035389.stm)

Music may provide a clue to the community's origins

By the World Today's Andrew Whitehead

Long before the first slave ships started supplying labour to the cotton plantations of the American south, and many centuries before the first Africans were brought ashore to the sugar estates of Brazil and the Caribbean, Africans were being sold as slave-soldiers for India's princely states.

Their descendants are the least visible part of the huge African diaspora.

But today in India, almost lost among the mosaic of different cultures and communities in that country, are tens of thousands of people of African descent.



They are known as Sidis.

## Slavery

Although they came at first as slaves, they were so successful as fighters that they at times usurped power from the rulers they were supposed to be serving.

Most have lost touch with their roots

Yet they are now struggling at the margins of Indian society.

"The Sidis are descendants of African slaves, sailors and servants, and merchants who remained in India after arriving through the sea trade with East Africa and the Gulf," says Amy Catlin of the University of California, who is making a special study of Sidi culture.

"That was a process which began in the 12th century or before, and lasted until the late 19th century".

## Lost touch

Some Sidis are keenly aware of their past, and a few remain in touch with relatives in Africa.

But in the western Indian state of Gujarat - where most Sidis live - the community has lost touch with its roots.

The village of Jambur, deep in the Gir forest, is one of two exclusively Sidi settlements.

It is miserably poor.

The headman explains that yes, everyone in Jambur is a Sidi.

Their forbears came from Africa.

But they have lost any knowledge of African languages, and don't know where exactly their ancestors came from or why they settled in India.

## Music and dance

The only remnant they retain of their African lineage is their music and dance.

The Sidi community is very poor

This is what Professor Catlin, an ethno-musicologist, hopes to use to fill in the story of the Sidis.

"In Gujarat, affinities with African music include certain musical instruments and their names", she says, "and also the performance of an African-derived musical genre called "goma".

In the nearby town of Junagadh, a smaller group of Sidis lives alongside the shrine of Bava Gor, an ancient Sufi Muslim holyman who was himself of African descent.

Their hold on their African past is a little more secure.

They say they know a few songs in an African language, but not their meaning.

And their dance is more obviously African.

But again, their music, song and dance are the only links with their African past.

Amy Catlin believes that the Sidis of western India came from coastal and inland villages in east Africa which were raided by slave traders.

But that's far from certain.

Indeed, one legend has it that the Sidis of inland Gujarat originally came from Kano in northern Nigeria, and ended up in India after undertaking a Hajj pilgrimage to Mecca.

Music may be the only key that can unlock their past.

| 9359|2003-08-04 13:09:00|En Sabah Nur|India's lost Africans (dec 2000)|  
another related article to prior post

DG

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India's lost Africans: Your response

[http://news.bbc.co.uk/2/hi/south\\_asia/1077982.stm](http://news.bbc.co.uk/2/hi/south_asia/1077982.stm)

The community may have several different origins

By Andrew Whitehead

The story of the Sidis, the Indian community of African descent which has lost contact with its African origins, has attracted enormous interest from around the world.

The song of the Sidi ladies . . . is very similar to one sung by my father's tribe in Harar in Ethiopia

Basha Sebro in Ethiopia

The recent report on BBC News Online about the Sidis' quest for their history has prompted hundreds of e-mails.

Professor Amy Catlin, the ethnomusicologist who is studying the Sidis' last cultural link with Africa - their music and dance - said the responses to our story were "really fascinating".

She is now in Bombay pursuing her research, and one main theme is to identify the African provenance of the distinctive music played by isolated Sidi communities in the western Indian state of Gujarat.

Eskender Mekonnen, an Ethiopian living in Canada, was one of several people who suggested that the Sidis' drums appeared identical to those still being used in Orthodox church services in Ethiopia.

"The song of the Sidi ladies in India," declared Basha Sebro in Ethiopia, "is very similar to one sung by my father's tribe in Harar in Ethiopia."

But the legend that the Sidis' had west African origins also attracts support.

We received several e-mails pointing out that the African village in Gujarat, Jambur, shares a name with a village in The Gambia.

African diasporas

And there was news of several other African communities across South Asia.

We received many e-mails about the Sheedi or Makrani community outside Karachi in Pakistan.

"The Makran coast was once part of the Sultanate of Oman," explains Asim Alavi in the US, "and the Sheedis came as slaves of the Omani rulers.

"They are very friendly people, famous for their music and dances, and great athletes."

There is also a community of African origin in Hyderabad in southern India, the descendants of the African cavalry recruited by the old princely ruler.

And we also received e-mails about an African trading community near Belgaum, again in southern India, and about small settlements in western Sri Lanka.

#### Research

And although the Sidis are one of the most overlooked elements of the massive African diaspora, we heard about a lot of research now underway.

Further research is needed

Dr Richard Pankhurst in Addis Ababa is editing a book about Africans in Asia; Helene Basu, a Berlin-based anthropologist, is researching into the Sidis' ancestral saint, Bava Gor; and in Bombay, Beheroze Shroff is making a documentary film about the community.

One or two e-mails complained that the Sidis were being regarded as an anthropological curiosity rather than a living community, and resented the implication that Africans settled in new continents only as slaves.

What is clear from all your e-mails is that the Sidis don't have a single history - but many different strands to their past.

Their ancestors came to South Asia at different times, and from different places.

While some were slaves, others were soldiers, seafarers, traders and fakirs.

| 9360|2003-08-04 13:24:24|Alex Derrick|Re: Seated statue of Gudea, prince of Lagash|

- >Wish the image could be downloaded but this image by the British
- >Museum doesn't seem to be able to allow that. The regular "Save as"
- >doesn't work on my computer. Also, saving it as an html file copies

>the text but not the image. Does someone have an idea about how to  
>download this or is the problem in my computer?

Hey Marc, the image is a "flash file" or ".swf" placed in an HTML document.

You can get the image via a screen grab, press ctrl+print screen. Then go into a image program like photoshop and paste the image into a new document.

If you go to this link, you'll find plenty of images Gudea of Lagash.

<http://images.google.com/images?hl=en&lr=&ie=UTF-8&oe=UTF-8&q=Gudea+&btnG=Google+Search>  
| 9361|2003-08-04 15:06:00|Mickel Hendrix|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|  
Hotep Marc,

Let me add the following to this topic concerning Ptah. Were we to pay close attention to the signs that equates to the letters of his name, we'd be able to overstand Ptah even better.

For instance, the sign for the letter T (although it is not one of the signs for the name in its translation) is an Open Hand, which, makes perfect sense, since He is considered as the Fashioner, the Fashioner with His Two Hands, which is Ti, the modern number Two, or Duo, keeing in mind that the letters T and D are connected, and also Digit, the Ten Digits or Ten Fingers of the Two Hands.

Therefore, Ptah Crafted the Universe with His Hands, as does a Mason builds or Squares a Stone before placing it into position. All Third Degree Masons (by the way, I'm not a Mason) should be familiar with Ptah, as the Master Craftsman, the Architect of the Universe, knowing Him by His Hebrew name, the Roman Vulcan.

He is the Rock or Foundation upon which everything was built or rests, which gives us the term Petra or Peter. Therefore, He is the Father of Creation, His name being the basis of the term Father.

The sign that's equivalent to the letter H is the Spiral, Circular Spiral or Helix, which symbolizes the Spiraling Universe that we live in: Blood traveling through the veins in a Spiraling Motion, an Electron moving in a Circular Motion around the Nucleus of an Atom, a Hurricane moving a Spiraling Motion, the Spiraling Appearance of the Milky Way, the Spiral Formation of the Number Nine, with Nine Planets moving around the Sun in a Circular Motion, and Nine Inch Square of Masonry.

The H is the Eighth Letter in the Alphabet, the Spiraling or Circular Eight, representing the Upper and Lower Worlds, the Heaven and Earth of Ptah, assisted by Seven Dwarfs, who, in one instance, make up the Khemennw, meaning the Eight.

In another instance, we have the Khemennw represented by the Eight Great Gods, with Thwty as the Head, and Mouthpiece of Ptah as the Creator, the One who calls into existence Life. Together, they make up the Ennead meaning the Number Nine.

The Letter P is equivalent to what's perceived as a Door, which signifies Ptah as the Opener of the Way, the Door to Heaven, the Door or Passage one goes through to receive the Light.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
> marc's reply here (M1W). The scholars have not  
> written the full story or  
> disclosed all the truth.  
>  
> Cristofori writes: is the "dwarfs" (arent they TWA)  
> the connection to the  
> 40,000 ya iron mines found in ancient Monomotapa  
> (southern africa)?  
>  
>  
>  
> (M1W)  
>  
> Hello Cristofori:

- >
- > Quite fascinating the point you bring up. I am
- > stumbling around in the dark
- > on this one. But, I found something in my notes that
- > may be of use where
- > mining is concerned. And, I found as well mention of
- > African versions of
- > Ptah and blacksmith legends in more than one place
- > and in more than one
- > tribe. Dear Egypt may have dug down in the south to
- > get its Ptah. I'll
- > though, start with the mining question. I'm glad you
- > brought it up and hope
- > you can add something more to it.
- >
- > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR:
- > The early mining I am
- > familiar with is from 60 tya in the Middle
- > Paleolithic. Quarrying activities
- > in Egypt by (I assume) San or Negrito (Twa?)
- > consisted of systematically
- > digging ditches and pits in Nazlet Safaha Egypt for
- > chert, a rock used in
- > making tools. [In: P. Vermeersch, E. Paulissen, and
- > P. Van Peer,
- > Paleolithic chert exploitation in the limestone
- > stretch of the Nile Valley,
- > African Archeological Review, 8, 77 - 102 (1990).]
- > 30 - 35 tya, this mining
- > was characterized by two meter long shafts to
- > underground galleries with
- > bell-shaped pits. [ In: Richard Rudgley, Lost
- > Civilizations of the Stone
- > Age, (Arrow Books, New York, 1999), pp. 173 - 174.].
- >
- > Whether the second mining site (though this
- > reference claims it is chert) is
- > the one you are referring to, I do not know. I'd
- > certainly be interested in
- > finding out more about Twa mining, however.
- >
- > In Africa, an iron meteor impact crater seems to
- > have been the source of
- > blacksmiths. [In: Yves Bonnefoy (compiler),
- > Mythologies, Vols. 1, (The
- > University of Chicago Press, Chicago, 1981), pp. 41

> - 42.].

>

> REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF  
> THE SKY IN AFRICA:

> Then, there is a most interesting quote from  
> Bonnefoy about dwarfs holding  
> iron pillars that support the sky. Now, this seems  
> certainly to bear clear  
> connection to Ptah and his 7 Khennemu, his dwarf  
> helpers as they fashioned  
> the universe that would become the image of heaven  
> of the modern religions  
> after 2000 BC.

>

> "A sheet of water (Kalunga) separates the earth from  
> the netherworld. When  
> the sun sinks into the ocean in the west, it crosses  
> this sheet to  
> illuminate the netherworld (Mpemba), which is the  
> world of the dead and a  
> replica of the world above. The water that separates  
> these two symmetrical  
> is qualified as a 'door' or 'wall' of the changing  
> of the body' But, when  
> Kivanga ventures into the subterranean world, he  
> finds himself before a  
> closed door which he forces open with magic. Besides  
> this, the 'wall of the  
> changing of the body' clearly evokes that  
> intermediate place where Mbenza  
> keeps the faces of complete humans. Two Mayombe  
> traditions clearly  
> articulate this cosmogony in folktales about the  
> first incomplete human  
> race. According to the first tale, dwarfs stand at  
> each end of the world,  
> close to the iron pillars that hold up the sky."

>

> [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1,  
> (The University of  
> Chicago Press, Chicago, 1981), p. 64.]

>

> LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And, it  
> must not be forgotten  
> that there are parallels of Ptah found in Africa. It  
> was Livingstone who



> made the observation. Our learned friend, Gerald  
> Massey, writes: "The Af-sun  
> of Egypt and Assyria is found in Afa, the Dahomen  
> god of wisdom answering to  
> Hea, whilst OFAN is the name of the Egba, divinity  
> of blacksmiths. So  
> Hephaestus (Ptah), the smith of the gods, was a form  
> of the Af-sun, or the  
> sun of ? ATEN (Eg.) means to create, as the potter  
> at the wheel. Ptah was  
> represented as the Creator by the potter at the  
> wheel. There is a cave, says  
> Livingstone, near the village of Schele called  
> Lepelole, which none of the  
> Bakwains dared to enter. It was declared to be the  
> habitation of their  
> deity, and no one who went within had ever come out  
> again. (Livingstone,  
> Travels, p. 124).. The deity was crooked-legged, and  
> the descriptions of him  
> reminded the traveler of the Egyptian god Ptah. In  
> the crooked-legged  
> tah ? is the solar god who appears on the monuments  
> as Ptah-Sekari, the  
> crooked-legged, is certainly one with the Hottetot  
> and Kaffir Utixo, or  
> 'wounded knee.' The original representation was of  
> the sun below the earth,  
> the infertile, infantile, feminine, or wounded sun,  
> maimed in his lower  
> members, and even blind, and going on one leg,  
> hopping, and groping his way  
> by the sense of touch." He takes the name as Creator  
> in the Zulu language.  
>  
> [In: Gerald Massey, A Book of Beginnings, Volume II,  
> (A&B Book Publishers,  
> Brooklyn, NY, 1994), p. 645.]  
>  
>  
>  
> Marc Washington  
>  
>  
>  
>

> .  
>  
>  
> "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
>  
>  
>  
> Marc's reply here (\*M1W\*)  
>  
>  
> From: saidis\_aswan\_egy  
> [mailto:[saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)]  
> Marc, no evidence exists that the Kemetians were  
> mass producing Iron  
> at large amounts. Maybe small scale Iron  
> metalurgy was being done, but  
> I doubt large scale. The Kemetians were in fact  
> taught by the Hittites  
> to smelt iron. The Kemetians smelted bronze, and  
> other metals, but not  
> Iron. Goldsmiths in Men-Nefer were considered  
> specialties of  
> dwarfing, but this was once again not iron.  
>  
>  
>  
> (\*M1W\*) Hi Saidis.  
>  
>  
>  
> I wasn't referring to large-scale metallurgy but  
> that the possibility  
> exists that it occurred first by the craftsmen of  
> Ptah who certainly were  
> well-known for their working of gold. Yet, being  
> involved in mining and  
> working gold after smelting it, certainly  
> experimenting with iron would at  
> least have been possible. I am looking for someone  
> with knowledge of that  
> which Massey writes of. Few people seem to have been  
> as widely read as he so  
> I don't really expect to find someone knowledgeable  
> enough to comment further  
> than he did. But, if you can, that's great. He  
> wrote:

>  
>  
>  
>

=== message truncated ===

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Do you Yahoo!?

Yahoo! SiteBuilder - Free, easy-to-use web site design software

<http://sitebuilder.yahoo.com>

| 9362|2003-08-04 15:29:12|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep IMJ,

First of all, it is clear that you don't overstand anything that I've said in regards to science being the white man's stamp of approval. Second of all, you don't know me. So I suggest that you watch how you address me.

Any intelligent person would know what I've meant. Obviously, your ass doesn't. And your ranting is just an example of what I mean about Negroes, not Afruikans. But, it's overstood. You don't have to apologize to the group. Negroes have been so conditioned that they don't know their asses from their brainstems.

And as long as Negroes need to be de-constructed, I'm going to keep stressing what I've been stating. So, deal with it or just delete my replies. The rest of your silly ass comments are not worth the reply time.

End of line....

--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

> <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)> wrote:

> <

> Once again, this is only western man in need of

> science in order to

> prove to himself the obvious:>>

>

-----

>  
>  
> DAMN dude get a new song to sing, I'm tired of  
> hearing this one! You  
> sound like some guru gleaning celestial insight  
> right off the universal  
> plane of knowledge or whatever. I don't know where  
> you live, but I live  
> on Earth where science and scholarship rules the  
> day, that's just how it  
> is.  
>  
> Maybe you were born already having all of the  
> necessary knowledge in  
> your head; I mean it had to be that way, right?...  
> Otherwise you'd have  
> to have learned it from somewhere and somebody else  
> just like the rest  
> of us. And those people / sources would no doubt  
> have used some sort of  
> SCIENCE in their scholarship. Am I wrong?  
>  
> Do you feel the same way about mathematics as you do  
> science?... Does  
>  $2+2 = 4$  only for White folks? What's the 'Afrukan'  
> answer, 7???  
>  
> What's "obvious" to some is not so "obvious" to  
> others, that's why  
> \*some\* objective form or system of measurement and  
> verification of facts  
> IS necessary to separate truths from lies, and  
> denote theories that need  
> more research. How many different systems should we  
> have, one for each  
> race? What chaos would that insanity unleash?  
>  
> Or would you rather we all get mass global amnesia  
> and just forget what  
> we've learned in the last 2,500 yrs. from the  
> sciences? We could go  
> backwards in time to when people were held prisoner  
> to believing in  
> 5,000 different superstitions, like tossing virgins  
> into volcanoes so  
> not to offend the fire gods! -- No thanks.

>  
> And before you just casually dismiss the weight that  
> a psychological  
> victory may carry (as if it's effect on the human  
> psyche is  
> meaningless), try doing the exact same thing for a  
> psychological defeat  
> and see how silly it sounds. They both can come from  
> the same place  
> psychologically speaking, but they mean totally  
> different things. Which  
> one would you rather experience, victory or defeat?  
> Hmmmm  
>  
> We all get the idea; you don't need to hear anything  
> from any White  
> folks to tell you what is clearly "obvious" to you  
> about Africa and  
> people.... well good for you. Just don't bring your  
> anti-science logic  
> to the table.  
>  
> As far as I'm concerned, the more White converts who  
> see the light the  
> better!  
>  
> Defence of Afrocentrism against Stephen Howe  
> <http://www.geocities.com/warriorvase/defence.htm>  
>  
>  
> Sorry to the group for ranting, but I felt that had  
> to be said.  
>  
>

---

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| 9363|2003-08-04 15:38:48|Mickel Hendrix|Re: New questions about migration of first Americans|

Hotep,

It is this type of info that our people need to be

feeding our kids, because westernism will try to, and has, drowned out the reality that the first people that migrated to the Amerikkas were black-Cushite-Afrikan. Western science keeps juggling around the who-were-the-first-Amerikkans question, when it is a clear fact that they were black-Cushite-Afrikan. And, we, as Afrikan people, keep accepting western science's definition of what's black, out of sheer stupidity. That way, westernism can project onto the world that the first Amerikkans were anything other than black-Cushite-Afrikan.

P.E.A.C.E. Progress Everytime Afrikans Cultivate Enlightenment!

--- En Sabah Nur <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:

> actually it is Ta-Seti related, given our past  
> forays into "black" types in Asia and the Pacific---  
> because she's either Melanesian or Australian,  
> according to facial reconstruction anyway.

>

> old articles:

>

> <http://news.bbc.co.uk/1/hi/sci/tech/430944.stm>

>

>

<http://www.nytimes.com/library/national/science/102699sci-archeology-brazil.html>

>

> and if Lucia is Australian or Melanesian,  
> travel by boat is guaranteed---whether on  
> purpose or accidental.

>

> DG

>

>

>

-----  
>

> cristofori whitakara said:

>

> > this has nothing to do with ta seti, but there as  
> an 11.5 tya woman named "luzia  
> > " found in brazil

> >

>  
>

---

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| 9364|2003-08-04 15:47:18|Omari Keita|Re: From Where in Africa Did African Americans Come?|

The Bakongo regional presence in North America is overwhelming. As already noted, many words that found their way into the North American lexicon were and are Kikongo-inspired. Evidenced from the bottled trees to planting trees on gravesites to leaving broken plates and the like on graves, Bakongo cultural retentions remained relatively high among black folk in North America. Also note, certain colonies/states had differing preferences in regards to African ethnic origin. South Carolina, especially, was one with a distinctive preference, informed mainly by the type of agricultural economy that emerged there. Bakongo captives were in high esteem throughout North America, supposedly for their sturdiness and more resiliency. The Ibo, on the other hand, especially in South Carolina were mainly last resorts. They were known to commit suicide under dire circumstances and from an economical standpoint, they were not cost-effective. The Wolof were earlier imports but according to records their import numbers declined as the trade progressed. The overall significance of the Wolof were due to conflicts between Cayor and other Wolof states and heavy English influence in the Senegambia, before eventual French control of Saint-Louis. Out of the Mande cultural grouping, the Bambara (Bamana) were the main captives due to the numerous skirmishes and conflicts the kingdoms of Segou and Kaarta had among themselves and with neighboring Islamic groups. The Yoruba and related groups provided a steady flow given the climate of Benin and Nigeria. Conflicts between Dahomey and Oyo initially fueled the influx of Yoruba, but later intra-Yoruba battles and the downfall of Oyo as a regional powerhouse continued the mass captivity of Yoruba.

**alberto34482@yahoo.com** wrote:

.Trees are planted near graves because their roots journey to the other world. Bottle trees, also a Kongo origination, are said to lure in and trap evil spirits that may be trying to get in the house.

<http://library.uncwil.edu/special/diaspora/001.html>

It appears that many customs, such as the custom of the bottle trees came from Kikongo region. I always thought that North America have a heavier concentration of Mande, Yoruba, Wolof, and Ibo people.

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| 9365|2003-08-04 16:18:24|Derrick, Alexander|Website about Ishango Bone|  
<http://www.naturalsciences.be/expo/ishango/en/index.html>

Alex Derrick

**Knowledge Adventure**

(310) 649-8360

[aderrick@vugames.com](mailto:aderrick@vugames.com)

| 9366|2003-08-04 19:28:24|Peter Gray|Re: Website about Ishango Bone|

Interesting web site, Alex

But I have it on the authority of Alison Brooks herself that the harpoons found in association with the Ishango bone were redated about 33,000 BP, using Ar-Ar, thermoluminescence, ESR and BAR. She is of the opinion that the White Paintings Rock Shelter is of similar age. See *Science*, April 28, 1995. In fact, the summary on pg. 553 goes even further:

"Dating [of barbed as well as unbarbed points] by both direct and indirect means indicate an age of -90,000 years or older. Together with abundant fish (primarily catfish) remains, the bone technology indicates that a complex subsistence specialization had developed in Africa by this time. The level of behavioral competence required is consistent with that of upper Paleolithic *Homo sapiens sapiens*. These data support an African origin of behaviourally as well as biologically modern humans."

Cheers,

Peter Gray

>From: "Derrick, Alexander"

>Reply-To: Ta\_Seti@yahoogroups.com

>To: "'Ta\_seti@yahoogroups.com'", "headrests@yahoogroups.com"

>Subject: [Ta\_Seti] Website about Ishango Bone

>Date: Mon, 4 Aug 2003 16:18:18 -0700

>

><http://www.naturalsciences.be/expo/ishango/en/index.html>

>

>

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>

>



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| 9367|2003-08-04 22:41:12|JOSEPH PINCKNEY|Re: [maat\_tehuti] KMT the black land|

Htp- I really liked the drawing on Ptah that truly was a astronomical manifestation. I am curious about your drawing on Tiamat and Niburu and the Enuma Elish (Sumerian genesis)

and of course Gilgamesh. I also wonder about Atlantis in regards to was there a Kmtic connection as the original tale I am aware of was believed to be past on by "late period-priests". I also am deciphering the text of Ras shamra/Ugarit believed to be scribed by "Sanchuniathos(n)" or "Sakunyathon" of the Canaanites. It is my belief that the whole Canaan theme of the biblical authors was just a "land jacking". I read a issue of the B.A.R. showing how "Hesikiah" king of the tribe of Judah who we are told despised

"Heathens and Pagans" used the solar "Kpr" of Kmtic as a royal seal. And what of the "Moses" which comes from the Mdw Ntjr as Ms or born or birth (as in RAMSES) as far as borrowing "10" of the "42" affirmations of the "Prt m Hrw" or even "the southern Baptist and slave indoctrination" of the Khabiru or Hebrews. And lastly I was was curious about opinions about pronunciation of the Mdw Ntjr's w/u (long "oow" or short "uh") as in Nfr-Tmu or Khmnu or Khnemu. Htp! "Ptmu"

**Mickel Hendrix** wrote:

Hotep Brotha Joseph,

In mentioning the Sumerian works, I've done some tedious comparative work between the ancient Kemetic and Sumerian systems and have compiled many-a-things to counter the fallacies about the Caucasian origins of the Sumerians.

P.E.A.C.E. Progress.....

--- JOSEPH PINCKNEY wrote:

> Hotep "Mickel" thanks for the welcome, I've been  
> looking for some time for people who  
> study the same forms of spiritual evolution as I.  
> The symbols are worth a thousand words  
> and I look forward to overstanding them one day as  
> I travel thru time and space. A friend  
> and partner in my hiphop group once said in a rhyme  
> "I put the truth in yo face the best place to keep a  
> secret"-I take those words to heart today even more  
> so than the original author (Galack) who still  
> follows "the nuwabians" but I studied the enuna  
> elish and Gilgamesh as well so it takes more than  
> word play to decieve my third eye.....

>  
Positive-energy-activates-constant-elevation-p.e.a.c.e.

> "Ptmu"

>

> Mickel Hendrix

> wrote:

> Hotep Ptamu,

>  
> Brotha if you haven't already, sink deeper into the  
> signs themselves, and what they symbolize. There's a  
> wealth of knowledge, wisdom and overstanding in  
> their  
> symbolical nature.  
>  
> And welcome home from the concentration camp. Keep  
> your third eye open to the universe, because the  
> universe is man and man is the universe.  
>  
> P.E.A.C.E. Proper Education Always Corrects Errors!  
>  
>  
> --- JOSEPH PINCKNEY wrote:  
> > Hotep! I call my self "Ptemu" and I have been  
> > slowly evolving my overstanding of KMT  
> > and the many theological systems both mainstream  
> > and  
> > subculture for about 13 years.  
> > I focus on Sumer, Kmt, and Indus Kush because they  
> > had the first developed societies  
> > that we found artifacts of showing "culture  
> > formulated" ( as archeology has not sifted thru  
> > every grain of sand, no absolute conclusions can  
> > be  
> > made) I believe the Kamau started  
> > in the sahara tribes that migrated east as the  
> > desert dried up and that there was a  
> > constant intermix to give the "semetic" stock that  
> > we have to day. What determines  
> > "Black-People" any way? I know alot of  
> egyptologist  
> > play wit big words to get around  
> > calling any people or tribe with darker skin  
> (that  
> > is not just a sun burn!) or kinky curly  
> > hair "Black people". The first modern  
> interpretation  
> > of KMT that sparked my interest  
> > was the Ausar Auset society back in 93'. I am 33  
> now  
> > and still strive to live up to those  
> > lofty moral standards as I have followed the  
> > Sebekian path of SET metaphored by the  
> > streets as a ex-drug dealer. Only when I went to  
> > prison from 2001 to just recently geting out in  
> june  
> > 2003 have finnally jumped out of the cycle of  
> > destruction. I do hiphop music  
> > and I'm working on an album inspired by the MDU  
> NTR  
> > text expressing NTR and all  
> > of its "attributes". A far as KMT being "popular"  
> I  
> > feel that it will remain hidden as its  
> > attribute "AMN" deep within the recesses of main

> > stream "religious sects". My over-  
> > standing of "NTR" or "NTJR" is that there is no  
> one  
> > divine "language" as the supreme  
> > BEING knows all and created all thru differences  
> > which give us the diminsions to mea-  
> > all creations against each other on the cosmic  
> slide  
> > rule we call the "PAUT- NT(J)RU".  
> > Look at all diffrent interpretations even within  
> the  
> > ancient priesthoods of KMT. I have  
> > bought Gardiner's old to middle kingdom lexicon of  
> > KMT-but I don't think the language  
> > is the barrier to my spiritual growth, its the  
> beast  
> > with in I have to make docile in order  
> > to live the culture of HERU (or HRW your  
> > choice).....  
> > PT.E.M.U. (PTahotep-Eternal-Manifest-Universal)  
> >  
> >  
> >  
> >  
> >  
> >  
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| 9368|2003-08-05 02:02:21|saidis\_aswan\_egy|Ancient well uncovered in Israel |

Ancient well uncovered in Israel

Archaeologists have uncovered an 8,000-year-old well, one of the oldest in the world, in the north of Israel.

Archaeologists Yossi Garfinkel of the Hebrew University in Jerusalem says the well, discovered at the foot of the Golan Heights, is made of basalt and is 4.5 meters deep and 0.5 metres wide.

It was found on the site of a well-known Neolithic settlement, near the Kibbutz of Sha'ar Ha Golan, south of the Sea of Galilee and not far from the Jordanian border.

Dozens of ancient stylised clay statues, many of women, have been discovered on the site in the past 50 years.

Mr Garfinkel says the well is one of the three oldest in the world.

A 9,000-year-old well was discovered in Cyprus, while another thought to be 500 years younger was found at Atlit, on Israel's northern coast.

<http://www.abc.net.au/news/justin/weekly/newsnat-4aug2003-9.htm>

| 9369|2003-08-05 08:53:20|ra\_nehem|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo (Greetings) Marc,

I apologize for the delay in response. I've been without access to the internet since Friday.

I appreciate your comments. The representation of Kheper/Khepri as a male-only gains much ground as we come closer and closer to the middle and late period of Kamit. The same with Ra. When we go back earlier you'll find a goddess named "Khepriti", the Feminine form of

Khepri, defined as "a wind goddess of dawn" in Budge's Hieroglyphic Dictionary.

Why dawn though? You'll find that Khepera/Khepri, in the "Shat em Duat" (Book of that which is in the Underworld) manifests in the "dawn" period (leaving the 11th hour and into the 12th hour of the night).

With respect to Ra, in the pyramid texts you'll find that His Wife/Balance, Rat (Rait), heading up the "little company of the gods" (paut neteru) while you'll find Ra in the "great company".

Another example of the balance of male and female in early Kamit is that of Atem (Tem/Temu/Atum). You'll find that Atem has a Wife, Atemt (Temt). The egyptologists will say that, "the egyptians decided to give Tem a wife, but she doesn't figure significantly in the cosmologies at all." The people of Kamit would beg to differ. She was worshipped in shrines, at ritual, etc., for millenia.

I must clarify that while Ptah, Khepri, Atem and Ra work in conjunction with One Another, They are separate and distinct Neteru/Deities with different, albeit complementary, functions in Creation.

I would say that by the time the great compositions in Kamit had been set to writing, beginning in a major way with the pyramid texts in the fifth dynasty, we had already had some influence by the whites who had invaded North Kamit (but were defeated and contained) in earlier dynasties. We always understood the Divine balance of male and female, and it is apparent in the writings and the shrines. Notwithstanding the fact that the male principle was prominent, and ritually provoked (prayer, sacrifice, etc.) in a slightly greater measure than that of the female when we took defensive postures against invading hordes from the north. I'm speaking generally, as there were many Goddesses (Sekhmet, Uatchet, Pekhit, etc.) who are warriors as well, and were ritually provoked as part of our defensive posture in times of war.

I want to call your attention to a device used in late Kamit that supports the info. above. In the "Book of Knowing the Manifestations of Ra and of Overthrowing Apep" (a late period work, based on ancient knowledge) you'll find Ra describing how He created the world. If you look closely at the determinative for "I am" or "I have" which is a shrouded, seated, figure with his knees up you'll notice two things. The female form of this determinative usually is seated with a round/circular face and a particular headdress. The buttocks are

rounded. The male form of this determinative has a more pointed face, a braided beard, flatter buttocks, and a particular headdress. What you'll find in the "Book of Knowing the Manifestations of Ra...." is that whenever Ra says "I did....", "I made...", "I have created...." the determinative following His name RA, is a seated figure which \*combines\* the male and female aspects of the seated figure into one. The female's circular face is used, with the male beard. The position of the knees and shape of the buttocks are taken from the female form of the determinative, while the headdress is taken from the male.

It's very subtle, but it's there. Even in the late period, where the male-dominant influence was becoming more apparent, the scribes still found a way to show that in the creative process, Ra (and Rait) were working together.

I appreciate the attachments. It is time that we finally shed the foreign influences and recognize the feminine as the full complementary of the masculine (socially and ritually).

Ma asomdwoee,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Mikyia wo, Ra Nehem.

>

>

> I regard posts as the one you made below as resurrecting lost wisdom. You

> touched upon something very crucial to the culture of human thinking itself

> in noting the Androgenous creator existing as both man and woman in duality.

> And you showed how the invaders from the north (the Kagan from the Russian

> steeps: forefathers of the Caucasoid race) co-opted large swaths of this

> cosmogony for their own but made the lustful male the center of it all ?

> raising the super-ego to that of a male creator god. While this is true, I

> rather suspect that in the original post (Ta-Seti, 8851) there are grounds

> for seeing this phenomena originating in Africa as the kheperi beetle was

> seen as male and in that role was the sole creator of the universe and

> former of life. Ptah was pictured as Kheperi. Ra as well used his own seed

> to create. So, while I see much truth in what you say, there do seem to be

> other things to consider. I'd appreciate your opinion (between today and the

> end of August, I will only be in Budapest where my computer is about two or

> three times maximum a week so I won't be able to respond well).

>

>

>

> However, you have brought up something of utmost and unsurpassed importance.

> And that is the nature of dualities the Greeks popularized in the form of

> philosophy - primarily - which was a badly watered down version of the basic

> African mode of thought: dualistic. My quotes below show the deep-rootedness

> of these dualities now found in the West and science as well. I wish I had

> the reference, (my six year-old daughter just came to sit in my lap and is

> trying to type with me. This post will be short and incomplete).

>

>

>

> Please forgive me. I am just going to post the unedited quotes I have

> showing dualities. Please forgive me. My comments here are on your post

> below (indicated at beginning at triple lines):

>

>

> "Primordial couples are seen by the Dogon in Mali as founders, ancestors, or

> intermediaries between the living and the spirits of the past. At the same

> time, they are protectors, representing continuity and suggesting fertility.

> Symbolic elements in African sculpture, like the swollen abdomen and large

> breasts, indicate not only fertility and the creation of life, but also

> health, wealth, prosperity, and plentitude."[1] Esther A. Dagan,

African

> dolls for play and magic, (Galerie Amrad African Arts, Montreal, 1990), p.

> 21.

>

>

>

>

>

> A male and female elder held together by a loose chain draped between them.

>

>

>

> "The edan, paired bronze castings joined at the top by a chain, are among

> the most fascinating of Yoruba sculptured objects. Edan are presented to an

> initiate into the higher ranks of the Oshugbo, or Ogboni, secret society,

> who worship Onile, 'the owner of the earth.' According to Peter

> Morton-Williams, the Oshugbo express their metaphysical conceptions in the

> simple statement: 'Two Ogboni, it becomes three'? The third element seems to

> be the mystery, the shared secret itself. The union of male and female in

> the edan images symbolizes this putting two together to make a third.

>

>

>

> "The secret, visualized in the linking of male and female, may refer to a

> vision of life in terms of its completion and transcendence of time. Time

> begins when a person, having knelt before the High God and Father,

> Olodumare, and received his personal destiny, ori, enters the world of

> sexual, social, political, and religious differentiation and opposition.

> Throughout his temporal existence, the individual seeks to realize the

> destiny that is his amid the contending powers of the beneficent orisha and

> the demonic forces of witchcraft, disease, and death. He lives,



that is, in

- > a world in the need of mediatorial agents. Just as sexual vitality mediates

- > the opposition of male and female, the sacrificial way enables persons to

- > cope with life of struggle in this world. The secret of the Oshubo society

- > is that its members know, and are in touch with, a primordial unity, which

- > transcends the opposition that characterizes human experience.

- >

- >

- >

- > "The titled members of the Oshugbo society are the elders of the community.

- > They are beyond procreative concerns. For them, sexual differentiation is no

- > longer as important as it once was. The return to a state of

- > undifferentiated dependence upon the mother is expressed in the salute that

- > each member makes upon entering the cult house. Prostrate upon the ground,

- > fists clenched together, left over right and hiding the thumbs, the elder

- > kisses the ground three times and declares, 'The mother's breasts are sweet.

- > ' Kinship distinctions are secondary to the new world of the cult house,

- > since identification of a person by patrilineage is replaced by an

- > allegiance to the unity of all life in Onile. Thus, the Oshugbo participates

- > in the settling of conflicts that divide the body politic. The sacred

- > emblems of the society, the edan, are placed on those spots where the

- > relationships among men have been broken and blood spilled.

Expressing the

- > unity of male and female, they possess the power of reconciling and

- > adjudicating differences among persons and atoning for the violation of

- > earth.

- >

- >

- >

- > The seated male and female figures present to the viewer the signs of their

- > authority, ashe. The female figure holds a pair of edan as she would twin
- > children. The male figure with clenched fists, makes a greeting to Onile.
- > Four chains with tiny bells are suspended from the figure's head. The number
- > four, as well as multiples of four, is important in Ifa divination ?
- > [through] means of communication with Orunmila, the god who knows the secret
- > of creation. Above their spare, ascetic bodies, the heads of the paired
- > figures radiate with the power of their wisdom and authority, ashe. Twelve
- > chains are suspended from the plate below each figure. Twelve is a multiple
- > of three and of four, numbers associated with Oshugbo and Ifa symbolism. In
- > their combination, there is completion and wholeness born of the secret
- > knowledge of Oshugbo and Ifa."[2]
- >
- >
- >
- >
- >
- >
- >
- > (18) West African Coastal region, from the Ejagham tribe is a double face on
- > one side a man and on the other, a woman.[WR, 291][3]
- >
- >
- >
- >
- >
- >
- >
- > (22) The Songye tribe produced a double figured seat, a man and woman
- > back-to-back.[WR, 469][4]
- >
- >
- >
- >
- >

> (23) The Tabwa tribe of Zaire has a double figure of two complete persons,

> one a man, the other a woman, standing side-by-side.[WR,

>

>

>

> (26) "When a sculpture finished a figurine, the piece was taken to a

> divine-healer, who consecrated it by performing certain rites. It was only

> then that the sculpture became effective. But the hard work of finding

> origins and meanings has just begun for ethnologists. A statue can

> correspond to a spirit or to a number of divinities in an ethnic group's

> pantheon; the piece might also stand as a reminder of an ancestor.

There are

> many criteria for making a choice, and they are often difficult to apply.

> The statue represented here is especially disconcerting, even to specialist

> Susan Vogel. It can't be an ancestor statue, because the piece was carved by

> the Baule, and that ethnic group didn't produce such sculptures.

Moreover,

> why are the two figures carved from a single block of wood? And why is their

> intimate union expressed by the position of their arms?

>

>

>

> "For Susan Vogel, the answer may be provided by a female diviner who claimed

> to be possessed by a nature spirit that was both male and female, forming a

> couple that goes by a single name. This sculpture could have been the

> property of a diviner who wished to stay in touch with that spirit."

> "Couple statuette carved for a diviner. The Baule, Ivory Coast.

Wood. Man

> and woman seated on a bench facing forward with one arm around each

> other.[5]

>

>

>

>

>

- > (10) Several carvings of Dogon doubles: "Double figures, male and female,
- > representing the progenitors of the Dogon and their concept of continuity,
- > are placed in their ancestral shrines to ensure the well-being of the
- > community.[WR, 56 ? 57][6]
- >
- >
- >
- >
- >
- > The principle Dogon spirits are the eight Nummos, depicted as serpentine
- > creatures with fluid, green bodies and jointless limbs, whose essence is
- > water, the formless substance which is the life-force of the human world.
- > The seventh Nummo, the principle culture-bearer, becomes a large serpent ?
- > The Dogon believe that the creation of the first human pair, as well as the
- > succeeding creation of the first human pair, is re-enacted in the present
- > with each human conception. They envision both mythic and human creation as
- > a process in which the male seed encircles the womb with a spiral motion. To
- > the Dogon, this act symbolically unites the spiritual world, embodied in the
- > watery nature of the womb, with the earthly realm, represented by the male
- > seed which is a produce of the human body, and thus the earth." [7]
- >
- >
- >
- > (27) "FIRST FAMILY SCULPTURE representing the beginning of the Dogon
- > people," of Mali. A king and queen carved in wood, naked, sitting on a
- > bench. The king's arm draped about the queen.[TT-57][8]
- >
- >
- >
- >
- >
- > DUALITY DUALITY

>  
> (5) "Chamba double figure, Nigeria. Twins are highly prized among  
the  
> Chamba. To protect them from an early death, double figures are  
carved and  
> placed on the ground to the entrance to the house. In this example,  
the  
> twins are male and female. The union of the male and female through  
a shared  
> pair of legs is a reflection on the theme of duality of opposites  
frequently  
> explored in Nigerian art."[DP-58][9]

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> Marc W  
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>  
> [1] Esther A. Dagan, African dolls for play and magic,  
> (Galerie Amrad African Arts, Montreal, 1990), p. 21.  
>  
> [2] William Flagg, Yoruba sculpture of West Africa,  
(Alfred  
> Knopf, Inc., New York, 1982, p. 186 ? 187).  
>  
> [3] Warren Robbins and Nancy Ingram Nooter, African  
art in  
> American collections, (Smithsonian Institution Press, Washington,  
1989), p.  
> 291.  
>  
> [4] Warren Robbins and Nancy Ingram Nooter, African  
art in

> American collections, (Smithsonian Institution Press, Washington, 1989), p.  
> 469.  
>  
> [5] Angela Fisher, Africa adorned, (Harry Abrams, Inc., New York, 1984), 100 ? 101.  
>  
> [6] Warren Robbins and Nancy Ingram Nooter, African art in  
> American collections, (Smithsonian Institution Press, Washington, 1989), pp.  
> 56 ? 57.  
>  
> [7] Donald Fraser, African art as philosophy, (Interbook Inc., New York, 1954), p. 15.  
>  
> [8] Theodore Toatley and Douglas Congdon-Martin, African  
> sculpture, (Schiffer Publishing Company, Atglen, PA, 2000), p. 57.  
>  
> [9] Donna Page, Keepers of History ? African art: from the  
> collection of Dr. Michael Berger, (The African Art Museum of the Society of  
> African Missions, Tenafly, NJ, 1997), p. 58.  
>  
>  
>  
> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Thursday, July 31, 2003 2:38 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age" South of  
> the Sahara  
>  
>  
> Mikyia wo (Greetings) Marc,  
>  
> I appreciate your comments.  
>  
> The apparent change from matriarchy to patriarchy has occurred more  
> than once. It's occurring right now in different areas of

> Afuraka/Afuraitkait (Africa). Then there's the matter of "bad (false)-> reporting."

>

> Let's look at the recent changes first.

>

> In the Ewe tradition the Androgynous Being Who birthed/births all is

> called Nana Buluku. Nana Buluku gives birth to the Great Mother, > Mawu, and the Great Father, Lisa. Often, traditionally, the Supreme

> Being in Ewe is called Mawu-Lisa (Mother-Father). Mawu manifests > through the Moon, Lisa through the Sun. Now, with the advent of > christianity in Eweland, things are changing. Even some of the > traditionalists refer to "God" as Mawu. Then they go further and say

> when Mawu created the world, "He created.....". If you get any > traditional Ewe person into a good conversation, they will > acknowledge that Mawu is Mother and Lisa is Father. But, it's become

> popular amongst some segments of the society to refer to the Mother

> as a singular masculine Deity (He).

>

> One of the praise-names of Mawu is Nyamawu or Nyamewu. The Akan and

> Ewe are neighbors. Culturally we are connected. The Supreme Being in

> Akan culture is commonly called "Nyame" (also written Onyame). This

> is usually translated as "God". But Nyamewaa (Onyamewaa) is the Great

> Goddess. Nyamewaa is the same as the Ewe Nyamewu/Nyamawu/Mawu, the > Great Mother. But, it has become popular to refer to "God" as Nyame

> in Akan culture and not deal with Nyamewaa. This is because of the > recent influence of christianity, as well as islam to a lesser > extent. I.e., the imbalanced culture of the whites and their > offspring has influenced us to focus on the male to the detriment of

> the female, and the ultimate instability (imbalance) of society.

>

> Also, check out the book "The Making of an Africa King" by Anthony > Ephirim-Donkor. He details the recent battles between the Akan and > the Effutu (Guan) with respect to the change from patrilineal > succession to matrilineal succession and back.

>

> I must say that even patrilineal and matrilineal mean different things when referring to Afurakanu/Afuraitkaitnut (Africans) as opposed to the whites and their offspring. Oba T'Shaka has used the term "Twinlineal" to describe better our conceptualizations.

>

> The bad (false)-reporting angle.

>

> People tend to focus on Amen (Amen-Ra) in Kamit. [Incidentally, the title Nyame in Akan is Un-Amen. The 'e' is nasal. We still worship the same Deity that we did in Keneset. The God of Saturday in Akan is Ame or Amen. Specifically, it is the form of Amen called Men-Amen (Min) in Kamit and Keneset.]

>

> The focus on Amen/Amen-Ra in Kamit by white egyptologists and others who follow their lead is often the result of bad(false)-reporting, rooted in an imbalanced "patriarchal" mindset.

>

> The Great God in Kamit is Amen. The Great Goddess is Amenet. Amen-Ra is the complement of Amenet-Rait. Many people have never heard of Amenet-Rait. As well, many who know of the Creator, Ra, have never heard of Rait (Rat) the Creatress.

>

> But the people of Kamit and Keneset/Nubia knew.

>

> They had temples dedicated to Amenet and Rait all over the land---for thousands of years. We performed rituals to these great Mothers. Yet,

> when white egyptologists would write about the temples, they would dismiss them with statements such as, "the egyptians decided to give their god a wife".

>

> Many of us who have seen or studied the works of white egyptologists take the same attitude. We therefore never consider looking, fully, at the culture of Kamit and the esteem with which the people held their Goddesses (with the exception of Auset). The Goddesses as well



- > as the priestesses held equal sway with the Gods and priests,
- > generally, sometimes more. Of course, when there was the influence of
- > the invading white hordes, some of that balance became distorted.
- >
- > All over the ancient world, the Afurakanu/Afuraitkaitnut (Africans)
- > in North, Central, South, West, and East Afuraka/Afuraitkait (Africa)
- > as well as Southern Europe, Asia minor/"Middle" East, India, the rest
- > of Asia, Australia, ancient Amaruka (America) worshipped the Mother
- > Goddess and Father God as The Two-Halves of the Divine Whole called
- > the Supreme Being. The many representations of the Mother Goddess
- > doesn't negate the fact that the Father was not venerated. He just
- > wasn't dominant. (Here, we often find the other extreme of white-
- > chauvinism. Many white feminists assert that the Mother Goddess was
- > Supreme/superior to the male originally, but then those damn men came
- > along and messed up everything). When the whites and their offspring
- > first began to emerge from Northern Eurasia after the ice age, they
- > began to attack the ancient centers of Black civilization in waves.
- > They hit southern Europe, the "Middle" East, India and North
- > Afuraka/Afuraitkait (Africa) first. When they came to learn of
- > religion by observing us, they instinctively corrupted what they
- > observed and manufactured an imbalanced, male dominant, lust-driven
- > mythico-religious culture which ultimately was/is a reflection of
- > their own spiritual disorder. The lust of the white male was used to
- > force their way into/invoke and occupy lands foreign to them. The
- > white-males' lust was thus venerated and elevated to the level of
- > deity. The female energy was deemed passive, weak and ill-effective.
- >
- > They have been attempting to force this culture on us in its various
- > forms ever since (c4000 b.c.e.). We have rejected, accepted,
- > dismissed and veered into their religious/spiritual perversions, in

> varying degrees, for centuries. The whites and their offspring really  
 > didn't gain a foothold however in our societies until after the greek  
 > invasion. It was after the greek and subsequent roman invasions of  
 > our societies, in Kamit and elsewhere, that the europeans realized  
 > that the only way to maintain the temporary control they had gained  
 > was to institutionalize their religious perversions. They moved  
 > to "messianize" their invasions of our lands. This was a major  
 > development and shift in their modus operandi. The new goal was to  
 > make us believe that they were divinely ordained to invade, destroy  
 > occupy and rule our lands. That false belief would paralyze us. We  
 > would be hesitant to revolt, for we would be "revolting against God's  
 > wishes"  
 >  
 > Literature was produced (perverted fragments of ancient writings from  
 > Kamit). These became "holy" books. The male-dominant, female-  
 > subservient theme was written into these works. Not only did it  
 > support their activities (suppressing the energy of their women), but  
 > it worked to destroy the fabric of our communities when we were  
 > foolish enough to embrace the doctrines. Whenever we began to  
 > marginalize our women, we suppressed the major clairvoyant vehicle in  
 > the Nation. The communications from the Ancestral world thus became  
 > less frequent and poignant (not that men were incapable of  
 > clairvoyance). The guidance of the Ancestresses and Ancestors with  
 > respect to morality/law and military strategy, was marginalized and  
 > sometimes abandoned because of our suppression of the female  
 > balance/talent in society, via the acceptance of the false doctrines.  
 > Imbalance in us caused in-fighting amongst us. While we fought one  
 > another we weakened one another and ourselves as a whole. It was then  
 > easy for others to attack us from outside and control some of us  
 > while we were in that weakened state.  
 >  
 > Once used effectively against some of us, this strategy was  
 > replicated wherever the whites and their offspring went around the  
 > world.

>  
> It continues today. It won't cease until we embrace our cultures  
> again, recognizing and restoring (consciously) the Divine balance  
of  
> male and female.  
>  
> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> > Mikyia wo to you as well, Ra Nehem.  
> >  
> > I must take my hat off to you for the thoroughness of your post  
> below. I'm a  
> > novice in Egyptian mythology and sensed that the emergence of  
Ptah  
> was one  
> > of the most significant developments in human society. I had  
grown  
> to expect  
> > that Ptah had roots buried deep in African soil. I combed the  
> libraries for  
> > information of Ptah and did obtain some quite useful insights.  
> Nothing,  
> > however, came close to your understanding of the subject.  
> >  
> > One day I'd like to ask you if you might go into detail on post  
> 8851 in  
> > Ta-Seti. It deals with the change from a matriarchical to  
> patriarchal  
> > society and religion. From there, it appears the male creator  
god  
> became  
> > prominent. How far back in time did that occur as mythologies  
> around the  
> > world have primarily male creator gods. And, the Kurgan tribes  
> which swept  
> > out of the Russian Steepes into Turkey, Persia, Syria, Africa,  
and  
> India  
> > quite likely had no exposure to creator male gods until leaving  
the  
> steepes  
> > and going south. But, they inculcated this cosmogony and seemed

to

> become an

> > agent spreading it as they subjugated those they assaulted. The

> Kurgans

> > really seem to be the root cause of racism.

> >

> > They took this cosmogony everywhere they went including Central

> Europe

> > which, before their advent, appears to have been peopled with

> African

> > farmers worshipping the Great Mother goddess. But, as farming and

> > domesticated crops both arose near 9000 BC, and as these farmers

> carried

> > both their religion and farming to Europe, it appears the Great

> Mother way

> > of life co-existed with the emergence and propagation of a

> patriarchal way

> > of life which eventually laid waste to the Mother gods. The

> question is,

> > what lead up to this apparently violent change from the matriarchy

> to the

> > patriarchy? Massey goes into intriguing detail on the period from

> the time

> > of pre-humanity to the distinction and force of the mother, head of

> the

> > clan. (Massey, Ancient Egypt, v. 1, first few chapters). And, he

> surely does

> > speak about the change from matriarchy to patriarchy. But, I've not

> found

> > the reasons why except that the female matriarchs abused their

> power. Not

> > more. Was this hostility to women the reason as well that so much

> African

> > folklore speaks about the, for want of a better word, loss of

> eternal life

> > due to the woman. There are a thousand tales about that with the

> biblical

> > Garden of Eden and paradise lost being only the last in a long

> chain. What

> > was going on back then?

>>  
>>  
>>  
>> Thanks,  
>>  
>>  
>>  
>> Marc  
>>  
>>  
>> -----Original Message-----  
>> From: ra\_nehem [mailto:ra\_nehem@h...]  
>> Sent: Tuesday, July 29, 2003 4:15 PM  
>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron  
Age"  
> South of  
>> the Sahara  
>>  
>>  
>> Mikiya wo (Greetings) Marc,  
>>  
>> The major connection between the Twa/dwarfs and Ptah in this  
> respect  
>> is when Ptah takes the form Ptah-Seker-Ausar. In this form,  
He is  
>> depicted as a dwarf Himself. An image of Ptah-Seker-Ausar as a  
> dwarf  
>> can be found if you search the net under Ptah-Seker-Osiris.  
>>  
>> Ptah is the Great Fashioner, Former, Architect of Creation.  
He is  
> the  
>> first King of Earth. (Ptah, Ra, Shu, Geb, Ausar, Set, Heru,  
>> Tehuti....) The name Ptah (Putah) becomes Boada and Boade in  
Twi-  
>> Akan. It is also doubled under the form Bore-Bore  
meaning "God the  
>> Fashioner, Former, Creator, Excavator, Architect".  
>>  
>> In Yoruba and Ewe, the Deity is Obaluaiye and Dada Zodji. In  
both  
>> languages the title means King of Earth. Dada Zodji in Ewe  
also  
> has  
>> the title Sakpata (Saker/Seker-Ptah).

> >  
 > > Ptah is King of Earth because He operates from the innermost  
 core  
 > of  
 > > Earth. He also operates through the innermost core of the  
 Sun. As  
 > the  
 > > Craftsman in the "underworld" He fashions the mound that was  
 first  
 > > forced up from underneath Ocean to become the surface of  
 Earth.  
 > As a  
 > > Deity connected with the primordial earth (Ta-tenen), it's  
 > fashioner  
 > > and custodian, He becomes the first King of Earth. Being  
 connected  
 > > with the inner-core of Earth also connects Him originally with  
 > iron.  
 > >  
 > > See the Shabaka Text; mamiwata.com (Ewe Sakpata, Dada Zodzi);  
 > > Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-ankh-amen by W.  
 > Budge  
 > > (Picture of Ptah-Seker-Ausar as a dwarf); Palermo Stone, Turin  
 > > Papyrus, Kings List in the Temple of Seti (Ptah as the first  
 > Divine  
 > > King); African Philosophical Thought by Kwame Gyekye (for  
 Boade;  
 > Bore-  
 > > Bore); check the internet for Ptah-Ta-Tenen and the Papyrus  
 of Ani  
 > > (for info. concerning Ptah and His use of Iron to open the  
 mouth  
 > of  
 > > the Deities); see sites about the earth's core for info.  
 about the  
 > > inner-core and it's percentage of iron.  
 > >  
 > > Hetep,  
 > > Ra Nehem  
 > >  
 > >  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"  
 wrote:  
 > > > marc's reply here (M1W). The scholars have not written the  
 full

> > story or  
> > > disclosed all the truth.  
> > >  
> > > Cristofori writes: is the "dwarfs" (arent they TWA) the  
> connection  
> > to the  
> > > 40,000 ya iron mines found in ancient Monomotapa (southern  
> africa)?  
> > >  
> > >  
> > >  
> > > (M1W)  
> > >  
> > > Hello Cristofori:  
> > >  
> > > Quite fascinating the point you bring up. I am stumbling  
around  
> in  
> > the dark  
> > > on this one. But, I found something in my notes that may be  
of  
> use  
> > where  
> > > mining is concerned. And, I found as well mention of African  
> > versions of  
> > > Ptah and blacksmith legends in more than one place and in  
more  
> than  
> > one  
> > > tribe. Dear Egypt may have dug down in the south to get its  
> Ptah.  
> > I'll  
> > > though, start with the mining question. I'm glad you  
brought it  
> up  
> > and hope  
> > > you can add something more to it.  
> > >  
> > > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR: The  
early  
> > mining I am  
> > > familiar with is from 60 tya in the Middle Paleolithic.  
> Quarrying  
> > activities  
> > > in Egypt by (I assume) San or Negrito (Twa?) consisted of  
> > systematically

> > > digging ditches and pits in Nazlet Safaha Egypt for chert, a  
> rock  
> > used in  
> > > making tools. [In: P. Vermeersch, E. Paulissen, and P. Van  
> Peer,  
> > > Paleolithic chert exploitation in the limestone stretch of  
the  
> Nile  
> > Valley,  
> > > African Archeological Review, 8, 77 - 102 (1990).] 30 - 35  
tya,  
> > this mining  
> > > was characterized by two meter long shafts to underground  
> galleries  
> > with  
> > > bell-shaped pits. [ In: Richard Rudgley, Lost Civilizations  
of  
> the  
> > Stone  
> > > Age, (Arrow Books, New York, 1999), pp. 173 - 174.].  
> > >  
> > > Whether the second mining site (though this reference  
claims it  
> is  
> > chert) is  
> > > the one you are referring to, I do not know. I'd certainly  
be  
> > interested in  
> > > finding out more about Twa mining, however.  
> > >  
> > > In Africa, an iron meteor impact crater seems to have been  
the  
> > source of  
> > > blacksmiths. [In: Yves Bonnefoy (compiler), Mythologies,  
Vols.  
> 1,  
> > (The  
> > > University of Chicago Press, Chicago, 1981), pp. 41 - 42.].  
> > >  
> > > REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF THE  
SKY IN  
> > AFRICA:  
> > > Then, there is a most interesting quote from Bonnefoy about  
> dwarfs  
> > holding  
> > > iron pillars that support the sky. Now, this seems



certainly to  
> > bear clear  
> > > connection to Ptah and his 7 Khennemu, his dwarf helpers as  
they  
> > fashioned  
> > > the universe that would become the image of heaven of the  
modern  
> > religions  
> > > after 2000 BC.  
> > >  
> > > "A sheet of water (Kalunga) separates the earth from the  
> > netherworld. When  
> > > the sun sinks into the ocean in the west, it crosses this  
sheet  
> to  
> > > illuminate the netherworld (Mpemba), which is the world of  
the  
> dead  
> > and a  
> > > replica of the world above. The water that separates these  
two  
> > symmetrical  
> > > is qualified as a 'door' or 'wall' of the changing of the  
body'  
> > But, when  
> > > Kivanga ventures into the subterranean world, he finds  
himself  
> > before a  
> > > closed door which he forces open with magic. Besides this,  
> > the 'wall of the  
> > > changing of the body' clearly evokes that intermediate place  
> wheren  
> > Mbenza  
> > > keeps the faces of complete humans. Two Mayombe traditions  
> clearly  
> > > articulate this cosmogony in folktales about the first  
> incomplete  
> > human  
> > > race. According to the first tale, dwarfs stand at each end  
of  
> the  
> > world,  
> > > close to the iron pillars that hold up the sky."  
> > >  
> > > [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1, (The  
> > University of

> > > Chicago Press, Chicago, 1981), p. 64.]  
> > >  
> > > LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And, it must not be  
> > forgotten  
> > > that there are parallels of Ptah found in Africa. It was  
> > Livingstone who  
> > > made the observation. Our learned friend, Gerald Massey,  
> > writes: "The Af-sun  
> > > of Egypt and Assyria is found in Afa, the Dahomen god of wisdom  
> > answering to  
> > > Hea, whilst OFAN is the name of the Egba, divinity of  
> blacksmiths.  
> > So  
> > > Hephaestus (Ptah), the smith of the gods, was a form of the Af-  
> sun,  
> > or the  
> > > sun of ? ATEN (Eg.) means to create, as the potter at the  
> wheel.  
> > Ptah was  
> > > represented as the Creator by the potter at the wheel.  
There is  
> a  
> > cave, says  
> > > Livingstone, near the village of Schele called Lepelole,  
which  
> none  
> > of the  
> > > Bakwains dared to enter. It was declared to be the  
habitation  
> of  
> > their  
> > > deity, and no one who went within had ever come out again.  
> > (Livingstone,  
> > > Travels, p. 124).. The deity was crooked-legged, and the  
> > descriptions of him  
> > > reminded the traveler of the Egyptian god Ptah. In the  
crooked-  
> > legged  
> > > tah ? is the solar god who appears on the monuments as  
Ptah-  
> > Sekari, the  
> > > crooked-legged, is certainly one with the Hottetot and  
Kaffir

> > Utixo, or  
> > > 'wounded knee.' The original representation was of the sun  
below  
> > the earth,  
> > > the infertile, infantile, feminine, or wounded sun, maimed  
in  
> his  
> > lower  
> > > members, and even blind, and going on one leg, hopping, and  
> groping  
> > his way  
> > > by the sense of touch." He takes the name as Creator in the  
Zulu  
> > language.  
> > >  
> > > [In: Gerald Massey, A Book of Beginnings, Volume II, (A&B  
Book  
> > Publishers,  
> > > Brooklyn, NY, 1994), p. 645.]  
> > >  
> > >  
> > >  
> > > Marc Washington  
> > >  
> > >  
> > >  
> > >  
> > >  
> > > .  
> > >  
> > >  
> > > "M. Washington" wrote:  
> > >  
> > >  
> > >  
> > > Marc's reply here (\*M1W\*)  
> > >  
> > >  
> > > From: saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@y...]  
> > > Marc,no evidence exists that the Kemetians were mass  
> producing  
> > Iron  
> > > at large amounts. Maybe small scale Iron metalurgy was  
being  
> > done,but  
> > > I doubt large scale. The Kemetians were infact taught  
by the

> > Hitties  
> > > to smelt iron. The Kemetians smelted bronze, and other  
> > metals, but not  
> > > Iron. Goldsmiths in Men-Nefer were considered specialties  
of  
> > > dwarves, but this was once again not iron.  
> > >  
> > >  
> > >  
> > > (\*M1W\*) Hi Saidis.  
> > >  
> > >  
> > >  
> > > I wasn't referring to large-scale metallurgy but that  
the  
> > possibility  
> > > exists that it occurred first by the craftsmen of Ptah who  
> > certainly were  
> > > well-known for their working of gold. Yet, being involved in  
> mining  
> > and  
> > > working gold after smelting it, certainly experimenting with  
> iron  
> > would at  
> > > least have been possible. I am looking for someone with  
> knowledge  
> > of that  
> > > which Massey writes of. Few people seem to have been as  
widely  
> read  
> > as he so  
> > > I don't really expect to find someone knowledgeable enough to  
> > comment further  
> > > than he did. But, if you can, that's great. He wrote:  
> > >  
> > >  
> > >  
> > > "? the making of this underworld had been described as  
the  
> > excavation  
> > > made by Ptah the opener (as called by Budge) and his seven  
Ali  
> > or  
> > > co-workers. As a group, the eight great gods of Am-Khem  
were  
> > followed by

> > > the Put-cycle or Ennead of the Nine. The word Put, when the  
name  
> > Putah or  
> > > Ptah, denotes the number nine, and the Put-cycle was formed  
when  
> > Ptah was  
> > > added to the earlier eight great gods. Neither Anup nor  
Taht was  
> > now the  
> > > highest one. The groups of seven and eight, however, were  
not  
> > submerged. The  
> > > group of seven survived as the seven Khenmmu, moulders, or  
> > metallurgists who  
> > > assisted Ptah, the divine craftsman, and the group of eight  
to  
> > which he was  
> > > the ninth god are sometimes described as the children of  
Ptah."  
> > >  
> > >  
> > >  
> > >  
> > >  
> > > In: Gerald Massey, Ancient Egypt v. 1, (Kessinger  
Publishing  
> > Company,  
> > > Montana [1907] 1992), p. 312.  
> > >  
> > >  
> > >  
> > > An interesting sidenote is that in May or June, someone  
at  
> Ta-  
> > Seti spoke  
> > > of the San presence in early Europe and extensive folk  
comments  
> > about people  
> > > speaking as chirping birds. Iron-smelting dwarfs are in  
fold  
> > literature. It  
> > > would be interesting to know if it was these dwarfs who  
taught  
> iron-  
> > smelting  
> > > to the world.

>>>  
>>>  
>>>  
>>> "There are several different types of dwarfs, for  
example,  
> the  
>> Black  
>>> Dwarfs, who like all dwarfs are highly skilled in metalwork  
?  
> Like  
>> their  
>>> relatives the trolls, all dwarfs avoid sunlight (lived in  
> forests)  
>> ? Dwarfs  
>>> are always small, about the size of a human toddler when  
fully  
>> grown, and  
>>> they are portrayed as wrinkled old men, stooped and bearded.  
> Great  
>> longevity  
>>> was often attributed to them, and with it a great  
reputation for  
>> ancient  
>>> knowledge and great wisdom. Advice from a dwarf is to be  
highly  
>> prized."  
>>>  
>>>  
>>>  
>>> Alison Jones, Larousse dictionary of world folklore,  
> (Larousse  
>> plc,  
>>> London, 1995), p. 154.  
>>>  
>>>  
>>>  
>>> All the best,  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> Marc  
>>>  
>>>  
>>>

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>>> .  
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>>>  
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| 9370|2003-08-05 09:17:23|Alex Derrick|Re: Website about Ishango Bone|  
But I have it on the authority of Alison Brooks herself that the  
harpoons found in association with the Ishango bone were redated  
about 33,000 BP, using Ar-Ar, thermoluminescence, ESR and BAR. She  
is of the opinion that the White Paintings Rock Shelter is of similar  
age. See Science, April 28, 1995. In fact, the summary on pg. 553  
goes even further:

-----

Dear Peter,

Thanks for the link. I will definately check it out. The African  
Mathematical Union, says the following regarding the markings on the  
bone:

The markings on rows (a) and (b) each add to 60. Row (b) contains the  
prime numbers between 10 and 20. Row (a) is quite consistent with a  
numeration system based on 10, since the notches are grouped as  $20 + 1$ ,  
 $20 - 1$ ,  $10 + 1$ , and  $10 - 1$ . Finally, row (c) seems to illustrate  
for the method of duplication (multiplication by 2) used more  
recently in Egyptian multiplication.



<http://www.math.buffalo.edu/mad/Ancient-Africa/ishango.html>

A connection with Egyptian mathematics is plausible. Traditional Uganda still shares many cultural similarities with Kmt.

| 9371|2003-08-05 10:18:38|Paul Kekai Manansala|Finding the Treasures of Nimrud |  
<http://www.archaeologychannel.org/content/audio/williamsint.html>

Finding the Treasures of Nimrud

An interview with film-maker Jason Williams

The Treasures of Nimrud, jewelry and other precious artifacts recovered in the late 1980s from Assyrian royal tombs near Mosul in northern Iraq, have been compared to the contents of Tutankhamun's tomb. In the aftermath of the looting that took place in Baghdad following the demise of the Saddam Hussein regime, many feared that this collection was lost forever along with countless other priceless objects from Iraq's National Museum and elsewhere in the country. Early in June 2003, film-maker Jason Williams and his National Geographic camera crew succeeded in locating and recovering the Treasures of Nimrud and other precious heritage objects in the Central Bank of Iraq, where in 1990 they had been placed for safekeeping. Meanwhile, looting is reportedly continuing at archaeological sites elsewhere in the country. In this interview, recorded via telephone on 31 July 2003, Mr. Williams recounts this remarkable story and offers his perspectives on the heritage crisis in Iraq.

The Interview:

To hear the interview, click on the bandwidth for your player below.

Windows Media Player

56k

[http://www.archaeologychannel.org/content/audio/williamsint\\_56kW.html](http://www.archaeologychannel.org/content/audio/williamsint_56kW.html)

300k

[http://archaeologychannel.org/content/audio/williamsint\\_300kW.html](http://archaeologychannel.org/content/audio/williamsint_300kW.html)

RealPlayer

56k

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300k

[http://archaeologychannel.org/content/audio/williamsint\\_300kR.html](http://archaeologychannel.org/content/audio/williamsint_300kR.html)

About Jason Williams:

Jason Williams is the President of JWM Productions. His multiple Emmy Award-winning work has been seen on the BBC, CBS, UK Channel 4, UK Channel 5, CNN, Discovery, Le Cinq, National Geographic, NBC, PBS, TBS, and TLC, as well as on numerous broadcast, cable and satellite outlets around the world. Jason has produced and directed programs in thirty countries and on six continents. He has made films on such diverse subjects as natural history, anthropology, current affairs, ancient history and marine technology.

His career began as an anthropologist, but, in 1985, he switched to journalism, producing live news and current events programming for CNN. A Senior Producer for TBS Productions in the late 1980's, he became Vice-President of Development & Production for Time-Life in 1991. As Series Producer and Producer on the landmark series, Lost Civilizations, he won the Primetime Emmy for Best Informational Series in 1996. That same year, he founded JWM Productions with Bill Morgan. Their company is now based in Takoma Park, Maryland, and has produced more than 120 hours of programming over the past six years.

Currently in production is a new reality format for the History Channel, Time Titans; The Thieves of Baghdad for National Geographic's Ultimate Explorer, Nazi Grand Prix for Channel 4 (UK) and Natural Born Sinners for Animal Planet. Other recent productions include Aftermath for Discovery Health; Turkey Secrets for Animal Planet; The Treasure Seekers for National Geographic; The Unfinished War for CNN; 24/7 for TLC and Granada; Hidden Worlds for Travel and Time Life; Beating Time for Discovery Health; Biomes & Eco-Systems for Kids for Schlessinger Media; Challenger: Go For Launch for Discovery and the BBC, and Millennium Man for PBS and Channel 4.

Past productions include contemporary and historical programming such as Treasure!, Behind the Badge and Inside the Inferno for TLC; expedition and adventure programming like Expedition Discovery for Discovery and Great National Parks of the World for The Reader's Digest; and natural history films like Underdogs: Prairie Dogs Under Attack and Tiger! for Turner Original Productions and the National Wildlife Federation, as well as The Velvet Killer and the Emmy award-winning Saving JJ for National Geographic Explorer.

| 9372|2003-08-05 10:20:56|Paul Kekai Manansala|Scientists begin new mummy research |  
<http://www.abc.net.au/am/content/2003/s910812.htm>

Scientists begin new mummy research  
AM - Saturday, 26 July , 2003 08:23:00  
Reporter: Natasha Simpson

HAMISH ROBERTSON: Australian forensic scientists are delving into the world of the ancient Egyptians to help them solve some modern mysteries.

A leading Egyptologist is lecturing local forensic specialists on techniques used to investigate mummified bodies, while modern medicine is playing a role in uncovering centuries-old secrets.

The techniques used to unveil mummies without damaging them could one day be used to reduce the need for autopsy.

As Natasha Simpson reports, this could help in cases where a family's religious beliefs, such as Judaism, and the Islamic faith, lead them to object to autopsies.

NATASHA SIMPSON: Forensic specialists are sometimes referred to as the archaeologists of modern events. And now some Australian scientists are taking their lead from ancient Egypt, with advice from renowned Egyptologist, Professor Rosalie David from the University of Manchester.

ROSALIE DAVID: Mummification is a process which complicates the issue, if you like. So when you get some degree of degradation of the tissue we of course have some difficulties, although it's possible to get DNA from the body. So once those are addressed for the mummies, they can help and inform the way that forensic work is done.

NATASHA SIMPSON: For Professor David Ranson from the Victorian Institute of Forensic Medicine, the work is helping to uncover the causes of death in modern cases of mummification.

DAVID RANSON: Where bodies are in a motor vehicle, and the motor vehicle's in the bush and has been there for many years, and that body will often mummify in the heat. Similar occasion you get these very tragic stories where a person has been found dead in a house, they haven't been seen for many years, people thought they'd moved away but in fact they've been lying there dead. We have to work out whether injuries or marks we're seeing on the body are in fact due to an artefact of the mummification or whether they represent an injury that occurred in life and an injury that could have caused their death.

NATASHA SIMPSON: For those who die in less unusual circumstances the techniques used to pry beneath the wrappings of a mummy without damaging the relic could help reduce the need for autopsies.

Professor David uses a virtual reality autopsy with full body computer generated CT scans and X-rays.

ROSALIE DAVID: Mummies are a finite resource, you can't, you know, obviously replace them, and so the more non-destructive you can be in examining them the better. X-rays are totally non-destructive. We also have developed a technique using industrial endoscopes, where we can take tissue samples from deep within the mummy. This is virtually non-destructive.

NATASHA SIMPSON: There's been an Australia-wide increase in objection to autopsies, due in part to religious beliefs and greater choice being given to families.

Professor Ranson says there'll always be a need for autopsies, but the virtual reality option could help in some cases.

DAVID RANSON: It's very good for looking at skeletal structures. It's very good for looking at fluid in the wrong place within the body, holes or perforations in the body. Looking at foreign material in the body, and so on. I think for those families who feel very disturbed by the notion of an autopsy, then being able to provide the coroner with more information so that the coroner can make a decision not to proceed to autopsy on the basis of far more information, would I'm sure help both the coroner, the forensic pathologist and the family.

HAMISH ROBERTSON: Professor David Ranson speaking to Natasha Simpson.

| 9373|2003-08-05 10:23:26|Paul Kekai Manansala|Some Methodological Requisites for the Study of the Amarna Jargon|

Some Methodological Requisites for the Study  
of the Amarna Jargon

Notes on the Essence of That Language

<http://www.tau.ac.il/humanities/semitic/eameth.html>

| 9374|2003-08-05 15:52:53|IMJs@webtv.net|Attn: Marc - Gudea.swf |

Marc, here's the full size image of Gudea

[http://www.bible-history.com/ancient\\_art/images/seated\\_gudea\\_lagash.swf](http://www.bible-history.com/ancient_art/images/seated_gudea_lagash.swf)

I used the Domania Source Viewer / URL Extractor @

<http://source.domania.net/> to break open that webpage and reveal all the embedded links... I use this tool alot, it'll strip almost any page out there, so save it.

| 9375|2003-08-05 16:26:40|alberto34482@yahoo.com|Re: Attn: Marc - Gudea.swf|

I am curious if you know where I can find a free grab-a-file, Webcopier, or any product like this.

.  
| 9376|2003-08-05 16:27:52|alberto34482@yahoo.com|Re: Attn: Marc - Gudea.swf|

I am curious if you know where I can find a free grab-a-site, Webcopier, or any product like this.

.  
| 9377|2003-08-05 17:24:10|Mickel Hendrix|Fwd: Unable to deliver your message|

Attachments :

Note: forwarded message attached.

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| 9378|2003-08-05 17:36:37|Mickel Hendrix|Fwd: Unable to deliver your message|

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| 9379|2003-08-06 07:47:28|ra\_nehem|Re: Fwd: Unable to deliver your message|

Mikyia wo (Greetings) Mickel,

Meda ase (thanks) for the bringing to light the connection between Ausar and Marduk under His descriptive title Asaruludu. It's very important for those who are interested in the study of Sumer.

I gave the etymology for the title "moses" in #7850. I would like your comments or criticisms when you get a chance.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

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> For further assistance, please email [support@yahoogroups.com](mailto:support@yahoogroups.com)  
> or visit <http://help.yahoo.com/help/us/groups/>  
>  
> Hotep Brotha Joseph,  
>  
> Well, Tiamat is just another version of the Stellar  
> System being replaced or dethroned by the Solar, as  
> represented by Marduk, who is none other than Ausar.  
> Tiamat would be the ancient Kemetic version of  
> Taweret, the Great Dragon of the Seven Stars. Hence,  
> the origin of Bel and the Dragon.  
>  
> In the Sumerian texts, Marduk has the same titles as  
> Ausar, spelt with the Ausar root, such as Asaruludu,  
> signifying the growth of plants. Keeping in mind that  
> the letters L and R, and D and T are connected, the  
> ancient Kemetic Rutu signifies healthy, growing  
> plants, shoots of a plant. Also, it is the origin of  
> the term Root.  
>  
> The Nibiru can be explained by the ancient Kemetic Neb  
> and Ari, meaning the celestial beings or Godly  
> companions. The Enuma Elish is also centered on the  
> Seven Stars of the Stellar System, which is why it was  
> recorded on Seven Tablets and lies at the root of the  
> Genesis Creation Story.  
>  
> According to the Greek personage known as Solon, who

> supposedly visited ancient Kemet, the priests had told  
 > him the story of Atlantis, which was then lifted by  
 > Plato. Diop pointed out that the Santorini Island  
 > eruption harkened to the disappearance of the island  
 > underneath the sea. What's interesting is that the  
 > ancient Kemetic Atru or Atrw signifies Flood.  
 >  
 > As for the land-jacking of Canaan, you are exactly  
 > right. The Caucasian Jews have usurped the land, using  
 > the Bible as an excuse to justify their transgression  
 > on people, who, for the most part, are descendants of  
 > a mixed people, with the original being a branch of  
 > the Cushites, who spoke so-called Semitic languages.  
 >  
 > The closest we can get to a historical Moses is the  
 > name, which, of course, is strictly Kemetic, as you  
 > have pointed out. There appear to have been several  
 > conflicts that were spurred on by theological  
 > differences, which may have led to excursions out of  
 > ancient Kemet, but by other Kemites. Moreover, the  
 > time frames don't fit that of the biblical Moses. We  
 > know something happened around the time that the  
 > Hyksos are said to have been there.  
 >  
 > From what I gather concerning the W/U rendering, it  
 > appears that the chick or young fowl sign is  
 > representative of the W. But, it's interesting that  
 > when pronouncing this letter, we say Double U and  
 > Dube-la Veh in French, the Double Vees.  
 >  
 > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
 > Enlightenment!  
 >  
 > --- JOSEPH PINCKNEY wrote:  
 > > Htp - I really liked the drawing on Ptah that truly  
 > > was a astronomical  
 > > manifestation. I am curious about your drawing on  
 > > Tiamat and Niburu and the Enuma Elish (Sumerian  
 > > genesis)  
 > > and of course Gilgamesh. I also wonder about  
 > > Atlantis in regards to was there a Kmtic  
 > > connection as the original tale I am aware of was  
 > > believed to be past on by "late period-  
 > > -priests". I also am ciphering the text of Ras  
 > > shamra/Ugarit believed to be scribed by  
 > > "Sanchuniatho(n)" or "Sakunyathon" of the

> > Canaanites. It is my belief that the whole Canaan  
 > > theme of the biblical authors was just a "land  
 > > jacking". I read a issue of the B.A.R. showing how  
 > > "Hesikiah" king of the tribe of Judah who we are  
 > > told despised  
 > > "Heathens and Pagans" used the solar "Kpr" of Kmtic  
 > > as a royal seal. And what of the  
 > > "Moses" which comes from the Mdw Ntjr as Ms or born  
 > > or birth (as in RAMSES) as far  
 > > as borrowing "10" of the "42" affirmations of the  
 > > "Prt m Hrw" or even "the southern Baptist  
 > > and slave indoctrination" of the Khabiru or Hebrews.  
 > > And lastly I was was curious about  
 > > opinions about pronunciation of the Mdw Ntjr's w/u  
 > > (long "oow" or short "uh") as in Nfr-  
 > > -Tmu or Khmnu or Khnmu. Htp! "Ptmu"  
 > > Mickel Hendrix  
 > > wrote:  
 > > Hotep Brotha Joseph,  
 > >  
 > > In mentioning the Sumerian works, I've done some  
 > > tedious comparative work between the ancient Kemetic  
 > > and Sumerian systems and have compiled many-a-things  
 > > to counter the fallacies about the Caucasian origins  
 > > of the Sumerians.  
 > >  
 > > P.E.A.C.E. Progress.....  
 > >  
 > > --- JOSEPH PINCKNEY wrote:  
 > > > Hotep "Mickel" thanks for the welcome, I've been  
 > > > looking for some time for people who  
 > > > study the same forms of spiritual evolution as I.  
 > > > The symbols are worth a thousand words  
 > > > and I look forward to overstanding them one day  
 > > as  
 > > > I travel thru time and space. A friend  
 > > > and partner in my hiphop group once said in a  
 > > rhyme  
 > > > "I put the truth in yo face the best place to keep  
 > > a  
 > > > secret"-I take those words to heart today even  
 > > more  
 > > > so than the original author (Galack) who still  
 > > > follows "the nuwabians" but I studied the enuna  
 > > > elish and Gilgamesh as well so it takes more than  
 > > > word play to decieve my third eye.....



>>>  
>>  
> Positive-energy-activates-constant-elevation-p.e.a.c.e.  
>>> "Ptemu"  
>>>  
>>> Mickel Hendrix  
>>> wrote:  
>>> Hotep Ptemu,  
>>>  
>>> Brotha if you haven't already, sink deeper into  
>> the  
>>> signs themselves, and what they symbolize. There's  
>> a  
>>> wealth of knowledge, wisdom and overstanding in  
>>> their  
>>> symbolical nature.  
>>>  
>>> And welcome home from the concentration camp. Keep  
>>> your third eye open to the universe, because the  
>>> universe is man and man is the universe.  
>>>  
>>> P.E.A.C.E. Proper Education Always Corrects  
>> Errors!  
>>>  
>>>  
>>> --- JOSEPH PINCKNEY wrote:  
>>>> Hotep! I call my self "Ptemu" and I have been  
>>>> slowly evolving my overstanding of KMT  
>>>> and the many theological systems both mainstream  
>>> and  
>>>> subculture for about 13 years.  
>>>> I focus on Sumer, Kmt, and Indus Kush because  
>> they  
>>>> had the first developed societies  
>>>> that we found artifacts of showing "culture  
>>>> formulated"( as archeology has not sifted thru  
>>>> every grain of sand, no absolute conclusions can  
>>> be  
>>>> made) I believe the Kamau started  
>>>> in the sahara tribes that migrated east as the  
>>>> desert dried up and that there was a  
>>>> constant intermix to give the "semetic" stock  
>> that  
>>>> we have to day. What determines  
>>>> "Black-People" any way? I know alot of  
>>> egyptologist

>>>> play wit big words to get around  
>>>> calling any people or tribe with darker skin  
>>> (that  
>>>> is not just a sun burn!) or kinky curly  
>>>> hair "Black people". The first modern  
>>> interpretation  
>>>> of KMT that sparked my interest  
>>>> was the Ausar Auset society back in 93'. I am 33  
>>> now  
>>>> and still strive to live up to those  
>>>> lofty moral standards as I have followed the  
>>>> Sebekian path of SET metaphored by the  
>>>> streets as a ex-drug dealer. Only when I went  
>> to  
>>>> prison from 2001 to just recently geting out in  
>>> june  
>>>> 2003 have finnally jumped out of the cycle of  
>>>> destruction. I do hiphop music  
>>>> and I'm working on an album inspired by the MDU  
>>> NTR  
>>>> text expressing NTR and all  
>>>> of its "attributes". A far as KMT being  
>> "popular"  
>>>> I  
>>>> feel that it will remain hidden as its  
>>>> attribute "AMN" deep within the recesses of main  
>>>> stream "religious sects". My over-  
>>>> standing of "NTR" or "NTJR" is that there is no  
>>> one  
>>>> divine "language" as the supreme  
>>>> BEING knows all and created all thru differences  
>>>> which give us the diminsions to mea-  
>>>> all creations against each other on the cosmic  
>>> slide  
>>>> rule we call the "PAUT- NT(J)RU".  
>>>> Look at all diffrent interpretations even within  
>>> the  
>>>> ancient priesthoods of KMT. I have  
>>>> bought Gardiner's old to middle kingdom lexicon  
>> of  
>>>> KMT-but I don't think the language  
>>>> is the barrier to my spiritual growth, its the  
>>> beast  
>>>> with in I have to make docile in order  
>>>> to live the culture of HERU (or HRW your  
>>>> choice).....

>>>> PT.E.M.U.(PTahotep-Eternal-Manifest-Universal)

>>>>

>>>>

>>>>

>>>>

>>>>

>>>>

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| 9380|2003-08-06 12:55:31|Djehuti Sundaka|Siberia Find Melts Theory of Ice Age Migration|  
Siberia find melts theory of ice age migration

Friday, July 25, 2003

By Allison M. Heinrichs  
Los Angeles Times

An archaeological site in Siberia -- long thought to be the original jumping off point for crossing the Bering land bridge into North America -- is actually much younger than previously believed, shaking the theory that the first Americans migrated overland during the final cold snap of the last great ice age.

Using radiocarbon dating, scientists found that the Ushki site, the remains of a community of hunters clustered around Ushki Lake in northeastern Russia, appears to be only about 13,000 years old -- 4,000 years younger than originally thought.

The new date places the Ushki settlement in the same time period as the Clovis site, an ancient community found in New Mexico, making it highly unlikely that people could have traversed the thousands of miles from Siberia in such a short period.

"This was the last site out there in Siberia that could have been an ancestor for the Clovis," said Michael Waters, co-author of the research appearing today in the journal Science. "We have to

think bigger now and start thinking outside the box."

History books have long touted the idea that the first Americans, hunting a herd of mammoths, crossed into North America across the Bering land bridge, a strip of land that is believed to have linked Russia to the United States between 10,000 to 18,000 years ago. The land is thought to have been exposed during a period of glaciation when arctic ices locked away much of the ocean's waters, making the sea levels close to 400 feet lower than today.

"The new age assessments may indicate that archaeologists continue to search in the wrong direction for an answer to Clovis origins," said Anthony Boldurian, a University of Pittsburgh anthropologist who subscribes to the relatively new idea that the first Americans may have used boats to skip across Atlantic ice floes from Europe, entering North America perhaps as early as 20,000 years ago.

Other archaeologists, such as Michael B. Collins from the Texas Archeological Research Laboratory at the University of Texas at Austin, believe that early humans from the Japanese archipelago followed whales and other marine food sources across the Pacific Ocean to North America.

"If you open up the possibility of water routes, even in the glacial maximum, they could skirt around the edge of the icepack in the North Pacific and come down the West Coast [of America]," he said.

With the re-dating of the Ushki site, the oldest verified site near the Bering land bridge is now the 14,000-year-old Broken Mammoth settlement in central Alaska.

The Clovis site in New Mexico has yielded the earliest unequivocal archaeological evidence that people were settled in North America 13,600 years ago.

Archaeological artifacts from the Meadowcroft rockshelter near Avella, Pa., suggest it was visited

by humans as early as 16,000 years ago and was the first evidence that humans inhabited the Americas before the Clovis people.

Archaeologists also point to a variety of other locations, including the Monte Verde site in southern Chile and the Cactus Hill site in Virginia (both dating to about 12,500 years ago) -- as evidence that the land bridge theory is faulty.

University of Kansas anthropological geneticist Michael Crawford said early humans probably could not have crossed the land bridge and traveled to New Mexico in 400 years. Reaching South America by foot within 1,000 years was even less likely.

He believes that people may have entered North America across the Bering land bridge at an earlier point through multiple migrations. "Certainly the molecular genetics shows that it wasn't just a single migration," he said. Genetic research shows that "humans have been in America for at least 20,000 years."

But some archaeologists argue that due to the nomadic characteristics of America's first settlers, the seemingly difficult feat of traversing the American continents in 1,000 years is not impossible.

Radiocarbon dating may confirm that many other early American sites are actually pre-Clovis settlements. This possibility, combined with the fact that earlier Siberian sites have not been found, has left archaeologists and anthropologists "scratching their heads," Waters said.

| 9381|2003-08-06 16:04:01|JOSEPH PINCKNEY|Re: Fwd: Unable to deliver your message|  
Htp! I'm happy to finally get some email, I didn't know the trash bin was the cause of my email being full beyond capacity so I'm just now getting mail from earlier this week. Thanks again for all of your drawings on the topics I have proposed. I'm still not sure on the pronunciation the "baby chick" or "U". So is it "Teh-Moo" or "Teh-Muh" as in The attribute of "TEMU"(or TEM)? I finally my study materials from prison including Gardiner's "Egyptian grammar" so I can elevate my MDW NTJR lessons again. However, I haven't found some of the KMTic words you mentioned such as "rutu,ari,or atru"(atrw) could you also describe the symbols so that it will be easier. Is the "R" the so called "mouth", and are the "A's" vultures, a flowering reed, or a forearm? Also I was wondering

about the DJD(DJED)of AUSARand theTT(TET) or tyet of AUSET, I've seen translations where they had them mixed up.What is your Drawing on these symbols? Also in Gardiner's grammar book, the WDJT eye is shown to break down in to HQT(hekat) measurementsof 1/2 to 1/64th. Note:I havewrotein my book the equivalents of english phonetic values of single letter MDW NTJR such as "KH" for the so called placenta, the open hand as "D"or "TJ", "AH" for the vulture,"CH" for the animal's belly with teats,"Q" for the hill slope,"HEH" for the wick of twisted flax,"YA or AH" for the flowering reed, "EH" for the forearm,"DJ" for the snakeetc.- please give me some more feed back,P.E.A.C.E. "Ptmu"

**ra\_nehem** wrote:

Mikyia wo (Greetings) Mickel,

Meda ase (thanks) for the bringing to light the connection between Ausar and Marduk under His descriptive title Asaruludu. It's very important for those who are interested in the study of Sumer.

I gave the etymology for the title "moses" in #7850. I would like your comments or criticisms when you get a chance.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, Mickel Hendrix wrote:

>  
> Note: forwarded message attached.  
>  
>  
>  
> \_\_\_\_\_  
> Do you Yahoo!?  
> Yahoo! SiteBuilder - Free, easy-to-use web site design software  
> <http://sitebuilder.yahoo.com>  
>  
> We are unable to deliver the message from  
> to .  
>  
> Your email account has been bouncing mails. This means that emails  
> sent to your account over several days have been returned to us.  
> This is sometimes because mail boxes are filled up, or because of  
> configuration problems. To reset your Yahoo! Groups account,  
please go  
> to <http://groups.yahoo.com/myprefs?edit=2>  
>  
> For further assistance, please email

support@yahoogroups.com

> or visit <http://help.yahoo.com/help/us/groups/>

>

> Hotep Brotha Joseph,

>

> Well, Tiamat is just another version of the Stellar  
> System being replaced or dethroned by the Solar, as  
> represented by Marduk, who is none other than Ausar.  
> Tiamat would be the ancient Kemetic version of  
> Taweret, the Great Dragon of the Seven Stars. Hence,  
> the origin of Bel and the Dragon.

>

> In the Sumerian texts, Marduk has the same titles as  
> Ausar, spelt with the Ausar root, such as Asaruludu,  
> signifying the growth of plants. Keeping in mind that  
> the letters L and R, and D and T are connected, the  
> ancient Kemetic Rutu signifies healthy, growing  
> plants, shoots of a plant. Also, it is the origin of  
> the term Root.

>

> The Nibiru can be explained by the ancient Kemetic Neb  
> and Ari, meaning the celestial beings or Godly  
> companions. The Enuma Elish is also centered on the  
> Seven Stars of the Stellar System, which is why it was  
> recorded on Seven Tablets and lies at the root of the  
> Genesis Creation Story.

>

> According to the Greek personage known as Solon, who  
> supposedly visited ancient Kemet, the priests had told  
> him the story of Atlantis, which was then lifted by  
> Plato. Diop pointed out that the Santorini Island  
> irruption harkened to the disappearance of the island  
> underneath the sea. What's interesting is that the  
> ancient Kemetic Atru or Atrw signifies Flood.

>

> As for the land-jacking of Canaan, you are exactly  
> right. The Caucasian Jews have usurped the land, using  
> the Bible as an excuse to justify their transgression  
> on people, who, for the most part, are descendants of  
> a mixed people, with the original being a branch of  
> the Cushites, who spoke so-called Semitic languages.

>

> The closest we can get to a historical Moses is the  
> name, which, of course, is strictly Kemetic, as you  
> have pointed out. There appear to have been several  
> conflicts that were spurred on by theological  
> differences, which may have led to excursions out of  
> ancient Kemet, but by other Kemites. Moreover, the  
> time frames don't fit that of the biblical Moses. We  
> know something happened around the time that the  
> Hyksos are said to have been there.

>

> From what I gather concerning the W/U rendering, it  
> appears that the chick or young fowl sign is  
> representative of the W. But, it's interesting that  
> when pronouncing this letter, we say Double U and  
> Dube-la Veh in French, the Double Veas.



>  
> P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
> --- JOSEPH PINCKNEY wrote:  
> > Htp - I really liked the drawing on Ptah that truly  
> > was a astronomical  
> > manifestation. I am curious about your drawing on  
> > Tiamat and Niburu and the Enuma Elish (Sumerian  
> > genesis)  
> > and of course Gilgamesh. I also wonder about  
> > Atlantis in regards to was there a Kmtic  
> > connection as the original tale I am aware of was  
> > believed to be past on by "late period-  
> > -priests". I also am ciphering the text of Ras  
> > shamra/Ugarit believed to be scribed by  
> > "Sanchuniatho(n)" or "Sakunyathon" of the  
> > Canaanites. It is my belief that the whole Canaan  
> > theme of the biblical authors was just a "land  
> > jacking". I read a issue of the B.A.R. showing how  
> > "Hesikiah" king of the tribe of Judah who we are  
> > told despised  
> > "Heathens and Pagans" used the solar "Kpr" of Kmtic  
> > as a royal seal. And what of the  
> > "Moses" which comes from the Mdw Ntjr as Ms or born  
> > or birth (as in RAMSES) as far  
> > as borrowing "10" of the "42" affirmations of the  
> > "Prt m Hrw" or even "the southern Baptist  
> > and slave indoctrination" of the Khabiru or Hebrews.  
> > And lastly I was curious about  
> > opinions about pronunciation of the Mdw Ntjr's w/u  
> > (long "oow" or short "uh") as in Nfr-  
> > -Tmu or Khmnu or Khnmu. Htp! "Ptmu"  
> > Mickel Hendrix  
> > wrote:  
> > Hotep Brotha Joseph,  
> >  
> > In mentioning the Sumerian works, I've done some  
> > tedious comparative work between the ancient Kemetic  
> > and Sumerian systems and have compiled many-a-things  
> > to counter the fallacies about the Caucasian origins  
> > of the Sumerians.  
> >  
> > P.E.A.C.E. Progress.....  
> >  
> > --- JOSEPH PINCKNEY wrote:  
> > > Hotep "Mickel" thanks for the welcome, I've been  
> > > looking for some time for people who  
> > > study the same forms of spiritual evolution as I.  
> > > The symbols are worth a thousand words  
> > > and I look forward to overstanding them one day  
> > as  
> > > I travel thru time and space. A friend  
> > > and partner in my hiphop group once said in a  
> > rhyme  
> > > "I put the truth in yo face the best place to keep  
> > a

```

> > > secret"-I take those words to heart today even
> > more
> > > so than the original author (Galack) who still
> > > follows "the nuwabians" but I studied the enuna
> > > elish and Gilgamesh as well so it takes more than
> > > word play to decieve my third eye.....
> > >
> > >
> Positive-energy-activates-constant-elevation-p.e.a.c.e.
> > > "Ptemu"
> > >
> > > Mickel Hendrix
> > > wrote:
> > > Hotep Ptemu,
> > >
> > > Brotha if you haven't already, sink deeper into
> > the
> > > signs themselves, and what they symbolize. There's
> > a
> > > wealth of knowledge, wisdom and overstanding in
> > > their
> > > symbolical nature.
> > >
> > > And welcome home from the concentration camp. Keep
> > > your third eye open to the universe, because the
> > > universe is man and man is the universe.
> > >
> > > P.E.A.C.E. Proper Education Always Corrects
> > Errors!
> > >
> > >
> > > --- JOSEPH PINCKNEY wrote:
> > > > Hotep! I call my self "Ptemu" and I have been
> > > > slowly evolving my overstanding of KMT
> > > > and the many theological systems both mainstream
> > > > and
> > > > subculture for about 13 years.
> > > > I focus on Sumer, Kmt, and Indus Kush because
> > they
> > > > had the first developed societies
> > > > that we found artifacts of showing "culture
> > > > formulated"( as archeology has not sifted thru
> > > > every grain of sand, no absolute conclusions can
> > > > be
> > > > made) I believe the Kamau started
> > > > in the sahara tribes that migrated east as the
> > > > desert dried up and that there was a
> > > > constant intermix to give the "semetic" stock
> > that
> > > > we have to day. What determines
> > > > "Black-People" any way? I know alot of
> > > egyptologist
> > > > play wit big words to get around
> > > > calling any people or tribe with darker skin
> > > (that
> > > > is not just a sun burn!) or kinky curly
> > > > hair "Black people". The first modern

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> > > interpretation
> > > > of KMT that sparked my interest
> > > > was the Ausar Auset society back in 93'. I am 33
> > > now
> > > > and still strive to live up to those
> > > > lofty moral standards as I have followed the
> > > > Sebekian path of SET metaphored by the
> > > > streets as a ex-drug dealer. Only when I went
> > to
> > > > prison from 2001 to just recently geting out in
> > > june
> > > > 2003 have finnally jumped out of the cycle of
> > > > destruction. I do hiphop music
> > > > and I'm working on an album inspired by the MDU
> > > NTR
> > > > text expressing NTR and all
> > > > of its "attributes". A far as KMT being
> > "popular"
> > > I
> > > > feel that it will remain hidden as its
> > > > attribute "AMN" deep within the recesses of main
> > > > stream "religious sects". My over-
> > > > standing of "NTR" or "NTJR" is that there is no
> > > one
> > > > divine "language" as the supreme
> > > > BEING knows all and created all thru differences
> > > > which give us the diminsions to mea-
> > > > all creations against each other on the cosmic
> > > slide
> > > > rule we call the "PAUT- NT(J)RU".
> > > > Look at all diffrent interpretations even within
> > > the
> > > > ancient priesthoods of KMT. I have
> > > > bought Gardiner's old to middle kingdom lexicon
> > of
> > > > KMT-but I don't think the language
> > > > is the barrier to my spiritual growth, its the
> > > beast
> > > > with in I have to make docile in order
> > > > to live the culture of HERU (or HRW your
> > > > choice).....
> > > > PT.E.M.U. (PTahotep-Eternal-Manifest-Universal)
> > > >
> > > >
> > > >
> > > >
> > > >
> > > >
> > > > -----
> > > > Do you Yahoo!?
> > > > Yahoo! SiteBuilder - Free, easy-to-use web site
> > > > design software
> > >
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> > > Do you Yahoo!?
> > > Yahoo! SiteBuilder - Free, easy-to-use web site

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> > > http://sitebuilder.yahoo.com
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| 9382|2003-08-06 20:52:53|IMJs@webtv.net|Re: Re-Thinking Ancient Egyptian Origins |

<[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)> wrote:

<

First of all, it is clear that you don't overstand anything that I've said in regards to science being the white man's stamp of approval. Second of all, you don't know me. So I suggest that you watch how you address me.....>>

---

Peace to you Ptah\_Seker\_Ausar,

First I gotta say it's truly disheartening to hear such an illogical argument coming from someone claiming to be about enlightenment of the African Diaspora.... I expect bad logic when it comes from the koo koo klan crowd I battle with online, but this here is sad; especially in a serious forum like this where scientific scholarship is the lynchpin that elevates this place above the run-of-the-mill online self-congratulatory backslapping festivals that racists flock to.

As far as the tone of my previous reply goes, I was just responding in kind to those back-handed 'some people' comments no doubt directed at me. Garbage in garbage out.

But you're right on one thing "overstand" is not in my vocab., I never use the the word. Overstanding anything is like trying to fill a glass 150 percent full! When you can do that please take a picture and post it. Then you can show all those European scientists how wrong their white man's science is about volume, mass, displacement, etc.! -- I'll just use the word comprehend instead and say that I DO comprehend the argument you're trying to make, I've heard various forms of it over the years; the basic idea is VERY empowering on the face of it.... I went back and re-read your admonishments to see if I missed something. But I'm sorry, your reasoning is still just as illogical and flawed as I remember. IMHO it would drive a man schitzo if taken literally!

You are so busy branding scientific methodology as 'the white man's stamp of approval' that you're blinding yourself, ignoring it's reality in your everyday existence. Does the Black man have a separate stamp of approval to go by? -- Don't get so hung up on how badly science has been misused abused to promote white-supremacy that you confuse it's \*use\*

with its \*definition\*... Save the damn baby!

Are there other things you consider White and unnecessary, therefore targets for our rejection offhand? What about reading, writing, math (still waiting for an answer).... or gravity [magnetism]? If these questions seem silly to you, they are no more silly than your premise seems to me and I'm not out on a limb by myself here as you know. But it seems that, according to you, everyone in the group who's Black and doesn't swallow your anti-science 'load' is a dredged "Negro" who's what; hopelessly lost jonesing for whitey's approval? Damn!

Well, you better add Prof. Diop, Dr. Ben, Ivan Van Sertima, George James, Runoko Rashidi, and respected heavyweights right here in Ta Seti like Clyde A. Winters and Prof. Ampim to that list of "Negroes" too. -- Yes it sounds silly, but that's where you've gotta go to truly defend your argument, now don't you?

Ask yourself this question: How do/did the aforementioned scholars and scientists successfully debunk the Euro-racialistic science juggernaut they encounter[ed].... do/did they come into the international arena with an attitude like: - "Scientific data???, we don't need no stinking scientific data, we're Afrukans damnit!... just trust us and our instincts because we already KNOW the truth in our hearts and minds and don't need to prove ANYTHING to you racist Nazi muthaf\*\*kas?!!! ---- No, of course they don't come w/ such nonsense; and honestly would you really rather they did? WTF would that have accomplished? So what, they'd have stood up to Mr. Charlie, cussed him out in public and made complete fools of themselves in the process losing all credibility. That process may be good enough for verification and proof to YOU, but that's a lonely-ass room.

Skepticism and doubt are required tools for daily life, but so is LOGIC! Skepticism and doubt ultimately have logical boundaries of reasoning. Not the automatic outright offhand rejection that you demand in order to be one of the enlightened.

But here's your chance if you want it, give us a description of your replacement for the science we've known all our lives and how it works.

I'm serious... I'm open to being convinced; if you can do it.

But if not don't waste anymore of my time.

| 9383|2003-08-06 21:35:22|IMJs@webtv.net|Re: Attn: Marc - Gudea.swf| alberto34482@y... wrote:

< grab-a-site,Webcopier,or any product like this.>>

---

*Sorry man, I don't have clue. Try searching google.*

| 9384|2003-08-07 05:14:49|traceyswanson2000|Re: Fwd: Unable to deliver your message|  
Hi Joseph,

I'm still not sure

> on the pronunciation the "baby chick" or "U". So is it "Teh-Moo"

or "Teh-Muh" as in

> The attribute of "TEMU"(or TEM)?

An Egyptologist called David Rohl has been studying the possibility of Ramesses II being the biblical Shishak and has used the Hittite peace treaty (from Kadesh) to look at the more phonetic way of pronouncing Egyptian names. From this the suggestion is that the chick may be pronounced "wa".

> > The closest we can get to a historical Moses is the  
> > name, which, of course, is strictly Kemetic, as you  
> > have pointed out. There appear to have been several  
> > conflicts that were spurred on by theological  
> > differences, which may have led to excursions out of  
> > ancient Kemet, but by other Kemites. Moreover, the  
> > time frames don't fit that of the biblical Moses. We  
> > know something happened around the time that the  
> > Hyksos are said to have been there.

Archaeological excavations at Avaris have shown that during the reign of Djedimose there were plagues affecting the Kemites and then there were battles leading to the town being abandoned. Manetho writes that in his reign "God smote us and then foreigners (Hyksos) came and took over Lower Egypt". I know that there were suggestions in an earlier mail that Moses did not exist, but this may be evidence that Lower Egypt had been sufficiently decimated (including the army at the Sea of Reeds) and could not have resisted the invasion of the Hyksos, who had perhaps heard about the troubles in Egypt and took advantage.

Regards,

Tracey Swanson

| 9385|2003-08-07 08:05:08|Paul Kekai Manansala|When time erases written languages |  
<http://www.sltrib.com/2003/Aug/08072003/thursday/81877.asp>

When time erases written languages

By Greg Lavine  
The Salt Lake Tribune

While researchers periodically hail new finds as the earliest examples of human writing, few scientists have systematically peered into the other end of the process -- the fall of a culture's written symbols.

Writing systems, like cultures, have come and gone throughout human history. Brigham Young University anthropologist Stephen Houston and other colleagues studied several dead script systems from around the globe to look for similarities and differences in their respective demises.

"What's interesting is why people choose, or are forced, to drop something that had been enormously important to their society," Houston said from his current field site in Guatemala. "This is an enormous step. And since it is such a big shift, it points to even larger changes in the societies that use and transmit such forms of writing."

These reasons can range from the arrival of a conquering civilization to limiting a system's use to a narrow band of users. Researchers from BYU, Oxford University in England and Johns Hopkins University in Baltimore put forth their findings in a recent edition of the journal *Comparative Studies in Society and History*. Mayan, Egyptian and Mesopotamian writing systems were examined as part of the study.

"The disappearance of writing systems is a significant gauge of the end of a civilization, but the two do not coincide neatly and writing systems show amazing persistence, which is a sign of their cultural importance," said John Baines, an Egyptology researcher at Oxford University.

Among the factors that set up a culture's script for trouble was a small pool of people trained to write, Houston explained. Some writing systems were used mainly for government or religious reasons. In the societies examined in the study, those individuals able to read and write were often members of the aristocracy or specially trained workers, such as scribes. If a particular government or religion fell, the related script system generally collapsed as well.

If a wider swath of society can use written scripts, for tasks such as writing letters and keeping records, the system has a better chance of surviving cultural upheaval, he said.

The Mayans faced their biggest challenge when the Spanish swept



through and took over their ancestral homelands.

Houston, who focused on the Mayan part of the study, drew from some 10,000 hieroglyphic texts.

"The Spaniards found the hieroglyphs 'obnoxious' and actively discouraged their use," Houston said of the fall of the Mayan writing system.

Egyptian hieroglyphs eventually met a similar fate once the Romans took control of the region about 30 B.C., he said.

"With Egyptian, the hieroglyphs became too closely associated with a religion that the state no longer wants to sponsor," he said.

Baines noted that Egyptian writing did manage to survive, at least in some form, through various occupations, including the Roman Empire. The latest Egyptian text was written in 450, well past ancient Egypt's glory days, Baines said.

While it is possible that the letters on this page will someday appear as a jumble of squiggles to future readers, the modern alphabet appears to have some staying power.

"The alphabet doesn't have the same cultural and religious associations of the other writing systems," Houston said. "It is deliberately 'general' and will remain so."

[glavine@sltrib.com](mailto:glavine@sltrib.com)

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| 9386|2003-08-07 11:07:40|Loring Edward|Re: "Sishak"|

----- Original Message -----

**From:** [traceyswanson2000](mailto:traceyswanson2000)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, August 07, 2003 2:14 PM

**Subject:** [Ta\_Seti] Re: Fwd: Unable to deliver your message

Hi Joseph,

I'm still not sure

> on the pronunciation the "baby chick" or "U". So is it "Teh-Moo"

or "Teh-Muh" as in

> The attribute of "TEMU" (or TEM)?

An Egyptologist called David Rohl has been studying the possibility

of Ramesses II being the biblical Shishak and has used the Hittite

peace treaty (from Kadesh) to look at the more phonetic way of pronouncing Egyptian names. From this the suggestion is that the

chick may be pronounced "wa".

\*\*\*\*\*

It's a quail chick "u" and we transcribe it "w". It is a semi-vowel (Arabic waw) and carrier for a real (lost) vowel.

...and by the way: "Egyptologist" Rohl seems to have forgotten the kings who were really named Sheshonk (or Shoshenq) of the 22nd and 22a (Bubastide) Dynasty. Rohl is known as a chronology "loonie" in the style of Wilikovski.

Take care,  
Ed Loring

| 9387|2003-08-07 12:37:53|alberto34482@yahoo.com|Re: "Sishak"|

"

...and by the way: "Egyptologist" Rohl seems to have forgotten the kings who were really named Sheshonk (or Shoshenq) of the 22nd and 22a (Bubastide) Dynasty. Rohl is known as a chronology "loonie" in the style of Wilikovski. "

I have to agree,because most of these biblcal archeologist are just as nutty as Velikovsky,and Rohl. I prefer people like Israel Finkelstien who tell the truth about biblical chronology and Ancient Kmeetian[Egyptian] history. The other more feasible scholar is Donald Redford in his book "Egypt,Israel,and Caanan in Antiquity". I am open to discussion about the Torah interpretation,but so far hard scientific basis has not validated one thing about the Biblical history and Egypt. No evidence remains of Hebrew captivity in Ta-Meri,and not one scrap of evidence that a person named Moses even existed. If anything,like Jan Assaman points out, Moses was really just a lunatic Egyptian priest who lead some people astray to the Sinai. We also have people like Gary Greenberg who support these conclusions as well. I would sugest you serch out these texts. Don't believe anything untill you have througly reserched it.

The Dyansty of Shishak was during the Libyan occupation of Kmt. I wonder which Libyan ruled Egypt? Was it the Tamhou,Tjenoua,or the Meswesh.?

| 9388|2003-08-07 14:09:34|IMJs@webtv.net|Dwarf - Khnun-Hotep and More|  
With the recent discussions of dwarfs I remembered that I had this image.

Dwarf Statue - Khnun-Hotep

[http://www.reshafim.org.il/ad/egypt/portraiture/5d/khnun-hotep\\_5d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/khnun-hotep_5d-jb.jpg)

Here's more from the portraiture section of the same website... the pictures didn't "click" for me so I had to strip the page to get these links.

#### 4th Dynasty

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<http://www.reshafim.org.il/ad/egypt/portraiture/4d/djedefre.jpg>  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/prince\\_ka-waab-bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/prince_ka-waab-bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/khafre\\_4d\\_green\\_diorite-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/khafre_4d_green_diorite-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure\\_4d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure_4d-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure\\_4d\\_2-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure_4d_2-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure\\_4d\\_3-bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure_4d_3-bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure\\_and\\_queen\\_4d-bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/menkaure_and_queen_4d-bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/princess\\_4d-bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/princess_4d-bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/4d/memi\\_sabu\\_4d-artchive.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/4d/memi_sabu_4d-artchive.jpg)

#### 5th Dynasty

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[http://www.reshafim.org.il/ad/egypt/portraiture/5d/judge\\_mehu\\_5d-bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/judge_mehu_5d-bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/5d/ka-aper\\_5d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/ka-aper_5d-jb.jpg)  
<http://www.dia.org/collections/ancient/egypt/57.58AAd.jpg>  
[http://www.reshafim.org.il/ad/egypt/portraiture/5d/ptah-khenawi\\_and\\_wife\\_5d\\_bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/ptah-khenawi_and_wife_5d_bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/5d/ptah-khenawi\\_and\\_wife\\_5d\\_bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/ptah-khenawi_and_wife_5d_bmfa.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/5d/katep\\_and\\_hetepheres\\_5-6d-bm.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/katep_and_hetepheres_5-6d-bm.jpg)

#### 6th Dynasty

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[http://www.reshafim.org.il/ad/egypt/portraiture/6d/prince\\_tjau\\_6d\\_graywacke\\_35cm-artchive.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/prince_tjau_6d_graywacke_35cm-artchive.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/6d/prince\\_tjau\\_6d\\_graywacke\\_35cm-artchive.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/prince_tjau_6d_graywacke_35cm-artchive.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/6d/head\\_d6.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/head_d6.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/6d/official\\_and\\_wife\\_6d.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/official_and_wife_6d.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/6d/atjema\\_6d\\_limestone\\_91cm-artchive.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/atjema_6d_limestone_91cm-artchive.jpg)

#### 12th Dynasty

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[http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhat\\_ii\\_or\\_senusret\\_ii\\_cedar\\_55cm-met.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhat_ii_or_senusret_ii_cedar_55cm-met.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/senusret\\_iii\\_granite\\_120cm-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/senusret_iii_granite_120cm-louvre.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhet\\_iii\\_12d-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhet_iii_12d-louvre.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/kneeling\\_amenemhet\\_iii\\_copper-ortiz.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/kneeling_amenemhet_iii_copper-ortiz.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/chancellor\\_nakht\\_5d-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/chancellor_nakht_5d-louvre.jpg)

#### 18th Dynasty

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[http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut\\_18d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut_18d-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut\\_18d\\_granite\\_167cm-met.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut_18d_granite_167cm-met.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/senmut\\_granite\\_100cm\\_18d.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/senmut_granite_100cm_18d.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/thutmose\\_iii\\_18d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/thutmose_iii_18d-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep\\_iii\\_18d\\_granite\\_32cm-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep_iii_18d_granite_32cm-louvre.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep\\_iii\\_quartzite\\_24cm-bm.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep_iii_quartzite_24cm-bm.jpg)

## 19th Dynasty

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[http://www.reshafim.org.il/ad/egypt/portraiture/19d/ramses\\_ii-casson.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/19d/ramses_ii-casson.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/19d/nebwenenef\\_19d\\_high\\_priest\\_amen.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/19d/nebwenenef_19d_high_priest_amen.jpg)

## 26th Dynasty

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[http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep\\_26d-veasy.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep_26d-veasy.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep\\_as\\_a\\_scribe\\_26d\\_karnak-veasy.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep_as_a_scribe_26d_karnak-veasy.jpg)

## Sasobek - 25th or 26th dynasty

<http://www.thebritishmuseum.ac.uk/compass/resources/image/large/ps203343.jpg>  
| 9389|2003-08-07 14:56:37|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep IMJ,

Again, you're oblivious, mislead, mistaken, just plain  
ole lost. There was nothing in any of my posts that  
was sublime towards you. Where did I say science was  
garbage sort-of-speak? It is you who is blinded. My  
vision is very clear. I've been at it for a while.  
Show me where I'm illogical. And to try to through  
Diop and the rest of the gods into this is fruitless.  
There was so much rambling on about absolutely nothing  
that I didn't waste the time to read all of your  
reply. You have a lot to learn!

P.E.A.C.E. Progress....

--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

>

> <[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)> wrote:

>

> <

> First of all, it is clear that you don't overstand  
> anything that I've  
> said in regards to science being the white man's  
> stamp of approval.  
> Second of all, you don't know me. So I suggest that  
> you watch how you  
> address me.....>>  
> \_\_\_\_\_  
>  
>  
>  
> Peace to you Ptah\_Seker\_Ausar,  
>  
>  
>  
> First I gotta say it's truly disheartening to hear  
> such an illogical  
> argument coming from someone claiming to be about  
> enlightenment of the  
> African Diaspora.... I expect bad logic when it  
> comes from the koo koo  
> klan crowd I battle with online, but this here is  
> sad; especially in a  
> serious forum like this where scientific scholarship  
> is the lynchpin  
> that elevates this place above the run-of-the-mill  
> online  
> self-congratulatory backslapping festivals that  
> racists flock to.  
>  
> As far as the tone of my previous reply goes, I was  
> just responding in  
> kind to those back-handed 'some people' comments no  
> doubt directed at  
> me. Garbage in garbage out.  
>  
> But you're right on one thing "overstand" is not  
> in my vocab., I never  
> use the the word. Overstanding anything is like  
> trying to fill a glass  
> 150 percent full! When you can do that please take a  
> picture and post  
> it. Then you can show all those European scientists  
> how wrong their  
> white man's science is about volume, mass,  
> displacement, etc.! -- I'll  
> just use the word comprehend instead and say that I  
> DO comprehend the

- > argument you're trying to make, I've heard various
- > forms of it over the
- > years; the basic idea is VERY empowering on the face
- > of it.... I went
- > back and re-read your admonishments to see if I
- > missed something. But
- > I'm sorry, your reasoning is still just as illogical
- > and flawed as I
- > remember. IMHO it would drive a man schitzo if taken
- > literally!
- >
- > You are so busy branding scientific methodology as
- > 'the white man's
- > stamp of approval' that you're blinding yourself,
- > ignoring it's reality
- > in your everyday existence. Does the Black man have
- > a separate stamp of
- > approval to go by? -- Don't get so hung up on how
- > badly science has been
- > misused abused to promote white-supremacy that you
- > confuse it's \*use\*
- > with its \*definition\*... Save the damn baby!
- >
- > Are there other things you consider White and
- > unnecessary, therefore
- > targets for our rejection offhand? What about
- > reading, writing, math
- > (still waiting for an answer).... or gravity
- > [magnetism]? If these
- > questions seem silly to you, they are no more silly
- > than your premise
- > seems to me and I'm not out on a limb by myself here
- > as you know. But it
- > seems that, according to you, everyone in the group
- > who's Black and
- > doesn't swallow your anti-science 'load' is a
- > dredded "Negro" who's
- > what; hopelessly lost jonesing for whitey's
- > approval? Damn!
- >
- > Well, you better add Prof. Diop, Dr. Ben, Ivan Van
- > Sertima, George
- > James, Runoko Rashidi, and respected heavyweights
- > right here in Ta Seti
- > like Clyde A. Winters and Prof. Ampim to that list
- > of "Negroes" too.

> -- Yes it sounds silly, but that's where you've  
> gotta go to truly defend  
> your argument, now don't you?  
>  
> Ask yourself this question: How do/did the  
> aforementioned scholars and  
> scientists successfully debunk the Euro-racialistic  
> science juggernaut  
> they encounter[ed].... do/did they come into the  
> international arena  
> with an attitude like: - "Scientific data???, we  
> don't need no stinking  
> scientific data, we're Afrukans damnit!... just  
> trust us and our  
> instincts because we already KNOW the truth in our  
> hearts and minds and  
> don't need to prove ANYTHING to you racist Nazi  
> muthaf\*\*kas?!!! ---- No,  
> of course they don't come w/ such nonsense; and  
> honestly would you  
> really rather they did? WTF would that have  
> accomplished? So what,  
> they'd have stood up to Mr. Charlie, cussed him out  
> in public and made  
> complete fools of themselves in the process losing  
> all credibility. That  
> process may be good enough for verification and  
> proof to YOU, but that's  
> a lonely-ass room.  
>  
> Skepticism and doubt are required tools for daily  
> life, but so is LOGIC!  
> Skepticism and doubt ultimately have logical  
> boundaries of reasoning.  
> Not the automatic outright offhand rejection that  
> you demand in order to  
> be one of the enlightened.  
>  
> But here's your chance if you want it, give us a  
> description of your  
> replacement for the science we've known all our  
> lives and how it works.  
>  
> I'm serious... I'm open to being convinced; if you  
> can do it.  
>

> But if not don't waste anymore of my time.

>

>

---

Do you Yahoo!?

Yahoo! SiteBuilder - Free, easy-to-use web site design software

<http://sitebuilder.yahoo.com>

| 9390|2003-08-08 01:05:35|Loring Edward|Re: "Sishak"|

----- Original Message -----

**From:** [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, August 07, 2003 9:37 PM

**Subject:** [Ta\_Seti] Re: "Sishak"

''

...and by the way: "Egyptologist" Rohl seems to have forgotten the kings who were really named Sheshonk (or Shoshenq) of the 22nd and 22a (Bubastide) Dynasty. Rohl is known as a chronology "loonie" in the style of Wilikovski. ''

I have to agree,because most of these biblcal archeologist are just as nutty as Velikovsky,and Rohl. I prefer people like Israel Finkelstien who tell the truth about biblical chronology and Ancient

Kmeetian[Egyptian] history. The other more feasible scholar is Donald

Redford in his book ''Egypt,Israel,and Caanan in Antiquity''.

[el]....Redford can be trusted.

If anything,like Jan Assaman points out, Moses was really just a lunatic Egyptian priest who lead some people astray to the Sinai. We also have people like Gary Greenberg who support these conclusions as well.

[el].....Personally I picture a small company of people wandering through the East Delta up toGaza

The Dyansty of Shishak was during the Libyan occupation of Kmt. I wonder which Libyan ruled Egypt? Was it the Tamhou,Tjenoua,or the Meswesh.?

[el].....It isgenerally acceptedthat the Libyans of the 22Dyn were a completely assymilated minority by the time Scheschonk I. Hedjcheperresucceeded Psusennes IIand had probably lost any original tribal identity (?). The accession of Scheschonk I. seems quite certainly -946/45 (Horning 1978 gives 945-924, v.Beckerath 1997 gives 946/45-925/24). The political scenario was: Assyria (strong) - Tiglatpileser II, Babylon (unstable)- Nabu-mukin-apli, Thebes - High Priest Djedchonsefanch (end of 21a Dyn ca. 944). There is an actual discussion as to whether the 21Dyn had Libyan blood, too.



The Jewish King Salomon died in about 930. The capture and plundering of Jerusalem probably took place in the last year of Scheschonk I. ca. 925/24. Mesopotamia is stable during the 23 year rule of Assur-Dan II (ca. 934-912). son of Tiglatpileser II.

| 9391|2003-08-08 01:54:44|M. Washington|Attn: Marc - Gudea.swf|

Hi IMF. I suppose I am all thumbs when it comes to these things. When I left click my mouse button on an image, a gray panel pops up giving me a menu of options - one being to "SAVE AS". The bible-history url delivers me a grey panel that does not have a "SAVE AS" option. And the Domain Source Viewer does indeed give me more of a stripped-down image, but the grey pop-up panel does not allow me to SAVE or SAVE AS.

Am I doing something wrong? Thanks for trying to help, though.

Marc

-----Original Message-----

**From:** IMJs@webtv.net [mailto:IMJs@webtv.net]

**Sent:** Tuesday, August 05, 2003 5:53 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Attn: Marc - Gudea.swf

Marc, here's the full size image of Gudea

[http://www.bible-history.com/ancient\\_art/images/seated\\_gudea\\_lagash.swf](http://www.bible-history.com/ancient_art/images/seated_gudea_lagash.swf)

I used the Domania Source Viewer / URL Extractor @ <http://source.domania.net/> to break open that webpage and reveal all the embedded links... I use this tool alot, it'll strip almost any page out there, so save it.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 9392|2003-08-08 02:10:04|M. Washington|More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo, Ra-Nehem. I'm replying to what you wote below. You've proved your point that the androgenous element is the original and keyaspect in the concept of *Greatest God* and *Creator God*. Kind of a yin and yang (which gives hints - or shouts \*!\* below) of being derived from Egypt. I'm glad you proved your point. It's good to know that a kind of Ma'at, in the form of balance, applied to the Highest

God (I heard the concept came from the fact that the sun at noon is at its apex, hence the idea of "highest) and Creator God.

Thanks for your posts,

Marc

\*!\*

?On a coffin of the XXII<sup>nd</sup> Dynasty, a priest of Amun, identifying himself with the Demiurge, proclaims: ?I am One which becomes Two. I am Two which becomes Four. I am Four which becomes Eight. I am One with it (the Eight).?[1] In: See XX vol. i. p. 148. A. Moret, (trans.) R. T. Clark, *The Nile and Egyptian Civilization*, (Routledge, London, 1996), p. 380.

?The Supreme Ultimate in the system of changes, generates the Two Modes, the yin and yang. The Two Modes generate the Four Forms (the major and minor yin and yang, which become the four seasons). The Four Forms generate the Eight Trigrams which represent heaven, earth, mountain, lake, fire, water, thunder, and wind (to which the Greek four elements are similar of earth, wind, fire and water).?[2] In: Xinzhong Yao, *Confucianism*, (Cambridge University Press, Cambridge, 2000), p. 151.

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[1] See XX vol. i. p. 148. A. Moret, (trans.) R. T. Clark, *The Nile and Egyptian Civilization*, (Routledge, London, 1996), p. 380.

[2] Xinzhong Yao, *Confucianism*, (Cambridge University Press, Cambridge, 2000), p. 151.

-----Original Message-----

**From:** ra\_nehem [mailto:ra\_nehem@hotmail.com]

**Sent:** Tuesday, August 05, 2003 10:53 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara

Mikyia wo (Greetings) Marc,

I apologize for the delay in response. I've been without access to the internet since Friday.

I appreciate your comments. The representation of Kheper/Khepri as a male-only gains much ground as we come closer and closer to the middle and late period of Kamit. The same with Ra. When we go back earlier you'll find a goddess named "Kheprit", the Feminine form of Khepri, defined as "a wind goddess of dawn" in Budge's Hieroglyphic Dictionary.

Why dawn though? You'll find that Khepera/Khepri, in the "Shat em Duat" (Book of that which is in the Underworld) manifests in the "dawn" period (leaving the 11th hour and into the 12th hour of the night).

With respect to Ra, in the pyramid texts you'll find that His Wife/Balance, Rat (Rait), heading up the "little company of the gods" (paut neteru) while you'll find Ra in the "great company".

Another example of the balance of male and female in early Kamit is that of Atem (Tem/Temu/Atum). You'll find that Atem has a Wife, Atemt (Temt). The egyptologists will say that, "the egyptians decided to give Tem a wife, but she doesn't figure significantly in the cosmologies at all." The people of Kamit would beg to differ. She was worshipped in shrines, at ritual, etc., for millenia.

I must clarify that while Ptah, Khepri, Atem and Ra work in conjunction with One Another, They are separate and distinct Neteru/Deities with different, albeit complementary, functions in Creation.

I would say that by the time the great compositions in Kamit had been set to writing, beginning in a major way with the pyramid texts in the fifth dynasty, we had already had some influence by the whites who had invaded North Kamit (but were defeated and contained) in earlier dynasties. We always understood the Divine balance of male and female, and it is apparent in the writings and the shrines. Notwithstanding the fact that the male principle was prominent, and ritually provoked (prayer, sacrifice, etc.) in a slightly greater measure than that of the female when we took defensive postures against invading hordes from the north. I'm speaking generally, as there were many Goddesses (Sekhmet, Uatchet, Pekhit, etc.) who are warriors as well, and were ritually provoked as part of our defensive posture in times of war.

I want to call your attention to a device used in late Kamit that supports the info. above. In the "Book of Knowing the Manifestations

of Ra and of Overthrowing Apep" (a late period work, based on ancient knowledge) you'll find Ra describing how He created the world. If you look closely at the determinative for "I am" or "I have" which is a shrouded, seated, figure with his knees up you'll notice two things. The female form of this determinative usually is seated with a round/circular face and a particular headress. The buttocks are rounded. The male form of this determinative has a more pointed face, a braided beard, flatter buttocks, and a particular headress. What you'll find in the "Book of Knowing the Manifestations of Ra...." is that whenever Ra says "I did....", "I made...", "I have created...." the determinative following His name RA, is a seated figure which \*combines\* the male and female aspects of the seated figure into one. The female's circular face is used, with the male beard. The position of the knees and shape of the buttocks are taken from the female form of the determinative, while the headress is taken from the male.

It's very subtle, but it's there. Even in the late period, where the male-dominant influence was becoming more apparent, the scribes still found a way to show that in the creative process, Ra (and Rait) were working together.

I appreciate the attachments. It is time that we finally shed the foreign influences and recognize the feminine as the full complementary of the masculine (socially and ritually).

Ma asomdwoee,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:  
> Mikyia wo, Ra Nehem.  
>  
>  
> I regard posts as the one you made below as resurrecting lost

wisdom. You  
> touched upon something very crucial to the culture  
of human  
thinking itself  
> in noting the Androgenous creator existing as both  
man and woman in  
duality.  
> And you showed how the invaders from the north (the  
Kagan from the  
Russian  
> steeps: forefathers of the Caucasoid race) co-opted  
large swaths of  
this  
> cosmogony for their own but made the lustful male  
the center of it  
all ?  
> raising the super-ego to that of a male creator  
god. While this is  
true, I  
> rather suspect that in the original post (Ta-Seti,  
8851) there are  
grounds  
> for seeing this phenomena originating in Africa as  
the kheperi  
beetle was  
> seen as male and in that role was the sole creator  
of the universe  
and  
> former of life. Ptah was pictured as Kheperi. Ra as  
well used his  
own seed  
> to create. So, while I see much truth in what you  
say, there do  
seem to be  
> other things to consider. I'd appreciate your  
opinion (between  
today and the  
> end of August, I will only be in Budapest where my  
computer is  
about two or  
> three times maximum a week so I won't be able to  
respond well).  
>  
>  
>  
> However, you have brought up something of utmost  
and unsurpassed  
importance.  
> And that is the nature of dualities the Greeks  
popularized in the  
form of  
> philosophy - primarily - which was a badly watered  
down version of  
the basic  
> African mode of thought: dualistic. My quotes below  
show the deep-  
rootedness

> of these dualities now found in the West and  
science as well. I  
wish I had  
> the reference, (my six year-old daughter just came  
to sit in my lap  
and is  
> trying to type with me. This post will be short and  
incomplete).  
>  
>  
>  
> Please forgive me. I am just going to post the  
unedited quotes I  
have  
> showing dualities. Please forgive me. My comments  
here are on your  
post  
> below (indicated at beginning at triple lines):  
>  
>  
> "Primordial couples are seen by the Dogon in Mali  
as founders,  
ancestors, or  
> intermediaries between the living and the spirits  
of the past. At  
the same  
> time, they are protectors, representing continuity  
and suggesting  
fertility.  
> Symbolic elements in African sculpture, like the  
swollen abdomen  
and large  
> breasts, indicate not only fertility and the  
creation of life, but  
also  
> health, wealth, prosperity, and plentitude." [1]  
Esther A. Dagan,  
African  
> dolls for play and magic, (Galerie Amrad African  
Arts, Montreal,  
1990), p.  
> 21.  
>  
>  
>  
>  
>  
>  
> A male and female elder held together by a loose  
chain draped  
between them.  
>  
>  
>  
>  
> "The edan, paired bronze castings joined at the top  
by a chain, are  
among  
> the most fascinating of Yoruba sculptured objects.

Edan are  
presented to an  
> initiate into the higher ranks of the Oshugbo, or  
Ogboni, secret  
society,  
> who worship Onile, 'the owner of the earth.'  
According to Peter  
> Morton-Williams, the Oshugbo express their  
metaphysical conceptions  
in the  
> simple statement: 'Two Ogboni, it becomes three'?  
The third element  
seems to  
> be the mystery, the shared secret itself. The union  
of male and  
female in  
> the edan images symbolizes this putting two  
together to make a  
third.  
>  
>  
>  
> "The secret, visualized in the linking of male and  
female, may  
refer to a  
> vision of life in terms of its completion and  
transcendence of  
time. Time  
> begins when a person, having knelt before the High  
God and Father,  
> Olodumare, and received his personal destiny, ori,  
enters the world  
of  
> sexual, social, political, and religious  
differentiation and  
opposition.  
> Throughout his temporal existence, the individual  
seeks to realize  
the  
> destiny that is his amid the contending powers of  
the beneficent  
orisha and  
> the demonic forces of witchcraft, disease, and  
death. He lives,  
that is, in  
> a world in the need of mediatorial agents. Just as  
sexual vitality  
mediates  
> the opposition of male and female, the sacrificial  
way enables  
persons to  
> cope with life of struggle in this world. The  
secret of the Oshugbo  
society  
> is that its members know, and are in touch with, a  
primordial  
unity, which

> transcends the opposition that characterizes human experience.

>

>

>

> "The titled members of the Oshugbo society are the elders of the community.

> They are beyond procreative concerns. For them, sexual differentiation is no longer as important as it once was. The return to a state of undifferentiated dependence upon the mother is expressed in the salute that each member makes upon entering the cult house. Postrate upon the ground, fists clenched together, left over right and hiding the thumbs, the elder kisses the ground three times and declares, 'The mother's breasts are sweet.

> ' Kinship distinctions are secondary to the new world of the cult house, since identification of a person by patrilineage is replaced by an allegiance to the unity of all life in Onile. Thus, the Oshugbo participates in the settling of conflicts that divide the body politic. The sacred emblems of the society, the edan, are placed on those spots where the relationships among men have been broken and blood spilled. Expressing the unity of male and female, they possess the power of reconciling and adjudicating differences among persons and atoning for the violation of earth.

>

>

>

> The seated male and female figures present to the viewer the signs of their authority, ashe. The female figure holds a pair of edan as she would twin



> children. The male figure with clenched fists,  
makes a greeting to  
Onile.  
> Four chains with tiny bells are suspended from the  
figure's head.  
The number  
> four, as well as multiples of four, is important in  
Ifa divination  
?  
> [through] means of communication with Orunmila, the  
god who knows  
the secret  
> of creation. Above their spare, ascetic bodies, the  
heads of the  
paired  
> figures radiate with the power of their wisdom and  
authority, ashe.  
Twelve  
> chains are suspended from the plate below each  
figure. Twelve is a  
multiple  
> of three and of four, numbers associated with  
Oshugbo and Ifa  
symbolism. In  
> their combination, there is completion and  
wholeness born of the  
secret  
> knowledge of Oshugbo and Ifa."[2]  
>  
>  
>  
>  
>  
>  
>  
>  
>  
> (18) West African Coastal region, from the Ejagham  
tribe is a  
double face on  
> one side a man and on the other, a woman.[WR,  
291][3]  
>  
>  
>  
>  
>  
>  
>  
>  
> (22) The Songye tribe produced a double figured  
seat, a man and  
woman  
> back-to-back.[WR, 469][4]  
>  
>  
>  
>  
>  
>  
> (23) The Tabwa tribe of Zaire has a double figure

of two complete  
persons,  
> one a man, the other a woman, standing side-by-  
side.[WR,  
>  
>  
>  
> (26) "When a sculpture finished a figurine, the  
piece was taken to a  
> divine-healer, who consecrated it by performing  
certain rites. It  
was only  
> then that the sculpture became effective. But the  
hard work of  
finding  
> origins and meanings has just begun for  
ethnologists. A statue can  
> correspond to a spirit or to a number of divinities  
in an ethnic  
group's  
> pantheon; the piece might also stand as a reminder  
of an ancestor.  
There are  
> many criteria for making a choice, and they are  
often difficult to  
apply.  
> The statue represented here is especially  
disconcerting, even to  
specialist  
> Susan Vogel. It can't be an ancestor statue,  
because the piece was  
carved by  
> the Baule, and that ethnic group didn't produce  
such sculptures.  
Moreover,  
> why are the two figures carved from a single block  
of wood? And why  
is their  
> intimate union expressed by the position of their  
arms?  
>  
>  
>  
> "For Susan Vogel, the answer may be provided by a  
female diviner  
who claimed  
> to be possessed by a nature spirit that was both  
male and female,  
forming a  
> couple that goes by a single name. This sculpture  
could have been  
the  
> property of a diviner who wished to stay in touch  
with that spirit."  
> "Couple statuette carved for a diviner. The Baule,  
Ivory Coast.  
Wood. Man

> and woman seated on a bench facing forward with one  
arm around each  
> other.[5]  
>  
>  
>  
>  
>  
> (10) Several carvings of Dogon doubles: "Double  
figures, male and  
female,  
> representing the progenitors of the Dogon and their  
concept of  
continuity,  
> are placed in their ancestral shrines to ensure the  
well-being of  
the  
> community.[WR, 56 ? 57][6]  
>  
>  
>  
>  
>  
> The principle Dogon spirits are the eight Nummos,  
depicted as  
serpentine  
> creatures with fluid, green bodies and jointless  
limbs, whose  
essence is  
> water, the formless substance which is the life-  
force of the human  
world.  
> The seventh Nummo, the principle culture-bearer,  
becomes a large  
serpent ?  
> The Dogon believe that the creation of the first  
human pair, as  
well as the  
> succeeding creation of the first human pair, is re-  
enacted in the  
present  
> with each human conception. They envision both  
mythic and human  
creation as  
> a process in which the male seed encircles the womb  
with a spiral  
motion. To  
> the Dogon, this act symbolically unites the  
spiritual world,  
embodied in the  
> watery nature of the womb, with the earthly realm,  
represented by  
the male  
> seed which is a produce of the human body, and thus  
the earth." [7]  
>  
>

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>
> (27) "FIRST FAMILY SCULPTURE representing the
beginning of the Dogon
> people," of Mali. A king and queen carved in wood,
naked, sitting
on a
> bench. The king's arm draped about the queen.[TT-
57][8]
>
>
>
>
>
> DUALITY DUALITY
>
> (5) "Chamba double figure, Nigeria. Twins are
highly prized among
the
> Chamba. To protect them from an early death, double
figures are
carved and
> placed on the ground to the entrance to the house.
In this example,
the
> twins are male and female. The union of the male
and female through
a shared
> pair of legs is a reflection on the theme of
duality of opposites
frequently
> explored in Nigerian art."[DP-58][9]
>
>
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>
>
> Marc W
>
> _____
>
> _____
>
> _____
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>
> -----
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> ----
>
> [1] Esther A. Dagan, African dolls for play and
magic,
> (Galerie Amrad African Arts, Montreal, 1990), p.
21.
>
> [2] William Flagg, Yoruba sculpture of West Africa,

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(Alfred  
> Knopf, Inc., New York, 1982, p. 186 ? 187).  
>  
> [3] Warren Robbins and Nancy Ingram Nooter, African  
art in  
> American collections, (Smithsonian Institution  
Press, Washington,  
1989), p.  
> 291.  
>  
> [4] Warren Robbins and Nancy Ingram Nooter, African  
art in  
> American collections, (Smithsonian Institution  
Press, Washington,  
1989), p.  
> 469.  
>  
> [5] Angela Fisher, Africa adorned, (Harry Abrams,  
Inc., New  
> York, 1984), 100 ? 101.  
>  
> [6] Warren Robbins and Nancy Ingram Nooter, African  
art in  
> American collections, (Smithsonian Institution  
Press, Washington,  
1989), pp.  
> 56 ? 57.  
>  
> [7] Donald Fraser, African art as philosophy,  
(Interbook Inc.,  
> New York, 1954), p. 15.  
>  
> [8] Theodore Toatley and Douglas Congdon-Martin,  
African  
> sculpture, (Schiffer Publishing Company, Atglen,  
PA, 2000), p. 57.  
>  
> [9] Donna Page, Keepers of History ? African art:  
from the  
> collection of Dr. Michael Berger, (The African Art  
Museum of the  
Society of  
> African Missions, Tenafly, NJ, 1997), p. 58.  
>  
>  
>  
> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Thursday, July 31, 2003 2:38 PM  
> To: Ta\_Seti@yahoogroups.com  
> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ...  
The "Iron Age"  
South of  
> the Sahara  
>  
>  
> Mikyia wo (Greetings) Marc,

>  
> I appreciate your comments.  
>  
> The apparent change from matriarchy to patriarchy  
has occurred  
more  
> than once. It's occurring right now in different  
areas of  
> Afuraka/Afuraitkait (Africa). Then there's the  
matter of "bad  
(false)-  
> reporting."  
>  
> Let's look at the recent changes first.  
>  
> In the Ewe tradition the Androgynous Being Who  
birthed/births all  
is  
> called Nana Buluku. Nana Buluku gives birth to the  
Great Mother,  
> Mawu, and the Great Father, Lisa. Often,  
traditionally, the  
Supreme  
> Being in Ewe is called Mawu-Lisa (Mother-Father).  
Mawu manifests  
> through the Moon, Lisa through the Sun. Now, with  
the advent of  
> christianity in Eweland, things are changing. Even  
some of the  
> traditionalists refer to "God" as Mawu. Then they  
go further and  
say  
> when Mawu created the world, "He created.....". If  
you get any  
> traditional Ewe person into a good conversation,  
they will  
> acknowledge that Mawu is Mother and Lisa is Father.  
But, it's  
become  
> popular amongst some segments of the society to  
refer to the  
Mother  
> as a singular masculine Deity (He).  
>  
> One of the praise-names of Mawu is Nyamawu or  
Nyamewu. The Akan  
and  
> Ewe are neighbors. Culturally we are connected. The  
Supreme Being  
in  
> Akan culture is commonly called "Nyame" (also  
written Onyame).  
This  
> is usually translated as "God". But Nyamewaa  
(Onyamewaa) is the  
Great  
> Goddess. Nyamewaa is the same as the Ewe

Nyamewu/Nyamawu/Mawu, the  
 > Great Mother. But, it has become popular to refer  
 to "God" as  
 Nyame  
 > in Akan culture and not deal with Nyamewaa. This is  
 because of the  
 > recent influence of christianity, as well as islam  
 to a lesser  
 > extent. I.e., the imbalanced culture of the whites  
 and their  
 > offspring has influenced us to focus on the male to  
 the detriment  
 of  
 > the female, and the ultimate instability  
 (imbalance) of society.  
 >  
 > Also, check out the book "The Making of an Africa  
 King" by Anthony  
 > Ephirim-Donkor. He details the recent battles  
 between the Akan and  
 > the Effutu (Guan) with respect to the change from  
 patrilineal  
 > succession to matrilineal succession and back.  
 >  
 > I must say that even patrilineal and matrilineal  
 mean different  
 > things when referring to Afurakanu/Afuraitkaitnut  
 (Africans) as  
 > opposed to the whites and their offspring. Oba  
 T'Shaka has used  
 the  
 > term "Twinlineal" to describe better our  
 conceptualizations.  
 >  
 > The bad (false)-reporting angle.  
 >  
 > People tend to focus on Amen (Amen-Ra) in Kamit.  
 [Incidentally,  
 the  
 > title Nyame in Akan is Un-Amen. The 'e' is nasal.  
 We still worship  
 > the same Deity that we did in Keneset. The God of  
 Saturday in  
 Akan is  
 > Ame or Amen. Specifically, it is the form of Amen  
 called Men-Amen  
 > (Min) in Kamit and Keneset.]  
 >  
 > The focus on Amen/Amen-Ra in Kamit by white  
 egyptologists and  
 others  
 > who follow their lead is often the result of  
 bad(false)-reporting,  
 > rooted in an imbalanced "patriarchal" mindset.  
 >  
 > The Great God in Kamit is Amen. The Great Goddess  
 is Amenet. Amen-

Ra  
> is the complement of Amenet-Rait. Many people have  
never heard of  
> Amenet-Rait. As well, many who know of the Creator,  
Ra, have never  
> heard of Rait (Rat) the Creatress.  
>  
> But the people of Kamit and Keneset/Nubia knew.  
>  
> They had temples dedicated to Amenet and Rait all  
over the land---  
for  
> thousands of years. We performed rituals to these  
great Mothers.  
Yet,  
> when white egyptologists would write about the  
temples, they would  
> dismiss them with statements such as, "the  
egyptians decided to  
give  
> their god a wife".  
>  
> Many of us who have seen or studied the works of  
white  
egyptologists  
> take the same attitude. We therefore never consider  
looking,  
fully,  
> at the culture of Kamit and the esteem with which  
the people held  
> their Goddesses (with the exception of Auset). The  
Goddesses as  
well  
> as the priestesses held equal sway with the Gods  
and priests,  
> generally, sometimes more. Of course, when there  
was the  
influence of  
> the invading white hordes, some of that balance  
became distorted.  
>  
> All over the ancient world, the  
Afurakanu/Afuraitkaitnut  
(Africans)  
> in North, Central, South, West, and East  
Afuraka/Afuraitkait  
(Africa)  
> as well as Southern Europe, Asia minor/"Middle"  
East, India, the  
rest  
> of Asia, Australia, ancient Amaruka (America)  
worshipped the  
Mother  
> Goddess and Father God as The Two-Halves of the  
Divine Whole  
called  
> the Supreme Being. The many representations of the



Mother Goddess

> doesn't negate the fact that the Father was not  
venerated. He just  
> wasn't dominant. (Here, we often find the other  
extreme of white-  
> chauvinism. Many white feminists assert that the  
Mother Goddess  
was  
> Supreme/superior to the male originally, but then  
those damn men  
came  
> along and messed up everything). When the whites  
and their  
offspring  
> first began to emerge from Northern Eurasia after  
the ice age,  
they  
> began to attack the ancient centers of Black  
civilization in  
waves.  
> They hit southern Europe, the "Middle" East, India  
and North  
> Africa/Afuraitkait (Africa) first. When they came  
to learn of  
> religion by observing us, they instinctively  
corrupted what they  
> observed and manufactured an imbalanced, male  
dominant, lust-  
driven  
> mythico-religious culture which ultimately was/is a  
reflection of  
> their own spiritual disorder. The lust of the white  
male was used  
to  
> force their way into/invoke and occupy lands  
foreign to them. The  
> white-males' lust was thus venerated and elevated  
to the level of  
> deity. The female energy was deemed passive, weak  
and ill-  
effective.  
>  
> They have been attempting to force this culture on  
us in its  
various  
> forms ever since (c4000 b.c.e.). We have rejected,  
accepted,  
> dismissed and veered into their religious/spiritual  
perversions,  
in  
> varying degrees, for centuries. The whites and  
their offspring  
really  
> didn't gain a foothold however in our societies  
until after the  
greek  
> invasion. It was after the greek and subsequent

roman invasions of  
> our societies, in Kamit and elsewhere, that the  
europeans realized  
> that the only way to maintain the temporary control  
they had  
gained  
> was to institutionalize their religious  
perversions. They moved  
> to "messianize" their invasions of our lands. This  
was a major  
> development and shift in their modus operandi. The  
new goal was to  
> make us believe that they were divinely ordained to  
invade,  
destroy  
> occupy and rule our lands. That false belief would  
paralyze us. We  
> would be hesitant to revolt, for we would be  
"revolting against  
God's  
> wishes"  
>  
> Literature was produced (perverted fragments of  
ancient writings  
from  
> Kamit). These became "holy" books. The male-  
dominant, female-  
> subservient theme was written into these works. Not  
only did it  
> support their activities (suppressing the energy of  
their women),  
but  
> it worked to destroy the fabric of our communities  
when we were  
> foolish enough to embrace the doctrines. Whenever  
we began to  
> marginalize our women, we suppressed the major  
clairvoyant  
vehicle in  
> the Nation. The communications from the Ancestral  
world thus  
became  
> less frequent and poignant (not that men were  
incapable of  
> clairvoyance). The guidance of the Ancestresses and  
Ancestors with  
> respect to morality/law and military strategy, was  
marginalized  
and  
> sometimes abandoned because of our suppression of  
the female  
> balance/talent in society, via the acceptance of  
the false  
doctrines.  
> Imbalance in us caused in-fighting amongst us.  
While we fought one  
> another we weakened one another and ourselves as a

whole. It was  
then  
> easy for others to attack us from outside and  
control some of us  
> while we were in that weakened state.  
>  
> Once used effectively against some of us, this  
strategy was  
> replicated wherever the whites and their offspring  
went around the  
> world.  
>  
> It continues today. It won't cease until we embrace  
our cultures  
> again, recognizing and restoring (consciously) the  
Divine balance  
of  
> male and female.  
>  
> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, "M. Washington"  
wrote:  
> > Mikyia wo to you as well, Ra Nehem.  
> >  
> > I must take my hat off to you for the  
thoroughness of your post  
> below. I'm a  
> > novice in Egyptian mythology and sensed that the  
emergence of  
Ptah  
> was one  
> > of the most significant developments in human  
society. I had  
grown  
> to expect  
> > that Ptah had roots buried deep in African soil.  
I combed the  
> libraries for  
> > information of Ptah and did obtain some quite  
useful insights.  
> Nothing,  
> > however, came close to your understanding of the  
subject.  
> >  
> > One day I'd like to ask you if you might go into  
detail on post  
> 8851 in  
> > Ta-Seti. It deals with the change from a  
matriarchical to  
> patriarchal  
> > society and religion. From there, it appears the  
male creator  
god

> became  
> > prominent. How far back in time did that occur as mythologies  
> around the  
> > world have primarily male creator gods. And, the Kurgan tribes  
> which swept  
> > out of the Russian Steepes into Turkey, Persia, Syria, Africa,  
and  
> India  
> > quite likely had no exposure to creator male gods until leaving  
the  
> steepes  
> > and going south. But, they inculcated this cosmogony and seemed  
to  
> become an  
> > agent spreading it as they subjugated those they assaulted. The  
> Kurgans  
> > really seem to be the root cause of rascism.  
> >  
> > They took this cosmogony everywhere they went including Central  
> Europe  
> > which, before their advent, appears to have been peopled with  
> African  
> > farmers worshipping the Great Mother goddess. But, as farming  
and  
> > domesticated crops both arose near 9000 BC, and as these farmers  
> carried  
> > both their religion and farming to Europe, it appears the Great  
> Mother way  
> > of life co-existed with the emergence and propogation of a  
> patriarchal way  
> > of life which eventually laid waste to the Mother gods. The  
> question is,  
> > what lead up to this apparently violent change from the  
matriarchy  
> to the  
> > patriarchy? Massey goes into intriguing detail on the period  
from  
> the time  
> > of pre-humanity to the distinction and force of the mother,  
head of  
> the

> > clan. (Massey, Ancient Egypt, v. 1, first few chapters). And, he  
> surely does  
> > speak about the change from matriarchy to patriarchy. But, I've  
not  
> found  
> > the reasons why except that the female matriarchs abused their  
> power. Not  
> > more. Was this hostility to women the reason as well that so  
much  
> African  
> > folklore speaks about the, for want of a better word, loss of  
> eternal life  
> > due to the woman. There are a thousand tales about that with the  
> biblical  
> > Garden of Eden and paradise lost being only the last in a long  
> chain. What  
> > was going on back then?  
> >  
> >  
> >  
> > Thanks,  
> >  
> >  
> >  
> > Marc  
> >  
> >  
> > -----Original Message-----  
> > From: ra\_nehem [mailto:ra\_nehem@h...]  
> > Sent: Tuesday, July 29, 2003 4:15 PM  
> > To: Ta\_Seti@yahoogroups.com  
> > Subject: [Ta\_Seti] Re: More on Ptah and dwarfs  
... The "Iron  
Age"  
> South of  
> > the Sahara  
> >  
> >  
> > Mikyia wo (Greetings) Marc,  
> >  
> > The major connection between the Twa/dwarfs and Ptah in this  
> respect  
> > is when Ptah takes the form Ptah-Seker-Ausar. In this form,  
He is  
> > depicted as a dwarf Himself. An image of Ptah-Seker-Ausar as a  
> dwarf  
> > can be found if you search the net under Ptah-

Seker-Osiris.  
 > >  
 > > Ptah is the Great Fashioner, Former, Architect of  
 Creation.  
 He is  
 > the  
 > > first King of Earth. (Ptah, Ra, Shu, Geb, Ausar,  
 Set, Heru,  
 > > Tehuti....) The name Ptah (Putah) becomes Boada  
 and Boade in  
 Twi-  
 > > Akan. It is also doubled under the form Bore-Bore  
 meaning "God the  
 > > Fashioner, Former, Creator, Excavator,  
 Architect".  
 > >  
 > > In Yoruba and Ewe, the Deity is Obaluaiye and  
 Dada Zodji. In  
 both  
 > > languages the title means King of Earth. Dada  
 Zodji in Ewe  
 also  
 > has  
 > > the title Sakpata (Saker/Seker-Ptah).  
 > >  
 > > Ptah is King of Earth because He operates from  
 the innermost  
 core  
 > of  
 > > Earth. He also operates through the innermost  
 core of the  
 Sun. As  
 > the  
 > > Craftsman in the "underworld" He fashions the  
 mound that was  
 first  
 > > forced up from underneath Ocean to become the  
 surface of  
 Earth.  
 > As a  
 > > Deity connected with the primordial earth (Ta-  
 tenen), it's  
 > fashioner  
 > > and custodian, He becomes the first King of  
 Earth. Being  
 connected  
 > > with the inner-core of Earth also connects Him  
 originally with  
 > iron.  
 > >  
 > > See the Shabaka Text; mamiwata.com (Ewe Sakpata,  
 Dada Zodji);  
 > > Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-  
 ankh-amen by W.  
 > Budge  
 > > (Picture of Ptah-Seker-Ausar as a dwarf); Palermo  
 Stone, Turin

> > Papyrus, Kings List in the Temple of Seti (Ptah  
 as the first  
 > Divine  
 > > King); African Philosophical Thought by Kwame  
 Gyekye (for  
 Boade;  
 > Bore-  
 > > Bore); check the internet for Ptah-Ta-Tenen and  
 the Papyrus  
 of Ani  
 > > (for info. concerning Ptah and His use of Iron to  
 open the  
 mouth  
 > of  
 > > the Deities); see sites about the earth's core  
 for info.  
 about the  
 > > inner-core and it's percentage of iron.  
 > >  
 > > Hetep,  
 > > Ra Nehem  
 > >  
 > >  
 > >  
 > > --- In Ta\_Seti@yahoogroups.com, "M. Washington"  
 wrote:  
 > > > marc's reply here (M1W). The scholars have not  
 written the  
 full  
 > > story or  
 > > > disclosed all the truth.  
 > > >  
 > > > Cristofori writes: is the "dwarfs" (arent they  
 TWA) the  
 > connection  
 > > to the  
 > > > 40,000 ya iron mines found in ancient  
 Monomotapa (southern  
 > africa)?  
 > > >  
 > > >  
 > > >  
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 > > > Hello Cristofori:  
 > > >  
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> > and hope  
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> > > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON  
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> > activities  
> > > in Egypt by (I assume) San or Negrito (Twa?)  
consisted of  
> > systematically  
> > > digging ditches and pits in Nazlet Safaha Egypt  
for chert, a  
> rock  
> > used in  
> > > making tools. [In: P. Vermeersch, E.  
Paulissen, and P. Van  
> Peer,  
> > > Paleolithic chert exploitation in the limestone  
stretch of  
the  
> Nile  
> > Valley,  
> > > African Archeological Review, 8, 77 - 102  
(1990).] 30 - 35  
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> > this mining  
> > > was characterized by two meter long shafts to  
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> > with  
> > > bell-shaped pits. [ In: Richard Rudgley, Lost  
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of  
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> > > Age, (Arrow Books, New York, 1999), pp. 173 -  
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> > >



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 > > (The  
 > > > University of Chicago Press, Chicago, 1981),  
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 > > >  
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 > > > after 2000 BC.  
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 > > netherworld. When  
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 the  
 > dead  
 > > and a

> > > replica of the world above. The water that  
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two  
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changing of the  
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> > > race. According to the first tale, dwarfs stand  
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> > So

> > > Hephaestus (Ptah), the smith of the gods, was a  
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> > > sun of ? ATEN (Eg.) means to create, as the  
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> wheel.  
> > Ptah was  
> > > represented as the Creator by the potter at the  
wheel.  
There is  
> a  
> > cave, says  
> > > Livingstone, near the village of Schele called  
Lepelole,  
which  
> none  
> > of the  
> > > Bakwains dared to enter. It was declared to be  
the  
habitation  
> of  
> > their  
> > > deity, and no one who went within had ever come  
out again.  
> > (Livingstone,  
> > > Travels, p. 124).. The deity was crooked-  
legged, and the  
> > descriptions of him  
> > > reminded the traveler of the Egyptian god Ptah.  
In the  
crooked-  
> > legged  
> > > tah ? is the solar god who appears on the  
monuments as  
Ptah-  
> > Sekari, the  
> > > crooked-legged, is certainly one with the  
Hottetot and  
Kaffir  
> > Utixo, or  
> > > 'wounded knee.' The original representation was  
of the sun  
below  
> > the earth,  
> > > the infertile, infantile, feminine, or wounded  
sun, maimed  
in  
> his  
> > lower  
> > > members, and even blind, and going on one leg,  
hopping, and  
> groping  
> > his way  
> > > by the sense of touch." He takes the name as  
Creator in the

Zulu  
> > language.  
> > >  
> > > [In: Gerald Massey, A Book of Beginnings,  
Volume II, (A&B  
Book  
> > Publishers,  
> > > Brooklyn, NY, 1994), p. 645.]  
> > >  
> > >  
> > >  
> > > Marc Washington  
> > >  
> > >  
> > >  
> > > .  
> > >  
> > >  
> > > "M. Washington" wrote:  
> > >  
> > >  
> > >  
> > > Marc's reply here (\*M1W\*)  
> > >  
> > >  
> > > From: saidis\_aswan\_egy  
[mailto:saidis\_aswan\_egy@y...]  
> > > Marc, no evidence exists that the Kemetians were  
mass  
> producing  
> > Iron  
> > > at large amounts. Maybe small scale Iron  
metallurgy was  
being  
> > done, but  
> > > I doubt large scale. The Kemetians were in fact  
taught  
by the  
> > Hittites  
> > > to smelt iron. The Kemetians smelted bronze, and  
other  
> > metals, but not  
> > > Iron. Goldsmiths in Men-Nefer were considered  
specialities  
of  
> > > dwarves, but this was once again not iron.  
> > >  
> > >  
> > >  
> > > (\*M1W\*) Hi Saidis.  
> > >  
> > >  
> > >  
> > > I wasn't referring to large-scale metallurgy  
but that  
the

> > possibility  
> > > exists that it occurred first by the craftsmen  
of Ptah who  
> > certainly were  
> > > well-known for their working of gold. Yet,  
being involved in  
> mining  
> > and  
> > > working gold after smelting it, certainly  
experimenting with  
> iron  
> > would at  
> > > least have been possible. I am looking for  
someone with  
> knowledge  
> > of that  
> > > which Massey writes of. Few people seem to have  
been as  
widely  
> read  
> > as he so  
> > > I don't really expect to find someone  
knowledgable enough to  
> > comment further  
> > > than he did. But, if you can, that's great. He  
wrote:  
> > >  
> > >  
> > >  
> > > "? the making of this underworld had been  
described as  
the  
> > excavation  
> > > made by Ptah the opener (as called by Budge)  
and his seven  
Ali  
> or  
> > > co-workers. As a group, the eight great gods of  
Am-Khemem  
were  
> > followed by  
> > > the Put-cycle or Ennead of the Nine. The word  
Put, when the  
name  
> > Putah or  
> > > Ptah, denotes the number nine, and the Put-  
cycle was formed  
when  
> > Ptah was  
> > > added to the earlier eight great gods. Neither  
Anup nor  
Taht was  
> > now the  
> > > highest one. The groups of seven and eight,  
however, were  
not  
> > submerged. The

> > > group of seven survived as the seven Khenmmu,  
 moulders, or  
 > > metallurgists who  
 > > > assisted Ptah, the divine craftsman, and the  
 group of eight  
 to  
 > > which he was  
 > > > the ninth god are sometimes described as the  
 children of  
 Ptah."  
 > > >  
 > > >  
 > > >  
 > > >  
 > > >  
 > > >  
 > > > In: Gerald Massey, Ancient Egypt v. 1,  
 (Kessinger  
 Publishing  
 > > Company,  
 > > > Montana [1907] 1992), p. 312.  
 > > >  
 > > >  
 > > >  
 > > > An interesting sidenote is that in May or June,  
 someone  
 at  
 > Ta-  
 > > Seti spoke  
 > > > of the San presence in early Europe and  
 extensive folk  
 comments  
 > > about people  
 > > > speaking as chirping birds. Iron-smelting  
 drwarfs are in  
 fold  
 > > literature. It  
 > > > would be interesting to know if it was these  
 dwarfs who  
 taught  
 > iron-  
 > > smelting  
 > > > to the world.  
 > > >  
 > > >  
 > > >  
 > > > "There are several different types of dwarfs,  
 for  
 example,  
 > the  
 > > Black  
 > > > Dwarfs, who like all dwarfs are highly skilled  
 in metalwork  
 ?  
 > Like  
 > > their  
 > > > relatives the trolls, all dwarfs avoid sunlight  
 (lived in

> forests)  
> > ? Dwarfs  
> > > are always small, about the size of a human  
toddler when  
fully  
> > grown, and  
> >

(Message over 64 KB, truncated)

| 9393|2003-08-08 02:24:21|M. Washington|Re: More on Ptah and dwarfs ... The "Iron Age"  
South of the Sahara|

Hotep Mikel. Sorry not to have gotten back to you earlier. Was away from  
Monday before you posted and this Friday morning. I think the points you  
bring up are well taken. I'd only like to add that the spiral was and is  
essential in Dogon iconography as a symbol of the creation of the Universe.

All the best,

Marc

-----Original Message-----

From: Mickel Hendrix [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]

Sent: Monday, August 04, 2003 5:06 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] More on Ptah and dwarfs ... The "Iron Age" South  
of the Sahara

Hotep Marc,

Let me add the following to this topic concerning  
Ptah. Were we to pay close attention to the signs that  
equates to the letters of his name, we'd be able to  
overstand Ptah even better.

For instance, the sign for the letter T (although it  
is not one of the signs for the name in its  
translation) is an Open Hand, which, makes perfect  
sense, since He is considered as the Fashioner, the  
Fashioner with His Two Hands, which is Ti, the modern  
number Two, or Duo, keeing in mind that the letters T  
and D are connected, and also Digit, the Ten Digits or  
Ten Fingers of the Two Hands.

Therefore, Ptah Crafted the Universe with His Hands, as does a Mason builds or Squares a Stone before placing it into position. All Third Degree Masons (by the way, I'm not a Mason) should be familiar with Ptah, as the Master Craftsman, the Architect of the Universe, knowing Him by His Hebrew name, the Roman Vulcan.

He is the Rock or Foundation upon which everything was built or rests, which gives us the term Petra or Peter. Therefore, He is the Father of Creation, His name being the basis of the term Father.

The sign that's equivalent to the letter H is the Spiral, Circular Spiral or Helix, which symbolizes the Spiraling Universe that we live in: Blood traveling through the veins in a Spiraling Motion, an Electron moving in a Circular Motion around the Nucleus of an Atom, a Hurricane moving a Spiraling Motion, the Spiraling Appearance of the Milky Way, the Spiral Formation of the Number Nine, with Nine Planets moving around the Sun in a Circular Motion, and Nine Inch Square of Masonry.

The H is the Eighth Letter in the Alphabet, the Spiraling or Circular Eight, representing the Upper and Lower Worlds, the Heaven and Earth of Ptah, assisted by Seven Dwarfs, who, in one instance, make up the Khemennw, meaning the Eight.

In another instance, we have the Khemennw represented by the Eight Great Gods, with Thwty as the Head, and Mouthpiece of Ptah as the Creator, the One who calls into existence Life. Together, they make up the Ennead meaning the Number Nine.

The Letter P is equivalent to what's perceived as a Door, which signifies Ptah as the Opener of the Way, the Door to Heaven, the Door or Passage one goes through to receive the Light.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:



- > marc's reply here (M1W). The scholars have not
- > written the full story or
- > disclosed all the truth.
- >
- > Cristofori writes: is the "dwarfs" (arent they TWA)
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- > (southern africa)?
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- >
- >
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- > stumbling around in the dark
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- > may be of use where
- > mining is concerned. And, I found as well mention of
- > African versions of
- > Ptah and blacksmith legends in more than one place
- > and in more than one
- > tribe. Dear Egypt may have dug down in the south to
- > get its Ptah. I'll
- > though, start with the mining question. I'm glad you
- > brought it up and hope
- > you can add something more to it.
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- > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR:
- > The early mining I am
- > familiar with is from 60 tya in the Middle
- > Paleolithic. Quarrying activities
- > in Egypt by (I assume) San or Negrito (Twa?)
- > consisted of systematically
- > digging ditches and pits in Nazlet Safaha Egypt for
- > chert, a rock used in
- > making tools. [In: P. Vermeersch, E. Paulissen, and
- > P. Van Peer,
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- > stretch of the Nile Valley,
- > African Archeological Review, 8, 77 - 102 (1990).]
- > 30 - 35 tya, this mining
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- > Whether the second mining site (though this
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- > the one you are referring to, I do not know. I'd
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- > In Africa, an iron meteor impact crater seems to
- > have been the source of
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- > REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF
- > THE SKY IN AFRICA:
- > Then, there is a most interesting quote from
- > Bonnefoy about dwarfs holding
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- > first incomplete human
- > race. According to the first tale, dwarfs stand at
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- > close to the iron pillars that hold up the sky."
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- > [In: Yves Bonnefoy (compiler), *Mythologies*, Vols. 1,
- > (The University of
- > Chicago Press, Chicago, 1981), p. 64.]
- >
- > LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And, it
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>  
> [In: Gerald Massey, A Book of Beginnings, Volume II,  
> (A&B Book Publishers,  
> Brooklyn, NY, 1994), p. 645.]  
>  
>  
>  
> Marc Washington  
>  
>  
>  
>  
>  
> .  
>  
>  
> "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
>  
>  
>  
>  
> Marc's reply here (\*M1W\*)  
>  
>  
> From: saidis\_aswan\_egy  
> [mailto:[saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)]  
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> at large amounts. Maybe small scale Iron  
> metalurgy was being done, but  
> I doubt large scale. The Kemetians were in fact  
> taught by the Hittites  
> to smelt iron. The Kemetians smelted bronze, and  
> other metals, but not  
> Iron. Goldsmiths in Men-Nefer were considered  
> specialties of  
> dwarfing, but this was once again not iron.  
>  
>  
>  
> (\*M1W\*) Hi Saidis.  
>  
>  
>  
> I wasn't referring to large-scale metallurgy but  
> that the possibility

> exists that it occurred first by the craftsmen of  
> Ptah who certainly were  
> well-known for their working of gold. Yet, being  
> involved in mining and  
> working gold after smelting it, certainly  
> experimenting with iron would at  
> least have been possible. I am looking for someone  
> with knowledge of that  
> which Massey writes of. Few people seem to have been  
> as widely read as he so  
> I don't really expect to find someone knowledgeable  
> enough to comment further  
> than he did. But, if you can, that's great. He  
> wrote:  
>  
>  
>  
>

==== message truncated ====

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| 9394|2003-08-08 02:56:05|M. Washington|Look how elite Afrangi scum treats the original people of Egypt !!!|

I think this is sick arrogance and selfishness. I consider Arabs to be what they are: a race formed when incursive whites from northern Europe entered Afro-Asia and mixed with indigenous Africans while maintaining northern attitudes and social customs over important African customs they'd pick and choose among. They are not going to escape from the fact that half their blood is African - or else they'd be as white as new fallen snow. No. They are more golden color as black pigment runs through their veins. But, their weapons were superior and they displaced the original populations taking their resources and lands. And, as many (surely not all) Greeks claimed Egyptian civilization as their contribution to the world, so too the Arabs are imposters where they have displaced original populations and subjugated them. It is a sad story.

Marc W

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**Sent:** Monday, August 04, 2003 1:50 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Look how elite Afrangi scum treats the original people of Egypt !!!!!!!

Title: Marginalized Violent Internal Conflict in the Age of Globalization: Mexico and Egypt.  
Subject(s): Social conflict; Ejercito Zapatista de Liberacion Nacional; Gamaat al-Islamiya (Organization)  
Source: Arab Studies Quarterly, Summer99, Vol. 21 Issue 3, p13, 22p  
Author(s): Tschirgi, Dan  
Abstract: Presents information on a study which uncovered the dynamics and circumstances that led to the development of the Marginalized Violent Internal Conflict. Analysis of the insurrections launched by Ejercito Zapatista de Liberacion Nacional in Mexico and Gama'a al-Islamiyya in Egypt; Overview of the political situations in Mexico and Egypt; Impact of the conflict on the international community.

MARGINALIZED VIOLENT INTERNAL CONFLICT IN THE AGE OF GLOBALIZATION:  
MEXICO AND EGYPT\*  
Marginalization... is a condition resulting from prolonged functional superfluosness. [Marginals] are deprived of virtually all the roles of which functioning society is composed.... Considered by the rest of the population as pariahs, morally and even perhaps biologically distinctive, they... remain more or less permanently on the perimeters of society....(n1)  
"GLOBALIZATION" IS HERE TAKEN TO MEAN the process through which economics, politics and technology unleash forces that increasingly make the societies of our world not only more interconnected but also more susceptible to similar experiences. Among such experiences is violent conflict in the context of rapid socio-economic-political change. Neoliberal economic strategies, which figure So prominently in globalizing trends, are frequently blamed for much

of today's violence in developing areas. Indeed, some would agree with Pierre Bourdieu's characterization of neoliberalism as an "infernal machine" whose tentacles must produce structural violence wherever they reach.

(n2)

This sweeping stand is unsatisfactory, begging the questions of how and why neo-liberal globalization may generate conflicts and ignoring the patently obvious fact that neo-liberal policies have not invariably led to social violence. Nonetheless, substantial evidence indicates that globalization's neoliberal dimension has been associated with the eruption of major domestic violence in developing areas. The real problem is to identify the circumstances and dynamics that may lead to this outcome. Unfortunately, no generally accepted comprehensive typology of political violence exists. Still, it seems clear that such conflicts fall into broad categories that are essentially different. For example, a compelling distinction exists between international and internal conflicts involving developing states. In turn, the latter category is equally not all of one piece. Conflicts between the state and separatist movements as well as inter-ethnic conflicts in relation to which governments stand as involved--but nonetheless third--parties are also forms of sustained confrontations in developing countries. There also occur violent conflicts between governments and rebellious protagonists who neither seek separation from the state, nor challenge the state's essential validity, nor find their basic objectives in particularistic ethnic, tribal or regional demands. Insurrection is mounted in the name of the state itself and of its entire population. The polity's "true" values are claimed to be those of the insurrectionists. The existing government, or the existing political system in its entirety, is charged with

betrayal of those values. Ethnicity, while possibly a practical factor in insurrectionary mobilization, is overshadowed by insurrectionary invocations of broader values within the state. Yet, in contrast to civil wars, conflicts of this sort do not produce relatively balanced warring parties who share the perception that a critical and decisive military straggle has been joined. Instead, the armed challenge to state authority emanates almost exclusively from mobilized elements of the most marginalized sectors of national society. The imbalance of power so overwhelmingly favors state authorities that the rebels' armed crusade fails to present a credible military threat. Authorities can therefore characterize the marginals' straggle as an irritating and misguided aberration of little consequence to the normal functioning of the state. Thus, the conflict is doubly linked to "marginality," pitting elements of the "functionally superfluous" against national governments in a straggle that is itself officially marginalized. There is, however, an important caveat to this: although the insurrectionary marginals have opted to reject the existing political process, their objectives are largely shared and supported--at least morally--by important dissenting actors within the political system. I label this form of strife Marginalized Violent Internal Conflict (MVIC) and suggest that it may be particularly related to globalizing world conditions. While no claim is made that globalization may not also be a factor in other types of conflict, this article seeks to uncover the conditions and dynamics which shape the outbreak and development of MVICs by comparing the still unresolved insurrections launched by Zapatistas in Mexico and the Gama'a al-Islamiyya in Egypt. At first glance, these cases appear to have little in common. The



Zapatistas' straggle against the Mexican Government metamorphisized into sporadic violent confrontations and political maneuvers which have given its champions a romantic image in much of the world's mass media. The Gama'a al-Islamiyya has waged a bloody terrorist campaign that has not led to negotiations of any kind and is widely portrayed as a consequence of religious fanaticism. Yet, the contention here is that these conflicts are demonstrably generically similar in their origins and, moreover, that their glaringly distinct paths result from identifiable differences in a commonly shared dynamic. The analysis supporting this conclusion focuses on the natures of, and interrelationships among, four groups of variables. These are: first, the "locus"(n3) of each conflict; second, the impact upon the conflict of the "political institutional environment,"(n4); third, the conflict's relationship to civil society; and, finally, its relationship to the international environment. At each level the analysis seeks to be both structural and cognitive, looking at established patterns of interaction among key participants as well as the outlooks that underlie them. Thus, of particular concern are the ideologies and decisions of principle actors. In undertaking this task, Mittleman's observation that "globalization interrelates multiple levels of analysis: economics, politics, culture and ideology" is kept in mind.(n5) So too is Grenier's admonition that a realistic understanding of conflict must avoid undue reliance on structural abstractions by recalling that "the eruption of internal war is contingent upon choices made by key actors."(n6) As it is clearly impossible to offer in this limited space the full analysis this framework implies, the following comparison primarily concentrates on the origins of the conflicts initiated by the Zapatistas and the Gama'a al-Islamiyya, although it

also identifies  
and briefly explains major differences in their  
evolution.

#### OVERVIEW: THE MEXICAN AND EGYPTIAN CASES

On 1 January 1994--the date of Mexico's entry into  
the North American  
Free Trade Association--some two to four thousand  
fighters of the  
Ejercito Zapatista de Liberacion Nacional (EZLN)  
seized several  
municipalities in the Highlands of Chiapas. This was  
accomplished  
with very little bloodshed and the rebels were quick  
to pledge that  
no harm would befall civilians, including tourists.  
The rank and file of the Zapatista Movement were  
Mayan Indians, but  
the organization did not consider itself an "ethnic"  
actor. The  
Zapatistas proclaimed their cause to be that of the  
entire Mexican  
nation. The group's primary demand was for a  
fundamental change in  
the political system, the establishment of free and  
full democracy,  
to be preceded by the existing regime's resignation  
and the  
establishment of a transitional government. The  
plight of the  
country's Indian communities was stressed, but the  
EZLN plainly  
called for this to be remedied as part of overall  
revolutionary  
change that would respect Indian traditions.  
Once the Mexican military began to move against the  
insurgents,  
fighting escalated. EZLN units withdrew to a series  
of valleys that  
link the Highlands to the Lacandon Jungle. By the  
time a cease-fire  
went into effect on January 13, perhaps as many as  
1000-1500 persons  
had died.<sup>(n7)</sup> In the aftermath of the fighting, the  
EZLN held its  
positions in what became known as the "Conflict  
Zone," in which many  
Zapatista-controlled villages have since engaged in  
de facto local  
self government.  
Shortly after the cease-fire began, steps were taken  
to resolve the  
conflict through negotiation. The Bishop of San  
Cristobal de Las  
Casas, Samuel Ruiz Garcia, was accepted as mediator  
by both sides. He  
became president of the legally mandated National  
Intermediation

Commission (Conai), a small group whose members he picked as advisors. Its role was later seconded by the Commission of Concord and Pacification (Cocopa), a multiparty group of Mexican legislators. Conai became the principle agent in a year-long mediation and negotiation process, during which the Zapatistas cultivated a strong presence in civil society and made extensive use of communications media to seek worldwide support. However, negotiations between Zapatistas and the government broke down in 1996 amid mutual accusations of bad faith--although mediation efforts continued. The ensuing years witnessed a deterioration of the mediation process as well as rising violence in Chiapas. Much of the latter was perpetrated by local anti-Zapatista paramilitary forces who appear to have acted with the knowledge and encouragement of state and national authorities, if not at their direction. Against this dark background, Bishop Ruiz dissolved Conai and abandoned his mediating role in the early summer of 1998. Cocopa pledged to continue working for a peaceful settlement but reliable sources portrayed that body as dispirited and suffering from internal dissention and a lack of coordination.<sup>(n8)</sup> By the spring of 1999, no improvement was visible and the danger of renewed hostilities remained uncomfortably high. In contrast to the Zapatistas' snuggle, that of Egypt's Gama'a al-Islamiyya has not been tempered by negotiations of any sort. The bloodletting initiated by the Gama'a has been more prolonged and has exacted a higher cost on the nation than has its counterpart in Mexico. Formed in the early 1970s, the Gama'a was inspired by the early militancy of the Muslim Brotherhood--an organization founded in the 1920s which has since renounced violence (although it is currently banned in Egypt) in favor of working politically for an Islamic state under Shari'a. Proclaiming these same

goals, the Gama'a holds that Egypt's current political system and its leaders are religiously, morally and politically corrupt and have violated true Islamic and Egyptian values. In the early 1990s, the Gama'a embarked on a sustained campaign of violence that made it the most prominent of Egypt's militant Islamic groups. Working through networks established over the years in poor neighborhoods of Cairo and other cities, the Gama'a was able to project its snuggle, largely by terrorism, throughout much of the country. However, its focal point was Upper Egypt. The Egyptian government adopted and maintained a hard-line approach to the Gama'a al-Islamiyya, rejecting any possibility of negotiations. Instead, it relied on heavy security measures, including massive arrests, the death penalty, and--after October, 1992--the use of military courts to try suspected militants. A sustained corollary to the government's forceful response has been the use of the state-sanctioned "official" religious establishment as well as the mass media to undermine the Gama'a's claim to Islamic purity.(n9)

By 1996, Egypt's government had clearly gained the upper hand. Militant attacks were in decline, though not ended, and this was paralleled by a resurgence of international tourism. Despite sporadic clashes in Upper Egypt, some Gama'a leaders suggested a cease-fire in the spring 1996, a call that was repeated a year later when six major Gama'a figures (and the group's spiritual advisor) proclaimed a "halt [to] military operations...."(n10) These initiatives, which were rejected by the government, seemed to reveal a growing division in Gama'a ranks. This was confirmed in November 1997 when members of the organization slaughtered fifty-eight foreign tourists in Luxor. The ferocity of the Luxor massacre brought the Gama'a to its lowest ebb. All indications showed that the overwhelming

majority of Egyptians were outraged both by the carnage and its perpetration in the name of Islam. The split in the Gama'a became patent, with its main leadership apparently united in condemning the attack as a "violation" that proved "more damaging to the Gama'a than for the Egyptian government." (n11) Although the government continued to arrest, try and sometimes execute Gama'a members in 1998, only a few relatively minor armed clashes occurred. By early 1999, Egypt's tourism, although not fully recovered from the blow of the Luxor attack, was solidly on the upswing. (n12) For the time being, at least, it appeared that the Gama'a was cowed. It remained an open question whether this heralded the organization's final abandonment of its violent campaign or was simply a temporary lull.

#### THE LOCUS: CHIAPAS

The descendants of the first Spanish colonists in Chiapas have presided over an extremely stratified social configuration, at the top of which figure Ladinos, those claiming (not always accurately) a purely European heritage and, at the bottom, the region's Indians. Over the centuries, Ladino landowners and peasants pushed the original Indian inhabitants to less productive areas. The prevailing Ladino view of the Indian was--and remains--overtly and strongly racist, based on the conviction that the Indian is by nature not only inferior but also characterized by a potentially dangerous childishness. (n13) The Revolution that produced Mexico's 1917 Constitution did not substantially alter Chiapas' socio-economic structure. The Chiapas elite found its place in the clientelist chains forged by the Institutional Revolutionary Party (PRI) as Mexico's post-revolutionary political system was consolidated. In mm, this elite extended its own control of the local state government through

similar arrangements that at the lowest level co-opted or created village chiefs (caciques) who won tangible benefits by supporting the status quo. Chiapas' Indian communities, are divided into several groups, all but one being Mayan. By the Twentieth Century, the harsh realities of poverty and powerlessness had produced massive social deterioration. Alcoholism, violence, sexual abuse and similar ills plagued Indian communities.(n14) The post-revolutionary establishment of communal landholdings (ejidos) generally did not provide peasants with more fertile or extensive fields than in the past, and the few attempts that were made to develop new lands were usually soon frustrated by the local elite who wished to extend their own holdings.

(n15)

Religion, that is, Roman Catholicism, played a major role in ensuring that indigenous identities and social structures were not completely lost.(n16) Among Indian communities, however, Catholicism was mixed with pre-Columbian religious beliefs and practices. A major feature of this phenomenon is that many of the most important elements of the syncretistic outcome are related to the miraculous--to the supernatural manipulation of earthly reality in otherwise impossible ways.

Although Chiapas is rich in resources this has not benefited most of its people. Chiapas is among the poorest--and in many ways the poorest, of the states in the Mexican Republic.(n17) The largely rural population, mainly composed of Indian and Mestizo peasants, has steadily suffered from a high population growth rate and ensuing pressures on already scarce resources of available land. These pressures have been exacerbated by the local judicial system's traditional unresponsiveness to peasants seeking legal redress for lands taken by large landowners. These unhappy characteristics are found in exaggerated form in the Highlands area, the

region where the  
Zapatista rebellion unfolded.(n18)  
Few of Chiapas' rural population have not experienced  
nontraditional  
ways of life or false hopes of modernizing change.  
During the 1970s,  
the Highlands became the primary focus of the central  
government's  
attempts to include Mexico's Indian communities in  
national  
development efforts.(n19) Although corruption and  
inefficiency  
severely limited their long-term impact, federal  
funds poured into  
the region at a rate that surpassed that of resources  
allocated to  
other areas of the country for similar purposes.  
International  
agencies, also became heavily involved in attempts to  
further socio-  
economic development in the Highlands. At the same  
time, urbanization  
accelerated, as unstable conditions and lack of  
opportunities in the  
countryside drove peasants to the cities. Indeed, the  
extent of the  
urbanizing movement was such that Chiapaneco scholar  
David Davila  
notes that the eventual outbreak of the Zapatista  
uprising must be  
understood as a "rejoining of urban peasants with  
rural  
peasants."(n20)  
The economic crises that gripped Mexico in the 1980s  
and the  
country's ensuing mm to neoliberal policies severely  
affected the  
already precarious conditions of the small farmer in  
Chiapas and,  
particularly, in the Highlands. Declining federal  
investment in rural  
development led to the reduction or elimination of  
governmental  
organizations and programs designed to help peasant  
and Indian  
farmers. However limited or ineffective such aid had  
been in the  
past, its reduction further increased the level of  
misery in Chiapas.  
So too did decreases of subsidies to the agricultural  
sector and--  
particularly--the elimination of subsidies to coffee  
producers.(n21)  
The peasants' plight was augmented as the  
liberalization of Mexico's  
trade policies led to an influx of cheaper foreign  
agricultural

products into the domestic market. At the same time, the termination of large-scale government projects and the privatization of major agricultural concerns reduced employment opportunities for peasants.

(n22)

A bitter twist was added to the problems that engulfed Chiapas' in the 1980s by the fact that the overall picture of the state's agriculture during the same period showed significant gains made by large landowners who benefited from the De la Madrid administration's "Chiapas Plan." (n23) However, the most striking step in the liberalizing drive to rationalize agriculture and facilitate movement toward agro-industry came in 1992, when the modification of Article 27 of the Mexican Constitution effectively halted land reform and permitted the sale of ejido land distributed under the old order.

It was in this context that the EZLN originated, recruited its membership, and mobilized for the offensive that greeted 1994. The movement's development can partly be traced to efforts launched some twenty years earlier by Bishop Samuel Ruiz, of the Diocese of San Cristobal de las Casas. Ruiz was thirty-six years old in 1960, when he arrived in San Cristobal. The city's Ladino elites were initially charmed by the newcomer but felt betrayed after a few years when he became actively concerned with the economic and social plight of his Indian flock. (n24)

Ruiz and his subordinates fostered peasant organizations that sought to improve the lot of the rural population while remaining independent of government control. By the early 1970s, Ruiz's efforts were seconded by radical young Mexicans who arrived in Chiapas after fleeing the country's security forces. These individuals, augmented by a second generation of young radicals who joined them in the early 1980s, mobilized peasants in pursuit of objectives that were very similar to those pursued by the local Catholic hierarchy. The



former's more militant approach led to the EZLN's foundation in 1983. Nonetheless, the Theology of Liberation adhered to by Bishop Ruiz and the Marxist orientation of the newcomers remained largely compatible. The result was that the two collaborated for several years in setting up a series of interlocking peasant organizations.(n25) During the 1980s, Chiapas' elites vigorously used state and national institutions to intimidate (and all too frequently liquidate) peasant activists. This intensified strains between Church-linked and Marxist-oriented activists in the budding peasant movement, with the latter steadily gaining adherents to the view that armed struggle was necessary. In the early 1990s, the two trends split. However, the sympathy of the non-violent followers of Samuel Ruiz for the EZLN remained strong and members of the EZLN visibly continued to hold the Bishop virtually in awe.(n26) From its inception, the Zapatista revolt attracted massive sympathy and vocal support throughout Mexico. But the support that Mexicans extended to the Zapatistas stemmed more from sympathy with the rebels' anger than approval of insurgency. The repeated economic and political crises suffered by the country since the early 1980s caused prolonged hardship to the lower and middle classes. By 1994, their increasing disaffection, and particularly that of the latter, was forcing the ruling establishment to yield reluctantly to demands for a more open and representative political system. Civil society--which had developed at an unprecedented rate over the preceding decade--as well as long established opposition political parties ceaselessly pressed for effective political reform.(n27) In the five years since the cease-fire went into effect, the Zapatistas have taken great care to maintain their cause in the public eye and to enlist support from as wide a sector of society as possible. The issue of indigenous rights has gained

prominence in the  
Zapatista discourse but remains cast in terms of  
broader national  
concerns. Active involvement in Zapatista decisions  
is sought  
through "national consultations" through which  
questions of Zapatista  
policy are placed before the bar of public opinion.  
Volunteer  
observers, both Mexican and foreign, are encouraged  
to visit  
Zapatista-controlled territory. Particularly  
extensive and effective  
use has been made of the internet, where a seemingly  
endless array of  
sites in various languages presents the Zapatistas'  
case to a  
domestic and international audience.

THE LOCUS: UPPER EGYPT

Upper Egypt comprises the country's eight  
southernmost governorates.  
As is true of Chiapas, the region's history is one of  
isolated  
removal from the center of national life. The local  
relationships  
resulting from this centuries-old condition gave  
Upper Egypt an  
identity of its own within the modern Egyptian state.  
Alongside the  
even more ancient presence of Copts, tribal groupings  
dating from the  
Arab conquest combined to form a hierarchical order  
that placed two  
groups, the ashraf and the arab, in dominating  
positions. These were  
followed by lesser tribes, with the fellah at the  
bottom of the  
social scale.<sup>(n28)</sup> Southerners came to be stereotyped  
negatively in  
the rest of the country, widely held to be crude,  
prone to violence  
and lacking intelligence.  
The authority of central governments in Upper Egypt  
was cemented  
through clientelist ties with leading families of the  
ashraf and arab  
groups. Even the Nasserist regime did not  
substantially undermine  
this political-administrative arrangement. Although  
land reform  
benefited peasant farmers to a degree, members of the  
landed classes  
used a variety of means to retain much of their  
holdings. Cairo  
continued to staff the higher ranks of the local  
police and security  
apparatus with personnel from the ashraf and

arabs.(n29)

Religion was central to the development of Upper Egyptian society.

The ashraf claimed direct descent from the Prophet, while the arabs

traced their lineage to a group of tribes from Arabia. On the other

hand, the status of the fellahin rested on the belief that they

descended from Egypt's pre-Islamic community and had converted to

Islam, a history that placed them inescapably beneath both the ashraf

and arabs.(n30) Copts have occupied an ambivalent position in the

social scale; as Christians they are considered inferior to Muslims

but their individual status effectively depends on more material

criteria.

In Muslim as well as Christian communities, and particularly at the

lower socio-economic levels, religious practices are strongly imbued

with non-orthodox folk elements, some of pharaonic origin. Although

orthodox Islam is well grounded in urban areas, the countryside is

the domain of a rich folk-religion, replete with beliefs in the

magical, miraculous and occult.(n31) The influx of villagers into

Egyptian cities and towns, which by the 1970s led increasingly to

the "ruralization" of these centers, provided fertile fields for anti-

modernist, fundamentalist movements. Urban mosques often became

centers for the recruitment of rural migrants into militant

organizations.(n32)

Despite rich agricultural resources, Upper Egypt has long been the

country's poorest region, whether compared in terms of rural or urban

areas. By the mid-1990s nearly seventy-two percent of Egypt's poor

remained concentrated in the south.(n33) Indicators related to

health, population growth, social services and quality of life reveal

similar disparities.(n34)

The region has witnessed significant changes in the past four

decades. The populist Nasserist years not only raised hopes for

general improvement and a more equitable distribution

of wealth but also produced concrete achievements. Land reform, though not as sweeping as promised, brought some benefit to the fellahin. The opening of free universities in the 1960s seemed to promise an escape from poverty and the limitations of a rigidly traditional social hierarchy. With the government committed to employ all university graduates, the national bureaucracy provided a livelihood as well as a degree of prestige for sons of peasants who had no prospect of acquiring land of their own. However, it was not long before the ranks of university graduates outstripped possible placements. Moreover, when positions were available, fellahin graduates discovered that university credentials were frequently unable to overcome Upper Egyptian class bias or the general prejudice against southerners in other parts of the country.(n35)

Other developments in the 1970s placed Upper Egypt's fellahin under increasing pressures. Anwar Sadat's reorientation of Egypt's economy through the liberalizing measures of *infitah* led him to seek the support of traditional rural elites. The renewed ascendancy of the landed notables--which sometimes resulted in officially sanctioned expulsions of peasant farmers from contested lands--not only menaced the fellahin's gains but also their aspirations. In the same decade, large numbers of fellahin who benefited from the oil boom by finding temporary employment in Arab Gulf states returned home with relatively significant capital, only to find the path to upward mobility still blocked by the traditional local power structure.(n36)

Some, imbued by their experiences in Saudi Arabia with a more uncompromising and egalitarian vision of Islam, reacted to their mounting frustrations with greater religiosity--a phenomenon that helped produce a remarkable proliferation of private mosques in the 1970s. In Upper Egypt and among communities of

southerners in urban centers throughout the country, returned fellah workers funded mosques in which an activist, socially conscious interpretation of Islam challenged the status quo religious vision of the ashraf and arabs. (n37)

The Gama'a al-Islamiyya developed as a movement, largely among students at Asiat University, in the early 1970s. Inspired by the early militancy of the Muslim Brotherhood, the group had links to, and shared a degree of overlapping membership with, similarly inclined groups in other parts of Egypt. One of these, the Jihad, would assassinate Sadat in 1981. Studies that focused on Egypt's Islamic movements in the 1980s concluded that Islamic militants came mainly from non-rural environments and lower-middle class backgrounds. (n38)

However, Mamoun Fandy, "one of the first generation of peasant farmers' sons to benefit from Nasser's educational reforms" and an Asiat University classmate of many of the Gama'a's founders, argues that the Gama'a al-Islamiyya was marked from its inception by a distinctly Upper Egyptian fellah character which distinguished it from other militant Islamic groups. Most of its membership, he notes, "originally came from the fellahin." (n39)

While the Gama'a held the Cairo regime responsible for betraying Egypt's Islamic values and saw the solution as an Islamic state under Shari'a, it was also determined to alter power relationships in the south. In short, it aimed its fight "against southern tribal dominance, the Cairo government's role in this conflict, and the impact of this conflict, as well as [local culture], on the group's interpretation and use of Islam." (n40) Fandy's recollections of the Gama'a's origins appear to be borne out by studies conducted after the organization gained prominence in the 1990s as Egypt's main militant Islamic group.

Commenting on "the changing face of Islamic militants," Saad Eddin Ibrahim indicates that in comparison to militants studied in the early 1980s, those of the 1990s proved to be "younger and less educated... [many coming] from rural, small town and shantytown backgrounds." (n41)

Anwar Sadat's assassination in 1981 was an immediate and serious setback for all militant Islamic groups. Government security forces carried out sweeping arrests and major clashes with militants took place, particularly in Upper Egypt. The Gama'a, however, survived and continued to mobilize support throughout the decade. During the same period, as Hosni Mubarak gingerly pursued Sadat's liberalizing direction through steps that included reducing consumer and agricultural subsidies and decontrolling prices, the burden of poverty increased throughout Egypt's rural and urban areas. (n42)

Upper Egypt remained the poorest region. While "ultra poverty" was particularly high in Asyut, rural Upper Egypt continued to be the country's poorest agricultural area. (n43) Additional regional misery hit after the 1986 downturn of Middle East oil economies reduced possibilities for migrant labor. (n44) The 1990-91 Gulf Crisis, of course, produced a massive return of Egyptian workers from that region as well as deep uncertainties regarding that labor market's future. However, the worst fears of peasants seemed confirmed in 1992, when after a debate that had raged since 1985 the government enacted a measure that would effectively repeal statutes governing tenancy after a five-year grace period. Known by opponents as "the law for throwing out tenants from their land," this step profoundly disturbed what the rural poor considered "an important basis of a moral and political order." (n45)

The Gama'a's major anti-government campaign developed in early 1990s. No single event marked its beginning, but by mid-1992 there was no

doubt that Egypt's government was facing a sustained offensive. Press accounts of the developing struggle revealed the extent to which the group was rooted in the rural countryside. The following, relating events in "a tiny village in Upper Egypt," is typical of such reports:

Since March, clashes between villagers and security forces have claimed two dozen lives. Farming is the only occupation...the district boasts few jobs and fewer public services .... It is fertile soil in which to recruit ardent young men for the Islamic Leagues [Gama'at al-Islamiyya], with their aura of romance and their programmes of spiritual betterment and practical activism.

In recent years the membership of such leagues has swollen into the thousands. In a dozen villages league enthusiasts have made themselves into enforcers of order and the providers of service.(n46)

Significant portions of Egypt's public agreed with the Gama'a's stated goals and values, though not with the means it chose to pursue them. This could hardly have been otherwise in a country where it is widely believed that were free elections held the non-violent, but banned, Muslim Brotherhood would emerge as the government's most serious challenger. The Gama'a's portrayal of the government as undermining Egyptian national and social values also found an echo in the hardships and frustrations of a population harried by growing economic disparities, cultural penetration and sharp changes in regional politics and Egypt's international standing.(n47)

Nonetheless, the vast majority of Egyptians rejected the Gama'a's violent strategy. There is some evidence that even the small proportion of those who initially sympathized with the Gama'a's approach steadily dwindled as the violence progressed.(n48) The cease-fire declared by part of the Gama'a leadership four months before the

Luxor massacre seems likely to have been motivated by a growing conviction that violence had become politically counterproductive.

The split that Luxor produced in the Gama'a appears to have led to the ascendancy, at least for the moment, of leaders who feel the organization must follow more moderate tactics if it is to achieve its aims. Among the newest tools employed to give both substance and recognition to this turn is a sophisticated Arabic language website, which went into operation in 1997.

#### THE ORIGINS OF MVIC

The conflicts that respectively pit the EZLN and the Gama'a al Islamiyya against the Egyptian and Mexican governments are products of a complex, but identifiable, interaction of factors. Among these are historical backgrounds that in each case created enduring local conditions which helped produce the violent outbursts of the 1990s; years of efforts by mobilizers who injected traditional local folk-religion with a new element that linked social justice and religious conviction to the "true" values of the nation as a whole; and, finally, the catalytic effects of neoliberal economic and other globalizing forces.

The regions that gave rise to the EZLN and the Gama'a al-Islamiyya share histories of geographical isolation from the centers of national political, economic and cultural life. Over the centuries Chiapas and Upper Egypt developed highly stratified societies that were largely left on their own by the national state, to which they were each linked through clientelist ties between local and national elites. In each region an identifiable sub-group--the peasant/Indians of Chiapas and the fellahin of Upper Egypt--traditionally occupied the base of the socioeconomic pyramid and was perceived as inherently inferior by the higher social orders. This perception was generally shared by the wider national populations. Neither the Mexican Revolution nor the Nasserist



experience radically altered the overall social, political and economic marginalization of Chiapas' rural peasantry or the Upper Egypt's fellahin. Locally and nationally, the relative social, political and economic status of each remained much as it had been in the past. By the final quarter of the twentieth century, economic deprivation and its typically associated social ills continued to afflict these groups. Official Mexican and Egyptian statistics establish that in terms of income, poverty-levels, modern amenities, education and health, rural regions of Chiapas and Upper Egypt were not only mired in misery but also among the poorest in their respective national contexts. Nor did internal migration guarantee relief. Whether in the shanty towns that urbanization brought to the outskirts of San Cristobal or in the poorer neighborhoods of Cairo, peasant Chiapanecos and Upper Egyptian fellahin were likely to find that deprivation still accompanied them. However, neither group remained unaffected or unchanged by twentieth century events. Decades of land reform failed to fulfill their promise but nonetheless led to some degree of relative improvement in Upper Egypt and Mexico. Upper Egyptian fellahin also benefited from Nasser's educational policies and, after the early 1970s, from opportunities to work abroad. During the same decade, the marginalized of Chiapas' Highlands not only found new, though temporary, employment in massive state-sponsored projects but also became the focus of international efforts to upgrade their lives. Such factors involved changes that altered traditional life-styles and helped weaken traditional outlooks, including those elements of traditionalism that valued continuity above all. For many of the two groups considered here, change initially became seen as a welcome avenue that would lead to the satisfaction of raised hopes.

It was not long before such hopes yielded to fears that change might not only fail to produce improvement but actually lead to a deterioration of an already dismal situation. In Chiapas as well as Upper Egypt, rapid population growth steadily diminished available land for the marginalized and strained the capacities of existing social services. Budgetary crises in Mexico led to the curtailment of employment-generating government projects in the Highlands. In Egypt, the bloated bureaucracy proved unable to absorb university graduates and potential employees faced years-long waits before receiving positions. Graduates of newly established provincial universities in Upper Egypt at times felt the added weight of being discriminated against in their search for jobs because of their regional and social backgrounds. In both Egypt and Mexico the increasing turns to national liberal economic strategies in the 1980s led to growing burdens on lower economic classes. During the same period, Upper Egypt's fellahin faced reduced possibilities of engaging in migratory labor as the oil economies of the Gulf contracted. In Chiapas, peasants learned that increased government expenditures designed to rationalize agriculture benefited large producers of export crops rather than small farmers. Change, much of it emanating from sources far beyond the control or, in most cases, the understanding of the marginalized in Chiapas and Upper Egypt, appeared to have become not only threatening but almost overwhelming in its intensity, variety and malignity. The unfolding of this perspective provided fertile ground for activist mobilizers who held state authorities responsible for the plight of the marginalized. Both in Upper Egypt and Chiapas these mobilizers injected a new emphasis on social justice into prevailing religious belief systems, and linked the new interpretation to "tree" national values. In Mexico, this role--initially

filled by the socially conscious, non-violent, religiously-inspired mobilizers under Bishop Ruiz--came to be shared with the equally socially-conscious, militant, Marxist-inspired mobilizers of the EZLN. In Egypt, social consciousness, religious inspiration and militancy were united in the mobilizers of the Gama'a al-Islamiyya. In both instances, the essential contribution, and attraction, of the mobilizer's message was that it offered, to those who accepted it, a credible promise of both change and resistance to change. This explains the emphasis given by Zapatistas and the Gama'a to demands for socio-economic change for the better and the preservation of cultural integrity. In each case, the resulting militant movement has been closely linked to religious authority and belief. This is self-evident, of course, in relation to the Gama'a. Only an over-concentration on the secular discourse of Zapatista public pronouncements can obscure the fact that that movement's life--its values, origins, policies and membership--have all been influenced by the religiously-inspired activism of Bishop Ruiz and his cohorts, something that has been very well understood by the Roman Catholic establishment in Mexico as well as by the Mexican government. This is why dominant church authorities (including the Papal Nuncio) and government spokesmen have been so ready to accuse Ruiz of violating his true religious responsibilities. It is much the same discourse one hears when Al-Azhar and Egyptian authorities accuse the Gama'a of being un-Islamic. What made the mobilizers' message credible to those who followed their lead? Put another way, what caused these relatively small numbers of mainly impoverished Indian peasants in Mexico and lower stratum Upper Egyptians to believe they could force desired change despite the full military resources available to governing

authorities? Undoubtedly, the answer is complex and probably includes an intensity of frustration, anger and desperation that galvanized some to conclude the effort must be made regardless of cost. But this alone cannot explain the conviction of those who took up arms that their cause would ultimately win.<sup>(n49)</sup> Perhaps the answer also partly lies in the deep impact of a cultural context permeated by a syncretistic religious orientation in which the miraculous or magical is accepted as a normal part of life. The suggestion is that the folk-religions of the Chiapas Highland peasant Indians and Upper Egyptian fellahin fostered cognitive frameworks that were receptive to the notion that a just cause will eventually triumph, regardless of objective power relationships. Globalizing economic, political and cultural forces merged with the impact of historically derived conditions and the activism of mobilizers, tying local realities in Chiapas and Upper Egypt to wider world currents. The catalytic effects of neo-liberal policies undertaken by the Mexican and Egyptian governments in the 1980s were particularly direct. As indicated above, economically marginalized populations of both areas were hurt by policies that reduced or eliminated social services, possibilities of government employment, agricultural and consumer subsidies and protected domestic markets. Policies designed to rationalize agriculture, especially steps to reverse the effects of earlier land reform programs, were perceived as major long-term threats to established ways of life and aspirations. The impact of globalizing forces was not limited to sparking the violent campaigns of the EZLN and the Gama'a al-Islamiyya. It also appears to have been a significant factor shaping the terms in which their revolts were conceived. For although the marginalized in Mexico and Egypt may have suffered most acutely from the

changes that affected their countries, they were hardly alone. In both Egypt and Mexico more integrated social sectors also saw their economic standing erode and their cultural values challenged throughout the 1980s. This was certainly true of the Mexican and Egyptian middle classes, who made their growing dissatisfaction known in a variety of ways. Thus, for example, the debates in Egypt and Mexico over specific domestic economic policies and the political and cultural implications of developments in those countries' international ties reflected national atmospheres of widespread dissatisfaction.<sup>(n50)</sup> This, in turn, no doubt reinforced the conviction of the EZLN and the Gama'a that their revolts did not imply a separation from the nation, but rather a reaffirmation of their commitment to the polity's "tree" values.

#### CONCLUSION: BEYOND THE ORIGINS OF MVIC

This article has tried to show that the generic similarity of the violent conflicts initiated by the EZLN and the Gama'a al-Islamiyya is evident in the dynamics that led to their outbreaks. It is, however, also evident that these conflicts have taken very different paths. The Gama'a's struggle has involved more sustained violence, and the group itself has perpetrated more grizzly attacks against noncombatants. Finally, Egypt--unlike Mexico--has seen no effort to move toward a negotiated settlement. Do these differences mean that the two are not typologically linked; that they are, in fact, essentially different forms of conflict? The answer suggested here is that such is not the case, that the distinct trajectories of the conflicts waged by the EZLN and the Gama'a al-Islamiyya reflect differences in interactions among three variables that together do much to shape the directions taken by Marginalized Violent Internal Conflicts. These are: the political institutional environment, the civil society

environment, and the international environment. In the final analysis, of course, conflicts do not "take directions"--they are given direction by leaders, who, in turn, opt for certain decisions rather than others through a process involving a constant interaction between ideology and action. Analysis must therefore focus not only on the interaction among the three variables indicated above but also between them and the decisions that leaders (both insurrectionary and government) make on the basis of ideological interpretation. In other words, the question is how the combination of factors emanating from the political institutional environment, civil society, and the international environment affects the outlooks and consequent calculations and decisions of leaders. Such an analysis is well beyond the scope of this article, although it is possible to lay out briefly the main points to which it leads. By 1994, Mexico's political institutional environment had bordered on the critical for over a decade. Governing institutions, dominated by the PRI, were largely discredited and the PRI itself was beset by fractious infighting. Opposition parties had emerged as real challengers to the ruling party's domination and the PRI's retention of its leading role was widely attributed to corruption. At the same time, however, the incumbent government of Carlos Salinas de Gortari (1988-1994) was widely--and as things turned out incorrectly--perceived to be energetically putting Mexico on the path to renewed stability and prosperity. Continued positive economic indicators, as well as the president's personal ambitions for the future, depended upon the preservation of this image. The government, therefore, was prone to reject hard-line advice--emanating particularly from the military and the established power structure in Chiapas--and instead accept the views of those who argued that neither the

PRI's domestic position nor Mexico's economic policies would be served by pursuing a military solution in Chiapas. Ernesto Zedillo assumed the presidency at the end of 1994, along with essentially the same conditions that had confronted his predecessor. Revelations of the extent of mismanagement and corruption that occurred under Salinas immediately plunged the new administration into a series of economic and political crises. Zedillo had emerged from relative obscurity only after the assassination of the PRI's initial candidate, Luis Donaldo Colosio. His political position as president was therefore uniquely weak in Mexico's recent history. Although Zedillo has on the whole adhered to the nonbelligerent approach adopted by the Salinas government, his political debility appears to have been reflected over the years in recurrent vacillation as he occasionally yielded temporarily to more militant outlooks. (n51)

That Zedillo's government has not decisively abandoned Mexico's nonbelligerent approach to the Zapatista rebellion can largely be attributed to the impact on decision-making of civil society and the international environment. Both have served to constrain the military option. Civil society has not been unanimous in its reaction to the Zapatistas, but it has provided a constant forum for expressions of strong and widespread opposition to recourse to force. On the other hand, the international environment has also clearly urged the same message. Foreign governments, including that of the United States, as well as private investors have feared the political and economic consequences of a major renewal of conflict in Chiapas. The same factors that influenced the Mexican government's vacillating but essentially non-belligerent approach also help explain why the Zapatistas' have preferred the current stalemate over a renewal of

armed hostilities. Both the weaknesses and strengths of Mexico's political institutional environment play a role in this. On the one hand, the political weakness that plagues Mexico's political system gives hope that Zapatistas may yet see their objectives realized through political means. On the other hand, the military strength that the government commands, and deploys in a threatening encirclement of the Conflict Zone, clearly helps make a revival of active hostilities unpalatable. Considerations related to civil society and the international environment act upon Zapatista calculations in much the same way. The networks of non-violent support that the Zapatistas have formed in Mexican civil society and abroad help fuel hope that Zapatista goals can eventually be realized through political means. These networks would be jeopardized, or at least seriously reduced, were the EZLN to assume responsibility for a resumption of major conflict in Chiapas. The impacts of Egypt's political institutional environment, civil society, and international environment contrast sharply with the Mexican case and explain the different course taken by the conflict between the Gama'a al-Islamiyya and the Egyptian government. Egypt's bureaucratic-authoritarian regime remains highly centralized and impervious to serious challenge within the existing institutional system. Although national elections are held and the legislative branch contains members from a wide variety of political parties, the government, as Noha Mikawy notes, has on the whole been reluctant to accept pluralist values even within that body.<sup>(n52)</sup> In itself this ethos would have inclined the government to react forcefully to an extra-systemic challenge such as that posed by the Gama'a. Probably a more direct stimulus has been the Gama'a's historical links to the Muslim Brotherhood and espousal of the latter's objectives.



Employment of the alternative to force-negotiation, mediation, or some kindred conflict management technique--would at the very least redound to the credit of the Muslim Brotherhood's ideology and therefore to the credit of the very group that stands as the greatest potential political threat to the current regime. Egypt's civil society has grown and developed over the past two decades but it remains highly controlled. Associational life is subject to a variety of legal constraints, all of which help shield the government from unwelcome actions or criticisms. Although relatively free in the context of the Arab World, Egypt's press has long functioned under stringent rules, and these have been strengthened in recent years. Under such circumstances, civil society's questioning of the government's hard-line approach to the Gama'a could at best be only tentative while outright opposition could expect to be suppressed. As in Mexico, Egyptian civil society is not of one mind but, unlike Mexico, it has been so muted that it is impossible to speak with much confidence about currents of public opinion. Nonetheless, available evidence--particularly the Gama'a's apparent soul-searching after the Luxor massacre--indicates that the group's methods, if not its objectives, became progressively more repugnant to the Egyptian public. Each of these characteristics of civil society enhanced the government's inclination to meet the Gama'a with force while eschewing opportunities to explore alternative approaches. The international environment has exerted a similar influence. On the one hand, Egypt's principle Western allies are themselves committed to forceful stands against terrorism and all who practice it. On the other hand, Cairo had valid reason to believe that the Gama'a received some degree of support and encouragement from international actors whose primary motive was Egypt's

destablization.(n53)  
The nature of Egypt's political institutional environment, civil society, and international environment also explains the key decisions that have shaped the Gama'a al-Islamiyya's violent campaign. Faced by the government's firm control of the institutional political system and overwhelming military superiority, the Gama'a saw no alternative but violence, which it chose to project through terrorism in order to inflict the maximum amount of damage on the Mubarak regime by undermining public order and Egypt's valuable tourist industry. The government's ability to resist this strategy implied that its implementation must be drawn out and escalated. A growing suspicion that such a course would ultimately prove counterproductive seems to have moved some Gama'a leaders to call for a negotiated settlement as early as 1994. By mid-1997, key members of the group's upper ranks accepted this logic when they called on their followers to accept a unilateral cease-fire. In the post-Luxor period, the currently dominant, but not universally accepted, view among the Gama'a leadership appears to be that a change of strategy is in order. What this implies is still unclear. Civil society and the international environment have also been key factors in the progression outlined above. If parts of the Gama'a came to perceive its strategy as counterproductive, it did so primarily by using as a yardstick the reaction of Egypt's public to the mounting ferocity of violence. If the Gama'a's violent campaign could not break the government's resistance, it was partly because the Mubarak regime's international support. And if another part of the Gama'a now feels that the original strategy must be retained, it is partly because they too are counting on international support and remain determined to sway the posture of civil society. Political decisions are acts of ideological

interpretation. The leaderships of the combatants examined here base themselves on declared ideologies (which for convenience's sake are identifiable as Zapatismo, Patriotism, Nationalism, and Islamism) but have given them content through interpretative decisions. Those interpretations are largely--though not completely--understandable in light of the interaction of the four variables on which this analysis has focussed. Thus, much--but not all--can be understood of the various contending discourses: the Zapatistas' revolutionary discourse that emphasizes humanism and dialogue more than revolutionary violence; the Mexican Government's patriotic discourse that stresses the national duty to search for accommodation rather than the treachery of insurrection; the Egyptian government's nationalist discourse that emphasizes loyalty to the state and brands insurrection as treachery; and the discourse of the Gama'a al-Islamiyya, which stressed uncompromising Holy War against a treacherous regime (and which now appears to be changing).

The limits of the explanation offered here arise because neither leadership nor ideology can be considered totally dependent variables. Idiosyncratic factors have a role, and it must be kept in mind that Zapatista and Gama'a leaders have not simply responded to events. On the other hand, ideologies are not merely interpreted but also set limits to plausible interpretations. It may be that purely religious-rooted ideologies such as the Gama'a's have an elasticity that differs from the Zapatistas' secular-religious rooted ideology.

What is called for is further study of leadership and ideology in the context of comparative conflict analysis. With this caveat, the preceding comparison yields two further points. The first is that Marginalized Violent Internal Conflict appears to be a useful category, one that not only calls our attention to

linkages between global forces and conflicts started by the least powerful members of society but also to levels of interaction that heavily shape the course of such conflicts. This has a direct bearing on the two cases studied here. The MVICs in Mexico and Egypt have yet to be resolved. Changes at any of the analytical levels examined here will determine whether their eventual resolutions will be through violence or through techniques of conflict management. The second point is perhaps more basic, and more alarming. It is simply that as globalization touches the "Wretched of the Earth" in the world's most remote backwaters, it may help trigger violent reactions from people who will not be dissuaded by even the most overwhelming objective evidence of the hopelessness of armed straggle.

NOTES

(\*) I would like to express my appreciation to Jeffrey A. Nedoroscik and Dina Younis, who, as graduate students in a workshop I offered on Marginalized Violent Internal Conflict at the American University in Cairo and as leaders of a subsequent effort to apply a preliminary version of the analytical framework

(Message over 64 KB, truncated)

| 9395|2003-08-08 05:48:45|traceyswanson2000|Re: "Sishak"|

Hi there,

My apologies that this may be a messy post, trying to fit bits of information in between previous comments!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

>

> ----- Original Message -----

> From: alberto34482@y...

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, August 07, 2003 9:37 PM

> Subject: [Ta\_Seti] Re: "Sishak"

>

>

> "

- > ...and by the way: "Egyptologist" Rohl seems to have forgotten the
- > kings who were really named Sheshonk (or Shoshenq)
- > of the 22nd and 22a (Bubastide) Dynasty.

Champollion was the first person to assume that Shoshenk and Shishak were the same when he came across the Bubastite Portal at Karnak after deciphering most of the hieroglyphs. he believed that one of the towns said Jerusalem but had in fact mistranslated Yad Hamelech, which means 'Hand of the King'. Placing the towns on a map you can see that the scribes/masons had placed the towns on the wall in the logical order that they would have been attacked. So, Yad Hamelech does not appear where you would expect Jerusalem but near Megiddo, in the Jezreel Valley. Also the towns that Shoshenk attacked are in Israel, whereas the towns of Shishak are all Judah. In Byblos a statue of Osorkon II (Shoshenk's successor) was found that named his as contemporary with King Elibaal, approximately 779BC therefore Shoshenk I can be placed at approximately 800BC (instead of the 945BC generally assumed to be the attack on Jerusalem) - so even in the Orthodox Chronology Shoshenk I cannot have been Shishak!

The Israel Stele of Merenptah lists the achievements of his father and grandfather and is taken from the scenes around the wall at Karnak. The Israel relief has only partially survived but shows Ramesses attacking an enemy chariot - unknown in Israel until Solomon - so this cannot be the Exodus, but is it Jerusalem?

I wonder if this is Egyptologists not wanting to admit that they have made a mistake.

Rohl is known as a

> chronology "loonie" in the style of Wilikovski. "

>

>

> I have to agree,because most of these biblcal archeologist are just

> as nutty as Velikovsky,and Rohl. I prefer people like Israel

> Finkelstien who tell the truth about biblical chronology and Ancient

> Kmeetian[Egyptian] history.

Reagarding your earlier comment about there being no evidence for Biblical history and Egypt, look at the site of Tell el-Daba (Avaris/Pi-Ramesses). One of the cemeteries has been found to contain bodies lying semi-flexed on their sides (not Egyptian) and bronze artefacts dated to Middle Bronze Age IIA (the Hyksos were IIB), relating to the late 12th and 13th dynasties. This cemetery contains

a higher than average (even allowing for high infant mortality) number of child burials for the period (65% compared with 25%) and the adult burials show there were only three males to every five females. As these people were not Egyptian could this be evidence of the practice of culling the first-born Semitic male children stated in the Bible. The Brooklyn Papyrus lists the slaves in one household and 55% of the names are Semitic. I said before that Manetho states that during the reign of Djedimose God smote the Egyptians, weakening the country and giving the Hyksos the opportunity to invade. Again at Avaris there are shallow mass graves containing Egyptians who were buried quickly with no grave goods or proper ceremony and the city was then abandoned for 25 years before the Hyksos arrived.

The other more feasible scholar is Donald

> Redford in his book "Egypt, Israel, and Canaan in Antiquity".

>

> [el]....Redford can be trusted.

>

> If anything, like Jan Assmann points out, Moses was really

> just a lunatic Egyptian priest who led some people astray to the

> Sinai. We also have people like Gary Greenberg who support these

> conclusions as well.

>

> [el].....Personally I picture a small company of people wandering through the East Delta up to Gaza

I have come across both Redford and Finkelstein but will seek out the other two authors you named. Thanks for that. I don't necessarily believe that Moses was a real person but I do feel that there may be evidence for a group of foreigners being in Egypt (before the Hyksos) and leaving in a hurry.

Take care,

Tracey

| 9396|2003-08-08 11:50:14|cristofori whitakara|Re: Dwarf - Khnun-Hotep and More| speaking of dwarfs...the ancient Celts who were presumably Africans by way of the Tuatha de Danaan of Libya have a strong connection to the mythological Leprechauns. Are the leprechauns actually the African Twa or San or another negrito type?

**IMJs@webtv.net** wrote:

With the recent discussions of dwarfs I remembered that I had this image.

Dwarf Statue - Khnun-Hotep

[http://www.reshafim.org.il/ad/egypt/portraiture/5d/khnun-hotep\\_5d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/khnun-hotep_5d-jb.jpg)

Here's more from the portraiture section of the same website... the pictures didn't "click" for me so I had to strip the page to get these links.

#### 4th Dynasty .....

<http://www.reshafim.org.il/ad/egypt/portraiture/4d/djedefre.jpg>  
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#### 5th Dynasty .....

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[http://www.reshafim.org.il/ad/egypt/portraiture/5d/ptah-khenawi\\_and\\_wife\\_5d\\_bmfa.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/5d/ptah-khenawi_and_wife_5d_bmfa.jpg)  
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#### 6th Dynasty .....

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[http://www.reshafim.org.il/ad/egypt/portraiture/6d/official\\_and\\_wife\\_6d.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/official_and_wife_6d.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/6d/atjema\\_6d\\_limestone\\_91cm-artchive.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/6d/atjema_6d_limestone_91cm-artchive.jpg)

#### 12th Dynasty .....

[http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhat\\_ii\\_or\\_senusret\\_ii\\_cedar\\_55cm-met.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhat_ii_or_senusret_ii_cedar_55cm-met.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/senusret\\_iii\\_granit](http://www.reshafim.org.il/ad/egypt/portraiture/12d/senusret_iii_granit)

[e\\_120cm-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhet_iii_12d-louvre.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhet\\_iii\\_12d-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/amenemhet_iii_12d-louvre.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/kneeling\\_amenemhet\\_iii\\_copper-ortiz.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/kneeling_amenemhet_iii_copper-ortiz.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/12d/chancellor\\_nakht\\_5d-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/12d/chancellor_nakht_5d-louvre.jpg)

#### 18th Dynasty

.....

[http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut\\_18d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut_18d-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut\\_18d\\_granite\\_167cm-met.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/hatshepsut_18d_granite_167cm-met.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/senmut\\_granite\\_100cm\\_18d.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/senmut_granite_100cm_18d.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/thutmose\\_iii\\_18d-jb.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/thutmose_iii_18d-jb.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep\\_iii\\_18d\\_granite\\_32cm-louvre.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep_iii_18d_granite_32cm-louvre.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep\\_iii\\_quartzite\\_24cm-bm.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/18d/amenhotep_iii_quartzite_24cm-bm.jpg)

#### 19th Dynasty

.....

[http://www.reshafim.org.il/ad/egypt/portraiture/19d/ramses\\_ii-casson.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/19d/ramses_ii-casson.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/19d/nebwenenef\\_19d\\_high\\_priest\\_amen.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/19d/nebwenenef_19d_high_priest_amen.jpg)

#### 26th Dynasty

.....

[http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep\\_26d-veasy.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep_26d-veasy.jpg)  
[http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep\\_as\\_a\\_scribe\\_26d\\_karnak-veasy.jpg](http://www.reshafim.org.il/ad/egypt/portraiture/26d/petamenhotep_as_a_scribe_26d_karnak-veasy.jpg)

Sasobek - 25th or 26th dynasty

<http://www.thebritishmuseum.ac.uk/compass/resources/image/large/ps203343.jpg>

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| 9397|2003-08-08 11:57:52|Mickel Hendrix|Re: More on Ptah and dwarfs ... The "Iron Age"  
South of the Sahara|  
Hotep Brotha Marc,

To the Dogon, the universe is like the weaving of a spider's web, which is what the white man would refer to as a holographic universe.

P.E.A.C.E. Progress....

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
> Hotep Mikel. Sorry not to have gotten back to you  
> earlier. Was away from  
> Monday before you posted and this Friday morning. I  
> think the points you  
> bring up are well taken. I'd only like to add that  
> the spiral was and is  
> essential in Dogon iconography as a symbol of the  
> creation of the Universe.  
>  
> All the best,  
>  
>  
>  
> Marc  
>  
>  
>  
> -----Original Message-----  
> From: Mickel Hendrix  
> [mailto:[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com)]  
> Sent: Monday, August 04, 2003 5:06 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: Re: [Ta\_Seti] More on Ptah and dwarfs ...  
> The "Iron Age" South  
> of the Sahara  
>  
>  
> Hotep Marc,  
>  
> Let me add the following to this topic concerning  
> Ptah. Were we to pay close attention to the signs  
> that  
> equates to the letters of his name, we'd be able to  
> overstand Ptah even better.  
>

> For instance, the sign for the letter T (although it  
 > is not one of the signs for the name in its  
 > translation) is an Open Hand, which, makes perfect  
 > sense, since He is considered as the Fashioner, the  
 > Fashioner with His Two Hands, which is Ti, the  
 > modern  
 > number Two, or Duo, keeing in mind that the letters  
 > T  
 > and D are connected, and also Digit, the Ten Digits  
 > or  
 > Ten Fingers of the Two Hands.  
 >  
 > Therefore, Ptah Crafted the Universe with His Hands,  
 > as does a Mason builds or Squares a Stone before  
 > placing it into position. All Third Degree Masons  
 > (by  
 > the way, I'm not a Mason) should be familiar with  
 > Ptah, as the Master Craftsman, the Architect of the  
 > Universe, knowing Him by His Hebrew name, the Roman  
 > Vulcan.  
 >  
 > He is the Rock or Foundation upon which everything  
 > was  
 > built or rests, which gives us the term Petra or  
 > Peter. Therefore, He is the Father of Creation, His  
 > name being the basis of the term Father.  
 >  
 > The sign that's equivalent to the letter H is the  
 > Spiral, Circular Spiral or Helix, which symbolizes  
 > the  
 > Spiraling Universe that we live in: Blood traveling  
 > through the veins in a Spiraling Motion, an Electron  
 > moving in a Circular Motion around the Nucleus of an  
 > Atom, a Hurricane moving a Spiraling Motion, the  
 > Spiraling Appearance of the Milky Way, the Spiral  
 > Formation of the Number Nine, with Nine Planets  
 > moving  
 > around the Sun in a Circular Motion, and Nine Inch  
 > Square of Masonry.  
 >  
 > The H is the Eighth Letter in the Alphabet, the  
 > Spiraling or Circular Eight, representing the Upper  
 > and Lower Worlds, the Heaven and Earth of Ptah,  
 > assisted by Seven Dwarfs, who, in one instance, make  
 > up the Khemennw, meaning the Eight.  
 >

> In another instance, we have the Khemennw  
> represented  
> by the Eight Great Gods, with Thwty as the Head, and  
> Mouthpiece of Ptah as the Creator, the One who calls  
> into existence Life. Together, they make up the  
> Ennead  
> meaning the Number Nine.  
>  
> The Letter P is equivalent to what's perceived as a  
> Door, which signifies Ptah as the Opener of the Way,  
> the Door to Heaven, the Door or Passage one goes  
> through to receive the Light.  
>  
> P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
> --- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:  
> > marc's reply here (M1W). The scholars have not  
> > written the full story or  
> > disclosed all the truth.  
> >  
> > Cristofori writes: is the "dwarfs" (arent they  
> TWA)  
> > the connection to the  
> > 40,000 ya iron mines found in ancient Monomotapa  
> > (southern africa)?  
> >  
> >  
> >  
> > (M1W)  
> >  
> > Hello Christofori:  
> >  
> > Quite fascinating the point you bring up. I am  
> > stumbling around in the dark  
> > on this one. But, I found something in my notes  
> that  
> > may be of use where  
> > mining is concerned. And, I found as well mention  
> of  
> > African versions of  
> > Ptah and blacksmith legends in more than one place  
> > and in more than one  
> > tribe. Dear Egypt may have dug down in the south  
> to  
> > get its Ptah. I'll

> > though, start with the mining question. I'm glad  
> you  
> > brought it up and hope  
> > you can add something more to it.  
> >  
> > MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON  
> METEOR:  
> > The early mining I am  
> > familiar with is from 60 tya in the Middle  
> > Paleolithic. Quarrying activities  
> > in Egypt by (I assume) San or Negrito (Twa?)  
> > consisted of systematically  
> > digging ditches and pits in Nazlet Safaha Egypt  
> for  
> > chert, a rock used in  
> > making tools. [In: P. Vermeersch, E. Paulissen,  
> and  
> > P. Van Peer,  
> > Paleolithic chert exploitation in the limestone  
> > stretch of the Nile Valley,  
> > African Archeological Review, 8, 77 - 102 (1990).]  
> > 30 - 35 tya, this mining  
> > was characterized by two meter long shafts to  
> > underground galleries with  
> > bell-shaped pits. [ In: Richard Rudgley, Lost  
> > Civilizations of the Stone  
> > Age, (Arrow Books, New York, 1999), pp. 173 -  
> 174.].  
> >  
> > Whether the second mining site (though this  
> > reference claims it is chert) is  
> > the one you are referring to, I do not know. I'd  
> > certainly be interested in  
> > finding out more about Twa mining, however.  
> >  
> > In Africa, an iron meteor impact crater seems to  
> > have been the source of  
> > blacksmiths. [In: Yves Bonnefoy (compiler),  
> > Mythologies, Vols. 1, (The  
> > University of Chicago Press, Chicago, 1981), pp.  
> 41  
> > - 42.].  
> >  
> > REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS  
> OF  
> > THE SKY IN AFRICA:

> > Then, there is a most interesting quote from  
> > Bonnefoy about dwarfs holding  
> > iron pillars that support the sky. Now, this seems  
> > certainly to bear clear  
> > connection to Ptah and his 7 Khennemu, his dwarf  
> > helpers as they fashioned  
> > the universe that would become the image of heaven  
> > of the modern religions  
> > after 2000 BC.  
> >  
> > "A sheet of water (Kalunga) separates the earth  
> from  
> > the netherworld. When  
> > the sun sinks into the ocean in the west, it  
> crosses  
> > this sheet to  
> > illuminate the netherworld (Mpemba), which is the  
> > world of the dead and a  
> > replica of the world above. The water that  
> separates  
> > these two symmetrical  
> > is qualified as a 'door' or 'wall' of the changing  
> > of the body' But, when  
> > Kivanga ventures into the subterranean world, he  
> > finds himself before a  
> > closed door which he forces open with magic.  
> Besides  
> > this, the 'wall of the  
>

=== message truncated ===

---

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| 9398|2003-08-08 12:12:48|alberto34482@yahoo.com|King Hor statue |

I was looking in the photo section and I noticed that the King Hor statue was missing. I was wondering if whoever posted the supposed King Hor statue could post it again. I think it was Alex Derrik who posted it, and if you did post this please post it again.

| 9399|2003-08-08 13:26:02|Alex Derrick|Re: King Hor statue|

Alberto, I moved it to:

Photo Albums > HighCulture > Artifacts > Clear Lense.jpg

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> I was looking in the photo section and I noticed that the King Hor  
> statue was missing. I was wondering if whoever posted the supposed  
> King Hor statue could post it again. I think it was Alex Derrik  
who posted it, and if you did post this please post it again.  
| 9400|2003-08-08 13:51:54|alberto34482@yahoo.com|Re: King Hor statue|  
Shookran[Thank you] Alex  
| 9401|2003-08-08 14:07:02|IMJs@webtv.net|Re: Attn: Marc - Gudea.swf |  
Hey Marc,

You might be all thumbs, but I know w/o a doubt your set-up is a lot better than mine... we won't talk about that part though. LOL

Anyway, one thing that might work is to cut 'n paste this URL  
[http://www.bible-history.com/ancient\\_art/images/seated\\_gudea\\_lagash.swf](http://www.bible-history.com/ancient_art/images/seated_gudea_lagash.swf)  
directly into your browser's url or address box.

That's all I can suggest man, somebody else in the group w/ more tech skills will have to take it from here.

Good luck,

IMJ  
| 9402|2003-08-08 15:34:59|IMJs@webtv.net|Re: Re-Thinking Ancient Egyptian Origins |  
[Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com) wrote:

<

Again, you're oblivious, mislead, mistaken, just plain ole lost. There was nothing in any of my posts that was sublime towards you. Where did I say science was garbage sort-of-speak? It is you who is blinded. My vision is very clear. I've been at it for a while. Show me where I'm illogical. And to try to through Diop and the rest of the gods into this is fruitless. There was so much rambling on about absolutely nothing that I didn't waste the time to read all of your reply. You have a lot to learn! P.E.A.C.E. Progress....>>

---

You're right, I've been seeking truth for about 11 yrs. now and I've still got dumptruck loads to learn, but I ain't crazy, and I know bad logic walking backwards when I see it. And If you truly don't read all my posts then that's on you. I did you the courtesy of reading every word of your replies as I do with everything written expressly for me. That's the only way I know to reply thoroughly and keep from leaving

relevant shit out. But to each his own. Anyway since you say I'm "lost", I pasted your first reply in this thread at the bottom for the sake of easy reference.

Ok first point - my first reply in this thread {Excellent piece of work... kudos to the author}, was followed by your reply < black folk also need the white stamp of approval too! To others, it's a psychological victory to know that a white scholar admits it, after a hardfall on reality.>> -- Now maybe I just read more into that than was there, but it seemed mighty clear at the time that I was one of those "some Black folk" you were talking about so I took it personally. Obviously if you weren't refering to me then I was mistaken, but if you were I take issue with that one.

Next point - my {garbage in garbage out} retort refered back to the vibes I was getting from that "some Black folk" line.... so just ignore it, it's not related to the \*main\* issue which I'm trying to get to once I get this other unrelated stuff out of the way!

NOW to the beef - In your first reply below you say < western man in need of science in order to prove to himself the obvious:>>

Man, all I can say is in the context of the issue here that statement is like a pretzel - twisted. Can you please tell me (and the rest of the group for that matter) exactly when this particular knowledge [the ancient Ethiopian origin of Kemetic civilization] became so obvious as being proved to you, and how? Were you convinced the Ancient Kemites were an indigenous Black people \*just because Herodotus (a white man) said so\* or was there more evidence that you got from other sources? If so what was it and from where/who did it come? Did it involve any scientific methods, discoveries or scholarship made by any white folks? - These a \*very\* serious questions that go to the heart of your statements below that < approval>> , so don't ignore them.

This is another place where your logic is tripping me up. - You say we aren't supposed to worry about getting whitey's stamp of approval, trusting only HIS words and scholarship as factual... Yet this is exactly what you appear to be doing by chastising the guy who wrote that piece just because he didn't take Herodotus' words as proof on the face. -- And you call ME lost!! -

And why not bring in Diop, Van Sertima and the many others who refered

to those quotes too? They didn't rely solely on Herodotus either, right. It goes w/o saying that they weren't sittin' around waiting for the white Herodotus stamp of approval; they did their own research using as many sources and corroborative means as they could find, BUT they also didn't reject good solid science offhand that would further the cause just because some white guy did the research. A convert is a convert; you can't grow your 'church' to it's fullest potential if you never leave the neighborhood. [not the best analogy, but...]

Everytime that racist psuedo-scientific Euro-crap was/is proven to be wrong [invariably by Black scholars] and shown to all the world in a public forum do you not think these men cared and still care at all? I'd bet money that just like anyone else engaged in battle they know when their opponents are weak and vulnerable and when they strike a deathblow they take heed and gain something from it. Knowing something to be true is wonderful, NOT having to go out and beat the drum on a daily basis to prove it anymore after you've won a long hard fight is priceless!!!... (these are those psychological VICTORIES that you dismiss as being unimportant.... how silly)

Every battle won is one less battle left to be fought, therefore freeing up one's precious time and energy to move on to the next battleground. When your opponent admits defeat of any kind whether in words or actions, we call that a good thing here in my parts.

That's the way I see it.

=====  
Msg #9230

From: Mickel Hendrix  
Date: SatJul26,2003 5:33 pm  
Subject: Re: [Ta\_Seti] Re-Thinking Ancient Egyptian Origins

Hotep Omari,

Once again, this is only western man in need of science in order to prove to himself the obvious: the ancient Ethiopian origin of Kemetic civilization, which was reported by his ancestor scholars twothousand years ago. Still, some black folk also need the white stamp of approval too! To others, it's a psychological victory to know that a white scholar admits it, after a hardfall on reality. P.E.A.C.E. Progress....

=====  
| 9403|2003-08-09 00:39:30|Djehuti Sundaka|EARLY HOMINIDS|



<http://www.osu.edu/researchnews/archive/dimorph.htm>

## EARLY HOMINIDS MAY HAVE BEHAVED MORE 'HUMAN' THAN WE HAD THOUGHT

COLUMBUS, Ohio ? Our earliest ancestors probably behaved in a much more 'human' way than most scientists have previously thought, according to a recent study that looked at early hominid fossils from Ethiopia

Previously skeptical, an Ohio State University anthropologist now supports the idea that the minimal size differences between male and female pre-hominids suggest that they lived in a more cooperative and less competitive society.

The evidence centers on the extent of sexual dimorphism ? differences in size based on sex -- that existed among these early primates and what it suggests about the social structure of these creatures.

In a paper published in the August 5 issue of the Proceedings of the National Academy of Sciences, researchers at Kent State University reported that remains of both male and female specimens of Australopithecus afarensis showed fewer differences based on size than most paleontologists had earlier expected.

After comparing these bones with the near-complete skeletons of the fossil 'Lucy,' the researchers argue that the social structure of our earliest ancestors compared more to that of modern humans and chimpanzees than it does to gorillas and orangutans, as had previously been thought.

Gorillas, orangutans and baboons are known to have social structures built around fierce competition among males. Chimps and humans however, while still competitive, are more cooperative, giving them a greater degree of 'humanness.'

In a commentary in the journal, Clark Spencer Larsen, distinguished professor and chair of anthropology at Ohio State, argued that the Kent State study was the best to date at linking sexual dimorphism in early hominids to their probable social structure.

'These researchers have been able to show convincingly that, from the fossil remains, there was very little sexual dimorphism in these early hominids,' Larsen said. 'From that, I think we can extrapolate some behaviors ? specifically that males were cooperating more than they were competing among themselves ? a distinctly 'human' behavior.'

Larsen believes that this male cooperation is the product of

evolutionary change. "The success of this cooperation proved valuable to these early ancestors and has become a trait among humans," he said.

Paleontologists knew that there were minimal size differences between males and females since Homo sapiens evolved but the fossil record is so sparse, they were unsure of whether pre-Homo species showed more or less sexual dimorphism. Modern humans show no more than 15 percent size difference on average, Larsen said.

This new study, however, took advantage of a novel fossil find at Site 333 in the Afar Triangle of Ethiopia where remains of 13 individuals were discovered in 1975. Scientists believe that they all died at the same time, giving a possible "snapshot" view of how they lived.

Using the "Lucy" skeleton from a nearby site as a template, the Kent State researchers were able to use femur "head" size as a key to extrapolate the size of the individuals from Site 333.

"Only in the last few years have we realized that an individual's femur head size is a good proxy for its body weight," Larsen said.

The comparison showed that the sex-based size differences among the fossils at Site 333 were no greater than those for modern humans, suggesting that the same kind of modern social structure with cooperating males also occurred in the days of Australopithecus afarensis.

"I think what we are seeing here are the very first glimpses of "humanness" in these early hominids dating back 3 million to 4 million years," he said.

#

Contact: Clark Spencer Larsen, (614) 292-4117;  
Larsen.53 @osu.edu.

Written by Earle Holland, (614) 292-8384; Holland.8 @osu.edu.

| 9404|2003-08-09 13:36:43|alberto34482@yahoo.com|Treating myth as fact misunderstands the meaning of religion |  
Believers in the lost Ark

Treating myth as fact misunderstands the meaning of religion

Karen Armstrong

Saturday August 9, 2003

The Guardian <<http://www.guardian.co.uk>>

The explorer who discovered the Titanic beneath the Atlantic in 1985 is setting out on another underwater expedition to document Noah's flood. The Black Sea was originally a freshwater lake that in ancient times became inundated by the salty Mediterranean. Robert Ballard believes that this was a cataclysmic event that occurred about 7,500 years ago, and was possibly the deluge described in the Bible.

Ballard's critics are sceptical: they argue that the infiltration of the Black Sea was a gradual process that occurred much earlier and over a long period of time. They accuse Ballard of using Noah to sex up his material for maximum publicity.

Christian fundamentalists will expect great things of Ballard's expedition. American creationists, who believe that the book of Genesis gives a scientifically accurate account of the origins of life, have long discussed Noah's flood. Some have even led archaeological expeditions to Mount Ararat in Turkey, in the hope of unearthing the Ark, and proving the literal truth of scripture once and for all.

Other creationists are more cautious, pointing out that the Ark is unlikely to have survived the ravages of time. But all Christian fundamentalists are passionately convinced that the Bible describes a historical deluge that destroyed all life on earth. Noah's flood was not a local event, as some suggest; it was universal, and even covered the US, creating the Grand Canyon and Niagara Falls.

The creationists claim to study the physical effects of Noah's flood in order to disprove the theory of evolution, using carbon dating methods and modern geological data, and insist on their constitutional right to teach "creation science" in the public schools.

Most importantly, the creationists argue that fossils are simply relics of the flood. After the waters had subsided, exposing millions of rotting carcasses, God caused a powerful wind to blow, which buried them under a mound of trees and earth that later solidified and became rocks, oil and coal. The flood had killed the smallest creatures before the larger animals, which had congregated on hilltops and were buried at a later stage of the storm, so the fossil record does not reveal a truly temporal evolution. Noah saved a pair of each species, just as the Bible records, even though to accommodate them all, the Ark must have been as large as eight goods trains with 65 livestock trucks apiece.

Needless to say, Ballard does not subscribe to these ideas. Yet by mentioning Noah in the context of a serious scientific expedition, he is unwittingly helping to perpetuate a widespread but erroneous understanding of the nature of religious truth. The search for Noah's flood is as irrelevant as an attempt to find the "real" Middlemarch or Cranford. Like George Eliot and Elizabeth Gaskell, the authors of Genesis are not writing history, but are engaged in an imaginative

investigation of the human predicament.

Flooding was a frequent and destructive occurrence in ancient Mesopotamia and a common metaphor for political and social dissolution. In Babylonia, the poems Atrahasis and The Epic of Gilgamesh (around 1300 BC) were part of a long-established epic tradition, which saw a massive deluge as marking the transition from the primordial age, when the gods had intimate relationships with human beings, to the present day, when the divine had become a distant, shadowy reality. Noah's flood cannot be understood outside this literary genre.

Genesis has preserved two accounts of the flood, which were combined by a later redactor to form the extant text: the so-called Yahwist epic (around the ninth century) and the sixth century priestly source. Neither of our authors is interested in giving an accurate description of a historical flood. Both use an old story to explore the same theological problems as the Babylonians, though they arrive at slightly different conclusions.

Thus in the Babylonian epics the deluge was caused by the irresponsible behaviour of the gods, who were appalled when they saw the extent of the devastation, and decided that henceforth they would withdraw from human affairs. Genesis, however, exonerates God and put the blame squarely on human wickedness.

But even so, unlike some Christians today, the Yahwist has no easy answers and like the Babylonians his story shows a new separation from the sacred. In the old days, God had been a frequent, friendly visitor to the Garden of Eden, but now the divine can seem cruel, arbitrary and incomprehensible.

The priestly author was writing for Jews who had lost their homeland and had been taken into exile. He makes the flood story foreshadow his story of the Israelites' 40 years in the wilderness in Exodus and Numbers. He is not interested in giving us information about the time of either Noah or Moses, but is addressing a problem of his own time. Like the flood and the wilderness years, the exile of the Jews is a period of transition. It is true that the old world has been destroyed, but there is still hope. A new order, a new world will emerge.

Both authors, in their different ways, are looking into the heart of darkness. Religious truth does not stand or fall by the historicity of its scriptural narratives. It will survive only if it enables people to find meaning and value when they are overwhelmed by the despair that is an inescapable part of the human condition. When we are discussing the meaning of life and the death of meaning, the historicity of the flood becomes an irrelevant distraction from the main issue. We are dealing not with history or science but with myth. Today in popular parlance, a myth is something that did not happen, so to claim that a biblical story is mythical is to deny its truth.

But before the advent of our scientific modernity, myth recounted an event that had - in some sense - happened once, but which also happened all the time. It was never possible to interpret a myth in terms of objective reason.

There were two ways of arriving at truth, which Plato called mythos and logos (reason). They complemented each other and were of equal stature; both were essential. Unlike myth, logos had to relate accurately to the external world: from the very earliest days, we used it to create effective weapons and to run our societies efficiently.

But humans are also meaning-seeking creatures, who fall very easily into despair. When faced with tragedy, reason is silent and has nothing to say. It was mythology and its accompanying rituals that showed people how to acquire the strength to go on.

As a result of our scientific revolution, however, logos achieved such spectacular results in the west that myth was discredited. By the 19th century, believers and sceptics alike began to read the biblical myths as though they were logoi.

But the biblical writers would have been astonished to hear about a scientific expedition to find the "real" flood. In the premodern perspective, mythos and logos each had its own sphere of competence. If you confused them, you had bad science - like that of the creationists. You also had bad religion. Until we recover a sense of the mythical, our scriptures will remain opaque, and our faith - as well as our unbelief - will be misplaced.

[comment@guardian.co.uk](mailto:comment@guardian.co.uk) <mailto:[comment@guardian.co.uk](mailto:comment@guardian.co.uk)>

<http://www.guardian.co.uk/religion/Story/0,2763,1015350,00.html>

| 9405|2003-08-09 13:36:57|alberto34482@yahoo.com|Treating myth as fact misunderstands the meaning of religion |

Believers in the lost Ark

Treating myth as fact misunderstands the meaning of religion

Karen Armstrong

Saturday August 9, 2003

The Guardian <<http://www.guardian.co.uk>>

The explorer who discovered the Titanic beneath the Atlantic in 1985 is setting out on another underwater expedition to document Noah's flood. The Black Sea was originally a freshwater lake that in ancient times became inundated by the salty Mediterranean. Robert Ballard believes that this was a cataclysmic event that occurred about 7,500 years ago, and was possibly the deluge described in the Bible.

Ballard's critics are sceptical: they argue that the infiltration of the Black Sea was a gradual process that occurred much earlier and

over a long period of time. They accuse Ballard of using Noah to sex up his material for maximum publicity.

Christian fundamentalists will expect great things of Ballard's expedition. American creationists, who believe that the book of Genesis gives a scientifically accurate account of the origins of life, have long discussed Noah's flood. Some have even led archaeological expeditions to Mount Ararat in Turkey, in the hope of unearthing the Ark, and proving the literal truth of scripture once and for all.

Other creationists are more cautious, pointing out that the Ark is unlikely to have survived the ravages of time. But all Christian fundamentalists are passionately convinced that the Bible describes a historical deluge that destroyed all life on earth. Noah's flood was not a local event, as some suggest; it was universal, and even covered the US, creating the Grand Canyon and Niagara Falls. The creationists claim to study the physical effects of Noah's flood in order to disprove the theory of evolution, using carbon dating methods and modern geological data, and insist on their constitutional right to teach "creation science" in the public schools.

Most importantly, the creationists argue that fossils are simply relics of the flood. After the waters had subsided, exposing millions of rotting carcasses, God caused a powerful wind to blow, which buried them under a mound of trees and earth that later solidified and became rocks, oil and coal. The flood had killed the smallest creatures before the larger animals, which had congregated on hilltops and were buried at a later stage of the storm, so the fossil record does not reveal a truly temporal evolution. Noah saved a pair of each species, just as the Bible records, even though to accommodate them all, the Ark must have been as large as eight goods trains with 65 livestock trucks apiece.

Needless to say, Ballard does not subscribe to these ideas. Yet by mentioning Noah in the context of a serious scientific expedition, he is unwittingly helping to perpetuate a widespread but erroneous understanding of the nature of religious truth. The search for Noah's flood is as irrelevant as an attempt to find the "real" Middlemarch or Cranford. Like George Eliot and Elizabeth Gaskell, the authors of Genesis are not writing history, but are engaged in an imaginative investigation of the human predicament.

Flooding was a frequent and destructive occurrence in ancient Mesopotamia and a common metaphor for political and social dissolution. In Babylonia, the poems Atrahasis and The Epic of Gilgamesh (around 1300 BC) were part of a long-established epic tradition, which saw a massive deluge as marking the transition from the primordial age, when the gods had intimate relationships with human beings, to the present day, when the divine had become a

distant, shadowy reality. Noah's flood cannot be understood outside this literary genre.

Genesis has preserved two accounts of the flood, which were combined by a later redactor to form the extant text: the so-called Yahwist epic (around the ninth century) and the sixth century priestly source. Neither of our authors is interested in giving an accurate description of a historical flood. Both use an old story to explore the same theological problems as the Babylonians, though they arrive at slightly different conclusions.

Thus in the Babylonian epics the deluge was caused by the irresponsible behaviour of the gods, who were appalled when they saw the extent of the devastation, and decided that henceforth they would withdraw from human affairs. Genesis, however, exonerates God and put the blame squarely on human wickedness.

But even so, unlike some Christians today, the Yahwist has no easy answers and like the Babylonians his story shows a new separation from the sacred. In the old days, God had been a frequent, friendly visitor to the Garden of Eden, but now the divine can seem cruel, arbitrary and incomprehensible.

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<http://www.guardian.co.uk/religion/Story/0,2763,1015350,00.html>

| 9406|2003-08-09 13:38:48|alberto34482@yahoo.com|Pre-Maya society unearthed|  
Pre-Maya society unearthed

By Thomas H. Maugh II  
Los Angeles Times  
Posted August 9 2003

Nicolas Jarquin was cutting trees in preparation for constructing a warehouse on the property of a Nicaraguan agricultural company when he noticed several large mounds exposed by the activity, some with building foundations on their surface. Before disturbing the mounds, he called in Spanish and Nicaraguan archaeologists working at the nearby prehistoric village of Karoline to have a look.

What they found surprised everyone involved: evidence of a poorly known, complex civilization that existed in the tropical forest just before the Maya began to dominate regions to the north.

The location of the settlement, which the scientists have named El Cascas de Flor de Pino, was particularly surprising because most cultures in the region developed in the flatlands and valleys, said archaeologist Ermengol Gassiot of the Autonomous University of Barcelona.

"Usually, scientists say that the conditions in tropical forests are not suitable for the development of social and political complexity,"



he said. "But here we have a tropical forest [society] with great social complexity, and well before the Maya."

Perhaps even more important, the discovery sheds new light on a region that has been an archaeological terra incognita. The more glamorous civilizations of Mexico and northern Mesoamerica -- the Aztecs, the Maya, the inhabitants of Teotihuacan -- have totally overshadowed the cultures in the southern part of the region. It is only within the last decade or so that researchers have made a serious attempt to learn more about these mysterious peoples.

The discovery, near the modern hamlet of Kukra Hill on the Caribbean coast about 200 miles east of Managua, suggests that complex societies were developing in Mesoamerica earlier than researchers had thought, Gassiot said. Experts hope that study of the site -- and particularly its violent demise around A.D. 400 -- will yield new insights into the evolution of the better-known kingdoms to the north of the area, including the Maya, and the more democratic societies to the south.

Gassiot does not know who built the city or, indeed, what eventually became of its inhabitants. The first signs of habitation in the area date to about 1500 B.C., and it appears that major construction began about 750 B.C.

Archaeologist John Hoopes of the University of Kansas speculates that Cascal's inhabitants were probably ancestors of the Rama Indians, who still live in the area. They probably spoke a language called Chibchan, which was then common throughout the region and is still spoken by a few individuals today.

Hoopes speculates that the settlement's disappearance may have resulted from incursions by the powerful residents of Teotihuacan or perhaps even from raids by pirates -- the early precursors of the pirates of the Caribbean who flourished along the Mosquito Coast in the 17th and 18th centuries. Its destruction -- as well as that of other settlements -- may well have broken the coastal trade routes linking north and south, blocking the exchange of gold and jade.

What Gassiot and his colleagues from Barcelona and the National Autonomous University of Nicaragua found at Kukra Hill were three large pyramid-like platforms, each about 20 to 25 feet high, surrounding a large central plaza -- an arrangement that is characteristic of cities throughout the region. Unlike the stone

pyramids that were built by the Maya, however, the mounds were largely piles of earth, stone and rubble.

The city itself was abandoned between A.D. 400 and 440, according to radiocarbon dating. The top archaeological layer in both the city and the villages is composed of ashes and carbon, indicating that the structures were burned.

"We think the end of the city was violent, but we don't know who might have done it," Gassiot said.

"One possibility is some internal political conflict," he said. "The second is a contact with some foreign people who came into the region."

The Los Angeles Times is a Tribune Company newspaper.

<http://www.sun-sentinel.com/news/local/caribbean/sfl-hnicaculture09aug09,1,5489277.story?coll=sfla-news-caribbean>  
| 9407|2003-08-09 13:54:51|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins| Hotep IMJ,

Okay! This is my last piece on this thang. Aight?

What you fail to overstand is that in a Eurocentric-western-white supremacist-racist society such as the one we're living in, or should I say wallowing in, the ruling class suffers from all types of psycho-social, even sexual, maladies that renders them insane, psychologically dysfunctional, which is why, wherever you find Europeans or people of European descent, those, who are non-Caucasian take on the mentality of the ruling class.

Therefore, whatever is deemed as protocol, the oppressed class will consume every bit of it to the last drop, and hold it as authoritative, which is exactly what the ruling class seeks to achieve. In the case of science, it isn't difficult to overstand that it can be used as a controlling mechanism, even when we're unsuspecting.

Hence, it is that some black folk, whom I label as Negroes, whoever they may be, will internalize the concepts of the oppressor, and put all their chips into the basket, without the slightest idea or

cognizance that they're being socialize, which equates to slavery. Let me let you in on a little secret. There's nothing wrong with learning to learn how to acknowledge that we are still slaves mentality. In order for there to be calm, there must be a storm first.

Now, if we were to simply take a look at the monuments of the ancient Kemites and gaze at the numerous depictions that they conjured up of themselves, why would we have to rely on scientific studies to come to the conclusion that the ancient Kemites were black-Cushite-Afruikan? Why would white scholars have to keep on keeping on examining mummies to tell whether or not the Pharaohs were black or white? Why would we need hair-specialists to use scientific contraptions to tell whether or not they were black-Cushite-Afruikan?

I'll tell you why. It's because they play mind games from all types of angles, using science, since they know we'd clutch anything that has a scientific tinge to it, such as hair texture studies, and what makes one black or not, especially if they don't find so-called woolly hair among the hair textures of the mummies. And then, those of us who call ourselves black scholars feel we have to jump on the defensive, search how and low to find so-called woolly hair among the mummies. The end result is a psychological victory.

But, you can't see straight because you're so busy trying to read into more than what I'm expressing, because I'm mentioning how science is used to maintain status quo, from A to Z, dictate the course of what is to be considered scholarly, authoritative and professional.

Notice how the white woman Griffis always makes sure she leaves her credentials at the end of her posts, because, she knows, or at least has it in her western mind-set, that they carry some weight, psychologically, when it comes to being learned on ancient Kemet, a so-called professional at that. And to back her up, she'll just say science says so.

When white scholars turn to the people of ancient Greece and simply say that they were Caucasians like them, do they have to resort to all types of scientific studies to tell whether or not they were white? But all of a sudden, they trip or through up a stuanch defense mechanism, when black scholars point out that Herodotus spoke of the ancient Kemites as being black-Cushite-Afruikan.

P.E.A.C.E. Progress....

--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

>

> [Ptah\\_Seker\\_Ausar777@yahoo.com](mailto:Ptah_Seker_Ausar777@yahoo.com) wrote:

>

> <

> Again, you're oblivious, mislead, mistaken, just

> plain ole lost. There

> was nothing in any of my posts that was sublime

> towards you. Where did I

> say science was garbage sort-of-speak? It is you who

> is blinded. My

> vision is very clear. I've been at it for a while.

> Show me where I'm

> illogical. And to try to through Diop and the rest

> of the gods into this

> is fruitless. There was so much rambling on about

> absolutely nothing

> that I didn't waste the time to read all of your

> reply. You have a lot

> to learn! P.E.A.C.E. Progress....>>

>

>

>

>

> You're right, I've been seeking truth for about 11

> yrs. now and I've

> still got dumptruck loads to learn, but I ain't

> crazy, and I know bad

> logic walking backwards when I see it. And If you

> truly don't read all

> my posts then that's on you. I did you the courtesy

> of reading every

> word of your replies as I do with everything written

> expressly for me.

> That's the only way I know to reply thoroughly and  
> keep from leaving  
> relevant shit out. But to each his own. Anyway since  
> you say I'm  
> "lost", I pasted your first reply in this thread  
> at the bottom for the  
> sake of easy reference.  
>  
>  
> Ok first point - my first reply in this thread  
> {Excellent piece of  
> work... kudos to the author}, was followed by your  
> reply <  
> black folk also need the white stamp of approval  
> too! To others, it's a  
> psychological victory to know that a white scholar  
> admits it, after a  
> hardfall on reality.>> -- Now maybe I just read more  
> into that than was  
> there, but it seemed mighty clear at the time that I  
> was one of those  
> "some Black folk" you were talking about so I took  
> it personally.  
> Obviously if you weren't refering to me then I was  
> mistaken, but if you  
> were I take issue with that one.  
>  
> Next point - my {garbage in garbage out} retort  
> refered back to the  
> vibes I was getting from that "some Black folk"  
> line.... so just  
> ignore it, it's not related to the \*main\* issue  
> which I'm trying to get  
> to once I get this other unrelated stuff out of the  
> way!  
>  
>  
> NOW to the beef - In your first reply below you say  
> <  
> western man in need of science in order to prove to  
> himself the  
> obvious:>>  
>  
> Man, all I can say is in the context of the issue  
> here that statement is  
> like a pretzel - twisted. Can you please tell me

- > (and the rest of the
- > group for that matter) exactly when this particular
- > knowledge [the
- > ancient Ethiopian origin of Kemetic civilization]
- > became so obvious as
- > being proved to you, and how? Were you convinced the
- > Ancient Kemites
- > were an indigenous Black people \*just because
- > Herodotus (a white man)
- > said so\* or was there more evidence that you got
- > from other sources? If
- > so what was it and from where/who did it come? Did
- > it involve any
- > scientific methods, discoveries or scholarship made
- > by any white folks?
- > - These a \*very\* serious questions that go to the
- > heart of your
- > statements below that <
- > the white stamp of
- > approval>> , so don't ignore them.
- >
- > This is another place where your logic is tripping
- > me up. - You say we
- > aren't supposed to worry about getting whitey's
- > stamp of approval,
- > trusting only HIS words and scholarship as
- > factual... Yet this is
- > exactly what you appear to be doing by chastising
- > the guy who wrote that
- > piece just because he didn't take Herodotus' words
- > as proof on the face.
- > -- And you call ME lost!! -
- >
- > And why not bring in Diop, Van Sertima and the many
- > others who refered
- > to those quotes too? They didn't rely solely on
- > Herodotus either, right.
- > It goes w/o saying that they weren't sittin' around
- > waiting for the
- > white Herodotus stamp of approval; they did their
- > own research using as
- > many sources and corroborative means as they could
- > find, BUT they also
- > didn't reject good solid science offhand that would
- > further the cause
- > just because some white guy did the research. A

> convert is a convert;  
> you can't grow your 'church' to it's fullest  
> potential if you never  
> leave the neighborhood. [not the best analogy,  
> but...]  
>  
> Everytime that racist psuedo-scientific Euro-crap  
> was/is proven to be  
> wrong [invariably by Black scholars] and shown to  
> all the world in a  
> public forum do you not think these men cared and  
> still care at all? I'd  
> bet money that just like anyone else engaged in  
> battle they know when  
> their opponents are weak and vulnerable and when  
> they strike a deathblow  
> they take heed and gain something from it. Knowing  
> something to be true  
> is wonderful, NOT having to go out and beat the drum  
> on a daily basis to  
> prove it anymore after you've won a long hard fight  
> is priceless!!!...  
> (these are those psychological VICTORIES that you  
> dismiss as being  
> unimportant.... how silly)  
>  
> Every battle won is one less battle left to be  
> fought, therefore freeing  
> up one's precious time and energy to move on to the  
> next battleground.  
> When your opponent admits defeat of any kind whether  
> in words or  
> actions, we call that a good thing here in my parts.  
>  
>  
> That's the way I see it.  
>  
>  
> =====  
> Msg #9230  
>  
> From: Mickel Hendrix  
> Date: ? Sat ? Jul ? 26, ? 2003 ? 5:33 pm  
> Subject: ? Re: [Ta\_Seti] Re-Thinking Ancient Egyptian  
> Origins  
>

> Hotep Omari,  
>  
> Once again, this is only western man in need of  
> science in order to prove to himself the obvious:  
> the ancient Ethiopian  
> origin of Kemetic civilization, which was reported  
> by his ancestor  
> scholars two thousand years ago. Still, some black  
> folk also need the  
> white stamp of approval too! To others, it's a  
> psychological victory to  
> know that a white scholar admits it, after a  
> hard fall on reality.  
> P.E.A.C.E. Progress....  
> =====  
>  
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>  
>  
>

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<http://sitebuilder.yahoo.com>

| 9408|2003-08-09 19:38:51|alberto34482@yahoo.com|Death of Writing Systems Linked to Viability of Civilizations|

Death of Writing Systems Linked to Viability of Civilizations

Libraries Science News Keywords MAYAN BYU UTAH WRITING LANGUAGE

Contact Information Available for logged-in reporters only

Description As civilizations die, so do their forms of writing, top scholars of ancient cultures found in the first study to examine the extinction of writing systems. The research also showed that ancient writing systems are connected to the ruling classes and religions of the societies they are used to depict.

Print quality photos are available at:

<<http://byunews.byu.edu/releases/photos.aspx?file=archive03/Jul/Houstonphoto>>

Newswise?As civilizations die, so do their forms of writing, top scholars of ancient cultures found in the first study to examine the extinction of writing systems. The research also showed that ancient writing systems are connected to the ruling classes and religions of the societies they are used to depict.



"Changes in writing systems mirror larger changes that take place, not because of technological 'advances,' but because of feelings about the associations of past kinds of communication," said Stephen Houston, Jesse Knight university professor of anthropology at Brigham Young University. "This is a new take on communicative 'technologies' -- that they are completely saturated with cultural values and conditioned by history."

Houston, a Maya expert, was joined by Oxford Egyptologist John Baines and Johns Hopkins' Jerrold Cooper, who studies cuneiform. Their study is reported in the new issue of *Comparative Studies in Society and History*, published by Cambridge University Press.

"This a brilliant paper by three experts in two ancient scripts of the Old World and one of the New," said Michael Coe, professor emeritus of anthropology at Yale and author of the bestselling *Breaking the Maya Code*. "Until now, no one has analyzed the deaths of these scripts from a comparative perspective. As for the Maya writing system itself, only Stephen Houston could have covered such a complex subject in such a convincing way. This is probably the world's most difficult script, and Professor Houston has been in the forefront of its ongoing decipherment."

"It was very stimulating to work with scholars of other ancient cultures," Johns Hopkins' Cooper said. "We usually work solely from the perspective of the culture in which we are specialists, but this kind of comparative study raised possibilities I might not have otherwise considered."

As unique societies, the writing systems of the three cultures followed distinct paths to extinction. But the trio culled some patterns that could be generalizable to other civilizations. They discovered that writing systems required a good deal of investment by societies to survive, with a strong commitment to training young scribes. Usually these systems were related to multiple functions, like administrative dealings or government, or to religious values. When those functions became limited, or when the religious basis for using a writing system failed, another script tended to come along that was more general in use.

"Many scripts also 'die' when a powerful, centrally organized entity, like the Roman or Spanish empire, finds whatever the script is recording to be obnoxious and worthy of suppression," said Houston. "That is, people don't take on alphabetic writing because it's better, but because older, indigenous writing systems have associations that new regimes wish to do away with."

The team points out that the scripts they studied were faced with competitors -- "Aramaic and Greek in Mesopotamia, Greek in Egypt, Spanish among the Maya -- that did not have problematic connections to languages and high cultures of diminished interest," they write in their paper. "By the time of their abandonment, Egyptian, cuneiform

and Mayan must have accrued sufficient negative prestige and stigma to discourage further use."

The writing forms also appear to be doomed by their link to their most frequent users ? aristocrats. In early Christian times in Egypt, the new regime felt compelled to mutilate pictorial decorations in temples, but left alone the writing, presumably because literacy in that writing system had been extinguished with the previous ruling elite. Mayan glyphs were also generally spared in temples, but a Spanish bishop, Diego de Landa, famously burned most Mayan texts in the 1500s.

Archaeologists continue to find earlier and earlier examples of writing, generally accompanied by brief flurries of media attention. The authors of the new study strive to put historical milestones in context.

"It isn't as important to find the 'first' or 'last' text so much as to understand what causes them to be the 'first' and the 'last,'" said Houston. "Our grand narrative in social and cultural development is of progress and increasing complexity; the lesson that some considerable achievements do not last, despite their intrinsic beauty and value, inherently causes us to reflect on the course of our own society."

An outside expert believes this approach is the research's strength.

"One of this paper's greatest contributions is that it fills a real gap," said David Webster, a Pennsylvania State anthropology professor. "Most important is that the authors link script death to the social and cultural contexts that are so necessary to understand it."

The modern-day alphabet does not appear doomed to the fate of the ancient scripts, the study found. In addition to its ubiquity, it is protected by its myriad uses by all classes of people and therefore is likely to be more successful than ancient writing systems linked to elites and specific religions.

"Our own script does not have these specific associations that limit its usefulness and incline it towards decay and ultimate disposal," said Houston.

This first study of writing's paths to obsolescence appears to be opening up a new avenue for research.

"We are now planning a conference for the end of March 2004 where similar patterns of decline can be evaluated comparatively over a much wider range of cultures," said Baines. "A number of people have already agreed to attend and I hope it will put studies of this type on a broader footing."

<http://www.newswise.com/articles/view/?id=500345>

| 9409|2003-08-10 10:21:52|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep IMJ,  
>

> Therefore, whatever is deemed as protocol, the  
> oppressed class will consume every bit of it to the  
> last drop, and hold it as authoritative, which is  
> exactly what the ruling class seeks to achieve. In the  
> case of science, it isn't difficult to understand that  
> it can be used as a controlling mechanism, even when  
> we're unsuspecting.  
>

Science can be used by both sides.

Let me let you in on a little secret.

> There's nothing wrong with learning to learn how to  
> acknowledge that we are still slaves mentality. In  
> order for there to be calm, there must be a storm  
> first.  
>

Using science has nothing to do with mental slavery. African civilizations from Ancient Egypt to Timbuktu embraced the sciences.

> Now, if we were to simply take a look at the monuments  
> of the ancient Kemites and gaze at the numerous  
> depictions that they conjured up of themselves, why  
> would we have to rely on scientific studies to come to  
> the conclusion that the ancient Kemites were  
> black-Cushite-Afrikan?

It's not a matter of relying on science. I would rather have some sound biological arguments than accept ideas that all dark people and light people, regardless of ethnicity, belong to different races, as you have proposed.

You are right in suggesting the Western scientific establishment cannot be trusted at face value. All the more reason, in my opinion, to investigate and expose in the same way the Prof. Ampim does in the area of AE art.

Regards,

Paul Kekai Manansala

| 9410|2003-08-10 11:13:19|IMJs@webtv.net|Re-Thinking Ancient Egyptian Origins|

Ok dude, I can get with that last reply alot easier than the first one in the thread... I wish you had said it more like that a week ago, it would've saved me some keyboard time. Your first reply just came off in away that sent me in a different direction. Logic restored!

Peace 'n chicken grease

| 9411|2003-08-10 11:42:19|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|

Hotep IMJ,

Brotha, I've said the same thing all the while. And how about brotha, instead of dude?

P.E.A.C.E. Progress...

--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

>

> Ok dude, I can get with that last reply alot easier  
> than the first one  
> in the thread... I wish you had said it more like  
> that a week ago, it  
> would've saved me some keyboard time. Your first  
> reply just came off in  
> away that sent me in a different direction. Logic  
> restored!

>

>

> Peace 'n chicken grease

>

>

>

>

---

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| 9412|2003-08-10 11:59:37|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

>> Hotep IMJ,

>>

>

>

>

>> Therefore, whatever is deemed as protocol, the

>> oppressed class will consume every bit of it to

> the

>> last drop, and hold it as authoritative, which is

>> exactly what the ruling class seeks to achieve. In

> the

>> case of science, it isn't difficult to overstand

> that

>> it can be used as a controlling mechanism, even

> when

>> we're unsuspecting.

>>

>

> Science can be used by both sides.

Well, we know that science can be used by both sides.

But, is that my point? No!

>

> Let me let you in on a little secret.

>> There's nothing wrong with learning to learn how

> to

>> acknowledge that we are still slaves mentality. In

>> order for there to be calm, there must be a storm

>> first.

>>

>

> Using science has nothing to do with mental slavery.

> African

> civilizations from Ancient Egypt to Timbuktu

> embraced the sciences.

In a sense, it does. So, you're wrong. Ever heard of  
Arthur Jensen, who was funded by the Amerikkkan  
government? But, I'm not going to get into that issue,  
because, again, that's not my point. And everyone that

knows about ancient Kemet and the pre-slavery kingdoms of west Afruika, knows there was science. So, that also irrelevant.

> > Now, if we were to simply take a look at the  
> monuments  
> > of the ancient Kemites and gaze at the numerous  
> > depictions that they conjured up of themselves,  
> why  
> > would we have to rely on scientific studies to  
> come to  
> > the conclusion that the ancient Kemites were  
> > black-Cushite-Afruikan?  
>  
> It's not a matter of relying on science. I would  
> rather have some  
> sound biological arguments than accept ideas that  
> all dark people  
> and light people, regardless of ethnicity, belong to  
> different  
> races, as you have proposed.

For some, it is a matter of relying on science, or else Diop wouldn't have resorted to it, in his works. As for my position on the so-called races, it's really simple, as I have already expounded on that as well. But for the sake of further clarity, and briefly, there are two types: melaninized and pale-skinned. And as a result of the blood mixture of the two, another group manifests itself: light-skinned-mixed type, under many names. Therefore, I have proposed anything.

If I have, it's the usage of the name Cushite for the melaninized variety, regardless of hair texture, nose width and lip size, some, of which are the ancient Kemites, Dravidians, Sumerians, Phoenicians, Australian aborigines and Afruikans-n-Amerikkka.

> You are right in suggesting the Western scientific  
> establishment  
> cannot be trusted at face value. All the more  
> reason, in my  
> opinion, to investigate and expose in the same way  
> the Prof. Ampim  
> does in the area of AE art.

No problem!

P.E.A.C.E. Progress....

> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
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| 9413|2003-08-10 21:52:32|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep Paul,

>> It's not a matter of relying on science. I would  
>> rather have some  
>> sound biological arguments than accept ideas that  
>> all dark people  
>> and light people, regardless of ethnicity, belong to  
>> different  
>> races, as you have proposed.  
>  
> For some, it is a matter of relying on science, or  
> else Diop wouldn't have resorted to it, in his works.

- > As for my position on the so-called races, it's really
- > simple, as I have already expounded on that as well.
- > But for the sake of further clarity, and briefly,
- > there are two types: melaninized and pale-skinned. And
- > as a result of the blood mixture of the two, another
- > group manifests itself: light-skinned-mixed type,
- > under many names.

Yes, but you're only saying that this is so. You give absolutely no good reason for anyone to agree with you. In fact, science and common sense tell a different story.

The percentage of melanin in the skin is variable and the genes responsible are subject to change just like all other genes. Thus any group can have variation of skin color that comes from within the group.

Regards,

Paul Kekai Manansala

| 9414|2003-08-11 06:38:12|M. Washington|Dwarf - Khnun-Hotep and More|

Attachments :

**Marc's comment here (M1W)**

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]

speaking of dwarfs...the ancient celts who were presumably africans by way of the Tuatha de Danaan of Libya have a strong connection to the mythological Leprechauns. Are the leprachauns actually the African Twa or San or another negrito type?

(M1W)

Sorry not to have anything specific to add here, Cristofori. What I have is something only indirectly related. It is a comment by the authoritative Grafton Elliot Smith, from the early 20th century, that the British Isles were populated by Africans. He was not as specific as to say that directly. But, that is the point. He notes that the earliest Britons, based on a study of bones, were identical in type to the people of present-day Somali. That is quite an admission, I believe. This conclusion certainly conforms with cave art depicting brown, black, and red-skinned persons from Algeria through France. The world, prior to post ice age northern European expansion, was basically only African (leaving the Mongoloid race out of the picture for the time being - although Asian scientists state Asians came from Africa as well). It's quite something that today's world certainly was not the way the world looked 12,000 years ago. The world looked the same for millions of years. Only the last 12,000 years have diverged from the world's essential history.

In any case, Smith wrote: "At the outset of my remarks on the story bones have to reveal I should like to emphasize a statement made by Prof. Giuseppe Sergi in his remarkable book on the Mediterranean Race. So striking is the family likeness between the early Neolithic peoples of the British Isles and the Mediterranean and the bulk of the population of both ancient and modern Egypt and East Africa, that a description of the bones of an early Briton of that remote epoch might apply in all essential details to the inhabitants of Somaliland." In: Grafton Elliott Smith, *The ancient Egyptians and the origin of civilization*, (Books for Libraries Press, New York, [1923] 1970), p. 65.

While Smith says there's an African presence (he'd probably say they were Hamitic - meaning non-African due to perhaps reddish skin and almond eyes. Yet, those same anthropologists call black Indians Caucasian; and tan Arabs Caucasian; and any number of peoples with wide-ranging phenotypes are called Caucasian. Yet, Hamitic people, whose culture and genes are African, and who some distinguishing phenotypes are called non-African. Such thinking is non sequitor and dim-witted.



So, accounting for such dim-wittedness, it can be seen that the people he referred to were African. In [B], of Upper Paleolithic France, it should be noted that though somewhat obscure, that we are looking at a common motif in cave art that I may one day document more thoroughly. That motif is of three hunters standing side-by-side almost drawn like tree-trunks. You see this in Spanish cave art and African cave art. The motif identifies it as part of a common orientation. And the orientation is African.

*(I hope the attachments are received)*

**[A]** 02-15-800-22-05\_Italy-Dark-Brown-Hunters-with-Bow.jpg

IN: Italia - OTRANTO, Grotta dei Cervi Raffigurazione schematica (da Graziosi 1980)

**[B]** 02-14-800-15-01\_France.Phalanx.of.Hunters.,.Ari觥,.Grotte.de. Fontanet.jpg

CONCLUSION: While this post doesn't speak to dwarfism, it does draw attention to the African population that inhabited the British Isles and surrounding countries. Other earlier posts at Ta-Seti in June and perhaps April speak to the subject of African dwarfs in Europe specifically and in considerable detail.

Marc W

| 9415|2003-08-11 06:47:18|M. Washington|Re: "Sishak"|

[Marc's question here \(M1W\)](#)

**From:** traceyswanson2000 [mailto:tswanson@haswell.com]

**Sent:** Friday, August 08, 2003 7:49 AM

The Brooklyn Papyrus lists the slaves in one household

and 55% of the names are Semitic.

[\(M1W\) Hi Tracey. Is it possible that you might post the list of these names?](#)

[Thanks,](#)

[MarcW.](#)

| 9416|2003-08-11 09:09:34|cristofori whitakara|Re: Dwarf - Khnun-Hotep and More|  
this seems like the same information that David Macritchie wrote of in his book Ancient & Modern Britons discussing the inhabitants of these islands before the anglo-saxon invasion in the 400s. Is there an abundance of gold in Europe as a natural resource? if not the leprechauns pot of gold could be a reference to the gold of the San/Negrito brought from Africa?

*"M. Washington"* wrote:

**Marc's comment here (M1W)**

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]

speaking of dwarfs...the ancient Celts who were presumably Africans by way of the Tuatha de Danaan of Libya have a strong connection to the mythological Leprechauns. Are the leprechauns actually the African Twa or San or another Negrito type?

(M1W)

Sorry not to have anything specific to add here, Cristofori. What I have is something only indirectly related. It is a comment by the authoritative Grafton Elliot Smith, from the early 20th century, that the British Isles were populated by Africans. He was not as specific as to say that directly. But, that is the point. He notes that the earliest Britons, based on a study of bones, were identical in type to the people of present-day Somali. That is quite an admission, I believe. This conclusion certainly conforms with cave art depicting brown, black, and red-skinned persons from Algeria through France. The world, prior to post ice age northern European expansion, was basically only African (leaving the Mongoloid race out of the picture for the time being - although Asian scientists state Asians came from Africa as well). It's quite something that today's world certainly was not the way the world looked 12,000 years ago. The world looked the same for millions of years. Only the last 12,000 years have diverged from the world's essential history.

While Smith says there's an African presence (he'd probably say they were Hamitic - meaning non-African due to perhaps reddish skin and almond eyes. Yet, those same anthropologists call black Indians Caucasian; and tan Arabs Caucasian; and any number of peoples with wide-ranging phenotypes are called Caucasian. Yet, Hamitic people, whose culture and genes are African, and who some distinguishing phenotypes are called non-African. Such thinking is non sequitor and dim-witted.

*(I hope the attachments are received)*

IN: Italia - OTRANTO, Grotta dei Cervi Rappresentazione schematica (da Graziosi 1980)

**CONCLUSION:** While this post doesn't speak to dwarfism, it does draw attention to the African population that inhabited the British Isles and surrounding countries. Other earlier posts at Ta-Seti in June and perhaps April speak to the subject of African dwarfs in Europe specifically and in considerable detail.

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> ATTACHMENT part 2 image/jpeg name==?iso-8859-1?Q?02-14-800-15-01=5FFrance.Phalanx.of.Hunters.=2C.Ari=E8ge?= ?iso-8859-1?Q?=2C.Grotte.de.\_Fontanet.jpg?=

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| 9417|2003-08-11 09:59:02|M. Washington|Dwarf - Khnun-Hotep and More|

Marc's comment here (M2W)

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]  
this seems like the same information that David Macritchie wrote of in his book Ancient & Modern Britons discussing the inhabitants of these islands before the anglo-saxon invasion in the 400s. Is there an abundance of gold in europe as a natural resource? if not the leprechauns pot of gold could be a reference to the gold of the San/Negrito brought from africa?

**(M2W) Hi Cristofori. I'm not aware of the Macrtichie book. What is the title? After seeing your post above, I checked my directories to see if I saved the files from Ta-Seti dealing with European dwarfs from the literature. DG posted something about that in an exchange we had. It really was enlightening. Then, in June (I think) was the other 'dwarfs in Europe post' to Ta-Seti. This had concrete references and was quite an eye-opener. These quotes from contemporary literature going back (I believe) to at least 4th century Europe spoke of diminutive people who twittered like birds. After those two posts, one cannot really mount any kind of argument that there was not a San / Bushman and Twa-like presence in early Europe. We'd all agree it has just been conveniently ignored. The earliest worked gold I am aware of is in the form of Nubian grave goods near the year 5000 BC. I'm sure others know of earlier sources. Gold was at one time nearly as plentiful in Africa as weeds and it was the material of choice for jewelry going back to god knows when. It is my contention, refuted by others at various sites, that as language began mono-syllabically (can't ever spell that word right); and as all polysyllabic words are based on monosyllabic roots, that the first form of Nubia was Nb. And the Egyptian Nubt was, to my belief, settled by the Nb tribe. At the foundation of dynastic Egypt, Scorpion mounted an attack against Nubt aimed at eliminating the Nb tradesmen there who were the middlemen between Saharan gold and the desires of early Egyptians for gold (and witnessed by the countless tribes named by animal totems, they could hardly have been anything but African). In anycase, Canopus was named after Nubei, the golden god of Nb. This told by the Greeks themselves. Then, and intriguing it is indeed (if I am correct) Set takes on the features of Nubei. I believe there is a chance that Nubei was renamed Set. Set, if I am right, was originally a Nubian god renamed by early pre-dynastic Egyptians in the effort to maintain what they felt was significant, crucial, yet under an "Egyptianized" title they would feel comfortable with. Now, I am not going to battle to prove that I am right as I may well be wrong. I don't think, though, that I am far off. I may have made a post to Ta-Seti last year about this. I did at other sites. But, where gold is concerned (and those more knowledgeable than I can set the record straight) I believe gold was first mined and worked in Africa. And after time the awareness of its value, how to mine and work it travelled elsewhere. One historian noted that gold is nothing but a soft metal and that there is no reason in the world whyIndians from South America to indigenous peoples**

**throughout the world would value this unusual stuff save for the fact that the ancestors of all gold-loving peoples migrated out from gold-mining/working country in Africa. You have asked:**

"Is there an abundance of gold in Europe as a natural resource? If not the Leprechauns' pot of gold could be a reference to the gold of the San/Negrito brought from Africa?"

**on the surface, as unknowledgable about the details of the subject as I am, I'd be inclined to think there is some link. I'll be returning in a few days. I hope someone can contribute more to this discussion. Thanks for bringing it up.**

**Marc W.**

*"M. Washington"* wrote:

**Marc's comment here (M1W)**

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]

speaking of dwarfs...the ancient Celts who were presumably Africans by way of the Tuatha de Danaan of Libya have a strong connection to the mythological Leprechauns. Are the Leprechauns actually the African Twa or San or another Negrito type?

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*(I hope the attachments are received)*

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IN: Italia - OTRANTO, Grotta dei Cervi Raffigurazione schematica (da Graziosi 1980)

**[B]** 02-14-800-15-

01\_France.Phalanx.of.Hunters.,.Ari 觥,.Grotte.de. Fontanet.jpg

CONCLUSION: While this post doesn't speak to dwarfism, it does draw attention to the African population that inhabited the British Isles and surrounding countries. Other earlier posts at Ta-Seti in June and perhaps April speak to the subject of African dwarfs in Europe specifically and in considerable detail.

Marc W

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> ATTACHMENT part 2 image/jpeg name==?iso-8859-1?Q?02-14-800-15-01=5FFrance.Phalanx.of.Hunters.=2C.Ari=E8ge?=-?iso-8859-1?Q?=2C.Grotte.de.\_Fontanet.jpg?=-

> ATTACHMENT part 3 image/jpeg name=02-15-800-22-05\_Italy-Dark-Brown-Hunters-with-Bow.jpg

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| 9418|2003-08-11 12:31:45|cristofori whitakara|Italian or Ta-setian Hunters?|  
The Hunting Baths to the west of the city have been preserved with their  
domes and vaults virtually intact.



Photo ?1995 Stuart Laidlaw, Michael Halliwell, Institute of Archaeology, UCL

The main barrel-vaulted hall includes wall painting that suggests the baths belonged to a guild of hunters who supplied wild beasts to local amphitheatres.



Photo ?1995 Stuart Laidlaw, Michael Halliwell, Institute of Archaeology, UCL

After Lepcis received the rank of *Colonia* in 110 AD, the hunters obtained the franchise to supply Italian amphitheatres.





Photo ?1995 Stuart Laidlaw, Michael Halliwell, Institute of Archaeology, UCL



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| 9419|2003-08-11 12:34:56|M.L.W.|Egyptian Mirage|

19th-century "studio" photographs of Egypt

Does these hair styles look familiar to you?

<http://www.ashmol.ox.ac.uk/perl/gi-em-lmakeenla.pl?&sid=1060629707-demeter.ceb.ucop.edu&1=x&3=Lekegian,+G.&en=c111-118>

Fully gallery:

<http://www.ashmol.ox.ac.uk/perl/gi-em-lmakegall.pl?&sid=1060630427-demeter.ceb.ucop.edu&1=&3=Lekegian,+G.&cpag=1>

Cut and paste if this is too long to click on.

Myra

| 9420|2003-08-11 12:43:33|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

> > Hotep Paul,

>

>

>

>

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> > > rather have some

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> > > all dark people

> > > and light people, regardless of ethnicity,

> belong to

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> > For some, it is a matter of relying on science, or

> > else Diop wouldn't have resorted to it, in his

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> > As for my position on the so-called races, it's

> really

> > simple, as I have already expounded on that as

> well.

> > But for the sake of further clarity, and briefly,

> > there are two types: melaninized and pale-skinned.

> And

> > as a result of the blood mixture of the two,

> another

> > group manifests itself: light-skinned-mixed type,

> > under many names.

>

> > Yes, but you're only saying that this is so. You

> give absolutely no

> good reason for anyone to agree with you. In fact,

> science and

> common sense tell a different story.

No. I'm not saying it is so. Other scholars have long realized this. You know it. They've resorted to science haven't they. And then they apply common sense.



- > The percentage of melanin in the skin is variable
- > and the genes
- > responsible are subject to change just like all
- > other genes. Thus
- > any group can have variation of skin color that
- > comes from within
- > the group.

Now, where did I say that the percentage of melanin wasn't variable? And how did you arrive at that conclusion? Your answer would be the same as mine. So, you already know the reason, because it's already given, or you wouldn't be able to expound on the subject.

It is a scientific fact that two Caucasians can not give birth to a dark-skinned child or people, such as the Dravidians or Australian aborigines. You know it.

And just what are we suppose to make of your last statement about "any" group having the ability to produce a variation of skin color that comes from within the group, when it comes to white people? Are they not a pale-skinned people in general? How many skin color complexions can they produce? Are they the equivalent to those of black-Cushite-Afruikan people?

I think you know what I meant by two types: melaninized and pale-skinned. But, you might feel it's necessary to add the intangibles, which are overstood by me, but irrelevant as to what I'm expressing.

P.E.A.C.E. Progress....

- > Regards,
- > Paul Kekai Manansala
- >
- >
- >
- >
- >
- >

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| 9421|2003-08-11 13:42:09|ptah\_seker\_ausar777|Translations of the Mdw Ndr|  
Hotep,

In observation of what Egyptologists percieve as a vulture and forearm hieroglyphic signs, if the ancient Kemites had no vowels, how is it that the signs have been given the equivalent of the Hebrew letters Aleph and Ayin and Arabic Alif and Ain, otherwise the letter A? Therefore, we have a whole lot of terms beginning with an A.

In the case of the feather or flowering reed, we are told that it is the equivalent of the letter I. Therefore, we have a whole lot of terms beginning with the an I.

Lastly, we're told that the double feather of flowering reed represents or is equivalent of the letter Y, which definitely seems more plausible, since the ancient Kemites had no vowels.

P.E.A.C.E. Progress....

| 9422|2003-08-11 13:55:36|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Paul,

>

> --- Paul Kekai Manansala

> wrote:

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> > wrote:

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> > good reason for anyone to agree with you. In fact,

> > science and

> > common sense tell a different story.

>

> No. I'm not saying it is so. Other scholars have long

> realized this. You know it.

No, I don't know it at all.

>  
> > The percentage of melanin in the skin is variable  
> > and the genes  
> > responsible are subject to change just like all  
> > other genes. Thus  
> > any group can have variation of skin color that  
> > comes from within  
> > the group.  
>

> It is a scientific fact that two Caucasians can not  
> give birth to a dark-skinned child or people, such as  
> the Dravidians or Australian aborigines. You know it.  
>

No it's not a scientific fact, but what are you now  
relying on science?

The idea is not about two Caucasians but sorting and selection of  
genes over a long period.

> And just what are we suppose to make of your last  
> statement about "any" group having the ability to  
> produce a variation of skin color that comes from  
> within the group, when it comes to white people? Are  
> they not a pale-skinned people in general? How many  
> skin color complexions can they produce? Are they the  
> equivalent to those of black-Cushite-Afruikan people?  
>

The percentage of melanin is controlled by a number of genes. Over  
time and with the right types of selection and mutation, "pale-  
skinned" people can produce dark-skinned people and vice a versa.

That's a fact.

Indeed, it's really small potatoes compared to other kinds of  
variation we see in the natural world.

Regards,  
Paul Kekai Manansala

| 9423|2003-08-11 14:27:41|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

> > Hotep Paul,

> >

> > --- Paul Kekai Manansala

> > wrote:

> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

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> > > Yes, but you're only saying that this is so.

> You

> > > give absolutely no

> > > good reason for anyone to agree with you. In

> fact,

> > > science and

> > > common sense tell a different story.

> >

> > No. I'm not saying it is so. Other scholars have

> long

> > realized this. You know it.

>

> No, I don't know it at all.

Eventhough, this is getting to be fruitless, let me  
simply say that you don't know it all. But, are you  
saying that you are not familiar with what I'm  
expressing?

> >

> > > The percentage of melanin in the skin is

> variable

> > > and the genes

> > > responsible are subject to change just like all

> > > other genes. Thus

> > > any group can have variation of skin color that

> > > comes from within

> > > the group.

> >

>

>  
>> It is a scientific fact that two Caucasians can  
> not  
>> give birth to a dark-skinned child or people, such  
> as  
>> the Dravidians or Australian aborigines. You know  
> it.  
>>  
>  
> No it's not a scientific fact, but what are you now  
> relying on science?

Show me two Caucasians, a man and a woman, that have  
given birth to a dark-skinned child that, by  
Amerikkkan standards, we can label as black, like us,  
Afruikans-n-Amerikkka.

The last part of the comment is not worth replying to,  
because I've already made my point clear on the usage  
of science. Some of us just don't overstand.

> The idea is not about two Caucasians but sorting and  
> selection of  
> genes over a long period.  
>  
>  
>> And just what are we suppose to make of your last  
>> statement about "any" group having the ability to  
>> produce a variation of skin color that comes from  
>> within the group, when it comes to white people?  
> Are  
>> they not a pale-skinned people in general? How  
> many  
>> skin color complexions can they produce? Are they  
> the  
>> equivalent to those of black-Cushite-Afruikan  
> people?  
>>

Can you answer my questions? Apparently, you ducked  
them, or, at least, it seems that way.

>  
> The percentage of melanin is controlled by a number  
> of genes. Over

- > time and with the right types of selection and
- > mutation, "pale-
- > skinned" people can produce dark-skinned people and
- > vice a versa.
  
- > That's a fact.

Now, let's try this: take a group of pale-skinned Caucasians and bring them to hot, humid Afruika, where they can be heavily exposed to the rays of the sun, leave them there for five fifty thousand years, and they'd be able to produce dark skin, by way of the slight melanin that they have in their skin complexions?

In other words, the slight melanin would be greatly enhanced by the rays of the sun, thus allowing them to take on dark-skinned complexions, over time, and then be able to continue the process of giving birth to dark-skinned children that we can call black by Amerikkkan standards.

Is that what you mean by right type of selection and mutation? Wow! I'm quite sure that there are white-pale-skinned-Caucasians living in places such as Arizona and parts of hottest Afruika, who, by now, at least, have begun to take on some of that mutation that will lead them right into the dark-skinned variety in, shall we say, another forty-five thousand years, or, what, a hundred thousand?

But, if this is not what you're getting at, give me a senario that's more coherent or realistic, one, as you say, is based on fact. But, in essence, if white people don't want to fade into oblivion, wouldn't it be rather smart on their part to refrain from, or try avoid, being in such places, where, as you say, the right selection and mutation, can cause them to produce dark-skinned complexions, which, I'm sure, is detrimental to their survival on the planet.

Perhaps, this is the reason why white people have been practicing genocide on people of color and won't let their sons and daughters bring home a black man or woman, let, alond, have children with them. Public

Enemy called it fear of a black planet.

Haaaaaaa!

P.E.A.C.E. Progress....

> Indeed, it's really small potatoes compared to other  
> kinds of  
> variation we see in the natural world.  
>  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>

---

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| 9424|2003-08-11 14:42:48|alberto34482@yahoo.com|What does everybody think about this map of pre-history of Northern

[http://www.kabyle.com/article.php3?id\\_article=580](http://www.kabyle.com/article.php3?id_article=580)

| 9425|2003-08-11 14:43:16|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins| Hotep Paul,

Furthermore, if such is the case where the right selection and mutation can alter pale-skinned people to dark-skinned complexions, it isn't so insane afterall, on the part of white scholars, like Breasted, that the ancient Kemites, or at least, their ancestors some fifty to a hundred thousand years ago could have been Caucasians, living in hot Afruika, where the sun reaches high temperatures; that by going through some kind of metamorphosis, they became dark-skinned, hence black-Cushite-Afruikan. Of course, the right selection and mutation would have something to do with the sun, or inhabiting a hot environment.

Equally, and for that matter, the first people on the planet could have well been pale-skinned people, who, by Amerikkkan standards, would have been Caucasians or white folk, if the same senario, or as you say, the right selection and mutation took effect, and made them dark-skinned. And if so, then, the old history

books that advocated a Caucasian origin of Adam and Eve are actually right.

But, for some reason, I get the feeling you're going to wiggle your way out of this one too, by putting forth some scientific explanation that proves the first people on the planet were black-Cushite-Afruikan, and that it's not plausible for them to have been white-pale-skinned-Caucasians. And to begin, you'd probably point out that the oldest human bones have been found in Afruika.

But, anyway, let's have it!

P.E.A.C.E. Progress...

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

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> variable



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> Paul Kekai Manansala  
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>

---

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| 9426|2003-08-11 16:00:24|Mickel Hendrix|Re: What does everybody think about this map of  
pre-history of Nort|  
Hotep Mansu,

Damn! Can we make our own map of Afruika and use our  
own names?

P.E.A.C.E. Progress....

--- [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

> [http://www.kabyle.com/article.php3?id\\_article=580](http://www.kabyle.com/article.php3?id_article=580)  
>  
>

---

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| 9427|2003-08-11 16:32:59|alberto34482@yahoo.com|Re: What does everybody think about this  
map of pre-history of Nort|  
Hotep Mickel,

I just wanted to know what people's opinion of the map I posted on  
the pre-history of the Costal region of Northern African. I would  
love to make a map with all the regions of their indigenous names, but  
sometimes you have to make due with what information is around. Maybe

in the future we can change this.

Scholarship is a gradual process that goes through stages and stages.

| 9428|2003-08-11 16:45:54|Nuwaubian Hotep|mysterious painting on ceiling of Senmut's tomb |

Astronomical solution of mysterious painting on ceiling of Senmut's tomb

RNDr Pavel Smutný?

p.smutny@stonline.sk

Scene was found on ceiling of crypt, which should belong to famous architect and astronomer, who was also near friend of queen Hatshepsut .

References of Egyptologists are various.

It is very probably that these astronomical records are very tied with exodus of Jewish nation from Egypt.

What is depicted on ceiling of crypt?

THE GREAT GALLERY OF THE MUSEUM OF THE HISTORY OF THE CITY OF LONDON. THE GREAT GALLERY OF THE MUSEUM OF THE HISTORY OF THE CITY OF LONDON. THE GREAT GALLERY OF THE MUSEUM OF THE HISTORY OF THE CITY OF LONDON.

In middle part of scene are placed three stars from Orion belt. There is statue of Sah-Orion under these stars. Before him is constellation Hyads and behind him is constellation Sirius-Sopdet.

If this painting was only image of paths of planets during regular circulations around Sun, so painting could not been written on such small part of map of sky. It could not been only surrounding of constellation of Orion in such case. It is not also only painting of conjunction of planets, because this can happen only in upper area on sky map near to ecliptic. On ceiling is probably painted orbit of celestial body, which had moved like comet.

Egypt was empire which existed thousands years and during its history met many bright comets on sky. Well schooled astronomers were able such phenomena on firmament write down without use of modern technical devices but very exactly.

According funeral texts from pyramids Sah-Orion was spirit of Usire and area where is this bright constellation used to be reckon as good place for spirits of died kings and gods after traumas of dead and of rebirths (citations from Mystery of Orion written by R. Bauval and A. Gilbert).

Why are these constellations suitable for departure and arrivals of kings, gods and also for planets?

It is enough to connect stars in fresco in proper way as in painting book for children and after it before us we have slightly deformed orbital paths which belong probably to Sutech-planet X. There are elliptical shaped curves.

Artist had left to us footprint from thereof, what had happened in ancient past times on sky and what in important way influenced life on Earth. There are all such paths how are on picture nibirupath41, Star-map16orbitangl and on senmutorbitb.





Planet X is quite heavy and makes together with our Sun binary star. Orbital time for X is more than thousand years and so orbital path of Sun must be also extended ellipse with quite long eccentricity and with the same period as X. Orbits of interior planets are depicted like concentric ellipses which are on one end deformed to nib by extreme gravitational force of X, when X is to close to them. Sun as opposite star in binary system makes counter movement to X. When orbit time is very long, so radius or exactly main half axis of orbit of Sun is also quite long. It makes about 500 millions km. See picture Senmutpc13. Inside of central small square are orbits of Mercury, Venus, Earth and positions of Mars. These positions also sign exact times of years on Earth, when measurements for distances and angles of X were done. If there were painted only crossings of bright comets through solar system, so there could not been painted orbits of inner planets curved to the shape of pointed ellipses. Masses of bright and heavy comets are too small



for causing deformations of orbits of planets. On paths (near to them) of X are marked positions of planets in places where X is crossing their orbits. There are also signs (falcons) for positions of Jupiter, Saturn, Uranus. Width of columns is marking distance from Sun in Astronomical Units (AU). It is valid in central part of painting in big rectangle.

Near to signs of planets are signs, which specify distance of X from Sun at particular positions on orbit of X in years.

After recalculations how quickly should fly space craft or comet if they had got extreme elliptic-near parabolic path these dates pass very exactly with depicted record for X.

X had come from orbit of Jupiter nearly in one year-one scrape. From Saturn to Jupiter flew X 3 years-three scrapes. From Uranus to Saturn flew 6 years-six scrapes on picture.

Why are elliptical paths of X deformed and wavy?

During motion of X to inside of solar system Sun (also Earth ) makes counter motion to X. Position of X was so depicted, how it was visible during time when it had happened on the sky. Positions of X so painter had seen also with shifts once to the left, once to the right during half year cycles. It is so because Earth is after half year changing positions on its orbit 300 millions km to the left and than after another half year to the right and so there must be shifts also on path of X on sky. This is one sort of waves on orbits of X.

Another deformation on paths of X is caused by counter motion of Sun. It is something like bending of path in central part of orbit. There are but also influences of planets, mainly of Jupiter.

If X is at arriving to central part of sun system not braked by planets mainly by Jupiter, so X is ringing Sun standard from outside. If planets are on other side of orbits than X (from side of Sun) so X is pulled to Sun. X after it is making bow from opposite side of Sun and orbit of X looks like number 8. See pictures.

If at arrival to orbits of planets is X in such positions, that Jupiter is like in pivot so

consequently under gravitational influence of Jupiter is path of X extremely curved to inside of orbits of indoor planets. X after it can round Sun in inside bow. Path of X than looks like sign Jing-Jang or part of our galactic spiral.

In upper middle part of painting, which is divided from the rest by horizontal line is painted path of X during arrival to solar system. There are depicted apparent positions of X on sky. Such depictions were done in exact days during years, when X was visible, probably during Spring and Autumn equinoxes and in beginning of Winter. In curve drawn under mentioned horizontal line are compensated shifts caused by elliptical shaped path of Sun. Diameter of Earth orbit is on painting projected as horizontal shift among stars recorded in various particular days of year in upper curve. Red line on picture senmutpce eliminate these shifts.

Places where curves cross one another are points of intersection between ecliptic plane and path of X. Reason why positions of these intersections are not symmetrical to position of Sun is, that orbit of X is not only slant to ecliptic plane in nearly 17 degrees but is also side tilted. X in this part of orbital curve is quicker. Because this tilt exist, so X after making bow around Sun seemingly goes to the area under Orion. X in distant part of its orbit goes back to place from

which came. See pictures. Projection on firmament of here described path so is visible as deformed number 8 or even two on their ends connected numbers 8.

Wavy path crossing middle part of fresco in direction of column going next to horns of bull is probably path of X during day. This wave is namely going above line of ecliptic. This is path of X in its perihelia.

Area around constellation of Orion was not chosen for cemetery of gods and thus also of planets accidentally. It is sector of sky from which is X arriving or is leaving to.

From these places X can bring like its satellite or moon also other planets. When X is in suitable position near Sun, afterwards X can also lose these satellites. To this area called Duat also outgo planets when are joined to X like satellites.

Sector of sky in Orion is also probably direction in which is gravitational force from our Sun strongest eliminated by gravitational forces from bodies and from mass which is concentrated there.

Paths of every celestial body which circulate around our Sun in extreme distances have probably thanks strong gravitational forces from constellations Orion and Sirius-Sopdet tendency to turn to this direction in long time terms.

### **Calculations for period of orbital path of planet X and for its mass.**

RNDr. Pavel Smutn?

Based on my exact analyse of graphical, of astrophysical and of text meaning of painting on ceiling of Senmut tomb. I have got these results.

Planet X orbits around Sun on slightly deformed elliptical path. Deformations on this path are caused by gravitational influence of planets of our solar system and by gravitational forces from system of Sirius.

Deformations on depicted curve are also caused by precession and by motion of Earth around Sun. See pictures.

Sun as opposite star to planet X in this binary system moves also on deformed elliptical path. This motion is caused by gravitational forces from X.

Elliptical path of Sun is diminished copy of path of X . From analyse of mentioned painting is possible to calculate lengths of half axis of orbit of Sun and also length of side axis of X. Marks are according picture senmutpce 13.



Width Width of slim vertical columns is 150 millions km every one. Outer limits of half axis of elliptical path of Sun were marked in particular columns. There were used hieroglyphic signs for these points.

main half axis for path of Sun is:  $a_s = BH/2 = 520$  millions km

length of side axis for path of Sun:  $b_s = DF/2 = 110$  millions km

length of side axis for path of X :  $b_x = WY? = 4300$  millions km

Based on similarity between path of Sun and X is:  $a_x = (b_x/b_s).a_s = 20,250$  billions km

According Kepler law where  $(T_x/T_s)^2 = (a_x/a_s)^3$  is time of orbit for planet X nearly 1580 years.

Sun on inner little elliptical orbit and X on long orbit have the same orbital periods and so according  $s=a.t^2/2$  pay  $s_x/s_a = (k.M_x/R^2)/(k.M_s/R^2) = a_x/a_s$ . R is relative distance for Sun and X.  $M_x$  and  $M_s$  are corresponding masses. For mass of X after mentioned calculations pays that  $M_x$  is nearly 1/40 of mass of Sun or otherwise 26 times mass of Jupiter.

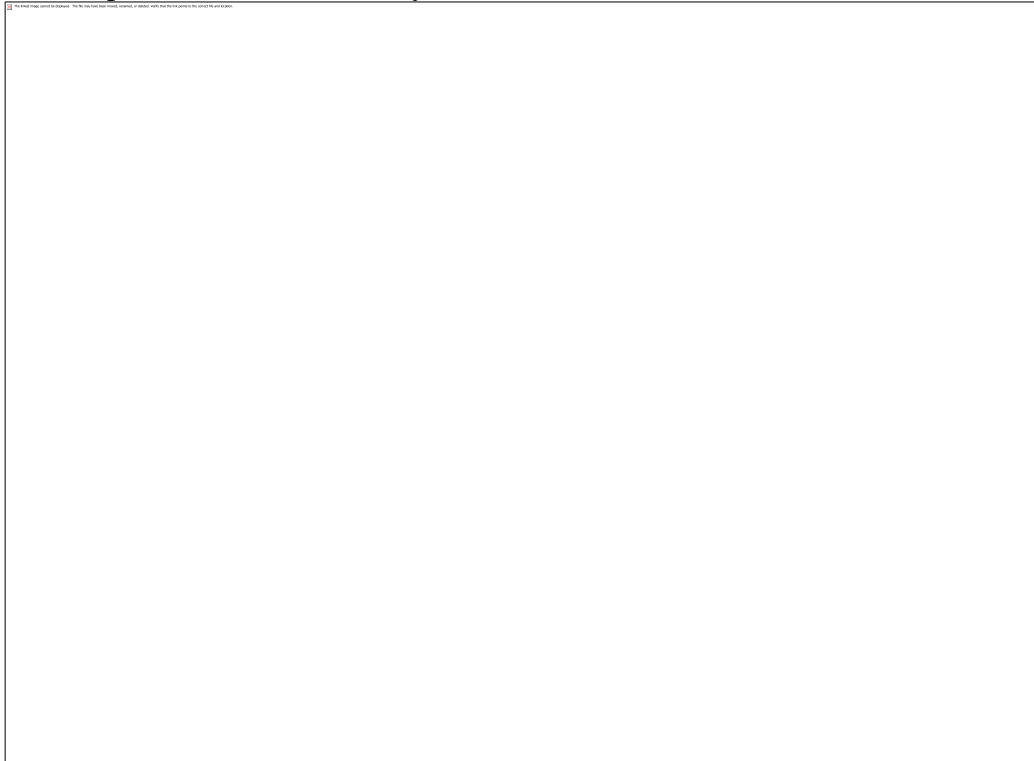
If we use other similarity, where like watcher from Earth we see  $b_x$  in ratio (19 : 4,3) to width of band of Orion., where width of this band on sky is 2.7 degree, so  $b_x$  is visible from Earth in angle 11.94 degree and so for  $a_x = b_x / \tg 11.94 = 20,330$  billions km.

For period  $T_x$  from Kepler law and from here above computation is  $T_x = 1585$  years.

From shifts of positions of Sun on investigated star map resulted, that there are depicted also shifts which were caused by precession of Earth axis. See angle FM&. There is marked shift 10,5 degree for  $T_x/2$ , and when precession period is about 25800 years so  $T_x$  is (25800years / 360 degrees).21 degrees, what is 1505 years.

On bottom of Senmut star map (drawing of the northern panel on picture Elunar) is painted 17 arrivals of planet X (persons who have above heads black spheres) in whole precession cycle.

For one period for X is so 1518 years.



Sizes of spheres above heads of persons there are not identical and also separations among them are various, what represents irregularities in times of orbital periods and various relative size of X on sky at concrete observation of X. Dark red colour used for the most of spheres above heads of figures was probably real colour of X and it can speak about temperature and about material of surface of X.

Depicted arrival of X is also painted as point to which shows spear on bottom of star map (upper middle part on picture Elunar).

this point is nearly on end of sign of Taurus.

Now we have above 1500 years from Spices, so depicted situation happened 3500 years ago, what is in agreement with historical dating of Senmut time.

Some symbols, emblems which suggest shape of orbital path of X, or respectively motions of Sun or planets at arrival of X are on paintings in tombs of Egyptian rulers, but also on Chinese burial pottery. See pictures ovalisland2, vk17, vk19\_2, vk2, vk10, chinese1.

11 The final stage of the process. The final stage of the process, involving a review of the final results of the process.

12 The final stage of the process. The final stage of the process, involving a review of the final results of the process.

13 The final stage of the process. The final stage of the process, involving a review of the final results of the process.

14 The final stage of the process. The final stage of the process, involving a review of the final results of the process.



Calculations and measurements done here above are with precession approximately 10 percents. Results acquired here are with 20 percent deviation.

For more precise results must every measurements and detailed photos be done directly on place of Senmut tomb.

How were tied disappear of dinosaurs before 65 millions years with collision of celestial body with Earth which happened nearly 200 millions years ago and Sirius?

RNDR. Pavel Smutny

According quite exact calculations of scientists is disappear of dinosaurs which was caused by impact of massive asteroid to Mexican gulf dated to term 65 millions years ago. Another much more destructive catastrophe was before 200 millions years. Testimony to this one is very young age of rocks on base of Pacific Ocean (nearly 200 millions years), though the age of continental rocks is even more than 3 billions years. Before 200 millions years happened collision between Earth and with much more massive celestial body, than that which hit Earth 65 millions years ago.

What connectivity is here with Sirius?



Stars of band of constellation Orion and of Sirius move relatively slow to our sun system in compare with rest of sky. Sun moves with velocity nearly 20 km per second to constellation Hercules, which is on sky opposite to Orion. These facts speaks about it, that Sun moves toward or from band of Orion and from position of Sirius. Sirius A and B have together mass 3,4 times higher than Sun and with area around Orion are also the strongest source of gravitational force for our solar system from outside.

From these facts we have result, that Sun with Siriuses can make multi star system and so Sun orbits around Siriuses.

Try to suppose, that Sun is now nearly in apastron (analogy for aphelion for planets orbiting around Sun), where at big eccentricity of orbit of Sun this moves longer part of orbital time. For distance 8.7 sun years between Sun and Sirius we can calculate from gravitational law and from third Keplers law period of this orbital path as number among 14 and 40 millions years, if there is involved also opposite motion of Siriuses to Sun.

When we consider n orbits of Sun around Siriuses, than at n As aresult of these findings are facts, that die out of dinos and also previous mentioned bigger catastrophe are tied maybe with arrivals of Sun to Siriuses in periastron. Whole our sun system was in those times only some billions km from Siriuses. Comets, asteroids, moons and planets in both systems had deformed under strong gravitational influences of Siriuses and of Sun, or had completely changed their orbital paths. Some of planets or moons had even changed mother star. Periodical extinctions of species and arrivals of new ones during Paleozoic and Mesozoic supports this theory too.

This theory takes also the part with my previous discoveries tied with planet X and with Duat.

Dendera zodiac in linear form

The part of decorations of Hathor temple in Dendera is also zodiac which is on sides of staircase in mentioned temple. There are two long reliefs which are painted with constellations of zodiac and these signs are in regular distances. Motion goes from faces of depicted big persons, who symbolize firmament with stars. There are statues of bearded man and of woman (or young man). These persons show through stretched hands and by faces direction of motions for constellations.

Hand of woman shows direction of motion from sign of Capricorn through Sagittarius, Scorpio till Leo. Bearded man gives direction of motion from Aquarius through Fishes till Cancer. It is opposite to previous direction. Why is it so?


Planet X had over turned Earth at its approach and it was written to zodiac.

North pole became South pole and vice versa. Result of it was also fact, that Sun begun to sun rise on West, not on East. Southern constellations became Northern and Northern became Southern. Precession motion of constellations changed direction about 180 degrees. Constellations began to move in opposite direction in that time. This change happened in sign of Cancer and Cancer is also only one constellation of zodiac which is ejected from direction on which are others signs. There is sign of celestial body with cometic tail next to Cancer. This body is enough symbolic for planet X at its perihelia in Cancer.

If we consider precession motion for relatively fluent motion, so according this zodiac had happened over turn of Earth before little less than 11000 years. Fluency of precession but was at perihelia of X to Sun violated, so this prediction could be inaccurate. Another important sign is doubled spiral. It looks also like overturned two numbers 8, which are connected on ends. This sign is in constellation of Virgo and symbolized shape of path of X, how was described in my previous texts.

## Nuwaubian Hotep

"Become apart of the awakening!"

 [ILLYUWN IN THE 19TH GALAXY](#) (Sample)

 [ATLANTIS](#) (Sample)

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| 9429|2003-08-11 22:52:59|Loring Edward|Re: Translations of the Mdw Ndr|

These characters, as in other languages written with a Semitic alphabet, are CARRIERS for a vocalization which has not been preserved. They are sometimes referred to as semi-vowels. In classical Arabic the vocalization is indicated by diacritical marks. In modern Persian (which by the way is an

Indogermanic language) the indication of the vocalization is generally not written, making an essentially simple language difficult to read. Writing a language with an unsuitable list of characters has also caused problems elsewhere: Avestic, the Indogermanic language of Zarathustra, has been delivered only in the Pahlavi (Middle Persian, Semitic) script, losing its vocalization and its exact meanings.  
Ed Loring

----- Original Message -----

**From:** [ptah\\_seker\\_ausar777](mailto:ptah_seker_ausar777)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, August 11, 2003 10:42 PM

**Subject:** [Ta\_Seti] Translations of the Mdw Ndr

Hotep,

In observation of what Egyptologists percieve as a vulture and forearm hieroglyphic signs, if the ancient Kemites had no vowels, how

is it that the signs have been given the equivalent of the Hebrew letters Aleph and Ayin and Arabic Alif and Ain, otherwise the letter

A? Therefore, we have a whole lot of terms beginning with an A.

In the case of the feather or flowering reed, we are told that it is

the equivalent of the letter I. Therefore, we have a whole lot of terms beginning with the an I.

Lastly, we're told that the double feather of flowering reed represents or is equivalent of the letter Y, which definitely seems

more plausible, since the ancient Kemites had no vowels.

P.E.A.C.E. Progress....

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| 9430|2003-08-12 09:41:35|Alex Derrick|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep Mickel,

Gloger's rule claims that climate determines pigmentation in mammals. Animals in hotter climates are expected to be more pigmented (melanited).

[http://www.mun.ca/biology/scarr/Gloger's Rule in Humans.htm](http://www.mun.ca/biology/scarr/Gloger's_Rule_in_Humans.htm)

C.A. Diop, used this argument to advance his theory that early

africans, and their evolutionary ancestors were richly pigmented. Thus, the early egyptians must be black skinned. This was confirmed by examining the melanin content of predynastic burials, some of which still had the epidermis and dermis in sufficient quantities to allow for sampling.  
(UNESCO African History vol II., Anex I.)

Alex Derrick

<http://www.highculture.8m.com>

> Equally, and for that matter, the first people on the  
> planet could have well been pale-skinned people, who,  
> by Amerikkkan standards, would have been Caucasians or  
> white folk, if the same scenario, or as you say, the  
> right selection and mutation took effect, and made  
> them dark-skinned. And if so, then, the old history  
> books that advocated a Caucasian origin of Adam and  
> Eve are actually right.

| 9431|2003-08-12 09:54:35|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix  
wrote:

> Hotep Paul,

>

>

>>

>>

>>> It is a scientific fact that two Caucasians can

>> not

>>> give birth to a dark-skinned child or people, such

>> as

>>> the Dravidians or Australian aborigines. You know

>> it.

>>>

>>

>> No it's not a scientific fact, but what are you now

>> relying on science?

>

> Show me two Caucasians, a man and a woman, that have

> given birth to a dark-skinned child that, by

> Amerikkkan standards, we can label as black, like us,

> Afruikans-n-Amerikkka.

It happens. Just as an African man and woman can give birth to a child with blond hair and blue eyes. It is rare, but it can happen.

But nobody is suggesting a sudden change from dark to white or vice a versa. So your example really doesn't have any weight.

long period.

> >  
> >  
> > > And just what are we suppose to make of your last  
> > > statement about "any" group having the ability to  
> > > produce a variation of skin color that comes from  
> > > within the group, when it comes to white people?  
> > Are  
> > > they not a pale-skinned people in general? How  
> > many  
> > > skin color complexions can they produce? Are they  
> > the  
> > > equivalent to those of black-Cushite-Afruikan  
> > people?  
> > >

Variation comes over time and with genetic changes. All of us descend from a single male and a single female ancestor who were not striped in color.

So there had to be changes along the way.

> >  
> > The percentage of melanin is controlled by a number  
> > of genes. Over  
> > time and with the right types of selection and  
> > mutation, "pale-  
> > skinned" people can produce dark-skinned people and  
> > vice a versa.  
>  
> > That's a fact.

> Is that what you mean by right type of selection and  
> mutation? Wow! I'm quite sure that there are  
> white-pale-skinned-Caucasians living in places such as  
> Arizona and parts of hotest Afruika, who, by now, at  
> least, have begun to take on some of that mutation  
> that will lead them right into the dark-skinned  
> variety in, shall we say, another forty-five thousand  
> years, or, what, a hundred thousand?  
>

What's more important is that these people either have the "dark" genes or that a mutation occurs that produces dark genes.

Yes, believe it or not that can occur!

Did you know dogs which all descend from the same ancestor come in a myriad of colors (coat and eyes)?

As I said before human variation is trivial in the big scheme of things.

But what is your theory on why "Kushite" people are dark and "Caucasian" people are light?

Regards,

Paul Kekai Manansala

| 9432|2003-08-12 09:59:50|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Paul,

>

> Furthermore, if such is the case where the right  
> selection and mutation can alter pale-skinned people  
> to dark-skinned complexions, it isn't so insane  
> afterall, on the part of white scholars, like  
> Breasted, that the ancient Kemites, or at least, their  
> ancestors some fifty to a hundred thousand years ago  
> could have been Caucasians, living in hot Afruika,  
> where the sun reaches high temperatures; that by going  
> through some kind of metamorphosis, they became  
> dark-skinned, hence black-Cushite-Afruikan.

Besides being a very long sentence, these statements are confusing.

What is your idea on evolution and evolutionary theory? Do you believe in genetic mutation and natural selection? If you do, how can you deny variation?

Do you believe "white" people and "Kushites" were created separately?

Regards,

Paul Kekai Manansala

| 9433|2003-08-12 11:01:45|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

> > Hotep Paul,

> >

> > Furthermore, if such is the case where the right

> > selection and mutation can alter pale-skinned

> > people

> > to dark-skinned complexions, it isn't so insane

> > afterall, on the part of white scholars, like

> > Breasted, that the ancient Kemites, or at least,

> > their

> > ancestors some fifty to a hundred thousand years

> > ago

> > could have been Caucasians, living in hot Afruika,

> > where the sun reaches high temperatures; that by

> > going

> > through some kind of metamorphosis, they became

> > dark-skinned, hence black-Cushite-Afruikan.

> >

> > Besides being a very long sentence, these statements

> > are confusing.

I'm kind of surprised that you'd refer to my comments as confusing. All I "simply" was pointing out the possibility of the aboriginal people of the planet being pale-skinned, since they have the ability to produce dark skin in the right type of selection and mutation. Is that so difficult to understand?

Here, what I'm alluding to is that the ancestors of the ancient Kemites could have possibly been pale-skinned too, if such right selection and mutation were to occur over a long period of time as you stated.

> What is your idea on evolution and evolutionary

> theory? Do you

> believe in genetic mutation and natural selection?

> If you do, how

> can you deny variation?



There are some things about evolution that I don't subscribe to, like the aboriginal black humans evolving from monkeys. That's purely a western theory, supposedly vouched for by science.

However, evolution does have its rightful place, like, for instance, a tadpole evolving into a frog.

As for genetic mutation, there appear to be some validity behind that phenomenon, such as the genetic structure of the aboriginal black man and woman having the ability to produce all the ranges of skin-complexions from ebony to pale skin, due to a lessening process of melanin caused or influenced by tyrosine-hydroxylase.

My position on natural selection is that it, too, is a western theory. I don't believe that the environment alone can account for the complexion of an ethnic group of people. It may influence it, but it is not the sole component, to the point that if you placed pale-skinned people in a hot humid tropical environment, where the temperatures reach high degrees, that they, somehow, over a long period of time, would take on dark-skinned complexions.

The first thing that I would ask, is where does skin cancer come in at, during this supposed process or theory, as it is known to effect pale-skinned people the most? Or is this a myth? Would not there be a lot of casualties along the way? Is it not true that albinos, which are really pale-skinned people, experience trouble surviving in hot humid tropical environments such as Africa?

Are you telling me that the low amounts of melanin that Caucasian people have can actually be increased by the actinic rays of the sun, or by living in hot humid tropical environments like Africa, to the point that they would be able to produce dark-skinned complexions?

I'm quite sure that there are pale-skinned Caucasians who bath in the sun that get sun tans that may darken their complexions. So, if they continue this process over a long period of time, the sun would make them

dark-skinned, to the point that would be able to pass for black by Amerikkkan standards?

P.E.A.C.E. Progress....

> Do you believe "white" people and "Kushites" were  
> created separately?  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
>

---

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| 9434|2003-08-12 11:28:20|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

>> Hotep Paul,

>>

>>

>

>>>

>>>

>>>> It is a scientific fact that two Caucasians

> can

>>> not

>>>> give birth to a dark-skinned child or people,

> such

>>> as

>>>> the Dravidians or Australian aborigines. You

> know

>>> it.

>>>>

>>>

>>>> No it's not a scientific fact, but what are you

> now

> > > relying on science?  
> >  
> > Show me two Caucasians, a man and a woman, that  
> have  
> > given birth to a dark-skinned child that, by  
> > Amerikkkan standards, we can label as black, like  
> us,  
> > Afruikans-n-Amerikkka.  
>  
> It happens. Just as an African man and woman can  
> give birth to a  
> child with blond hair and blue eyes. It is rare,  
> but it can happen.

Can you guide me to some instances where it  
"happened," where two pale-skinned people produced a  
dark-skinned child that we can call black by  
Amerikkkan standards? I'd love to see them. Or are you  
just stating that it "can" happen without any  
"scientific" proof?

On the other end, I'm quite sure that two black people  
can produce pale-skinned children. And I've seen  
photos of them. I'm quite you have too.

> But nobody is suggesting a sudden change from dark  
> to white or vice  
> a versa. So your example really doesn't have any  
> weight.

I didn't say that you suggested that there would be a  
sudden change, which is why I remarked, as you did,  
that it would take a long priod of time.

> long period.  
> > >  
> > >  
> > > > And just what are we suppose to make of your  
> last  
> > > > statement about "any" group having the ability  
> to  
> > > > produce a variation of skin color that comes  
> from  
> > > > within the group, when it comes to white  
> people?

> > > Are  
> > > > they not a pale-skinned people in general? How  
> > > many  
> > > > skin color complexions can they produce? Are  
> they  
> > > the  
> > > > equivalent to those of black-Cushite-Afrikan  
> > > people?  
> > > >  
>  
> Variation comes over time and with genetic changes.  
> All of us  
> descend from a single male and a single female  
> ancestor who were not  
> striped in color.

Thanks for enlightening me on that!

> So there had to be changes along the way.

Of course, there were changes along the way, from dark to pale skin, due to the lessening of the melanin process. But, as I said, the environment wasn't solely responsible.

> > >  
> > > The percentage of melanin is controlled by a  
> number  
> > > of genes. Over  
> > > time and with the right types of selection and  
> > > mutation, "pale-  
> > > skinned" people can produce dark-skinned people  
> and  
> > > vice a versa.  
> >  
> > > That's a fact.  
>  
>  
> > Is that what you mean by right type of selection  
> and  
> > mutation? Wow! I'm quite sure that there are  
> > white-pale-skinned-Caucasians living in places  
> such as  
> > Arizona and parts of hottest Afrika, who, by now,  
> at

> > least, have begun to take on some of that mutation  
> > that will lead them right into the dark-skinned  
> > variety in, shall we say, another forty-five  
> thousand  
> > years, or, what, a hundred thousand?  
> >  
>  
> What's more important is that these people either  
> have the "dark"  
> genes or that a mutation occurs that produces dark  
> genes.

Paul, this is really funny.

> Yes, believe it or not that can occur!  
>  
> Did you know dogs which all descend from the same  
> ancestor come in a  
> myriad of colors (coat and eyes)?

No \*\*\*\*! Well, which color was the original dog? Do you think he was a white one, and the others descended or mutated from him and became black?

Did you know that bread produces an original brown color, that there is no such thing as original white bread? Did you know that the original rat is a dark color, that the white ones are not? Did you know that brown sugar is the original type, that the white sugar is not? Did you know that black bears are the original types, as opposed to the white ones? Now, how did all that happen?

> As I said before human variation is trivial in the  
> big scheme of  
> things.  
>  
> But what is your theory on why "Kushite" people are  
> dark  
> and "Caucasian" people are light?

I don't need a theory, nor science to prove why it is that way. The minute I realized that two pale-skinned people can't produce dark-skinned offspring I realized

that Adam and Eve had to have been black-Cushite-Afruikan. The minute I realized that black people can produce pale-skinned offspring I realized where white people came from.

The Greeks gave us a clue long before science put its vouched-for-stamp on it, which is why we have the term melanin, rooted in mela signifying black or dark.

There is even one instance where the ancient Kemites are referred to as the melampodes, meaning the black-footed ones. As I've said, the environment can play a role in influencing skin-complexion.

But, I'm not going to be lulled to sleep by the theory that it was just the cold environment that made Caucasian people pale-skinned, because Afruikan people have been giving birth to pale-skinned offspring in hot humid tropical environments, to the point that it was mind-blowing to the Caucasians when they first discovered such a genetic phenomenon.

Therefore, a mutation definitely occurred that spurred the aboriginal black population of the planet to start producing pale-skinned types. But, how do we explain the fact that, as I've stated, black people can birth to pale-skinned types in hot humid Afruika?

P.E.A.C.E. Progress....

> Regards,  
> Paul Kekai Manansala  
>  
>  
>

---

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| 9435|2003-08-12 11:34:51|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep Alex,

--- Alex Derrick <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>  
wrote:

- > Hotep Mickel,
- >
- > Gloger's rule claims that climate determines
- > pigmentation in
- > mammals. Animals in hotter climates are expected to
- > be more
- > pigmented (melanited).

Yeah! I've come across the Gloger's rule, which seems plausible. But, there are dark-skinned eskimos living a cold environment. Why haven't they become pale-skinned?

[http://www.mun.ca/biology/scarr/Gloger's Rule in Humans.htm](http://www.mun.ca/biology/scarr/Gloger's_Rule_in_Humans.htm)

- >
- > C.A. Diop, used this argument to advance his theory
- > that early
- > africans, and their evolutionary ancestors were
- > richly pigmented.
- > Thus, the early egyptians must be black skinned.
- > This was confirmed
- > by examining the melanin content of predynastic
- > burials, some of which
- > still had the epidermis and dermis in sufficient
- > quantites to allow
- > for sampling.
- > (UNESCO African History vol II., Anex I.)

Oh, brotha! You don't have to tell me the ancestors of the ancient Kemites were black-skinned. But, from what Paul is saying, it could very well be that the ancestors of the ancient Kemites, shall we say about 50,000 years ago, were pale-skinned and became dark-skinned due to the right selection and mutation, which would explain why you'd still find melanin in the epidermis of the ancient Kemetic mummies, as Diop had done.

P.E.A.C.E. Progress....

- > Alex Derrick
- > <http://www.highculture.8m.com>
- >
- > > Equally, and for that matter, the first people on
- > the

> > planet could have well been pale-skinned people,  
> who,  
> > by Amerikkkan standards, would have been  
> Caucasians or  
> > white folk, if the same senario, or as you say,  
> the  
> > right selection and mutation took effect, and made  
> > them dark-skinned. And if so, then, the old  
> history  
> > books that advocated a Caucasian origin of Adam  
> and  
> > Eve are actually right.  
>  
>

---

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| 9436|2003-08-12 11:37:30|Mickel Hendrix|Re: Translations of the Mdw Ndr|  
Hotep Eddy,

So, you're telling that it is so because of the  
Semitic alphabet being vocal carriers, which makes it  
plausible to have a whole lot of ancient Kemetic terms  
beginning with the letter A, eventhough there was no  
vowels in their scripts?

P.E.A.C.E. Progress.....

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> These characters, as in other languages written with  
> a Semitic alphabet, are CARRIERS for a vocalization  
> which has not been preserved. They are sometimes  
> refered to as semi-vowels. In classical Arabic the  
> vocalization is indicated by diacritical marks. In  
> modern Persian (which by the way is an Indogermanic  
> language) the indication of the vocalization is  
> generally not written, making an essentially simple  
> language difficult to read. Writing a language with  
> an unsuitable list of characters has also caused  
> problems elsewhere: Avestic, the Indogermanic  
> language of Zarathustra, has been delivered only in  
> the Pahlavi (Middle Persian, Semitic) script, losing



> its vocalization and its exact meanings.  
>  
> Ed Loring  
> ----- Original Message -----  
> From: ptah\_seker\_ausar777  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Monday, August 11, 2003 10:42 PM  
> Subject: [Ta\_Seti] Translations of the Mdw Ndr  
>  
>  
> Hotep,  
>  
> In observation of what Egyptologists percieve as a  
> vulture and  
> forearm hieroglyphic signs, if the ancient Kemites  
> had no vowels, how  
> is it that the signs have been given the  
> equivalent of the Hebrew  
> letters Aleph and Ayin and Arabic Alif and Ain,  
> otherwise the letter  
> A? Therefore, we have a whole lot of terms  
> beginning with an A.  
>  
> In the case of the feather or flowering reed, we  
> are told that it is  
> the equivalent of the letter I. Therefore, we have  
> a whole lot of  
> terms beginning with the an I.  
>  
> Lastly, we're told that the double feather of  
> flowering reed  
> represents or is equivalent of the letter Y, which  
> definitely seems  
> more plausible, since the ancient Kemites had no  
> vowels.  
>  
> P.E.A.C.E. Progress....  
>  
>  
>  
>  
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> To unsubscribe from this group, send an email to:

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| 9437|2003-08-12 11:44:07|Mickel Hendrix|Re: What does everybody think about this map of  
pre-history of Nort|  
Hotep Mansa,

Well, brotha! Let's get to stepping, so we won't have  
to keep on posting some map that a Caucasian put  
together, using the same old racist-coined terms for  
our ancient ancestors. Dr. Ben has been leading the  
way. So, let's not make excuses.

P.E.A.C.E. Progress....

--- [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

> Hotep Mickel,  
>  
> I just wanted to know what people's opinion of the  
> map I posted on  
> the pre-history of the Costal region of Northern  
> African. I would  
> love to make a map with all the regions of their  
> indigenous names,but  
> sometimes you have to make due with what information  
> is around. Maybe  
> in the future we can change this.  
>  
> Scholarship is a gradual process that goes  
> hrough stages and  
> stages.  
>  
>

---

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| 9438|2003-08-12 12:54:39|En Sabah Nur|Re: Re-Thinking Ancient Egyptian Origins|

M. Hendrix stated:

- > There are some things about evolution that I don't
- > subscribe to, like the aboriginal black humans
- > evolving from monkeys. That's purely a western theory,
- > supposedly vouched for by science.

Just a slight point of clarity...

Evolution does *\*not\** say any human beings evolved from "monkeys." That is science fiction. Evolution (in regards to humans) only posits that humans and apes have a *\*common ancestor\** in prehistory. Whether it is "western" science or no, it has quite a bit of evidence to support itself. Dismissal of such science in any credible way must be made scientifically.

- > However, evolution does have its rightful place, like,
- > for instance, a tadpole evolving into a frog.

This is *\*not\** an example of evolution. Tadpoles do not "evolve" into frogs just like caterpillars do not "evolve" into moths and infant humans do not "evolve" into adults. The move from tadpole to frog is a normal step within the given species.

Evolution is nothing more than the change of genetic characteristics in a given population over the course of time and the understanding that all living organisms share a common descent that can be further divided and subdivided.

Evolution's place is firmly within the biological sciences. Nothing in biology makes much sense without evolution. It is a fact that has happened,

is happening and will continue to happen.

DG

| 9439|2003-08-12 18:44:44|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep Paul,

>

>

>

> As for genetic mutation, there appear to be some

> validity behind that phenomenon, such as the genetic

> structure of the aboriginal black man and woman having

> the ability to produce all the ranges of

> skin-complexions from ebony to pale skin, due to a

> lessening process of melanin caused or influenced by

> tyrosine-hydroxylase.

>

Are you saying a dark black man and dark black woman are more likely to produce a blond, blue-eyed, fair-skinned child (non-albino) than vice a versa? If so, give your reasons for such a belief.

Regards,

Paul Kekai Manansala

| 9440|2003-08-12 18:48:37|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep Paul,

>

> ---

>

>> So there had to be changes along the way.

>

> Of course, there were changes along the way, from dark

> to pale skin, due to the lessening of the melanin

> process. But, as I said, the environment wasn't solely

> responsible.

>

If there can be changes from dark to pale skin, then the pale skin people are likely to have dark skin genes too.

Put simply changes don't just happen from dark to light. There is no genetic color line.

Also, wouldn't those changes mean the brown people arose before pale ones? So those in between dark and pale are not necessarily "mixture" of the two.

Or maybe brown people were before black or white.

Regards,

Paul Kekai Manansala

| 9441|2003-08-12 20:27:36|alberto34482@yahoo.com|Eurocentric Egyptology still exists |

From Slave to Pharaoh: The Black Experience of Ancient Egypt

by Donald B. Redford (Hardcover - June 2004)

| 9442|2003-08-13 00:10:02|Loring Edward|Re: Translations of the Mdw Ndr|

----- Original Message -----

**From:** [Mickel Hendrix](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, August 12, 2003 8:37 PM

**Subject:** Re: [Ta\_Seti] Translations of the Mdw Ndr

Hotep Eddy,

So, you're telling that it is so because of the Semitic alphabet being vocal carriers, which makes it plausible to have a whole lot of ancient Kemetic terms beginning with the letter A, even though there was no vowels in their scripts?

P.E.A.C.E. Progress.....

The Kemetic characters aleph (vulture) and 'ain (forearm) are transcribed (Manuel de Codage) respectively "A" and "a". However Aleph is sometimes "i" ("j") for disputed reasons which are too complicated to go into here. In theory, you must have a carrier to have a vowel and for practical purposes and while learning the language you can just consider A,a,i(j),u(w)

as vowels. The hard truth is that we do not know the ancient vocalization and attempts to reconstruct it are largely based on a complicated analysis of Coptic orthography.

There is also the "unknown unwritten consonant" generally written "a" or "A" or " ' " in "ra" and "ta" which some of us are replacing with "o" (jmn-ro instead of jmj-ra, jmn-ro instead of jmn-raetc) (personally I think that we are dealing here with an original vocalic "r" ).

E.

| 9443|2003-08-13 08:38:15|En Sabah Nur|Reconstructing of Nefertiti|

I must say, I am pleasantly \*surprised\* by the forensics...

DG

-----  
Could this be the profile of a queen?

By Tim Friend, USA TODAY

[http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat\\_x.htm](http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat_x.htm)

<http://images.usatoday.com/news/photos/2003/08/12-nef-inside.jpg>

Is this Nefertiti? Two months ago, a team of Egyptologists led by British scientist Joann Fletcher of the University of York announced that a neglected mummy collecting dust in a nondescript tomb was actually that of ancient Egypt's most famous female ruler.

This image shows a computer reconstruction of what is believed to be the face of Nefertiti.

Discovery Channel handout

In an effort to confirm her identity, two British experts have applied their forensic skills to digital X-rays of the skull. (Related graphic: Reconstructing Nefertiti)

Neither Damian Schofield of Nottingham University nor Martin Evison of Sheffield University knew in advance the identity of their "victim." They specialize in reconstructing human faces from skulls for murder cases in which the victim is unknown.

Schofield and Evison created a 3-D computer mesh of the skull, then placed a series of markers to designate where tissue would be added. Next, they added facial muscles to give the face its full depth and contour. Finally, a graphic artist added skin texture, eye color, lips and the crown.

Nefertiti: Her life and death

Nefertiti married Pharaoh Akhenaten while still a teen or perhaps a pre-adolescent. Hieroglyphs depict her demure as the young bride. But during the reign of Akhenaten, she grew more powerful. Both king and queen were hated for forcing the long-reigning Amun priest class into the unemployment line.

The king died under suspicious circumstances. Nefertiti died three years later of unknown causes.

Schofield and Evison say the reconstruction does not prove the skull

belongs to Nefertiti. But they were surprised at the similarities with Nefertiti's bust, which was made during her lifetime and is displayed at the Egyptian Museum in Berlin.

Says Fletcher: "I was bowled over by it, to be honest. The face is that of a very strong individual indeed. She has such a beautiful profile. She is stunning."

Nefertiti's image is one of the most popular today from ancient Egypt. But the real queen was hated by Egyptian society after her reign ended. An unusually powerful queen, she reigned with her husband, Akhenaten, who ruled from 1352 to 1336 B.C., during the late 18th dynasty. Nefertiti may have ruled as pharaoh for three years after his death.

Nefertiti vanished from Egyptian history with no trace of a royal tomb or evidence of a burial.

| 9444|2003-08-13 08:52:18|Paul Kekai Manansala|Re: Reconstructing of Nefertiti|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> I must say, I am pleasantly \*surprised\* by the forensics...

>

>

> DG

>

Maybe our email exchange with Joann and led by Omari Maulana was fruitful.

Regards,

Paul Kekai Manansala

| 9445|2003-08-13 08:57:24|Paul Kekai Manansala|Re: Eurocentric Egyptology still exists|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> From Slave to Pharaoh: The Black Experience of Ancient Egypt

> by Donald B. Redford (Hardcover - June 2004)

And this is only "in your face" type stuff. I'm more worried about subtle Eurocentrism. They say that the most effective propaganda consists of only a small percentage of subtle deception injected into a body of facts.

Regards,

Paul Kekai Manansala

| 9446|2003-08-13 09:50:29|alberto34482@yahoo.com|Re: Reconstructing of Nefertiti|

definatley better than that disgraceful lady x done by a forensic

Scienitist. We also have those terrible reconstructions done by

Luban that is shown in the Guardians site. I wonder if they used faces from Upper Egypt, because she looks a lot like an Upper Egyptian type. Frank Joseph Yurco said she was representative of a Mediterranean type, but this sure makes him look like he had egg on his face.  
| 9447|2003-08-13 12:54:17|yafeutaom|Re: Reconstructing of Nefertiti|  
As they say, the truth will out.

Seems the forensic scientists were caught off guard but had the integrity to not alter their reconstruction once the subject's identity was revealed to them.

And Egyptologist Fletcher couldn't hide her shock though she did attempt to mask its true cause.

Oh a sad day in Aryanville. Boohoo Boohoo.  
Their greatest "proof" has been blown away!

- Yafeu -

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> I must say, I am pleasantly \*surprised\* by the forensics...

>

>

> DG

>

>

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--

>

> Could this be the profile of a queen?

> By Tim Friend, USA TODAY

>

> [http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat\\_x.htm](http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat_x.htm)

>

> [http://images.usatoday.com/news/\\_photos/2003/08/12-nef-inside.jpg](http://images.usatoday.com/news/_photos/2003/08/12-nef-inside.jpg)

> This image shows a computer reconstruction of what is believed to be

> the face of Nefertiti.

> Discovery Channel handout

>

> In an effort to confirm her identity, two British experts have applied

> their forensic skills to digital X-rays of the skull. (Related graphic:

> Reconstructing Nefertiti)



>  
> Neither Damian Schofield of Nottingham University nor Martin Evison of  
> Sheffield University knew in advance the identity of their "victim."  
> They specialize in reconstructing human faces from skulls for murder  
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> contour. Finally, a graphic artist added skin texture, eye color,  
lips  
> and the crown.  
>

>  
> Schofield and Evison say the reconstruction does not prove the skull  
> belongs to Nefertiti. But they were surprised at the similarities  
with  
> Nefertiti's bust, which was made during her lifetime and is  
displayed at  
> the Egyptian Museum in Berlin.

>  
> Says Fletcher: "I was bowled over by it, to be honest."  
>  
| 9448|2003-08-13 13:08:02|En Sabah Nur|Re: Reconstructing of Nefertiti|  
I how Discovery is taking all this ?

The Discovery Channel has their show "Nefertiti Resurrected"  
coming out 8/17.

On the show they plan to show this forensic reconstruction,  
which they have been waiting for and is to be spliced into the  
program in some way.

In fact they should be putting up the forensic recreation any  
day now on this page:

[<http://dsc.discovery.com/convergence/nefertiti/face/face.html%5d>

Yet for the show they already have an actress playing the part  
of Nefertiti who resembles the famed bust in Berlin, but is a bit  
shy of the forensic reconstruction. You can see the actress below:

[<http://dsc.discovery.com/convergence/nefertiti/nefertiti.html%5d>

It will be interesting...not to mention humorous... to see how they reconcile these matters...

[[http://images.usatoday.com/news/\\_photos/2003/08/12-nef-inside.jpg%5d](http://images.usatoday.com/news/_photos/2003/08/12-nef-inside.jpg%5d)

DG

| 9449|2003-08-13 13:32:59|Paul Kekai Manansala|Re: Reconstructing of Nefertiti|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "yafeutaom" wrote:

> As they say, the truth will out.

> And Egyptologist Fletcher couldn't hide her shock

> though she did attempt to mask its true cause.

>

Did she do that in the USA Today article? Here is what she says:

QUOTE

Says Fletcher: "I was bowled over by it, to be honest. The face is that of a very strong individual indeed. She has such a beautiful profile. She is stunning."

UNQUOTE

Regards,

Paul Kekai Manansala

| 9450|2003-08-13 15:18:42|Mickel Hendrix|Re: Reconstructing of Nefertiti|

Hotep,

Here we go again!

P.E.A.C.E. Progress....

--- [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

> definatley better than that disgraceful lady x done

> by a forensic

> Scienitist. We also have those terrible

> reconstructions done by

> Luban that is shown in the Guardians site. I

> wonder if they used

> faces from Upper Egypt,because she looks alot like

> an Upper Egyptian

> type. Frank Joseph Yurco said she was representative  
> of a Medditercan  
> type, but this sure makes him look like he had egg on  
> his face.  
>  
>  
>  
>

---

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| 9451|2003-08-13 15:23:30|Mickel Hendrix|Re: Translations of the Mdw Ndr|  
Hotep Eddy,

So now, you're telling me that aleph means vulture and  
ain means forearm. Therefore, this gives us the  
plausible usage of the letter A to begin ancient  
Kemetic terms?

P.E.A.C.E. Progress...

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>  
> ----- Original Message -----  
> From: Mickel Hendrix  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Tuesday, August 12, 2003 8:37 PM  
> Subject: Re: [Ta\_Seti] Translations of the Mdw Ndr  
>  
>  
> Hotep Eddy,  
>  
> So, you're telling that it is so because of the  
> Semitic alphabet being vocal carriers, which makes  
> it  
> plausible to have a whole lot of ancient Kemetic  
> terms  
> beginning with the letter A, even though there was  
> no  
> vowels in their scripts?  
>  
> P.E.A.C.E. Progress.....

>  
 > The Kemetic characters aleph (vulture) and 'ain  
 > (forearm) are transcribed (Manuel de Codage)  
 > respectively "A" and "a". However Aleph is sometimes  
 > "i" ("j") for disputed reasons which are too  
 > complicated to go into here. In theory, you must  
 > have a carrier to have a vowel and for practical  
 > purposes and while learning the language you can  
 > just consider A,a,i(j),u(w)  
 > as vowels. The hard truth is that we do not know  
 > the ancient vocalization and attempts to reconstruct  
 > it are largely based on a complicated analysis of  
 > Coptic orthography. There is also the "unknown  
 > unwritten consonant" generally written "a" or "A" or  
 > " ' "in "ra" and "ta" which some of us are replacing  
 > with "o" (jmi-ro instead of jmi-ra, jmn-ro instead  
 > of jmn-ra etc) (personally I think that we are  
 > dealing here with an original vocalic "r" ).  
 >  
 > E.

---

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| 9452|2003-08-13 15:34:15|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
 Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
 wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix  
 > wrote:  
 > > Hotep Paul,  
 > >  
 > >  
 > >  
 > > As for genetic mutation, there appear to be some  
 > > validity behind that phenomenon, such as the  
 > genetic  
 > > structure of the aboriginal black man and woman  
 > having  
 > > the ability to produce all the ranges of  
 > > skin-complexions from ebony to pale skin, due to a  
 > > lessening process of melanin caused or influenced

> by  
> > tyrosine-hydroxylase.  
> >  
>  
> Are you saying a dark black man and dark black woman  
> are more likely  
> to produce a blond, blue-eyed, fair-skinned child  
> (non-albino) than  
> vice a versa? If so, give your reasons for such a  
> belief.

This isn't a belief. It's a fact, because, for the umpteenth time, black people have the greatest ability to produce the different shades from ebony to pale skin. The reason is because when tyrosine-hydroxylase takes its course in the procreation process, it can take away from melanin in all parts of the body, which equates to a deficiency in pigment, in other words the bleaching of the pigmented areas.

P.E.A.C.E. Progress....

> Regards,  
> Paul Kekai Manansala  
>  
>  
>

---

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| 9453|2003-08-13 15:53:31|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep En

--- En Sabah Nur <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:

> M. Hendrix stated:  
>  
> > There are some things about evolution that I don't  
> > subscribe to, like the aboriginal black humans  
> > evolving from monkeys. That's purely a western  
> theory,  
> > supposedly vouched for by science.  
>

- > Just a slight point of clarity...
- >
- > Evolution does *\*not\** say any human
- > beings evolved from "monkeys." That is
- > science fiction. Evolution (in regards to
- > humans) only posits that humans and
- > apes have a *\*common ancestor\** in
- > prehistory. Whether it is "western" science
- > or no, it has quite a bit of evidence to
- > support itself. Dismissal of such science
- > in any credible way must be made scientifically.

Sometimes I really wonder. Brotha, now just please tell me what an ape is. Is it human or animal? Does it resemble a monkey or not? Really, though! Monkey or ape, they're not human. And which of the two-human or ape-have western scientists been telling us is the original? Is it not the ape? Therefore, the "animal" is a monkey or monkeyish type. But to suit you, I'll just state ape. Really though!

In your opinion, the dismissal of such science has to be discredited in a scientific way. In my opinion, it's dismissed by the simple fact that humans and apes are not one and the same. If we evolved from an ape or ape-like creature, why are there still apes.

If we evolved from the so-called Australopithecus type as well, chances are that there should also be such a type still existing like the ape or ape-like creature that you believe we evolved from. Where is it?

- > > However, evolution does have its rightful place,
- > like,
- > > for instance, a tadpole evolving into a frog.
- >
- > This is *\*not\** an example of evolution. Tadpoles do
- > not "evolve" into
- > frogs just
- > like caterpillars do not "evolve" into
- > moths and infant humans do not "evolve"
- > into adults. The move from tadpole to frog
- > is a normal step within the given species.

Okay! They change into frogs, because the last time I looked a tadpole doesn't look anything like a frog, nor does a caterpillar look like a butterfly.

For the record, here's a definition of the term Evolution: a series of related "changes" in a certain direction.

P.E.A.C.E. Progress.....

- > Evolution is nothing more than the change of
- > genetic characteristics in a given population over
- > the course of time and the understanding that
- > all living organisms share a common descent
- > that can be further divided and subdivided.
- >
- > Evolution's place is firmly within the biological
- > sciences. Nothing in biology makes much sense
- > without evolution. It is a fact that has happened,
- > is happening and will continue to happen.
- >
- > DG
- >
- >
- >
- >
- >
- >

---

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| 9454|2003-08-13 16:15:07|ptah\_seker\_ausar777|Why Do We Need White People To Tell The Truth?|

Hotep,

Do we need white people to tell the truth when it comes to the ancient Kemites and their ethnicity because they are the dominant class and control the media, which plays an integral part in what the people of the United Snakes of Amerikkka are lead to believe?

Or is it because black people need them to tell the truth for psychological purposes, a psychological victory, or to feel a pleasant mental sensation, when knowing that white people have

displayed an image or honest portrayal of a black or Afruikan-looking Nefertiti?

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

| 9455|2003-08-14 01:35:40|M. Washington|AEgypt 000-000-90.Nubian Barrel-vaulted homes same for Millennia.rtf

Attachments :

---

Marc's reply here (M1W). Images below.

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]

**Sent:** Monday, August 11, 2003 2:32 PM

(M1W)

Picture [E] below from Berber wheat-storage barn in Tunesia is most important picture in group. Confirms that Roman structures are from Nubian / Ta-Seti-types.

Hello Christofori:

Thanks for the picture of the dome and barrel-vaulted structures used in early Rome. Your hunch that they are Ta-Seti structures are correct. That is if we assume that Egyptian Nubians are the descendents of Ta-Seti. Which is a fact.

You find this same architecture used by the Nubians living in Egypt. [A] is a picture taken before the flooding of the Aswan showing this dome (small image in background) and barrel-vaulted style the Nubians used in the 1920s and still use today. [B] is your picture. [D] Shows this style in Tunesia. This confirms what Hehti, a Sudanese hotel manager, told me while I was in Tunesia last month. He stated that his ancestors, Sudanese nomads, migrated to Tunesia with their herds near 3000 BC (then, the latest of many migrations). I believe they evidently carried memory of this style, as [C] shows a related kind of house made by a 10 year-old boy in Sudan. The circular foundations for such homes, when reinforced by rock, are preserved in the archeological record for deca-millenia as a sign of nomads passing their time in such temporary structures. A divergence this tapered style built by the boy, I proposed earlier, may have been the simple source of the onion dome used in basilicas: it is in that part of the world inhabited by Sudanese / Nubian ancestors. Of whom Pushkin was a royal member.

In any case, [D] shows the dome and barrel-vault now being used to house Tunesian tourists. The most significant picture in this group is [E]. A barrel vaulted home used by Berbers before the Arabs came and destroyed them (maybe for the wheat, too) and took over (although the Arabs I met there were nice people).

These archeological structures rigorously show that Europe, as many have said before, was inhabited by Africans before the Europeans expanded there after the ice age. (And that cute ivory facial carving of the 19 tyo French Venus had from the outset been called a fake though you find it in countless archeological journals, books, and websites today. People who made the discovery of the Venus were paid for what they found. And it is thought someone made the carving to earn extra money. That Venus is no bona fide proof of modern European presence).



It is a bit amusing as one Australian intellectual was trying to convince me of Caucasian presence in Russia over 500 years that turned out to be an embarrassment. I researched what he told me and found out that these so-called Europeans were Africans. There was a species of early human that lived in Africa in Koobi Fora, Kenya between 1.9 million and 1.4 million years ago. This species was evidently found in Dmanisi, Georgia. Anthropologists said:

If the Dmanisi people managed to travel thousands of miles with these simple tools, this means that the Oldowan adaptation was more complex than people thought, says Milford Wolpoff, a paleoanthropologist at the University of Michigan, Ann Arbor. The overwhelming discovery is that there are Oldowan-using people colonizing outside of Africa. Now, the Nariokotome boy is the complete skeleton of a boy found in Kenya 1.9-1.4 mya. The article continued: Dan Lieberman, a paleoanthropologist at George Washington University in Washington, D.C. said 'They are astonishing! They [the Dmanisi fossils] could be Nariokotome Boy's brother. In: (1) Michael Balter, A Glimpse of Humans First Journey Out of Africa, *Science*, 288, pp. 948-950, Issue of 12 May 2000; See also: (2) Leo Gabunia, Abesalom Vekua, David Lordkipanidze, Carl C. Swisher III, Reid Ferring, Antje Justus, Medea Nioradze, Merab Tvalchrelidze, Susan C. Antón, Gerhard Bosinski, Olaf Jöns, Marie-A.-de Lumley, Givi Majsuradze, and Aleksander Mouskhelishvili, Earliest Pleistocene Hominid Cranial Remains from Dmanisi, Republic of Georgia: Taxonomy, Geological Setting, and Age, *Science*, 288:5468, pp. 1019-1025, Issue of 12 May 2000.

So, Christofori, this is a serendipitous discovery you made. Or not serendipitous, but informed. And these images prove the fact. Again, the overwhelming presence of red, brown, and black-skinned human figures in cave art from the Upper Paleolithic down through 3000 years ago shows the wide range of the African homeland. Paleontologists consider that cave art to have been made by the San, the 'Bushman.' I suppose the Nubians are San of greater stature and darker complexion. They carried social institutions, building structures, and mythology that the so-called pagans of Europe famously written of by George Fraser, adopted. Found in his book, *The Golden Bough*. They were modified with time and eventually took on European flavor. But, they are African in conception. Diverging from the topic, Gerald Massey has an arsenal of documentation showing European fairy tales are African.

Take the story of the old man riding the donkey. The donkey in Africa and Egypt was Atum (the sound donkeys made) and represented the sun god both as donkey and sun. But, when Atum became the supreme god, and his son (the morning sun of the eastern horizon) the inheritor, his passing (setting at night and / or also during winter) indicated his slow return. The boy pulling the donkey represented the son of Atum trying to hurry the raising of the sun. Various the father (Atum) rides the donkey. Or the boy. Atum is sometimes called Tum. And Tum is the root of the Greek Tomos. The biblical Thomas. The English Thomas and Hungarian Tamas. (Poor Hitler. He thought his was the great Aryan race and that the folk tales and language were a sign of their superb greatness. Thomas, and much of the rest, is from Africa, old boy. Don't raise from your grave in horror.) So much for The English fairy tale fails to capture the representation of the passage of the sun in Amenta.

The English fairy tale is only silly and unbelievable. The African fairy tale made an attempt to understand the hand of the Supreme Creator in the workings of the natural world. The Greek carriage of the sun as a horse-pulled chariot had its earliest beginnings in San, or Bushman tales, as the morning sun (an early form of Horus of the two horizons- this particular as the morning sun) being carried on the back of the hyena. The hyena wants to throw the sun from his back and fails in the attempt. This being the cause for his stripe. American Indian mythology carry the same

story. But, the hyena is replaced by the physical nearest look-alike - the fox. Later symbolism of the sun passing through the world of day was as Ra Luvhimba, the cosmic hawk and still the god of a West African tribe (in my notes but don't have time to look it up). That the chariot is used by the Greeks only goes to show how old the story is and how late the Greeks (and Romans) were to understand it - as the chariot is a relatively new invention.

There are more of these than you can shake a stick at. Now you see why everybody is so excited to discredit Massey and call him old-fashioned and out-of-date (and no one addresses the hundreds of subjects he rose. They merely parrot what they heard. The colonialism line. They don't want you to get ebchumacated). He tells it like it is. Sorry, Derri.

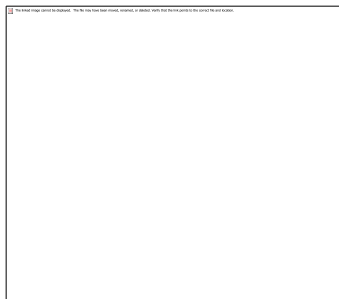
To close on the note began, however, the barrel-vaulted structure you drew attention to as in use in early Rome is Nubian in origin. It is the same as such structures used by Ta-Seti.

Marc Washington

[A] Vaulted roof used by Nubians in Egypt

**IMAGE:** 59-10-200-65-01\_Egypt.Barrel.Vaulted.Roofs.as.Used.by.Nubians.Today.jpg

**SOURCE:** Robert Fernea, *Nubians in Egypt peaceful people*, (University of Texas Press, Austin, 1932), plate 49. Picture taken in area that would be flooded by the Aswan.



[B] Vaulted roof in picture supplied by Christofori Whitakara

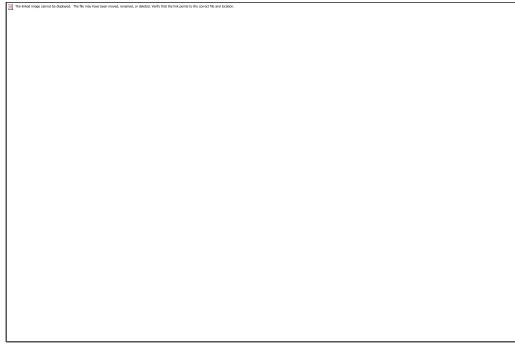
**IMAGE:** 59-10-800-22-01\_Italy.Barrel.Vaulted.Roofs.Like.the.Nubians.jpg

**SOURCE:** Photo 1995 Stuart Laidlaw, Michael Halliwell, Institute of Archaeology, UCL



[C] Nomad style home built by refugee boy

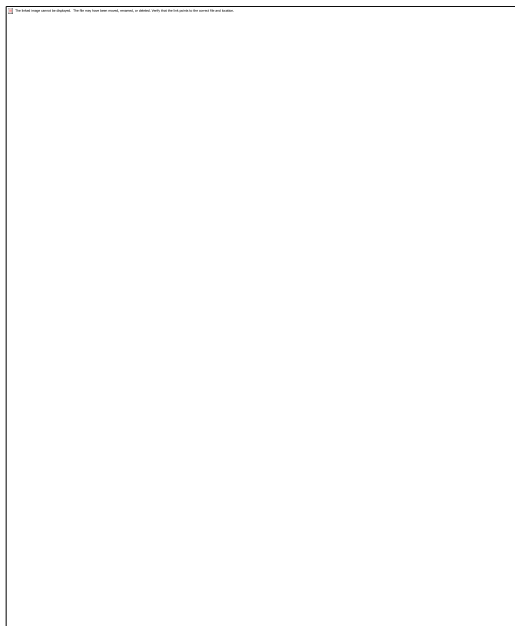
**IMAGE:** 59-10-100-50-92\_Sudan.square.with.steeple.middle.jpg



[D] Vaulted roof in bungalow of modern Tunesian Hotel

**IMAGE:** 59-10-100-54-02\_Tunesian.Barrel.Vaulted.Hotel.Bungalow.as.Used.in.Nubia.jpg

**SOURCE:** Kartago Tours, *Tun~~izia~~, Djerba sziget, Fall/Summer 2003*, (Printed in Budapest, Hungary, 2003) p. 32. The picture is from the Vincci El Kantaoui Hotel in Sousse. We stayed in a bungalow like this.

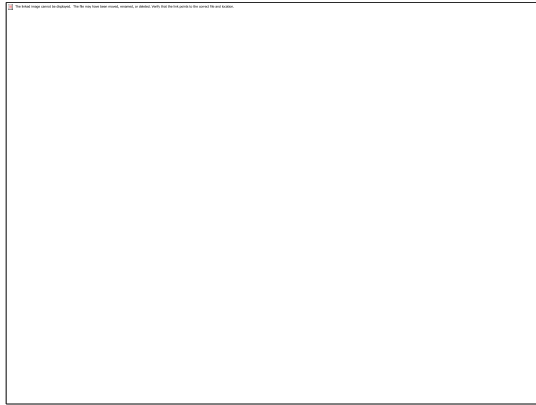


[E] Vaulted roof in Berber Wheat Warehouse at least from the 7<sup>th</sup> century AD. It could be thousands of years older

**IMAGE:** 59-10-100-54-01\_Tunesian.Berber.Wheat.Warehouse.in.Douz.7th.Century.AD.jpg

**SOURCE:** Personal picture in July 2003 in Douz, a Berber Village populated at the time, no doubt, by Sudanese. We rode camels in the Saharan Desert that day. It was explained to me that Sudanese nomads brought their herds here some 3000 years ago. This house was part of a complex that the Berbers stored their wheat in. When the Arabs came to bring Islam (as Bush intends to bring Southern Baptists to Iraq), they were slaughtered as they hid. These are the same type homes used in Hotels now, fancily white-washed in limestone. The same type of homes used

by the Nubians in Egypt. The same type used by Ta-Seti. The dome roof is energy efficient, keeping homes cool in the heat and warm in the cold. These type homes have been in the archeological record worldwide for deca-millennia. Another African contribution to world architecture and living convenience. It is my theory that the dome is the arch of the dome stretched-out so the same architectural type and thus, derivative of the oldest building style on earth. The dome is copied by Christian Churches and Basilica and is found in ancient architecture. I bought a lovely bowl from the man in the picture. His shop is the short, middle building.



(Really sorry for the poor quality. I messed it up in  
reducing the file size.)

MarcWashington

| 9456|2003-08-14 01:40:31|M. Washington|Images of barrel-vaulted structures ... Italian or Ta-setian Huntel|

Attachments :

Marc's reply here (M1W). Images below.

**From:** cristofori whitakara [mailto:boogie\_down\_black@yahoo.com]

**Sent:** Monday, August 11, 2003 2:32 PM

(M1W)

Picture [E] below from Berber wheat-storage barn in Tunesia is most important picture in group. Confirms that Roman structures are from Nubian / Ta-Seti-types.

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Thanks for the picture of the dome and barrel-vaulted structures used in early Rome. Your hunch that they are Ta-Seti structures are correct. That is if we assume that Egyptian Nubians are the descendents of Ta-Seti. Which is a fact.

You find this same architecture used by the Nubians living in Egypt. [A] is a picture taken before the flooding of the Aswan showing this dome (small image in background) and barrel-vaulted style the Nubians used in the 1920s and still use today. [B] is your picture. [D] Shows this style in Tunesia. This confirms what Hehti, a Sudanese hotel manager, told me while I was in Tunesia last month. He stated that his ancestors, Sudanese nomads, migrated to Tunesia with their herds near 3000 BC (then, the latest of many migrations). I believe they evidently carried memory of this style, as [C] shows a related kind of house made by a 10 year-old boy in Sudan. The circular foundations for such homes, when reinforced by rock, are preserved in the archeological record

for deca-millenia as a sign of nomads passing their time in such temporary structures. A divergence ? this tapered style built by the boy, I proposed earlier, may have been the simple source of the onion dome used in basilicas: it is in that part of the world inhabited by Sudanese / Nubian ancestors. Of whom Pushkin was a royal member.

In any case, [D] shows the dome and barrel-vault now being used to house Tunesian tourists. The most significant picture in this group is [E]. A barrel vaulted home used by Berbers before the Arabs came and destroyed them (maybe for the wheat, too) and took over (although the Arabs I met there were nice people).

These archeological structures rigorously show that Europe, as many have said before, was inhabited by Africans before the Europeans expanded there after the ice age. (And that cute ivory facial carving of the 19 tyo French Venus had from the outset been called a fake ? though you find it in countless archeological journals, books, and websites today. People who made the discovery of the Venus were paid for what they found. And it is thought someone made the carving to earn extra money. That Venus is no bona fide proof of ?modern? European presence). It is a bit amusing as one Australian intellectual was trying to convince me of Caucasian presence Russia over 500 ty that turned out to be an embarrassment. I researched what he told me and found out that these so-called Europeans were Africans. There was a species of early human that lived in Africa in Koobi Fora, Kenya between 1.9 million and 1.4 million years ago. This species was evidently found in Dmanisi, Georgia. Anthropologists said:

?If the Dmanisi people managed to travel thousands of miles with these simple tools, ?this means that the Oldowan adaptation was more complex than people thought,? says Milford Wolpoff, a paleoanthropologist at the University of Michigan, Ann Arbor. ?The overwhelming discovery is that there are Oldowan-using people colonizing outside of Africa.? ? Now, the Nariokotome boy is the complete skeleton of a boy found in Kenya 1.9 ? 1.4 mya. The article continued: ?Dan Lieberman, a paleoanthropologist at George Washington University in Washington, D.C. said ?They are astonishing! They [the Dmanisi fossils] could be Nariokotome Boy?s brother.?

In: (1) Michael Balter, A Glimpse of Humans? First Journey Out of Africa, *Science*, 288, pp. 948 ? 950, Issue of 12 May 2000; See also: (2) Leo Gabunia, Abesalom Vekua, David Lordkipanidze, Carl C. Swisher III, Reid Ferring, Antje Justus, Medea Nioradze, Merab Tvalchrelidze, Susan C. Ant? Gerhard Bosinski, Olaf J□□, Marie-A.-de Lumley, Givi Majsuradze, and Aleksander Mouskhelishvili, Earliest Pleistocene Hominid Cranial Remains from Dmanisi, Republic of Georgia: Taxonomy, Geological Setting, and Age, *Science*, 288:5468, pp. 1019-1025, Issue of 12 May 2000.

So, Christofori, this is a serendipitous discovery you made. Or not serendipitous, but informed. And these images prove the fact. Again, the overwhelming presence of red, brown, and black-skinned human figures in cave art from the Upper Paleolithic down through 3000 years ago show the wide range of the African homeland. Paleontologists consider that cave art to have been made by the San, the 'Bushman.' I suppose the Nubians are San of greater stature and darker complexion. They carried social institutions, building structures, and mythology that the so-called pagans of Europe famously written of by George Fraser, adopted. Found in his book, ***The Golden Bough***. They were modified with time and eventually took on European flavor. But, they are African in conception. Diverging from the topic, Gerald Massey has an arsenal of documentation showing European fairy tales are African.

Take the story of the old man riding the donkey. The donkey in Africa and Egypt was AI (the sound donkeys made) and represented the sun god both as donkey and sun. But, when Atum became the supreme god, and his son (the morning sun of the eastern horizon) the inheritor, his passing (setting at night and / or also during winter) indicated his slow return. The boy pulling the donkey represented the son of Atum trying to hurry the raising of the sun. Variously the father (Atum) rides the donkey. Or the boy. Atum is sometimes called Tum. And Tum is the root of the Greek Tomos. The biblical Thomas. The English Thomas and Hungarian Tamas. (Poor Hitler. He thought his was the great Aryan race and that the folk tales and language were a sign of their

superb greatness. Thomas, and much of the rest, is from Africa, old boy. Don't raise from your grave in horror.) So much for The English fairy tale fails to capture the representation of the passage of the sun in Amenta.

The English fairy tale is only silly and unbelievable. The African fairy tale made an attempt to understand the hand of the Supreme Creator in the workings of the natural world. The Greek carriage of the sun as a horse-pulled chariot had its earliest beginnings in San, or Bushman tales, as the morning sun (an early form of Horus of the two horizons- this particular as the morning sun) being carried on the back of the hyena. The hyena wants to throw the sun from his back and fails in the attempt. This being the cause for his stripe. American Indian mythology carry the same story. But, the hyena is replaced by the physical nearest look-alike - the fox. Later symbolism of the sun passing through the world of day was as Ra Luvhimba, the cosmic hawk and still the god of a West African tribe (in my notes but don't have time to look it up). That the chariot is used by the Greeks only goes to show how old the story is and how late the Greeks (and Romans) were to understand it - as the chariot is a relatively new invention.

There are more of these than you can shake a stick at. Now you see why everybody is so excited to discredit Massey and call him old-fashioned and out-of-date (and no one addresses the hundreds of subjects he rose. They merely parrot what they heard. The colonialism line. They don't want you to get ebchumacated). He tells it like it is. Sorry, Derri.

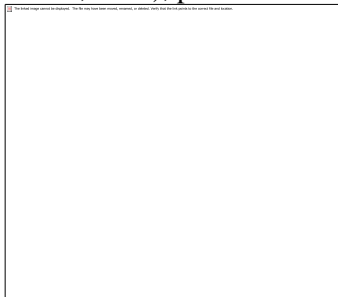
To close on the note began, however, the barrel-vaulted structure you drew attention to as in use in early Rome is Nubian in origin. It is the same as such structures used by Ta-Seti.

Marc Washington

[A] Vaulted roof used by Nubians in Egypt

**IMAGE:** 59-10-200-65-01\_Egypt.Barrel.Vaulted.Roofs.as.Used.by.Nubians.Today.jpg

**SOURCE:** Robert Fernea, *Nubians in Egypt ? peaceful people*, (University of Texas Press, Austin, 1932), plate 49. Picture taken in area that would be flooded by the Aswan.



[B] Vaulted roof in picture supplied by Christofori Whitakara

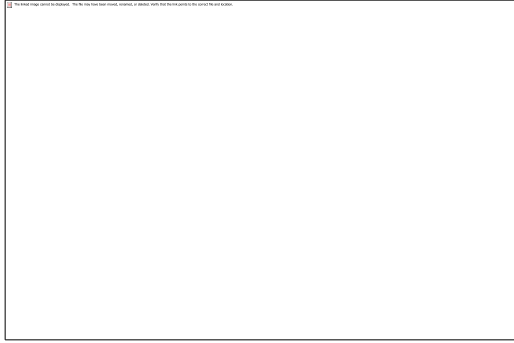
**IMAGE:** 59-10-800-22-01\_Italy.Barrel.Vaulted.Roofs.Like.the.Nubians.jpg

**SOURCE:** Photo 1995 Stuart Laidlaw, Michael Halliwell, Institute of Archaeology, UCL



[C] Nomad style home built by refugee boy

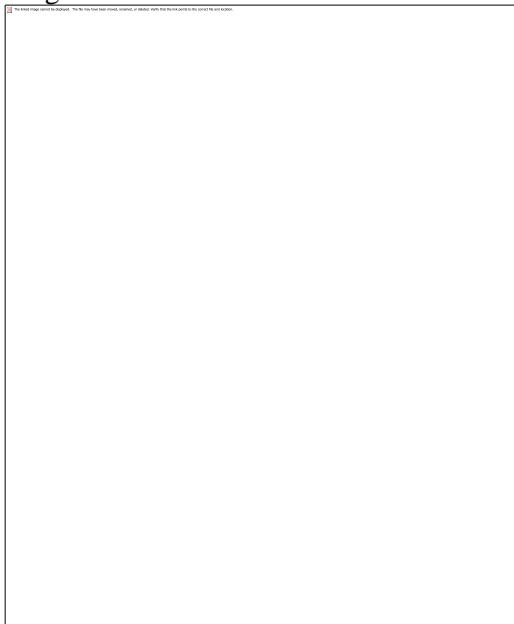
**IMAGE:** 59-10-100-50-92\_Sudan.square.with.steeple.middle.jpg



[D] Vaulted roof in bungalow of modern Tunesian Hotel

**IMAGE:** 59-10-100-54-02\_Tunesian.Barrel.Vaulted.Hotel.Bungalow.as.Used.in.Nubia.jpg

**SOURCE:** Kartago Tours, *Tun~~nia~~, Djerba sziget, Fall/Summer 2003*, (Printed in Budapest, Hungary, 2003) p. 32. The picture is from the Vincci El Kantaoui Hotel in Sousse. We stayed in a bungalow like this.



[E] Vaulted roof in Berber Wheat Warehouse at least from the 7<sup>th</sup> century AD. It could be thousands of years older

**IMAGE:** 59-10-100-54-01\_Tunesian.Berber.Wheat.Warehouse.in.Douz.7th.Century.AD.jpg

**SOURCE:** Personal picture in July 2003 in Douz, a Berber Village populated at the time, no doubt, by Sudanese. We rode camels in the Saharan Desert that day. It was explained to me that Sudanese nomads brought their herds here some 3000 years ago. This house was part of a complex that the Berbers stored their wheat in. When the Arabs came to bring Islam (as Bush intends to bring Southern Baptists to Iraq), they were slaughtered as they hid. These are the same type homes used in Hotels now, fancily white-washed in limestone. The same type of homes used by the Nubians in Egypt. The same type used by Ta-Seti. The dome roof is energy efficient, keeping homes cool in the heat and warm in the cold. These type homes have been in the archeological record worldwide for deca-millennia. Another African contribution to world architecture and living convenience. It is my theory that the dome is the arch of the dome stretched-out ? so the same architectural type and thus, derivative of the oldest building style on earth. The dome is copied by Christian Churches and Basilica and is found in ancient architecture. I bought a lovely bowl from the man in the picture. His shop is the short, middle building.



(Really sorry for the poor quality. I messed it up in reducing the file size.)

MarcWashington

| 9457|2003-08-14 05:59:31|Paul Kekai Manansala|Re: Re-Thinking Ancient Egyptian Origins|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep Paul,

>

> This isn't a belief. It's a fact, because, for the  
> umpteenth time, black people have the greatest ability  
> to produce the different shades from ebony to pale  
> skin. The reason is because when tyrosine-hydroxylase  
> takes its course in the procreation process, it can  
> take away from melanin in all parts of the body, which  
> equates to a deficiency in pigment, in other words the  
> bleaching of the pigmented areas.  
>

Is this something you discovered through your own experimentation or studies? Or do you have in Afrikan references?

The quantity of any substances used in the production of melanin is governed again by binary genes that can produce either less or \*more\* melanin. All people have this variability, not just blacks.

Regards,

Paul Kekai Manansala

| 9458|2003-08-14 06:06:02|Paul Kekai Manansala|Re: Why Do We Need White People To Tell The Truth?|

If I needed white people to tell me the truth, I would never have considered the African-centered approach.

What's wrong though if we consider it positive when other people, of



any race, acknowledge the truth?

I don't believe in monoliths of any kind. The media is a plural entity that can be influenced and engaged.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ptah\_seker\_ausar777" wrote:

> Hotep,  
>  
> Do we need white people to tell the truth when it comes to the  
> ancient Kemites and their ethnicity because they are the dominant  
> class and control the media, which plays an integral part in what

the  
> people of the United Snakes of Amerikkka are lead to believe?  
>  
> Or is it because black people need them to tell the truth for  
> psychological purposes, a psychological victory, or to feel a  
> pleasant mental sensation, when knowing that white people have  
> displayed an image or honest portrayal of a black or Afruikan-

looking  
> Nefertiti?  
>  
> P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!  
| 9459|2003-08-14 07:59:35|En Sabah Nur|Evolution 101|  
was: re: [ta\_aeti] re: rethinking ancient egyptian origins

mickel hendrix stated:

> hotep en

em hotep mickel.

> Sometimes I really wonder.

whats that mickel?

> Brotha, now just please tell me what an ape is.

any of the various, tailless 'old world' primates of the family pongidae, including the chimpanzee, gorilla, gibbon, and orangutan.

> Is it human or animal?

this question doesn't really make sense.

to be specific:

humans belong to the kingdom animalia.

apes belong to the kingdom animalia.

humans are in the phylum chordata.

apes are in the phylum chordata.

humans are in the subphylum vertebrata.

apes are in the subphylum vertebrata.

humans are in the class mammalia.

apes are in the class mammalia.

humans are in the order primates.

apes are in the order primates.

humans belong to the superfamily hominoidea.

apes belong to the superfamily hominoidea.

\*at this point apes and humans diverge.\*

humans enter the specific family of hominidae.

apes enter the specific family of pongidae.

> Does it resemble a monkey or not?

again, a question that doesn't really make sense.

a monkey includes any of the various long-tailed, medium-sized members of the order primates, including the macaques, baboons, guenons, capuchins, marmosets, and tamarins.

note that monkeys belong to the order of primates, as do apes and humans and prosimians. in some way we all resemble \*each other\* in facial characteristics,

placement of ocular orbits, dentition and dactyl makeup.  
these are some of the key reasons we are all considered  
primates in the first place.

> Really, though!

your exclamation and point is lost upon me.

> Monkey or ape, they're not human.

this has nothing to do with the nature of the discussion.  
it is readily agreed that we belong to different families.  
but we are also all classified as primates.

thus when you made the comment...

[there are some things about evolution that I don't  
subscribe to, like the aboriginal black humans  
evolving from monkeys.---m. hendrix]

....you were making no sense whatsoever in the  
common usage of the english language in a discussion  
of the scientific field evolution. humans did not evolve  
from monkeys. evolution does not state that humans  
evolved from monkeys. thus your statement is false  
from the proverbial jump as it slanders evolution with  
a premise to which it (evolution) does not subscribe.

> And which of the two-human or ape-have western  
> scientists been telling us is the original?

evolution asserts the premise of common descent.  
this would mean that both apes and humans had  
a common ancestor that eventually diverged (as shown  
above). if this idea of common descent is taken back  
further, divergence will be seen all along the line back  
to the kingdom animalia.

> Is it not the ape?

your question is not formatted correctly.  
it is better to say primates existed before  
either modern apes or humans.

> Therefore, the "animal" is a monkey or monkeyish type.

if you are going to use the english language, particularly when discussing a scientific field, it is probably best that you use the correct terminology. monkeys are in a specific family. apes are in a specific family. humans are in a specific family. all however trace back to a similar order.

> But to suit you,

>

actually to suit the english language in regards to a specific and well defined scientific field.  
i can't possibly have a discussion with you about a topic if you are speaking your own personalized version of english, especially in relation to a scientific field.

> I'll just state ape.

>

the standard jargon is an ape-like or human-like ancestor (hence the meaning of the superfamily hominoidea, "like a human") that precedes both humans and modern apes if you are talking about the divergence between modern apes and humans beyond the level of superfamily (hominoidea).

> Really though!

>

your exasperation matches my own in the fact that i do not speak 'm.hendrix-i-nese' and must decipher your statements through the use of a glossary of your own making. if we both try to use the standard english language definitions for the scientific field, communication will be much easier.

> In your opinion, the dismissal of such science has to  
> be discredited in a scientific way.

not my opinion to claim. that is the nature of science. science relies on evidence to put forth what is most probable out of a host of possibilities. thus the only way to discredit a scientific premise is through the putting forth of counter evidence that leads to an alternate conclusion.

neither your opinion or mine will alter a scientific premise, unless that opinion is based on some form of evidence that effectively deconstructs the initial body of evidence following the most basic methodology of scientific reasoning (hypothesis, experiment/research/observation and conclusion).

the same goes for history, as is the very nature of this forum. historical premises are not challenged by opinions. they are challenged by counter-evidence. in that way history and science are very similar in methodology.

> In my opinion, it's dismissed by the simple fact that humans and apes  
> are not one and the same.

again, a nonsensical statement. humans and apes are not one in the same. as stated above, we belong to wholly different families. thus science/evolution does not at all state that humans and apes are one in the same. \*you\* are the only one making such a claim, and then proceeding to knock it down. first \*learn\* what the premises of evolution state, then seek to critique. it makes no sense to disagree

with a premise when your disagreement is based on a misunderstanding of the premise.

> If we evolved from an ape or ape-like creature, why are there still  
> apes.

again, your statements illustrate a complete and utter lack of understanding of what evolution is stating in regards to primates.

evolution states that beyond the point of the superfamily hominoidae, humans diverged one way (into the family hominidae) and apes went another (into the family pongidae).

your statement bizarrely implies an erroneous belief system that humans descended from modern apes and thus modern apes should all be non-existent, or even that modern apes should all naturally evolve into upright waking creatures in equal similarity to modern humans. this is \*not\* the premise put forth by

evolution/science. rather it is something out of science fiction, perhaps 'planet of the apes.' evolution does \*not\* state that humans descended from any modern living ape or that modern apes will one day make clothes for themselves and DVD players. rather what is stated by evolution/science is that we both belonged to a superfamily that split into two distinct directions. we (the human line) went one way and they (the modern ape line) went another.

- > If we evolved from the so-called Australopithecus type
- > as well, chances are that there should also be such a
- > type still existing like the ape or ape-like creature
- > that you believe we evolved from. Where is it?.

australopithecus is an extinct genus of an african hominid. evolution at this level postulates that only one type of these hominids evolved into the line that would lead to modern humans. where are the rest? they are extinct. they went extinct some 1 million years ago. extinction is a natural (and today man-made) process of evolution. there have been massive extinctions of life forms in earth history repeatedly. along the line of hominids we have also seen other types die off (h. erectus, neanderthalis, etc).

- > Okay! They change into frogs, because the last time I
- > looked a tadpole doesn't look anything like a frog,
- > nor does a caterpillar look like a butterfly.

the correct term is metamorphosis.  
in fact an even more correct term is ontogeny or ontogenesis: the origin and development of an individual organism from embryo to adult. humans do it in the womb. if you have ever seen a human fetus, it does not look anything like a human child nor a human adult. this however does not enter the realm of evolution (either defined at the macro or micro level)---not until you have generational changes. watching ontogenesis in action led to the eventual postulating of evolution as we know it today, yet they are not one in the same.

- > For the record, here's a definition of the term
- > Evolution: a series of related "changes" in a certain

> direction.

again i am speaking the english language in specific relation to a distinct scientific field, not popular or non-evolution related uses of the term evolution/evolve. thus when a scientist says evolution in regards to biological organisms what is being discussed is (1) the change of genetic characteristics in a given population over time and (2) the understanding of common descent between living organisms.

i hope that helps clear up any misunderstanding.

DG

| 9460|2003-08-14 08:17:12|En Sabah Nur|Re: Elves ... Black Irish & Celtic Origins| marc w. stated:

> DG. Sometime last spring, you and I were briefly engaged in a discussion  
> about the dwarfs of Europe. You posted your information on the subject. I  
> can't locate it. Do you remember or can you get the number of the post?

indeed i can.  
the post is below.

DG

-----

Interesting (mostly because I'm into speculative fiction).

Now again, I am not making any assertions for San peoples or similar phenotypes existing in ancient Europe. I'm with Marc on this being pure speculation...just allowing my mind to wander. So no one should take my posts on this matter as anything else but musings on a Thursday afternoon

But it is interesting that descriptions of \*some\* Elves in Euro-Celtic-mythology (epicanthic eyefolds, etc.) has led both yourself (Marc), myself and artists like Alan Lee or David Larkin (both illustrators for Brian Foud's artistic-informative work 'Fareries') to Afro-Asian type phenotypes. The drawing I most remember from Foud's

work is of an Elf woman with dark skin, thick lips, flat nose and epicanthic eyes. Whatever race she was intended to be, her features were closest to either the Kung!-San (or other type African groups with near/shared features), Melanesian, Hun, Thai, etc. by the artist's rendering. She was most certainly \*not\* typical European---not even "Mediterranean."

[It should be noted however that this is the only Afro-Asian type Faerie I know of in Foud's work All other artistic depictions are quite European in nature or approaching bestial/non-human (except it seems for the oft-used epicanthic eyefolds).]

I truly have no idea where the artist pulled his imagery from nor his source, but I suspect it may be from the general descriptions given to some Celtic-mythological creatures. And he's not really alone, if you venture into fantasy works. While JRR Tolkien's famed elves are all tall, light eyed and quite pale, he certainly makes his evil creatures dark, swarthy and even with epicanthic eyefolds at times. (This has been the topic of a great deal of racial controversy) Other modern fiction writers (for reasons unknown) are quite liberal with the idea of swarthy elves---one work even depicting an elderly elf matriarch as a black woman. For reasons unknown, a 1989 movie spoof of the Vikings decided to cast Eartha Kitt as the Norse goddess Freya. And there are even a whole modern-era created "Dark Elves" (complete with ebon-skin) in popular fantasy folklore. I don't know why there has been a need for modern writers to make these NW European derived mythic figures dark, swarthy or even black---but I wonder if some description of figures in the ancient/medieval writings may be influencing these modern authors.

The description of course in the original text may have just read "swarthy" or "dark"---which could mean anything racially---but interpreted by modern day writers as "black people."

I still however have my suspicions that \*some\* of this may be rooted in Euro-ideas of N. Africans, W. Africans, Western Asians and other Asians that may have been encountered by Europeans during the Late Ancient era (i.e., Ethiopians sent by Rome to guard Hadrian's Wall in Briton, the Hun invaders) or during the medieval era (Multi-racial Muslim invaders, Viking naval incursions into foreign lands/encountering



Multi-racial Muslim fleets, or the Mongol invasions).

Though this all seems idle speculation, I am again drawn to the Dutch idea of Zwarte Piet---who is pretty much described as a faerie, goblin, elfe, pollywog and is also stated to be a black-a-moor kidnapped as an orphan from Spain.

The idea thus that phenotypes not immediately familiar to some Europeans could spawn whole mythologies (and the idea that this one black-a-moor became associated with elves, goblins, etc. in the Dutch world based near solely on his physical features---that are still today exaggerated and worn as freakish faerie masks in Holland), makes the entire issue at the least "interesting"---even if only fanciful speculation.

Further examples have already been shown of mythic "black Ethiopian giants" associated with Muslim armies in the medieval era.

There are of course "faerie" type creatures in much of African mythology (including red-haired dwarves and men the size of ants) but I don't know that they have any relationship to their European cohorts and am not claiming any.

DG

-----

M. Washington stated:

> Something I've always wondered about is the Irish fairy tale of the  
> dwarfs. Granted, this is wholly speculative and  
> not based at all in any academic research as it's more part of  
> folklore. It goes like this. The iron-workers which  
> had formed the first guild which, it seems, conceptualized the god  
> Ptah, the first god in human form, were  
> themselves diminutive in stature as was their god. And it seems they  
> may have been San (I suppose not Pygmies  
> and not including Pygmies).

| 9461|2003-08-14 08:24:58|Alex van Deelen|Re: Reconstructing of Nefertiti|  
Message: 1

Date: Wed, 13 Aug 2003 10:37:42 -0500

From: En Sabah Nur <[dg14@swt.edu](mailto:dg14@swt.edu)>

Subject: Reconstructing of Nefertiti

> I must say, I am pleasantly \*surprised\* by the forensics...

I have to say that this is great news. They could easily have painted her white, but for some reason they didn't. Maybe our discussion is having an effect? She looks more like a cross between Iman and Grace Jones. (I can't stop humming "Do you remember the time". :) )

Who do you think she looks like?

Alex

> -----

>

> Could this be the profile of a queen?

> By Tim Friend, USA TODAY

>

> [http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat\\_x.htm](http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat_x.htm)

>

> [http://images.usatoday.com/news/\\_photos/2003/08/12-nef-inside.jpg](http://images.usatoday.com/news/_photos/2003/08/12-nef-inside.jpg)

| 9462|2003-08-14 08:27:03|Djehuti Sundaka|Re: Why Do We Need White People To Tell The Truth?|

We need it only so long as we continue to subject ourselves to them rather than become nationally independent and have our own media. I doubt people in Jung-gwo really care about the falsehoods of Eurocentrism pertaining to them. They have their own nation with its own media and the truth of their history is always available to them regardless of what others might try to say about them. It's only those who choose to remain subjected to an environment of other peoples' lies that have to contend for the truth. The truth means little without the power to live it.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ptah\_seker\_ausar777"

wrote:

> Hotep,

>

> Do we need white people to tell the truth when it comes to the

> ancient Kemites and their ethnicity because they are the dominant

> class and control the media, which plays an integral part in what

the

> people of the United States of Amerikkka are lead to believe?  
>  
> Or is it because black people need them to tell the truth for  
> psychological purposes, a psychological victory, or to feel a  
> pleasant mental sensation, when knowing that white people have  
> displayed an image or honest portrayal of a black or

Afrikan-looking

> Nefertiti?

>

> P.E.A.C.E. Progress Everytime Afrikans Cultivate Enlightenment!

| 9463|2003-08-14 08:39:06|M.L.W.|Re: Reconstructing of Nefertiti|

Reply:

King Tutankhamun?

Check out his picture:

<http://www.sciencemuseum.org.uk/antenna/tutankhamun/111.asp>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

>

>

> Message: 1

> Date: Wed, 13 Aug 2003 10:37:42 -0500

> From: En Sabah Nur

> Subject: Reconstructing of Nefertiti

>

> > I must say, I am pleasantly \*surprised\* by the forensics...

>

> I have to say that this is great news. They could easily  
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>

> Who do you think she looks like?

>

> Alex

>

>

> > -----

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> >

> > Could this be the profile of a queen?

> > By Tim Friend, USA TODAY

> >

> > <http://www.usatoday.com/news/science/2003-08-12-nefertiti->

usat\_x.htm

> >

> > <http://images.usatoday.com/news/photos/2003/08/12-nef-inside.jpg>

| 9464|2003-08-14 08:49:00|M.L.W.|Re: Reconstructing of Nefertiti|

Ay was the brother to Queen Tiye, and father to Nefertiti

Van Sertima, Ivan. ed. Egypt Revisited. Transaction Publishers,  
New Brunswick (USA) & London (U.K.), 1999

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

>

>

> Message: 1

> Date: Wed, 13 Aug 2003 10:37:42 -0500

> From: En Sabah Nur

> Subject: Reconstructing of Nefertiti

>

> > I must say, I am pleasantly \*surprised\* by the forensics...

>

> I have to say that this is great news. They could easily  
> have painted her white, but for some reason they didn't.

> Maybe our discussion is having an effect?

> She looks more like a cross between Iman and Grace Jones.

> (I can't stop humming "Do you remember the time". :) )

>

> Who do you think she looks like?

>

> Alex

>

>

> > -----

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> >

> > Could this be the profile of a queen?

> > By Tim Friend, USA TODAY

> >

> > <http://www.usatoday.com/news/science/2003-08-12-nefertiti->

usat\_x.htm

> >

> > [http://images.usatoday.com/news/\\_photos/2003/08/12-nef-inside.jpg](http://images.usatoday.com/news/_photos/2003/08/12-nef-inside.jpg)

| 9465|2003-08-14 11:14:21|Derrick, Alexander|FW: Forensic illustration of nefertiti? |

Attachments :



Nefertiti





Unidentified mummy from KV35, supposedly Nefertiti.



The Berlin bust, and a royal image of Nefertiti.'

Middle aged torso of Nefertiti.



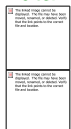
forensic reconstruction of Tutankhamen, son of Akhenaten, and Nefertiti.



Queen Tiye, Tutankhamen's grandmother.



Tutankhamen, with central African cranial shape.





Royal princesses, with distinct cranial vaults. (photos from cairo musuem)



[See Mangebetu people in Congo basin for comparable cranial shapes.](#)

| 9466|2003-08-14 11:32:41|M.L.W.|Re: FW: Forensic illustration of nefertiti?

Africa - Body Art - Head Shaping

The Mangbetu people of north-east Democratic Republic of the Congo also practised head elongation. Babies' heads were bound with cloth to create the desired shape. As adults, the effect was emphasised by wrapping the hair around a woven basket frame so that the head appeared even more elongated.

<http://www.austmus.gov.au/bodyart/shaping/headbinding.htm>

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"  
wrote:

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> Nefertiti

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> Unidentified mummy from KV35, supposedly Nefertiti.

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> The berlin bust, and a royal image of neferiti.'

>

> Middle aged torso of Nefertiti.

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> forensic reconstruction of Tutankhamen, son of Ahkenaten, and

Nefertiti .

>

> Queen Tiye, Tutankhamen's grandmother.

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> Tutankhamen, with central african cranial shape.

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> Royal princesses, with distinct cranial vaults. (photos from cairo

musuem)

>

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> See Mangebetu people in Congo basin for comparable cranial shapes.



| 9467|2003-08-14 13:23:20|alberto34482@yahoo.com|Re: FW: Forensic illustration of nefertiti?  
You might also want to post a picture of Elder Lady next to the Tiye  
sculpture. The mummy of Thuya and Yuya might also be helpful.  
| 9468|2003-08-14 13:50:11|Peter Gray|Re: Why Do We Need White People To Tell The Truth?|

Thank you for your comments on science and the pursuit of truth, Paul. Perhaps those who insist they can find truth simply by rejecting whatever conclusions reached by "western" or "white" science can sign up with a different group, e.g. voodoo.com, where they could wallow aimlessly in comforting romanticism.

P. Gray

>From: "Paul Kekai Manansala"  
>Reply-To: Ta\_Seti@yahoogroups.com  
>To: Ta\_Seti@yahoogroups.com  
>Subject: [Ta\_Seti] Re: Why Do We Need White People To Tell The Truth?  
>Date: Thu, 14 Aug 2003 13:06:01 -0000  
>  
>If I needed white people to tell me the truth, I would never have  
>considered the African-centered approach.  
>  
>What's wrong though if we consider it positive when other people, of  
>any race, acknowledge the truth?  
>  
>I don't believe in monoliths of any kind. The media is a plural  
>entity that can be influenced and engaged.  
>  
>Regards,  
>Paul Kekai Manansala  
>  
>--- In Ta\_Seti@yahoogroups.com, "ptah\_seker\_ausar777"  
> wrote:  
>> Hotep,  
>>  
>> Do we need white people to tell the truth when it comes to the  
>> ancient Kemites and their ethnicity because they are the dominant  
>> class and control the media, which plays an integral part in what  
>the  
>> people of the United Snakes of Amerikkka are lead to believe?  
>>  
>> Or is it because black people need them to tell the truth for  
>> psychological purposes, a psychological victory, or to feel a  
>> pleasant mental sensation, when knowing that white people have  
>> displayed an image or honest portrayal of a black or Afruikan-  
>looking  
>> Nefertiti?  
>>

> > P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!  
>

---

Help STOP SPAM with [the new MSN 8](#) and get 2 months FREE\*  
| 9469|2003-08-14 14:23:43|Paul Kekai Manansala|Re: FW: Forensic illustration of nefertiti?|  
The elongated skulls may be the result of intentional skull  
deformation.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"  
wrote:

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> Nefertiti  
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>  
> Unidentified mummy from KV35, supposedly Nefertiti.  
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> The berlin bust, and a royal image of neferiti.'  
>  
> Middle aged torso of Nefertiti.  
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> forensic reconstruction of Tutankhamen, son of Ahkenaten, and  
Nefertiti .  
>  
> Queen Tiye, Tutankhamen's grandmother.  
>  
>

> Tutankhamen, with central african cranial shape.

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> Royal princesses, with distinct cranial vaults. (photos from

cairo musuem)

>

>

> See Mangebetu people in Congo basin for comparable cranial shapes.

| 9470|2003-08-14 16:01:47|Alex Derrick|Re: FW: Forensic illustration of nefertiti?|  
Agreed.

Do you think the relationship between Kmt and the Manghbetu can be explained via diffusion?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> The elongated skulls may be the result of intentional skull  
> deformation.

| 9471|2003-08-14 18:25:51|Alex van Deelen|Re: FW: Forensic illustration of nefertiti?|

> The elongated skulls may be the result  
> of intentional skull deformation.

>

> Regards,

> Paul Kekai Manansala

Recently, there was an interesting program on National Geographic about cranial shaping among the Nazca indians of Peru. They even came up with an older African American lady (from Chicago?) who stated she manually shaped her children's heads.

Cranial shaping seems to have been very popular in Central/South America, Central Africa, and China. For som reason, also places where pyramids have been found.

Maya cranial deformation

[http://history.smsu.edu/jchuchiak/HST%20397---Theme%20%2016---Maya\\_cranial\\_deformation.htm](http://history.smsu.edu/jchuchiak/HST%20397---Theme%20%2016---Maya_cranial_deformation.htm)

Some interesting maps

<http://www.orgonelab.org/saharasia.htm>

Mangbetu (Zaire) image with an elongated head

<http://www.eze1.com/mangbetu/690mangbetu.jpg>

The Discovery Channel documentary "premiers" on Sunday  
<http://dsc.discovery.com/convergence/nefertiti/nefertiti.html>  
Note how she is still portrayed as a Caucasian at DC.

Alex

| 9472|2003-08-14 22:16:48|ra\_nehem|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo Marc,

Again, I apologize for the delayed response. Meda ase (thanks) for your response and the quotes. They are helpful for anyone doing a comparative analysis of our traditions as they moved away from the motherland.

Ma asomdwoee,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Mikyia wo, Ra-Nehem. I'm replying to what you wote below. You've proved your  
> point that the androgenous element is the original and key aspect in the  
> concept of Greatest God and Creator God. Kind of a yin and yang (which gives  
> hints - or shouts \*!\* below) of being derived from Egypt. I'm glad you  
> proved your point. It's good to know that a kind of Ma'at, in the form of  
> balance, applied to the Highest God (I heard the concept came from the fact  
> that the sun at noon is at its apex, hence the idea of "highest) and Creator  
> God.  
>  
> Thanks for your posts,  
>  
>  
>  
> Marc  
>  
>  
>  
>  
>  
>  
> \*!\*  
> "On a coffin of the XXIIInd Dynasty, a priest of Amun, identifying

himself

> with the Demiurge, proclaims: "I am One which becomes Two. I am Two which

> becomes Four. I am Four which becomes Eight. I am One with it (the Eight)."

> [1] In: See XX vol. i. p. 148. A. Moret, (trans.) R. T.

Clark, The

> Nile and Egyptian Civilization, (Routledge, London, 1996), p. 380.

>

>

>

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>

> "The Supreme Ultimate in the system of changes, generates the Two Modes, the

> yin and yang. The Two Modes generate the Four Forms (the major and minor yin

> and yang, which become the four seasons). The Four Forms generate the Eight

> Trigrams which represent heaven, earth, mountain, lake, fire, water, thunder, and wind (to which the Greek four elements are similar of earth,

> wind, fire and water)."[2] In: Xinzhong Yao, Confucianism, (Cambridge

> University Press, Cambridge, 2000), p. 151.

>

>

>

> -----

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> ----

>

> [1] See XX vol. i. p. 148. A. Moret, (trans.) R. T.

> Clark, The Nile and Egyptian Civilization, (Routledge, London, 1996), p.

> 380.

>

>

>

> [2] Xinzhong Yao, Confucianism, (Cambridge University

> Press, Cambridge, 2000), p. 151.

>

>

>

>  
> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Tuesday, August 05, 2003 10:53 AM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age"  
South of  
> the Sahara  
>  
>  
> Mikyia wo (Greetings) Marc,  
>  
> I apologize for the delay in response. I've been without access to  
> the internet since Friday.  
>  
> I appreciate your comments. The representation of Kheper/Khepri  
as a  
> male-only gains much ground as we come closer and closer to the  
> middle and late period of Kamit. The same with Ra. When we go back  
> earlier you'll find a goddess named "Khepriti", the Feminine form  
of  
> Khepri, defined as "a wind goddess of dawn" in Budge's  
Hieroglyphic  
> Dictionary.  
>  
> Why dawn though? You'll find that Khepera/Khepri, in the "Shat em  
> Duat" (Book of that which is in the Underworld) manifests in  
> the "dawn" period (leaving the 11th hour and into the 12th hour of  
> the night).  
>  
> With respect to Ra, in the pyramid texts you'll find that His  
> Wife/Balance, Rat (Rait), heading up the "little company of the  
gods"  
> (paut neteru) while you'll find Ra in the "great company".  
>  
> Another example of the balance of male and female in early Kamit  
is  
> that of Atem (Tem/Temu/Atum). You'll find that Atem has a Wife,  
Atemt  
> (Temt). The egyptologists will say that, "the egyptians decided to  
> give Tem a wife, but she doesn't figure significantly in the  
> cosmologies at all." The people of Kamit would beg to differ. She  
was  
> worshipped in shrines, at ritual, etc., for millenia.  
>  
> I must clarify that while Ptah, Khepri, Atem and Ra work in

- > conjunction with One Another, They are separate and distinct
- > Neteru/Deities with different, albeit complementary, functions in
- > Creation.
- >
- > I would say that by the time the great compositions in Kamit had been
- > set to writing, beginning in a major way with the pyramid texts in
- > the fifth dynasty, we had already had some influence by the whites
- > who had invaded North Kamit (but were defeated and contained) in
- > earlier dynasties. We always understood the Divine balance of male
- > and female, and it is apparent in the writings and the shrines.
- > Notwithstanding the fact that the male principle was prominent, and
- > ritually provoked (prayer, sacrifice, etc.) in a slightly greater
- > measure than that of the female when we took defensive postures
- > against invading hordes from the north. I'm speaking generally, as
- > there were many Goddesses (Sekhmet, Uatchet, Pekhit, etc.) who are
- > warriors as well, and were ritually provoked as part of our defensive
- > posture in times of war.
- >
- > I want to call your attention to a device used in late Kamit that
- > supports the info. above. In the "Book of Knowing the Manifestations
- > of Ra and of Overthrowing Apep" (a late period work, based on ancient
- > knowledge) you'll find Ra describing how He created the world. If you
- > look closely at the determinative for "I am" or "I have" which is a
- > shrouded, seated, figure with his knees up you'll notice two things.
- > The female form of this determinative usually is seated with a
- > round/circular face and a particular headress. The buttocks are
- > rounded. The male form of this determinative has a more pointed face,
- > a braided beard, flatter buttocks, and a particular headress. What
- > you'll find in the "Book of Knowing the Manifestations of Ra...." is
- > that whenever Ra says "I did....", "I made...", "I have created...."
- > the determinative following His name RA, is a seated figure which
- > \*combines\* the male and female aspects of the seated figure into one.
- > The female's circular face is used, with the male beard. The position

> of the knees and shape of the buttocks are taken from the female  
 form  
 > of the determinative, while the headress is taken from the male.  
 >  
 > It's very subtle, but it's there. Even in the late period, where  
 the  
 > male-dominant influence was becoming more apparent, the scribes  
 still  
 > found a way to show that in the creative process, Ra (and Rait)  
 were  
 > working together.  
 >  
 > I appreciate the attachments. It is time that we finally shed the  
 > foreign influences and recognize the feminine as the full  
 > complementary of the masculine (socially and ritually).  
 >  
 > Ma asomdwoee,  
 > Ra Nehem  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
 > > Mikyia wo, Ra Nehem.  
 > >  
 > >  
 > > I regard posts as the one you made below as resurrecting lost  
 > wisdom. You  
 > > touched upon something very crucial to the culture of human  
 > thinking itself  
 > > in noting the Androgenous creator existing as both man and  
 woman in  
 > duality.  
 > > And you showed how the invaders from the north (the Kagan from  
 the  
 > Russian  
 > > steeps: forefathers of the Caucasoid race) co-opted large  
 swaths of  
 > this  
 > > cosmogony for their own but made the lustful male the center of  
 it  
 > all ?  
 > > raising the super-ego to that of a male creator god. While this  
 is  
 > true, I  
 > > rather suspect that in the original post (Ta-Seti, 8851) there  
 are  
 > grounds



> > for seeing this phenomena originating in Africa as the kheperi  
> beetle was  
> > seen as male and in that role was the sole creator of the  
universe  
> and  
> > former of life. Ptah was pictured as Kheperi. Ra as well used  
his  
> own seed  
> > to create. So, while I see much truth in what you say, there do  
> seem to be  
> > other things to consider. I'd appreciate your opinion (between  
> today and the  
> > end of August, I will only be in Budapest where my computer is  
> about two or  
> > three times maximum a week so I won't be able to respond well).  
> >  
> >  
> >  
> > However, you have brought up something of utmost and unsurpassed  
> importance.  
> > And that is the nature of dualities the Greeks popularized in  
the  
> form of  
> > philosophy - primarily - which was a badly watered down version  
of  
> the basic  
> > African mode of thought: dualistic. My quotes below show the  
deep-  
> rootedness  
> > of these dualities now found in the West and science as well. I  
> wish I had  
> > the reference, (my six year-old daughter just came to sit in my  
lap  
> and is  
> > trying to type with me. This post will be short and incomplete).  
> >  
> >  
> >  
> > Please forgive me. I am just going to post the unedited quotes I  
> have  
> > showing dualities. Please forgive me. My comments here are on  
your  
> post  
> > below (indicated at beginning at triple lines):  
> >  
> >

> > "Primordial couples are seen by the Dogon in Mali as founders,  
> ancestors, or  
> > intermediaries between the living and the spirits of the past.  
At  
> the same  
> > time, they are protectors, representing continuity and  
suggesting  
> fertility.  
> > Symbolic elements in African sculpture, like the swollen abdomen  
> and large  
> > breasts, indicate not only fertility and the creation of life,  
but  
> also  
> > health, wealth, prosperity, and plentitude." [1] Esther A. Dagan,  
> African  
> > dolls for play and magic, (Galerie Amrad African Arts, Montreal,  
> 1990), p.  
> > 21.  
> >  
> >  
> >  
> >  
> >  
> > A male and female elder held together by a loose chain draped  
> between them.  
> >  
> >  
> >  
> > "The edan, paired bronze castings joined at the top by a chain,  
are  
> among  
> > the most fascinating of Yoruba sculptured objects. Edan are  
> presented to an  
> > initiate into the higher ranks of the Oshugbo, or Ogboni, secret  
> society,  
> > who worship Onile, 'the owner of the earth.' According to Peter  
> > Morton-Williams, the Oshugbo express their metaphysical  
conceptions  
> in the  
> > simple statement: 'Two Ogboni, it becomes three'? The third  
element  
> seems to  
> > be the mystery, the shared secret itself. The union of male and  
> female in  
> > the edan images symbolizes this putting two together to make a  
> third.

> >  
> >  
> >  
> > "The secret, visualized in the linking of male and female, may  
> refer to a  
> > vision of life in terms of its completion and transcendence of  
> time. Time  
> > begins when a person, having knelt before the High God and  
Father,  
> > Olodumare, and received his personal destiny, ori, enters the  
world  
> of  
> > sexual, social, political, and religious differentiation and  
> opposition.  
> > Throughout his temporal existence, the individual seeks to  
realize  
> the  
> > destiny that is his amid the contending powers of the  
beneficient  
> orisha and  
> > the demonic forces of witchcraft, disease, and death. He lives,  
> that is, in  
> > a world in the need of mediatorial agents. Just as sexual  
vitality  
> mediates  
> > the opposition of male and female, the sacrificial way enables  
> persons to  
> > cope with life of struggle in this world. The secret of the  
Oshubo  
> society  
> > is that its members know, and are in touch with, a primordial  
> unity, which  
> > transcends the opposition that characterizes human experience.  
> >  
> >  
> >  
> > "The titled members of the Oshugbo society are the elders of the  
> community.  
> > They are beyond procreative concerns. For them, sexual  
> differentiaion is no  
> > longer as important as it once was. The return to a state of  
> > undifferentiated dependence upon the mother is expressed in the  
> salute that  
> > each member makes upon entering the cult house. Postrate upon  
the  
> ground,

> > fists clenched together, left over right and hiding the thumbs,  
the  
> elder  
> > kisses the ground three times and declares, `The mother's  
breasts  
> are sweet.  
> > ' Kinship distinctions are secondary to the new world of the  
cult  
> house,  
> > since identification of a person by patrilineage is replaced by  
an  
> > allegiance to the unity of all life in Onile. Thus, the Oshugbo  
> participates  
> > in the settling of conflicts that divide the body politic. The  
> sacred  
> > emblems of the society, the edan, are placed on those spots  
where  
> the  
> > relationships among men have been broken and blood spilled.  
> Expressing the  
> > unity of male and female, they possess the power of reconciling  
and  
> > adjudicating differences among persons and atoning for the  
> violation of  
> > earth.  
> >  
> >  
> >  
> > The seated male and female figures present to the viewer the  
signs  
> of their  
> > authority, ashe. The female figure holds a pair of edan as she  
> would twin  
> > children. The male figure with clenched fists, makes a greeting  
to  
> Onile.  
> > Four chains with tiny bells are suspended from the figure's  
head.  
> The number  
> > four, as well as multiples of four, is important in Ifa  
divination  
> ?  
> > [through] means of communication with Orunmila, the god who  
knows  
> the secret  
> > of creation. Above their spare, ascetic bodies, the heads of the

> paired  
> > figures radiate with the power of their wisdom and authority,  
ashe.  
> Twelve  
> > chains are suspended from the plate below each figure. Twelve  
is a  
> multiple  
> > of three and of four, numbers associated with Oshugbo and Ifa  
> symbolism. In  
> > their combination, there is completion and wholeness born of the  
> secret  
> > knowledge of Oshugbo and Ifa."[2]  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > (18) West African Coastal region, from the Ejagham tribe is a  
> double face on  
> > one side a man and on the other, a woman.[WR, 291][3]  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > (22) The Songye tribe produced a double figured seat, a man and  
> woman  
> > back-to-back.[WR, 469][4]  
> >  
> >  
> >  
> >  
> >  
> > (23) The Tabwa tribe of Zaire has a double figure of two  
complete  
> persons,  
> > one a man, the other a woman, standing side-by-side.[WR,  
> >  
> >  
> >  
> > (26) "When a sculpture finished a figurine, the piece was taken  
to a

> > divine-healer, who consecrated it by performing certain rites.  
It  
> was only  
> > then that the sculpture became effective. But the hard work of  
> finding  
> > origins and meanings has just begun for ethnologists. A statue  
can  
> > correspond to a spirit or to a number of divinities in an ethnic  
> group's  
> > pantheon; the piece might also stand as a reminder of an  
ancestor.  
> There are  
> > many criteria for making a choice, and they are often difficult  
to  
> apply.  
> > The statue represented here is especially disconcerting, even to  
> specialist  
> > Susan Vogel. It can't be an ancestor statue, because the piece  
was  
> carved by  
> > the Baule, and that ethnic group didn't produce such sculptures.  
> Moreover,  
> > why are the two figures carved from a single block of wood? And  
why  
> is their  
> > intimate union expressed by the position of their arms?  
> >  
> >  
> >  
> > "For Susan Vogel, the answer may be provided by a female diviner  
> who claimed  
> > to be possessed by a nature spirit that was both male and  
female,  
> forming a  
> > couple that goes by a single name. This sculpture could have  
been  
> the  
> > property of a diviner who wished to stay in touch with that  
spirit."  
> > "Couple statuette carved for a diviner. The Baule, Ivory Coast.  
> Wood. Man  
> > and woman seated on a bench facing forward with one arm around  
each  
> > other.[5]  
> >  
> >

> >  
> >  
> >  
> > (10) Several carvings of Dogon doubles: "Double figures, male  
and  
> female,  
> > representing the progenitors of the Dogon and their concept of  
> continuity,  
> > are placed in their ancestral shrines to ensure the well-being  
of  
> the  
> > community.[WR, 56 ? 57][6]  
> >  
> >  
> >  
> >  
> >  
> >  
> > The principle Dogon spirits are the eight Nummos, depicted as  
> serpentine  
> > creatures with fluid, green bodies and jointless limbs, whose  
> essence is  
> > water, the formless substance which is the life-force of the  
human  
> world.  
> > The seventh Nummo, the principle culture-bearer, becomes a large  
> serpent ?  
> > The Dogon believe that the creation of the first human pair, as  
> well as the  
> > succeeding creation of the first human pair, is re-enacted in  
the  
> present  
> > with each human conception. They envision both mythic and human  
> creation as  
> > a process in which the male seed encircles the womb with a  
spiral  
> motion. To  
> > the Dogon, this act symbolically unites the spiritual world,  
> embodied in the  
> > watery nature of the womb, with the earthly realm, represented  
by  
> the male  
> > seed which is a produce of the human body, and thus the earth."  
[7]  
> >  
> >  
> >

> > (27) "FIRST FAMILY SCULPTURE representing the beginning of the  
Dogon

> > people," of Mali. A king and queen carved in wood, naked,  
sitting

> on a

> > bench. The king's arm draped about the queen.[TT-57][8]

> >

> >

> >

> >

> >

> > DUALITY DUALITY

> >

> > (5) "Chamba double figure, Nigeria. Twins are highly prized  
among

> the

> > Chamba. To protect them from an early death, double figures are

> carved and

> > placed on the ground to the entrance to the house. In this  
example,

> the

> > twins are male and female. The union of the male and female  
through

> a shared

> > pair of legs is a reflection on the theme of duality of  
opposites

> frequently

> > explored in Nigerian art."[DP-58][9]

> >

> >

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> >

> > Marc W

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> > \_\_\_\_\_

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> > \_\_\_\_\_

> >

> > \_\_\_\_\_

> >

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> > -----

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> > ----  
> >  
> > [1] Esther A. Dagan, African dolls for play and  
magic,  
> > (Galerie Amrad African Arts, Montreal, 1990), p. 21.  
> >  
> > [2] William Flagg, Yoruba sculpture of West  
Africa,  
> (Alfred  
> > Knopf, Inc., New York, 1982, p. 186 ? 187).  
> >  
> > [3] Warren Robbins and Nancy Ingram Nooter,  
African  
> art in  
> > American collections, (Smithsonian Institution Press,  
Washington,  
> 1989), p.  
> > 291.  
> >  
> > [4] Warren Robbins and Nancy Ingram Nooter,  
African  
> art in  
> > American collections, (Smithsonian Institution Press,  
Washington,  
> 1989), p.  
> > 469.  
> >  
> > [5] Angela Fisher, Africa adorned, (Harry Abrams,  
> Inc., New  
> > York, 1984), 100 ? 101.  
> >  
> > [6] Warren Robbins and Nancy Ingram Nooter,  
African  
> art in  
> > American collections, (Smithsonian Institution Press,  
Washington,  
> 1989), pp.  
> > 56 ? 57.  
> >  
> > [7] Donald Fraser, African art as philosophy,  
> (Interbook Inc.,  
> > New York, 1954), p. 15.  
> >  
> > [8] Theodore Toatley and Douglas Congdon-Martin,  
> African  
> > sculpture, (Schiffer Publishing Company, Atglen, PA, 2000), p.

57.

> >

> > [9] Donna Page, Keepers of History ? African art:

> from the

> > collection of Dr. Michael Berger, (The African Art Museum of the

> Society of

> > African Missions, Tenaflly, NJ, 1997), p. 58.

> >

> >

> >

> > -----Original Message-----

> > From: ra\_nehem [mailto:ra\_nehem@h...]

> > Sent: Thursday, July 31, 2003 2:38 PM

> > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> > Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age"

> South of

> > the Sahara

> >

> >

> > Mikyia wo (Greetings) Marc,

> >

> > I appreciate your comments.

> >

> > The apparent change from matriarchy to patriarchy has occurred

> more

> > than once. It's occurring right now in different areas of

> > Afuraka/Afuraitkait (Africa). Then there's the matter of "bad

> (false)-

> > reporting."

> >

> > Let's look at the recent changes first.

> >

> > In the Ewe tradition the Androgynous Being Who birthed/births all

> is

> > called Nana Buluku. Nana Buluku gives birth to the Great Mother,

> > Mawu, and the Great Father, Lisa. Often, traditionally, the

> Supreme

> > Being in Ewe is called Mawu-Lisa (Mother-Father). Mawu manifests

> > through the Moon, Lisa through the Sun. Now, with the advent of

> > christianity in Eweland, things are changing. Even some of the

> > traditionalists refer to "God" as Mawu. Then they go further

and

> say

> > when Mawu created the world, "He created.....". If you get any

> > traditional Ewe person into a good conversation, they will

> > acknowledge that Mawu is Mother and Lisa is Father. But, it's

> become

> > popular amongst some segments of the society to refer to the

> Mother

> > as a singular masculine Deity (He).

> >

> > One of the praise-names of Mawu is Nyamawu or Nyamewu. The

Akan

> and

> > Ewe are neighbors. Culturally we are connected. The Supreme

Being

> in

> > Akan culture is commonly called "Nyame" (also written Onyame).

> This

> > is usually translated as "God". But Nyamewaa (Onyamewaa) is the

> Great

> > Goddess. Nyamewaa is the same as the Ewe

Nyamewu/Nyamawu/Mawu, the

> > Great Mother. But, it has become popular to refer to "God" as

> Nyame

> > in Akan culture and not deal with Nyamewaa. This is because of the

> > recent influence of christianity, as well as islam to a lesser

> > extent. I.e., the imbalanced culture of the whites and their

> > offspring has influenced us to focus on the male to the

detriment

> of

> > the female, and the ultimate instability (imbalance) of society.

> >

> > Also, check out the book "The Making of an Africa King" by Anthony

> > Ephirim-Donkor. He details the recent battles between the Akan and

> > the Effutu (Guan) with respect to the change from patrilineal

> > succession to matrilineal succession and back.

> >

> > I must say that even patrilineal and matrilineal mean different

> > things when referring to Afurakanu/Afuraitkaitnut (Africans)

as

> > opposed to the whites and their offspring. Oba T'Shaka has used  
> the  
> > term "Twinlineal" to describe better our conceptualizations.  
> >  
> > The bad (false)-reporting angle.  
> >  
> > People tend to focus on Amen (Amen-Ra) in Kamit.  
[Incidentally,  
> the  
> > title Nyame in Akan is Un-Amen. The 'e' is nasal. We still worship  
> > the same Deity that we did in Keneset. The God of Saturday in  
> Akan is  
> > Ame or Amen. Specifically, it is the form of Amen called Men-Amen  
> > (Min) in Kamit and Keneset.]  
> >  
> > The focus on Amen/Amen-Ra in Kamit by white egyptologists and  
> others  
> > who follow their lead is often the result of bad(false)-reporting,  
> > rooted in an imbalanced "patriarchal" mindset.  
> >  
> > The Great God in Kamit is Amen. The Great Goddess is Amenet.  
Amen-  
> Ra  
> > is the complement of Amenet-Rait. Many people have never heard of  
> > Amenet-Rait. As well, many who know of the Creator, Ra, have never  
> > heard of Rait (Rat) the Creatress.  
> >  
> > But the people of Kamit and Keneset/Nubia knew.  
> >  
> > They had temples dedicated to Amenet and Rait all over the land---  
> for  
> > thousands of years. We performed rituals to these great Mothers.  
> Yet,  
> > when white egyptologists would write about the temples, they would  
> > dismiss them with statements such as, "the egyptians decided to  
> give

> > their god a wife".  
> >  
> > Many of us who have seen or studied the works of white  
> egyptologists  
> > take the same attitude. We therefore never consider looking,  
> fully,  
> > at the culture of Kamit and the esteem with which the people  
held  
> > their Goddesses (with the exception of Auset). The Goddesses  
as  
> well  
> > as the priestesses held equal sway with the Gods and priests,  
> > generally, sometimes more. Of course, when there was the  
> influence of  
> > the invading white hordes, some of that balance became  
distorted.  
> >  
> > All over the ancient world, the Afurakanu/Afuraitkaitnut  
> (Africans)  
> > in North, Central, South, West, and East Afuraka/Afuraitkait  
> (Africa)  
> > as well as Southern Europe, Asia minor/"Middle" East, India,  
the  
> rest  
> > of Asia, Australia, ancient Amaruka (America) worshipped the  
> Mother  
> > Goddess and Father God as The Two-Halves of the Divine Whole  
> called  
> > the Supreme Being. The many representations of the Mother  
Goddess  
> > doesn't negate the fact that the Father was not venerated. He  
just  
> > wasn't dominant. (Here, we often find the other extreme of  
white-  
> > chauvinism. Many white feminists assert that the Mother  
Goddess  
> was  
> > Supreme/superior to the male originally, but then those damn  
men  
> came  
> > along and messed up everything). When the whites and their  
> offspring  
> > first began to emerge from Northern Eurasia after the ice age,  
> they  
> > began to attack the ancient centers of Black civilization in  
> waves.

> > They hit southern Europe, the "Middle" East, India and North  
> > Afuraka/Afuraitkait (Africa) first. When they came to learn of  
> > religion by observing us, they instinctively corrupted what  
they  
> > observed and manufactured an imbalanced, male dominant, lust-  
> driven  
> > mythico-religious culture which ultimately was/is a  
reflection of  
> > their own spiritual disorder. The lust of the white male was  
used  
> to  
> > force their way into/invoke and occupy lands foreign to them.  
The  
> > white-males' lust was thus venerated and elevated to the  
level of  
> > deity. The female energy was deemed passive, weak and ill-  
> effective.  
> >  
> > They have been attempting to force this culture on us in its  
> various  
> > forms ever since (c4000 b.c.e.). We have rejected, accepted,  
> > dismissed and veered into their religious/spiritual  
perversions,  
> in  
> > varying degrees, for centuries. The whites and their offspring  
> really  
> > didn't gain a foothold however in our societies until after  
the  
> greek  
> > invasion. It was after the greek and subsequent roman  
invasions of  
> > our societies, in Kamit and elsewhere, that the europeans  
realized  
> > that the only way to maintain the temporary control they had  
> gained  
> > was to institutionalize their religious perversions. They  
moved  
> > to "messianize" their invasions of our lands. This was a major  
> > development and shift in their modus operandi. The new goal  
was to  
> > make us believe that they were divinely ordained to invade,  
> destroy  
> > occupy and rule our lands. That false belief would paralyze  
us. We  
> > would be hesitant to revolt, for we would be "revolting  
against

> God's  
> > wishes"  
> >  
> > Literature was produced (perverted fragments of ancient writings  
> from  
> > Kamit). These became "holy" books. The male-dominant, female-  
> > subservient theme was written into these works. Not only did it  
> > support their activities (suppressing the energy of their women),  
> but  
> > it worked to destroy the fabric of our communities when we were  
> > foolish enough to embrace the doctrines. Whenever we began to  
> > marginalize our women, we suppressed the major clairvoyant  
> vehicle in  
> > the Nation. The communications from the Ancestral world thus  
> became  
> > less frequent and poignant (not that men were incapable of  
> > clairvoyance). The guidance of the Ancestresses and Ancestors with  
> > respect to morality/law and military strategy, was  
marginalized  
> and  
> > sometimes abandoned because of our suppression of the female  
> > balance/talent in society, via the acceptance of the false  
> doctrines.  
> > Imbalance in us caused in-fighting amongst us. While we fought one  
> > another we weakened one another and ourselves as a whole. It was  
> then  
> > easy for others to attack us from outside and control some of us  
> > while we were in that weakened state.  
> >  
> > Once used effectively against some of us, this strategy was  
> > replicated wherever the whites and their offspring went around the  
> > world.  
> >  
> > It continues today. It won't cease until we embrace our cultures  
> > again, recognizing and restoring (consciously) the Divine balance

> of  
> > male and female.  
> >  
> > Ma asomdwoee-Hetep,  
> > Ra Nehem  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"  
wrote:  
> > > Mikyia wo to you as well, Ra Nehem.  
> > >  
> > > I must take my hat off to you for the thoroughness of your  
post  
> > below. I'm a  
> > > novice in Egyptian mythology and sensed that the emergence  
of  
> Ptah  
> > was one  
> > > of the most significant developments in human society. I had  
> grown  
> > to expect  
> > > that Ptah had roots buried deep in African soil. I combed  
the  
> > libraries for  
> > > information of Ptah and did obtain some quite useful  
insights.  
> > Nothing,  
> > > however, came close to your understanding of the subject.  
> > >  
> > > One day I'd like to ask you if you might go into detail on  
post  
> > 8851 in  
> > > Ta-Seti. It deals with the change from a matriarchal to  
> > patriarchal  
> > > society and religion. From there, it appears the male  
creator  
> god  
> > became  
> > > prominent. How far back in time did that occur as  
mythologies  
> > around the  
> > > world have primarily male creator gods. And, the Kurgan  
tribes  
> > which swept  
> > > out of the Russian Steppes into Turkey, Persia, Syria,



Africa,  
> and  
> > India  
> > > quite likely had no exposure to creator male gods until  
leaving  
> the  
> > steepes  
> > > and going south. But, they inculcated this cosmogony and  
seemed  
> to  
> > become an  
> > > agent spreading it as they subjugated those they assaulted.  
The  
> > Kurgans  
> > > really seem to be the root cause of rascism.  
> > >  
> > > They took this cosmogony everywhere they went including  
Central  
> > Europe  
> > > which, before their advent, appears to have been peopled  
with  
> > African  
> > > farmers worshipping the Great Mother goddess. But, as  
farming  
> and  
> > > domesticated crops both arose near 9000 BC, and as these  
farmers  
> > carried  
> > > both their religion and farming to Europe, it appears the  
Great  
> > Mother way  
> > > of life co-existed with the emergence and propogation of a  
> > patriarchal way  
> > > of life which eventually laid waste to the Mother gods. The  
> > question is,  
> > > what lead up to this apparently violent change from the  
> matriarchy  
> > to the  
> > > patriarchy? Massey goes into intriguing detail on the period  
> from  
> > the time  
> > > of pre-humanity to the distinction and force of the mother,  
> head of  
> > the  
> > > clan. (Massey, Ancient Egypt, v. 1, first few chapters).  
And, he

> > surely does  
> > > speak about the change from matriarchy to patriarchy. But,  
I've  
> not  
> > found  
> > > the reasons why except that the female matriarchs abused  
their  
> > power. Not  
> > > more. Was this hostility to women the reason as well that so  
> much  
> > African  
> > > folklore speaks about the, for want of a better word, loss  
of  
> > eternal life  
> > > due to the woman. There are a thousand tales about that  
with the  
> > biblical  
> > > Garden of Eden and paradise lost being only the last in a  
long  
> > chain. What  
> > > was going on back then?  
> > >  
> > >  
> > >  
> > > Thanks,  
> > >  
> > >  
> > >  
> > > Marc  
> > >  
> > >  
> > > -----Original Message-----  
> > > From: ra\_nehem [mailto:ra\_nehem@h...]  
> > > Sent: Tuesday, July 29, 2003 4:15 PM  
> > > To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > > Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ...  
The "Iron  
> Age"  
> > South of  
> > > the Sahara  
> > >  
> > >  
> > > Mikyia wo (Greetings) Marc,  
> > >  
> > > The major connection between the Twa/dwarfs and Ptah in  
this

> > respect  
> > > is when Ptah takes the form Ptah-Seker-Ausar. In this form,  
> He is  
> > > depicted as a dwarf Himself. An image of Ptah-Seker-Ausar as a  
> > dwarf  
> > > can be found if you search the net under Ptah-Seker-Osiris.  
> > >  
> > > Ptah is the Great Fashioner, Former, Architect of Creation.  
> He is  
> > the  
> > > first King of Earth. (Ptah, Ra, Shu, Geb, Ausar, Set, Heru,  
> > > Tehuti....) The name Ptah (Putah) becomes Boada and Boade in  
> Twi-  
> > > Akan. It is also doubled under the form Bore-Bore  
> meaning "God the  
> > > Fashioner, Former, Creator, Excavator, Architect".  
> > >  
> > > In Yoruba and Ewe, the Deity is Obaluaiye and Dada Zodzi.  
In  
> both  
> > > languages the title means King of Earth. Dada Zodzi in Ewe  
> also  
> > has  
> > > the title Sakpata (Saker/Seker-Ptah).  
> > >  
> > > Ptah is King of Earth because He operates from the innermost  
innermost  
> core  
> > of  
> > > Earth. He also operates through the innermost core of the  
> Sun. As  
> > the  
> > > Craftsman in the "underworld" He fashions the mound that was  
> first  
> > > forced up from underneath Ocean to become the surface of  
> Earth.  
> > As a  
> > > Deity connected with the primordial earth (Ta-tenen), it's  
> > fashioner

> > > and custodian, He becomes the first King of Earth. Being  
 > connected  
 > > > with the inner-core of Earth also connects Him originally  
 with  
 > > iron.  
 > > >  
 > > > See the Shabaka Text; mamiwata.com (Ewe Sakpata, Dada  
 Zodzi);  
 > > > Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-ankh-amen  
 by W.  
 > > Budge  
 > > > (Picture of Ptah-Seker-Ausar as a dwarf); Palermo Stone,  
 Turin  
 > > > Papyrus, Kings List in the Temple of Seti (Ptah as the  
 first  
 > > Divine  
 > > > King); African Philosophical Thought by Kwame Gyekye (for  
 > Boade;  
 > > Bore-  
 > > > Bore); check the internet for Ptah-Ta-Tenen and the  
 Papyrus  
 > of Ani  
 > > > (for info. concerning Ptah and His use of Iron to open the  
 > mouth  
 > > of  
 > > > the Deities); see sites about the earth's core for info.  
 > about the  
 > > > inner-core and it's percentage of iron.  
 > > >  
 > > > Hetep,  
 > > > Ra Nehem  
 > > >  
 > > >  
 > > >  
 > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"  
  
 > wrote:  
 > > > > marc's reply here (M1W). The scholars have not written  
 the  
 > full  
 > > > story or  
 > > > > disclosed all the truth.  
 > > > >  
 > > > > Cristofori writes: is the "dwarfs" (arent they TWA) the  
 > > connection  
 > > > to the

>>>> 40,000 ya iron mines found in ancient Monomotapa  
(southern  
>> africa)?  
>>>>  
>>>>  
>>>>  
>>>> (M1W)  
>>>>  
>>>> Hello Christofori:  
>>>>  
>>>> Quite fascinating the point you bring up. I am stumbling  
> around  
>> in  
>>> the dark  
>>>> on this one. But, I found something in my notes that  
may be  
> of  
>> use  
>>> where  
>>>> mining is concerned. And, I found as well mention of  
African  
>>> versions of  
>>>> Ptah and blacksmith legends in more than one place and  
in  
> more  
>> than  
>>> one  
>>>> tribe. Dear Egypt may have dug down in the south to get  
its  
>> Ptah.  
>>> I'll  
>>>> though, start with the mining question. I'm glad you  
> brought it  
>> up  
>>> and hope  
>>>> you can add something more to it.  
>>>>  
>>>> MIDDLE PALEOLITHIC MINING, IRON, AND AN IRON METEOR: The  
> early  
>>> mining I am  
>>>> familiar with is from 60 tya in the Middle Paleolithic.  
>> Quarrying  
>>> activities  
>>>> in Egypt by (I assume) San or Negrito (Twa?) consisted  
of  
>>> systematically

>>>> digging ditches and pits in Nazlet Safaha Egypt for  
chert, a  
>> rock  
>>> used in  
>>>> making tools. [In: P. Vermeersch, E. Paulissen, and P.  
Van  
>> Peer,  
>>>> Paleolithic chert exploitation in the limestone stretch  
of  
> the  
>> Nile  
>>> Valley,  
>>>> African Archeological Review, 8, 77 - 102 (1990).] 30 -  
35  
> tya,  
>>> this mining  
>>>> was characterized by two meter long shafts to  
underground  
>> galleries  
>>> with  
>>>> bell-shaped pits. [ In: Richard Rudgley, Lost  
Civilizations  
> of  
>> the  
>>> Stone  
>>>> Age, (Arrow Books, New York, 1999), pp. 173 - 174.].  
>>>>  
>>>> Whether the second mining site (though this reference  
> claims it  
>> is  
>>> chert) is  
>>>> the one you are referring to, I do not know. I'd  
certainly  
> be  
>>> interested in  
>>>> finding out more about Twa mining, however.  
>>>>  
>>>> In Africa, an iron meteor impact crater seems to have  
been  
> the  
>>> source of  
>>>> blacksmiths. [In: Yves Bonnefoy (compiler), Mythologies,  
> Vols.  
>> 1,  
>>> (The  
>>>> University of Chicago Press, Chicago, 1981), pp. 41 -

42.].

>>>>

>>>> REMINISCES OF PTAH'S KHENNEMU HOLDING THE PILLARS OF THE  
> SKY IN

>>> AFRICA:

>>>> Then, there is a most interesting quote from Bonnefoy  
about

>> dwarfs

>>> holding

>>>> iron pillars that support the sky. Now, this seems

> certainly to

>>> bear clear

>>>> connection to Ptah and his 7 Khennemu, his dwarf  
helpers as

> they

>>> fashioned

>>>> the universe that would become the image of heaven of  
the

> modern

>>> religions

>>>> after 2000 BC.

>>>>

>>>> "A sheet of water (Kalunga) separates the earth from the

>>> netherworld. When

>>>> the sun sinks into the ocean in the west, it crosses  
this

> sheet

>> to

>>>> illuminate the netherworld (Mpemba), which is the world  
of

> the

>> dead

>>> and a

>>>> replica of the world above. The water that separates  
these

> two

>>> symmetrical

>>>> is qualified as a 'door' or 'wall' of the changing of  
the

> body'

>>> But, when

>>>> Kivanga ventures into the subterranean world, he finds

> himself

>>> before a

>>>> closed door which he forces open with magic. Besides  
this,

> > > the 'wall of the  
> > > > changing of the body' clearly evokes that intermediate  
place  
> > where  
> > > Mbenza  
> > > > keeps the faces of complete humans. Two Mayombe  
traditions  
> > clearly  
> > > > articulate this cosmogony in folktales about the first  
> > incomplete  
> > > human  
> > > > race. According to the first tale, dwarfs stand at each  
end  
> of  
> > the  
> > > world,  
> > > > close to the iron pillars that hold up the sky."  
> > > >  
> > > > [In: Yves Bonnefoy (compiler), Mythologies, Vols. 1,  
(The  
> > > University of  
> > > > Chicago Press, Chicago, 1981), p. 64.]  
> > > >  
> > > > LIVINGSTONE FINDS A PTAH-LIKE GOD IN AFRICA: And, it  
must  
> not be  
> > > forgotten  
> > > > that there are parallels of Ptah found in Africa. It was  
> > > Livingstone who  
> > > > made the observation. Our learned friend, Gerald Massey,  
> > > writes: "The Af-sun  
> > > > of Egypt and Assyria is found in Afa, the Dahomen god of  
> wisdom  
> > > answering to  
> > > > Hea, whilst OFAN is the name of the Egba, divinity of  
> > blacksmiths.  
> > > So  
> > > > Hephaestus (Ptah), the smith of the gods, was a form of  
the  
> Af-  
> > sun,  
> > > or the  
> > > > sun of ? ATEN (Eg.) means to create, as the potter at  
the  
> > wheel.  
> > > Ptah was



> > > represented as the Creator by the potter at the wheel.  
> There is  
> > a  
> > > cave, says  
> > > > Livingstone, near the village of Schele called Lepelole,  
> which  
> > none  
> > > of the  
> > > > Bakwains dared to enter. It was declared to be the  
> habitation  
> > of  
> > > their  
> > > > deity, and no one who went within had ever come out  
again.  
> > > (Livingstone,  
> > > > Travels, p. 124).. The deity was crooked-legged, and the  
> > > descriptions of him  
> > > > reminded the traveler of the Egyptian god Ptah. In the  
> crooked-  
> > > legged  
> > > > tah ? is the solar god who appears on the monuments as  
> Ptah-  
> > > Sekari, the  
> > > > crooked-legged, is certainly one with the Hottetot and  
> Kaffir  
> > > Utixo, or  
> > > > 'wounded knee.' The original representation was of the  
sun  
> below  
> > > the earth,  
> > > > the infertile, infantile, feminine, or wounded sun,  
maimed  
> in  
> > his  
> > > lower  
> > > > members, and even blind, and going on one leg, hopping,  
and  
> > groping  
> > > his way  
> > > > by the sense of touch." He takes the name as Creator in  
the  
> Zulu  
> > > language.  
> > > >  
> > > > [In: Gerald Massey, A Book of Beginnings, Volume II,  
(A&B

> Book  
>>> Publishers,  
>>>> Brooklyn, NY, 1994), p. 645.]  
>>>>  
>>>>  
>>>>  
>>>> Marc Washington  
>>>>  
>>>>  
>>>>  
>>>>  
>>>> .  
>>>>  
>>>>  
>>>> "M. Washington" wrote:  
>>>>  
>>>>  
>>>>  
>>>> Marc's reply here (\*M1W\*)  
>>>>  
>>>>  
>>>> From: saidis\_aswan\_egy  
[mailto:saidis\_aswan\_egy@y...]  
>>>> Marc,no evidence exists that the Kemetians were mass  
>> producing  
>>> Iron  
>>>> at large amounts. Maybe small scale Iron metalurgy  
was  
> being  
>>> done,but  
>>>> I doubt large scale. The Kemetians were infact  
taught  
> by the  
>>> Hitties  
>>>> to smelt iron. The Kemetians smelted bronze,and  
other  
>>> metals,but not  
>>>> Iron. Goldmiths in Men-Nefer were consider  
specialities  
> of  
>>>> dwarfves,but this was once again not iron.  
>>>>  
>>>>  
>>>>  
>>>> (\*M1W\*) Hi Saidis.  
>>>>

>>>>  
>>>>  
>>>> I wasn't referring to large-scale metallurgy but  
that  
> the  
>>> possibility  
>>>> exists that it occurred first by the craftsmen of Ptah  
who  
>>> certainly were  
>>>> well-known for their working of gold. Yet, being  
involved in  
>> mining  
>>> and  
>>>> working gold after smelting it, certainly experimenting  
with  
>> iron  
>>> would at  
>>>> least have been possible. I am looking for someone with  
>> knowledge  
>>> of that  
>>>> which Massey writes of. Few people seem to have been as  
> widely  
>> read  
>>> as he so  
>>>> I don't really expect to find someone knowledgeable  
enough to  
>>> comment further  
>>>> than he did. But, if you can, that's great. He wrote:  
>>>>  
>>>>  
>>>>  
>>>> "? the making of this underworld had been described  
as  
> the  
>>> excavation  
>>>> made by Ptah the opener (as called by Budge) and his  
seven  
> Ali  
>> or  
>>>> co-workers. As a group, the eight great gods of Am-  
Khemmen  
> were  
>>> followed by  
>>>> the Put-cycle or Ennead of the Nine. The word Put, when  
the  
> name

>>> Putah or  
>>>> Ptah, denotes the number nine, and the Put-cycle was  
formed  
> when  
>>> Ptah was  
>>>> added to the earlier eight great gods. Neither Anup nor  
> Taht was  
>>> now the  
>>>> highest one. The groups of seven and eight, however,  
were  
> not  
>>> submerged. The  
>>>> group of seven survived as the seven Khenmmu, moulders,  
or  
>>> metallurgists who  
>>>> assisted Ptah, the divine craftsman, and the group of  
eight  
> to  
>>> which he was  
>>>> the ninth god are sometimes described as the children of  
> Ptah."  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>> In: Gerald Massey, Ancient Egypt v. 1, (Kessinger  
> Publishing  
>>> Company,  
>>>> Montana [1907] 1992), p. 312.  
>>>>  
>>>>  
>>>>  
>>>> An interesting sidenote is that in May or June,  
someone  
> at  
>> Ta-  
>>> Seti spoke  
>>>> of the San presence in early Europe and extensive folk  
> comments  
>>> about people  
>>>> speaking as chirping birds. Iron-smelting dwarfs are in  
> fold  
>>> literature. It  
>>>> would be interesting to know if it was these dwarfs who  
> taught

> > iron-  
> > > smelting  
> > > > to the world.  
> > > >  
> > > >  
> > > >  
> > > > "There are several different types of dwarfs, for  
> example,  
> > the  
> > > Black  
> > > > Dwarfs, who like all dwarfs are highly skilled in  
metalwork  
> ?  
> > Like  
> > > their  
> > > > relatives the trolls, all dwarfs avoid sunlight (lived  
in  
> > forests)  
> > > ? Dwarfs  
> > > > are always small, about the size of a human toddler when  
> fully  
> > > grown, and  
> > > > they are portrayed as wrinkled old men, stooped and  
bearded.  
> > Great  
> > > longevity  
> > > > was often attributed to them, and with it a great  
> reputation for  
> > > ancient  
> > > > knowledge and great wisdom. Advice from a dwarf is to be  
> highly  
> > > prized."  
> > > >  
> > > >  
> > > >  
> > > > Alison Jones, Larousse dictionary of world folklore,  
> > (Larousse  
> > > plc,  
> > > > London, 1995), p. 154.  
> > > >  
> > > >  
> > > >  
> > > > All the best,  
> > > >  
> > > >  
> > > >

>>>>  
>>>>  
>>>> Marc  
>>>>  
>>>>  
>>>>  
>>>>  
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>>>> .  
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>>>>  
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Service.

| 9473|2003-08-14 23:09:37|M. Washington|Thanks ... Elves ... Black Irish & Celtic Origins|  
Thanks, DG.  
Marc

| 9474|2003-08-14 23:10:46|Paul Kekai Manansala|Re: FW: Forensic illustration of nefertiti?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> Agreed.

>

> Do you think the relationship between Kmt and the Manghbetu can be  
> explained via diffusion?

>

Possibly. One cannot rule out coincidence either.

If I had to bet, I would say diffusion of some sort was involved.

Regards,  
Paul Kekai Manansala

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> wrote:

> > The elongated skulls may be the result of intentional skull  
> > deformation.

| 9475|2003-08-14 23:13:17|Loring Edward|Re: Translations of the Mdw Ndr|

Hello Mickel,

Egyptian characters which have a phonetic value must be looked at two ways:

1) An historical value, proved or otherwise, meaning that they stand for what they depict.

If you look in the Woerterbuch, you will see that the "aleph-vulture" can actually mean vulture and the " 'ain-arm " can actually mean arm, hand, forearm. This shows the use of a character as an idiogram.

There is no absolute proof of how these words were pronounced, or what phonetic changes took place during the 3000 years of their use.

2) An abstractphonetic value determined and (generally) agreed upon by egyptologists/philologists: in this case "A" or "a". Aleph is a real "A" as in English "are"; 'ain is a Semetic character considered as a short 'a' in connection with a glottal stop as German "beachten" in which 'ea' is not a diphthong, but "b罵". Here the " 'ain "character is a phoneme. TheEnglish alphabet does not have this character.

In any case there were/are many Kmtj words beginning with the sound "a".

If this is not clear, please feel free to ask again.

E.

----- Original Message -----

**From:** [Mickel Hendrix](mailto:Mickel_Hendrix)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, August 14, 2003 12:23 AM

**Subject:** Re: [Ta\_Seti] Translations of the Mdw Ndr

Hotep Eddy,



So now, you're telling me that aleph means vulture and ain means forearm. Therefore, this gives us the plausible usage of the letter A to begin ancient Kemetic terms?

P.E.A.C.E. Progress...

--- Loring Edward <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>  
> ----- Original Message -----  
> From: Mickel Hendrix  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Tuesday, August 12, 2003 8:37 PM  
> Subject: Re: [Ta\_Seti] Translations of the Mdw Ndr  
>  
>  
> Hotep Eddy,  
>  
> So, you're telling that it is so because of the  
> Semitic alphabet being vocal carriers, which makes  
> it  
> plausible to have a whole lot of ancient Kemetic  
> terms  
> beginning with the letter A, eventhough there was  
> no  
> vowels in their scripts?  
>  
> P.E.A.C.E. Progress.....  
>  
> The Kemetic characters aleph (vulture) and 'ain  
> (forearm) are transcribed (Manuel de Codage)  
> respectively "A" and "a". However Aleph is sometimes  
> "i" ("j") for disputed reasons which are too  
> complicated to go into here. In theory, you must  
> have a carrier to have a vowel and for practical  
> purposes and while learning the language you can  
> just consider A,a.i(j),u(w)  
> as vowels. The hard truth is that we do not know  
> the ancient vocalization and attempts to reconstruct  
> it are largely based on a complicated analysis of  
> Coptic orthography. There is also the "unknown  
> unwritten consonant" generally written "a" or "A" or  
> " ' "in "ra" and "ta" which some of us are replacing  
> with "o" (jmn-ro instead of jmj-ra, jmn-ro instead  
> of jmn-ra etc) (personally I think that we are  
> dealing here with an original vocalic "r" ).  
>  
> E.

---

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| 9476|2003-08-15 08:31:08|IMJs@webtv.net|Creationism, Evolution & The Continuing Mis-Education of the Negro|

This is a really tight piece... And right on point w/ recent discussions on evolution and the "white man's stamp of approval" premise.

<http://www.playahata.com/pages/morpheus/creationism1.html>

| 9477|2003-08-15 08:33:49|M.L.W.|Manghbetu Culture|  
Linguistic patterns indicate that the Manghbetu originated from the northeast, probably from modern day Sudan.

I found this people resource page quite helpful.

<http://www.uiowa.edu/~africart/toc/people.html>

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

> wrote:

> > Agreed.

> >

> > Do you think the relationship between Kmt and the Manghbetu can

be

> > explained via diffusion?

> >

>

> Possibly. One cannot rule out coincidence either.

>

> If I had to bet, I would say diffusion of some sort was involved.

>

> Regards,

> Paul Kekai Manansala

>

>

>

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

> > wrote:

> > > The elongated skulls may be the result of intentional skull  
> > > deformation.

| 9478|2003-08-15 09:26:11|Alex van Deelen|Melanin (was: Re: Re-Thinking Ancient Egyptian  
Origins) |

Message: 1

Date: Thu, 14 Aug 2003 12:59:29 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: Re: Re-Thinking Ancient Egyptian Origins

> The quantity of any substances used in the production of melanin is  
> governed again by binary genes that can produce either less or  
> \*more\* melanin. All people have this variability, not just blacks.  
>  
> Regards,  
> Paul Kekai Manansala

Hi Paul,

If melanin is so genetically simple, isn't it possible by now to determine  
genetically what the level of melanin was in these ancient mummies?  
I'm asking in regard to the possible reconstruction of Nefertiti's face.

Alex

| 9479|2003-08-15 09:28:11|saidis\_aswan\_egy|Rare statue of God Amon Temple servant  
unearthed |

Rare statue of God Amon Temple servant unearthed

A limestone statue of Kakar, one of the servants of God Amon latest  
temple was unearthed in the area of Tel Basta in Zagazig, Sharqiya  
governorate. . Minister of Culture Farouk Hosni said a mission of the  
Supreme Council of Antiquities (SCA) also discovered the remains of  
octagonal-shaped limestone columns with hieroglyphic inscriptions  
dating back to the same era of the statue, the Modern Kingdom (1550-  
1069 BC).

He said this confirms the existence of other parts of the temple  
built by King Ramses II, expected to be discovered soon.

SCA Secretary General Zahi Hawas said the 70 centimetres tall statue  
depicts Kakar in the sitting position wearing a wig, with engravings  
of Hat-Hor, ancient Pharaonic goddess of love and beauty, adorning  
the statue at the front, in addition to hieroglyphic inscriptions on  
its pedestal.

The back of the statue contains four columns in ancient Egyptian  
language mentioning several gods of Egypt worshipped in Tal Basta,  
including Ra-Hor, Amon, Osiris, Anubis and Ptah.

<http://www.uk.sis.gov.eg/online/html10/o140823e.htm>

| 9480|2003-08-15 09:29:03|saidis\_aswan\_egy|Ancient superflood brought climate chaos|

Ancient superflood brought climate chaos

Bob Beale ABC Science Online

A catastrophic 'superflood' following the rupture of a massive glacier-dammed lake in Canada at the end of the Ice Age probably plunged the world into centuries of climatic chaos.

That single event was likely responsible for the most dramatic climate change of the last 10,000 years, according to a report by a Canadian team led by Professor Garry Clarke, a geophysicist at the University of British Columbia <<http://www.ubc.ca/>> in Vancouver, which appears today in the journal Science <<http://www.sciencemag.org/>>.

The 'superflood' was enough to alter ocean circulation in the Northern Hemisphere: analysis of ice cores taken in Greenland reveal that for the next 200 years or so, the mean temperature dropped by 5 C, snow accumulation decreased sharply and forest fires became more frequent.

Clarke's team found that the water body, known as Lake Agassiz, reached a massive 163,000 cubic km in volume - at least double that of the largest contemporary lake, the Caspian Sea - and that its release was "by far the largest known glacial outburst of the past 100,000 years".

It was formed after the vast Laurentide Ice Sheet, which at its maximum formed a 3-kilometre-thick dome over Hudson Bay, began disintegrating rapidly about 8,500 years ago.

As the ice sheet retreated north, it left behind a large depressed area of land. This sloped towards the former ice dome and gradually filled with meltwater and run-off from precipitation to become Lake Agassiz.

But icebergs and remnants of the ice sheet dammed the lake, which at its maximum elevation had a natural 'spillway' about 230 m above sea level, the researchers said.

"Modern analogues and the known physics of outburst flooding indicate that tunnelling below the ice is the most probable flood release mechanism," Clarke said.

"Because ice floats on water, thinning ice dams are unstable. Initiation of a flood routed beneath the ice therefore pre-empts the possibility of a flood routed across the ice. Once a subglacial path is established, an ice-walled conduit will tend to grow by melting

its walls," he added.

As water tunnelled its way through the ice dam, its rupture became unavoidable. The team said that on the basis of radiocarbon dating, a full torrent was finally unleashed about 8,450 years ago. It took less than a year to discharge.

After the lake water gushed into the Hudson Bay, its freshness altered the strength of ocean circulation, which in turn caused the abrupt climate changes in much of the Northern Hemisphere, the team said.

Geological evidence suggests that this first flood was followed by a smaller one from a lower water level of about 125 m, either because the lake was drained by two successive outbursts or because the first flood drained it to sea level or because the ice-dam reformed and allowed it to partly refill before breaking again.

Either way, once the dam had been permanently breached, the discharge that formerly overflowed to the St Lawrence Valley was routed northward to Hudson Bay.

The researchers argue that understanding the mechanisms underlying past climate change events is increasingly important as people grow more concerned about the magnitude and rate of future climate change.

"Changes in the volume and extent of the ice sheets that once covered much of North America directly influenced the freshwater balance of the North Atlantic and are implicated in many abrupt climate events of the past 100,000 years," the researchers wrote.

"During the last Ice Age, when a kilometres-thick ice sheet covered most of Canada and parts of the northern United States, armadas of icebergs were episodically launched into the North Atlantic. The melting of this freshwater ice and the associated freshening of ocean surface waters are believed to have changed the strength of the oceanic thermohaline circulation, thereby causing abrupt climate changes," they said

A 'superflood' created by the bursting of a huge lake may have triggered climatic chaos

<http://www.abc.net.au/science/news/stories/s924714.htm>

| 9481|2003-08-15 09:30:58|saidis\_aswan\_egy|Preservation of Old Cairo |

Click to view caption

Restoration within the Roman fortress of Babylon are leaving the ancient city with an altered face. Clockwise from far left: work in Abu Serga; a renovated alley beside Ben Ezra; a main passage within

the fortress, before and after

If whimsical could describe any place in Cairo, it could very well be within the walls of the Roman Fortress of Babylon to the south of the modern city. Within the looming brick walls and soaring castle towers, the cobbled streets and Roman arches blend intricately with the Coptic churches, Fatimid mosques, and surviving Ottoman structures. The words of Florence Nightingale's *Letters From Egypt* whirl in one's head, as ancient scenes are brought back to life in the hallways of one's imagination.

"We went through narrow, narrow streets, with threads, not gleams, of sun through them," Nightingale wrote, "where the Moorish balconies not only met, but overlapped, overhead, to a Coptic Church in the Roman Fortress, where a Coptic funeral was going on. From hence we went to a Coptic convent, still on the site of the Roman fortress, of which the church is of the third century, full of beautiful Moorish screens and ivory work with saints which work all sorts of miracles. After alternating Osiriolatry and Mariolatry, we took a third dose in the form of Amrou's Mosque, which he built when he took the Roman fortress sixteen years after the Hegira for the Caliph Omar, calling the place Fostat."

"Al-Fustat's" complex past is as evident above the ground as it is below, both providing soil for much controversy and concern in recent years. At the Church of Saint Sergus (Abu Serga) -- famous as one of the places where the Holy Family is believed to have hidden during their flight into Egypt -- the foundations on which the concern is premised are clear.

On a characteristically heated Cairo morning, the grounds of the fortress are serene -- disturbed only by occasional Spanish chatter, and the slightly louder echo of locals welcoming their guests to Cairo. Around some corners and down some narrow alleys, the hammering begins. Beside the Synagogue of Ben Ezra -- passed back from the Copts (who had converted it into a church dedicated to Saint Michael in the 10th century, and later reconstructed by Rabbi Abraham Ben Ezra of Jerusalem) -- limestone facing is being laid on a concrete wall, the almost- shimmering new cut stone standing in stark contrast to the mellowed surrounding historic structures. Behind it, sheltered within the walls of Abu Serga, another type of construction is taking place. In the far right-hand corner of the church -- in the area that houses the shrine, altar, and crypt -- a wooden barricade encloses the area from public access. Enquiries as to the whereabouts of the ARCE-EAP (American Research Center in Egypt, Egyptian Antiquities Project) director in charge, were met with silent nods -- chins pointing towards this barricaded area.

The signs of disruption and digging are evident, not only from the ropes and scaffolding, put also from the yellow construction hats bobbing above the wooden wall. At the top of one of several wooden

ramps that bridge the isolated spots of church ground that have not been drilled into pits, the largest of the holes stands like a valley; the lowest point of which serves as an entrance to the crypt. Several metres beneath ground-level, surrounded by dark damp soil, Peter Sheehan documents the soil strata both on paper, and through a digital lens.

"Below ground is a very interesting place," Sheehan laughs, as he makes his little trek out of the ground, up a ladder and over some rubble. "Within the walls of this fortress is a history of different worlds," he continues. "The layers of the soil reveal the changes that have taken place over time."

Sheehan is the director of the ARCE-EAP archaeological project, which is aimed to monitor the USAID activities intended to lower groundwater levels around the monuments in Old Cairo.

"Archaeologically it's a big opportunity," he says. "The holes are being dug anyway, so we're sort-of tacking ourselves onto it. We are there to guide the digging of the holes and to document the process. The archaeological information we can provide, based on an understanding of the historical structures, is very important. We give guidance in that respect. In such an area, especially one like this in which you are restrained space-wise, and dealing with different foundation levels, wherever you dig you might hit something of historic value. We try to guide construction work to areas that have already been dug in the past, to areas that are archaeologically sterile."

Sheehan points to such evidence -- remnants of past digs.

"You can see the different ground levels," he says, pointing to materials that serve as archaeological landmarks. "The different pavement levels," he continues. "Soil reflects the changes in the activity of people digging and building. You can track the entire process back through the soil. We've established the Roman ground level, which is now the basement level of the churches in Old Cairo. The Roman fortress was well preserved underground, which is why the churches and mediaeval buildings have lasted in the way that they have, because they have a concrete, solid foundation."

But while nature and time have played their own role in preserving the past, the makings of modernity have fought against it in recent years. The rising water-table level has been a culprit in the demise of the old city, especially since the 1980s. But full-fledged restoration and conservation of the area had to be "put on hold" for several years until the Greater Cairo Waste Water Project was completed. The postponement proved disastrous. When the 1992 earthquake struck Cairo, the monuments most seriously affected were those of Old Cairo. The Hanging Church (Al-Moallaqa), precariously balanced on the two southwestern bastions of the Old Roman fortress, suffered most; great cracks appeared in its walls. The adjacent old

wing of the Coptic Museum and the library were likewise affected; and the Church of Saint Sergus, restored in the mid- 1970s, was flooded. The outcome was long overdue attention. The following year the soil around Old Cairo and Al-Fustat was analysed, and experts confirmed what was long known -- that the problem stemmed from two sources: subterranean water seepage from the higher water table following the construction of the Aswan High Dam, and sewage from population density.

The earthquake paved the way for the restoration -- or "face-lift" as some like to call it -- of Old Cairo, its surrounding walls, and some of its most threatened monuments, including the Hanging Church. In tandem, much to the relief of historians and archaeologists, priority was given to the water-level problem.

"It's not the first time a project like this is attempted," Sheehan says as he climbs over debris atop the Church of Saint Sergus. "The holes we have already dug reflect past attempts to put in drainage pipes. But they were never completed, and were also problematic in many ways."

This project, he explains, is based on an entirely new and natural premise.

"The concept of this project is that there is no pumping involved," he says. "Our aim is to rely only on shafts and gravity. When you pump water out," he explains. "You drag water harder, so it takes the fine material with it. With time, this fine material [which holds the soil together] goes, and the soil folds. In Old Cairo, in a sense, there wouldn't be a problem if you pumped at a certain level, because the historic monuments are built above Roman ground level. It is all the modern structures that would collapse." Sheehan smiles at the thought, and continues. "The project consists of a series of shafts -- ten in Old Cairo -- which are connected by perforated tunnels," he says, pausing to climb a mound of rubble.

"Here," he says, picking up a 50-centimetre- long, seemingly equally wide black pipe sculpted with holes. "Groundwater level in Old Cairo has risen about two metres since the 1970s," he continues. "When the project is complete, these pipes will connect down from shaft to shaft in one line, eventually coming out North of Salah Salem Street."

The final outcome is that the water-table level around the monuments will be brought down by those threatening two metres.

While the project is expected to be completed by this time next year, time will only tell.

"We've already gone on beyond the initial timeframe projection," he says. "It would be quicker if we just dug where we wanted," he continues, "And some people argue that we should -- that no-one will ever know if we dig through a historic site, since we're going to cover it up again anyway."



The archaeologist in Sheehan, however, cannot swallow the thought. "It boils down to perspective," Sheehan contemplates. "Certain things become artefacts and others don't. Something is either a monument, or it is not, or it's an object or it's not. I suppose you have to determine what's of inestimable value to you. It's not the most objective, honest field because of that."

Perched at the top of a narrow wooden ramp leading to the church's rooftop, Sheehan points to a narrow alley below. One of its walls is the back of the church, the other is a concrete and glass block.

Flanking it is yet another newly constructed paint-washed wall.

"That," he says, pointing to the nondescript alley and shaking his head in evident despair, "was once the main street of Old Cairo. It's a major historic thoroughfare," he continues. "It's been blocked at the end with the back of public toilets," he adds, pointing to the beige wall embossed with pipes. "And this wall over here, is the extension of the tourist bazaar outside."

He alludes that this may be part of the problem.

"What is happening in Old Cairo is restoration with a view to more tourism," he says, touching -- after much prodding -- on the debate as to the integrity of those working in the area of Old Cairo. "The new look is a result of several things. For a start, people have forgotten how to build with stone, so they're tiling -- putting slabs of limestone over concrete in the desire to give an old look. The problem," he continues, "is that you only get an old look by building properly."

Numerous historians have expressed dismay at the happenings in Al-Fustat, saying that the so-called "restoration" is in reality the rebuilding of the city.

"Archaeology is the understanding of the way structures are developed," Sheehan says, diplomatically offering his perspective. "You cannot judge what a structure represents just by looking at it with the naked eye. Its phases of construction are important, and the context in which it was built. If you conserve and preserve, instead of looking at just one jewel of architecture, you can look at a series."

He pauses, opting -- after a deep breath -- to elaborate.

"If a building slips, you can't just pour concrete into the ground. You have to look at the whole context in which it was constructed and ask yourself; what will happen to that concrete? Where will it seep? What will it cover? Some of the more modern conservationists -- especially Europeans -- give value to all that is there. Others -- restorers, really -- come in, knock down the crumbling monument and rebuild it completely with cement walls and stucco tiles. It comes down to its value to individuals; whether the building is regarded as a physical link to the past and of symbolic as well as architectural and historic value, and should be conserved. Or whether, for the sake

of tourism, rapid restoration of historical landmarks is necessary. I feel that if you just rebuild a monument, it shows a lack of interest for old buildings. What has become of the main street of Old Cairo shows that we have overlooked what to me is a historic landmark. Perspective? Mine is that it's of inestimable value."

Others would argue his point too.

In the recently published *Historians in Cairo, Essays in honour of George Scanlon*, Istvan Ormos contributes a piece entitled "Preservation and Restoration, The Methods of Max Herz Pasha, Chief Architect of the *Comite de Conservation des Monuments de L'Art Arabe*, 1890- 1914." Known to have been the pioneer in the conservation and restoration of Islamic and Coptic architectural monuments, Herz's work method has become, to many, the cornerstone of restoration and preservation ethics.

"Colleagues claimed that his method involved discovering the original form and condition of each architectural monument, and restoring only those elements on which reliable data was available," Ormos wrote. "He never created anything new that had no original in a monument."

In 1914, in an account of his travels, Alajos Hauszmann, Herz Pasha's former professor in Budapest, commented on the activities of the *Comite*: "They attach great importance to the conservation of the monuments above all; they do not restore but restrict themselves to the reinforcement of old structures, the repair of columns and pillars. Having cleaned the carvings on the ceilings and the ornaments on walls, they renew the painting and the gilding. The archaeological viewpoint is decisive in every case; their main objective is to preserve the original shape of the monument without the addition of new elements."

"In summary," Ormos wrote, "Herz Pasha generally preferred conservation to reconstruction, and when he resorted to reconstruction he was restrained and scrupulous. Within certain limits (the Mameluke period) he was a purist, but even his purism was controlled by scrupulous restraint and common sense."

A common sense that those purists in the field today allude is agonisingly absent.

"When does it stop?" Sheehan contemplates. "Where is the vision? The site has had at least one major project underway since the early 1980s. There's not a great deal of planning. It's hard to look at it returning to a 'normal' state."

He stops and sighs.

"Historic Cairo has taken on a momentum of its own," he adds quietly. A momentum, unfortunately, which has spiralled out of control. While the initial plans were for a capturing of the past, the ethic of conservation and preservation evolved in tandem with modern times and needs. For the sake of tourism, the nation has opted, instead, to

perfectly reconstruct its past, and the shape and spirit of the ancient city has been irrevocably lost.

<http://weekly.ahram.org.eg/2003/651/he1.htm>

| 9482|2003-08-15 09:37:10|Paul Kekai Manansala|Melanin (was: Re: Re-Thinking Ancient Egyptian Origins)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Message: 1

> Date: Thu, 14 Aug 2003 12:59:29 -0000

> From: "Paul Kekai Manansala"

> Subject: Re: Re-Thinking Ancient Egyptian Origins

>

> > The quantity of any substances used in the production of melanin

is

> > governed again by binary genes that can produce either less or

> > \*more\* melanin. All people have this variability, not just

blacks.

> >

> > Regards,

> > Paul Kekai Manansala

>

> Hi Paul,

>

> If melanin is so genetically simple, isn't it possible by now to

determine

> genetically what the level of melanin was in these ancient mummies?

> I'm asking in regard to the possible reconstruction of Nefertiti's

face.

>

I believe it is possible to get a good idea via genetics of the concentration of melanin, IF enough genetic material is preserved.

The melanin dosage tests used by Diop are another option as long as the skin's protective layer has been preserved and there are no other signs of oxidation.

Regards,

Paul Kekai Manansala

| 9483|2003-08-15 09:37:14|M. Washington|More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

[Marc's reply here \(M1W\)](#)

**From:** ra\_nehem [mailto:ra\_nehem@hotmail.com]

Mikyia wo Marc,

Again, I apologize for the delayed response. Meda ase (thanks) for your response and the quotes. They are helpful for anyone doing a comparative analysis of our traditions as they moved away from the motherland.

Ma asomdwoee,

Ra Nehem

(M1W) Hello Ra Hehem. Any time. Thank you as well for pulling my coat about the concept of Creator God. The logic of the androgenous African gods, or that Horus has an androgenous type escaped me until you noted that this was a significant, perhaps the most significant aspect of African philosophy and religion. This came even clearer when I read in Gerald Massey. After going into preliminary detail about the two-fold nature of everything in Africa and carried on in those migrating from Africa with that tradition, Massey wrote:

"The Australian Totemic system begins with being Dichotomous. There is a Division of the Whole into two halves ... The twofold division was fundamental and universal in Egypt. Beginning with the two Egypts and the two Tiruti, they had the two halves, North and South, divided by the Equinoctial line: the two earths of upper and lower, the two houses of government, the two houses of the treasury [Marc's note: also found in the form of American government - the forefathers were Deists and Masons] the two granaries, the two fields of sacrifice. The War Department was twofold. The property of the State and Temple divided into two parts. An endeavor to recover the Kamite mythology from the traditions of the Arunta may look like fishing the infinite, but deep-sea dredges sometimes find strange things. The Ritual (Book of the Coming Forth into the Light of Day) provides a record of the fact that in the boundaries of South and North ere determined by two trees. Hence, when the Sun, or Solar God, rises in the East, he is said to issue forth from betwixt the two sycamores of the North and South. This division of the oneness in space into North and South in locality has been curiously preserved by the Arunta Tribes ((Marc's note: Massey uses the Arunta as a case study of an Australian tribe with countless affinities and similarities between Egypt and Africa - building a case for their migration from the people common to the two))) , who make use of the two Poles

in their religious or Totemic ceremonies, one the Nurtunja, is erected in the North ; the other, called Waninga, is made use of in the South. These are equivalent to two sycamore trees of the North and South, as types of the original division of the earth, and of the later earth and heaven ; also called the two trees in the beginning. This primordial DIVISION OF THE WHOLE into two classes still persists in the Christian scheme of things (marc's note: and in the later Western and Far Eastern philosophies) where the dichotomous arrangement of the promiscuous multitude is continued as from the first (marc's note: he went into the last point earlier)." G. M. Ancient Egypt, the Light of the World, v. 1, pp. 80 - 81.

It is clear, Ra Nehem, that Christianity with its One God the Father, the Creator of All, is an illogical, unnatural falsity. There is no natural way in the world for a male to be the creator of male and female. Rather, a being manifesting the nature of both alone can be the creator of both. It is, I think, clear to me that the Western concept of God the Father and sole creator, is a lie. A lie told by people who came to power in the late stages of a civilization earlier by eons than the newcomers. Newcomers who came with a new philosophy grafted onto an ancient way of thought. An ancient philosophy. One can trace the dichotomous existence of all creation in Western thought and Western religion up to an end point in a male god. it's clear this is most unnatural. The concept of a male-alone creator is an insult, I would say, against creation itself. An insult and an impossibility. No man ever or will ever give birth to life alone. Nor will any creator. Western religion with its single Creator God is a lie which would perish in the halls of logic and truth. It will persist, of course, as the owners of the media of communication will perpetuate the lie. But, in the face of truth, the male god alone creator is a falsity and a lie.

So, I thank you for pointing out the fact that original religion and philosophy was androgenous. The ancient truth rings more true than the modern counterfeit.

Marc Washington

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Mikyia wo, Ra-Nehem. I'm replying to what you wrote below. You've proved your  
> point that the androgenous element is the original and key aspect in the  
> concept of Greatest God and Creator God. Kind of a yin and yang

(which gives  
 > hints - or shouts \*!\* below) of being derived from  
 Egypt. I'm glad  
 you  
 > proved your point. It's good to know that a kind of  
 Ma'at, in the  
 form of  
 > balance, applied to the Highest God (I heard the  
 concept came from  
 the fact  
 > that the sun at noon is at its apex, hence the idea  
 of "highest)  
 and Creator  
 > God.  
 >  
 > Thanks for your posts,  
 >  
 >  
 >  
 > Marc  
 >  
 >  
 >  
 >  
 >  
 >  
 > \*!\*  
 > "On a coffin of the XXIIInd Dynasty, a priest of  
 Amun, identifying  
 himself  
 > with the Demiurge, proclaims: "I am One which  
 becomes Two. I am Two  
 which  
 > becomes Four. I am Four which becomes Eight. I am  
 One with it (the  
 Eight)."  
 > [1] In: See XX vol. i. p. 148. A. Moret, (trans.)  
 R. T.  
 Clark, The  
 > Nile and Egyptian Civilization, (Routledge, London,  
 1996), p. 380.  
 >  
 >  
 >  
 >  
 >  
 >  
 > "The Supreme Ultimate in the system of changes,  
 generates the Two  
 Modes, the  
 > yin and yang. The Two Modes generate the Four Forms  
 (the major and  
 minor yin  
 > and yang, which become the four seasons). The Four  
 Forms generate  
 the Eight  
 > Trigrams which represent heaven, earth, mountain,  
 lake, fire, water,

> thunder, and wind (to which the Greek four elements  
are similar of  
earth,  
> wind, fire and water)."[2] In: Xinzhong Yao,  
Confusianism,  
(Cambridge  
> University Press, Cambridge, 2000), p. 151.  
>  
>  
>  
> -----  
-----  
> ----  
>  
> [1] See XX vol. i. p. 148. A. Moret, (trans.)  
R. T.  
> Clark, The Nile and Egyptian Civilization,  
(Routledge, London,  
1996), p.  
> 380.  
>  
>  
>  
> [2] Xinzhong Yao, Confusianism, (Cambridge  
University  
> Press, Cambridge, 2000), p. 151.  
>  
>  
>  
>  
> -----Original Message-----  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
> Sent: Tuesday, August 05, 2003 10:53 AM  
> To: Ta\_Seti@yahoogroups.com  
> Subject: [Ta\_Seti] Re: More on Ptah and dwarfs ...  
The "Iron Age"  
South of  
> the Sahara  
>  
>  
> Mikyia wo (Greetings) Marc,  
>  
> I apologize for the delay in response. I've been  
without access to  
> the internet since Friday.  
>  
> I appreciate your comments. The representation of  
Kheper/Khepri  
as a  
> male-only gains much ground as we come closer and  
closer to the  
> middle and late period of Kamit. The same with Ra.  
When we go back  
> earlier you'll find a goddess named "Khepriti", the  
Feminine form  
of

> Khepri, defined as "a wind goddess of dawn" in  
 Budge's  
 Hieroglyphic  
 > Dictionary.  
 >  
 > Why dawn though? You'll find that Khepera/Khepri,  
 in the "Shat em  
 > Duat" (Book of that which is in the Underworld)  
 manifests in  
 > the "dawn" period (leaving the 11th hour and into  
 the 12th hour of  
 > the night).  
 >  
 > With respect to Ra, in the pyramid texts you'll  
 find that His  
 > Wife/Balance, Rat (Rait), heading up the "little  
 company of the  
 gods"  
 > (paut neteru) while you'll find Ra in the "great  
 company".  
 >  
 > Another example of the balance of male and female  
 in early Kamit  
 is  
 > that of Atem (Tem/Temu/Atum). You'll find that Atem  
 has a Wife,  
 Atemt  
 > (Temt). The egyptologists will say that, "the  
 egyptians decided to  
 > give Tem a wife, but she doesn't figure  
 significantly in the  
 > cosmologies at all." The people of Kamit would beg  
 to differ. She  
 was  
 > worshipped in shrines, at ritual, etc., for  
 millenia.  
 >  
 > I must clarify that while Ptah, Khepri, Atem and Ra  
 work in  
 > conjunction with One Another, They are separate and  
 distinct  
 > Neteru/Deities with different, albeit  
 complementary, functions in  
 > Creation.  
 >  
 > I would say that by the time the great compositions  
 in Kamit had  
 been  
 > set to writing, beginning in a major way with the  
 pyramid texts in  
 > the fifth dynasty, we had already had some  
 influence by the whites  
 > who had invaded North Kamit (but were defeated and  
 contained) in  
 > earlier dynasties. We always understood the Divine  
 balance of male  
 > and female, and it is apparent in the writings and



the shrines.  
> Notwithstanding the fact that the male principle  
was prominent,  
and  
> ritually provoked (prayer, sacrifice, etc.) in a  
slightly greater  
> measure than that of the female when we took  
defensive postures  
> against invading hordes from the north. I'm  
speaking generally, as  
> there were many Goddesses (Sekhmet, Uatchet,  
Pekhit, etc.) who are  
> warriors as well, and were ritually provoked as  
part of our  
defensive  
> posture in times of war.  
>  
> I want to call your attention to a device used in  
late Kamit that  
> supports the info. above. In the "Book of Knowing  
the  
Manifestations  
> of Ra and of Overthrowing Apep" (a late period  
work, based on  
ancient  
> knowledge) you'll find Ra describing how He created  
the world. If  
you  
> look closely at the determinative for "I am" or "I  
have" which is  
a  
> shrouded, seated, figure with his knees up you'll  
notice two  
things.  
> The female form of this determinative usually is  
seated with a  
> round/circular face and a particular headdress. The  
buttocks are  
> rounded. The male form of this determinative has a  
more pointed  
face,  
> a braided beard, flatter buttocks, and a particular  
headdress. What  
> you'll find in the "Book of Knowing the  
Manifestations of Ra...."  
is  
> that whenever Ra says "I did....", "I made...", "I  
have  
created...."  
> the determinative following His name RA, is a  
seated figure which  
> \*combines\* the male and female aspects of the  
seated figure into  
one.  
> The female's circular face is used, with the male  
beard. The  
position

> of the knees and shape of the buttocks are taken  
 from the female  
 form  
 > of the determinative, while the headress is taken  
 from the male.  
 >  
 > It's very subtle, but it's there. Even in the late  
 period, where  
 the  
 > male-dominant influence was becoming more apparent,  
 the scribes  
 still  
 > found a way to show that in the creative process,  
 Ra (and Rait)  
 were  
 > working together.  
 >  
 > I appreciate the attachments. It is time that we  
 finally shed the  
 > foreign influences and recognize the feminine as  
 the full  
 > complementary of the masculine (socially and  
 ritually).  
 >  
 > Ma asomdwoee,  
 > Ra Nehem  
 >  
 >  
 > --- In Ta\_Seti@yahoogroups.com, "M. Washington"  
 wrote:  
 > > Mikyia wo, Ra Nehem.  
 > >  
 > >  
 > > I regard posts as the one you made below as  
 resurrecting lost  
 > wisdom. You  
 > > touched upon something very crucial to the  
 culture of human  
 > thinking itself  
 > > in noting the Androgenous creator existing as  
 both man and  
 woman in  
 > duality.  
 > > And you showed how the invaders from the north  
 (the Kagan from  
 the  
 > Russian  
 > > steeps: forefathers of the Caucasoid race) co-  
 opted large  
 swaths of  
 > this  
 > > cosmogony for their own but made the lustful male  
 the center of  
 it  
 > all ?  
 > > raising the super-ego to that of a male creator  
 god. While this

is  
> true, I  
> > rather suspect that in the original post (Ta-  
Seti, 8851) there  
are  
> grounds  
> > for seeing this phenomena originating in Africa  
as the kheperi  
> beetle was  
> > seen as male and in that role was the sole  
creator of the  
universe  
> and  
> > former of life. Ptah was pictured as Kheperi. Ra  
as well used  
his  
> own seed  
> > to create. So, while I see much truth in what you  
say, there do  
> seem to be  
> > other things to consider. I'd appreciate your  
opinion (between  
> today and the  
> > end of August, I will only be in Budapest where  
my computer is  
> about two or  
> > three times maximum a week so I won't be able to  
respond well).  
> >  
> >  
> >  
> > However, you have brought up something of utmost  
and unsurpassed  
> importance.  
> > And that is the nature of dualities the Greeks  
popularized in  
the  
> form of  
> > philosophy - primarily - which was a badly  
watered down version  
of  
> the basic  
> > African mode of thought: dualistic. My quotes  
below show the  
deep-  
> rootedness  
> > of these dualities now found in the West and  
science as well. I  
> wish I had  
> > the reference, (my six year-old daughter just  
came to sit in my  
lap  
> and is  
> > trying to type with me. This post will be short  
and incomplete).  
> >  
> >

> >  
> > Please forgive me. I am just going to post the  
unedited quotes I  
> have  
> > showing dualities. Please forgive me. My comments  
here are on  
your  
> post  
> > below (indicated at beginning at triple lines):  
> >  
> >  
> > "Primordial couples are seen by the Dogon in Mali  
as founders,  
> ancestors, or  
> > intermediaries between the living and the spirits  
of the past.  
At  
> the same  
> > time, they are protectors, representing  
continuity and  
suggesting  
> fertility.  
> > Symbolic elements in African sculpture, like the  
swollen abdomen  
> and large  
> > breasts, indicate not only fertility and the  
creation of life,  
but  
> also  
> > health, wealth, prosperity, and plentitude." [1]  
Esther A. Dagan,  
> African  
> > dolls for play and magic, (Galerie Amrad African  
Arts, Montreal,  
> 1990), p.  
> > 21.  
> >  
> >  
> >  
> >  
> >  
> >  
> > A male and female elder held together by a loose  
chain draped  
> between them.  
> >  
> >  
> >  
> > "The edan, paired bronze castings joined at the  
top by a chain,  
are  
> among  
> > the most fascinating of Yoruba sculptured  
objects. Edan are  
> presented to an  
> > initiate into the higher ranks of the Oshugbo, or  
Ogboni, secret  
> society,

> > who worship Onile, 'the owner of the earth.'  
According to Peter  
> > Morton-Williams, the Oshugbo express their  
metaphysical  
conceptions  
> in the  
> > simple statement: 'Two Ogboni, it becomes three'?  
The third  
element  
> seems to  
> > be the mystery, the shared secret itself. The  
union of male and  
> female in  
> > the edan images symbolizes this putting two  
together to make a  
> third.  
> >  
> >  
> >  
> > "The secret, visualized in the linking of male  
and female, may  
> refer to a  
> > vision of life in terms of its completion and  
transcendence of  
> time. Time  
> > begins when a person, having knelt before the  
High God and  
Father,  
> > Olodumare, and received his personal destiny,  
ori, enters the  
world  
> of  
> > sexual, social, political, and religious  
differentiation and  
> opposition.  
> > Throughout his temporal existence, the individual  
seeks to  
realize  
> the  
> > destiny that is his amid the contending powers of  
the  
beneficent  
> orisha and  
> > the demonic forces of witchcraft, disease, and  
death. He lives,  
> that is, in  
> > a world in the need of mediatorial agents. Just  
as sexual  
vitality  
> mediates  
> > the opposition of male and female, the  
sacrificial way enables  
> persons to  
> > cope with life of struggle in this world. The  
secret of the  
Oshubo  
> society

> > is that its members know, and are in touch with,  
 a primordial  
 > unity, which  
 > > transcends the opposition that characterizes  
 human experience.  
 > >  
 > >  
 > >  
 > > "The titled members of the Oshugbo society are  
 the elders of the  
 > community.  
 > > They are beyond procreative concerns. For them,  
 sexual  
 > differentiaion is no  
 > > longer as important as it once was. The return to  
 a state of  
 > > undifferentiated dependence upon the mother is  
 expressed in the  
 > salute that  
 > > each member makes upon entering the cult house.  
 Postrate upon  
 the  
 > ground,  
 > > fists clenched together, left over right and  
 hiding the thumbs,  
 the  
 > elder  
 > > kisses the ground three times and declares, 'The  
 mother's  
 breasts  
 > are sweet.  
 > > ' Kinship distinctions are secondary to the new  
 world of the  
 cult  
 > house,  
 > > since idenfication of a person by patrilineage  
 is replaced by  
 an  
 > > allegiance to the unity of all life in Onile.  
 Thus, the Oshugbo  
 > participates  
 > > in the settling of conflicts that divide the body  
 politic. The  
 > sacred  
 > > emblems of the society, the edan, are placed on  
 those spots  
 where  
 > the  
 > > relationships among men have been broken and  
 blood spilled.  
 > Expressing the  
 > > unity of male and female, they possess the power  
 of reconciling  
 and  
 > > adjudicating differences among persons and  
 atoning for the  
 > violation of

> > earth.  
 > >  
 > >  
 > >  
 > > The seated male and female figures present to the viewer the signs  
 > of their  
 > > authority, ashe. The female figure holds a pair of edan as she  
 > would twin  
 > > children. The male figure with clenched fists, makes a greeting  
 to  
 > Onile.  
 > > Four chains with tiny bells are suspended from the figure's  
 head.  
 > The number  
 > > four, as well as multiples of four, is important in Ifa  
 divination  
 > ?  
 > > [through] means of communication with Orunmila, the god who  
 knows  
 > the secret  
 > > of creation. Above their spare, ascetic bodies, the heads of the  
 > paired  
 > > figures radiate with the power of their wisdom and authority,  
 ashe.  
 > Twelve  
 > > chains are suspended from the plate below each figure. Twelve  
 is a  
 > multiple  
 > > of three and of four, numbers associated with Oshugbo and Ifa  
 > symbolism. In  
 > > their combination, there is completion and wholeness born of the  
 > secret  
 > > knowledge of Oshugbo and Ifa."[2]  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > (18) West African Coastal region, from the Ejagham tribe is a  
 > double face on  
 > > one side a man and on the other, a woman.[WR, 291][3]

> >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > (22) The Songye tribe produced a double figured  
 seat, a man and  
 > woman  
 > > back-to-back.[WR, 469][4]  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > (23) The Tabwa tribe of Zaire has a double figure  
 of two  
 complete  
 > persons,  
 > > one a man, the other a woman, standing side-by-  
 side.[WR,  
 > >  
 > >  
 > >  
 > > (26) "When a sculpture finished a figurine, the  
 piece was taken  
 to a  
 > > divine-healer, who consecrated it by performing  
 certain rites.  
 It  
 > was only  
 > > then that the sculpture became effective. But the  
 hard work of  
 > finding  
 > > origins and meanings has just begun for  
 ethnologists. A statue  
 can  
 > > correspond to a spirit or to a number of  
 divinities in an ethnic  
 > group's  
 > > pantheon; the piece might also stand as a  
 reminder of an  
 ancestor.  
 > There are  
 > > many criteria for making a choice, and they are  
 often difficult  
 to  
 > apply.  
 > > The statue represented here is especially  
 disconcerting, even to  
 > specialist  
 > > Susan Vogel. It can't be an ancestor statue,  
 because the piece  
 was  
 > carved by  
 > > the Baule, and that ethnic group didn't produce



such sculptures.  
> Moreover,  
> > why are the two figures carved from a single  
block of wood? And  
why  
> is their  
> > intimate union expressed by the position of their  
arms?  
> >  
> >  
> >  
> > "For Susan Vogel, the answer may be provided by a  
female diviner  
> who claimed  
> > to be possessed by a nature spirit that was both  
male and  
female,  
> forming a  
> > couple that goes by a single name. This sculpture  
could have  
been  
> the  
> > property of a diviner who wished to stay in touch  
with that  
spirit."  
> > "Couple statuette carved for a diviner. The  
Baule, Ivory Coast.  
> Wood. Man  
> > and woman seated on a bench facing forward with  
one arm around  
each  
> > other.[5]  
> >  
> >  
> >  
> >  
> >  
> > (10) Several carvings of Dogon doubles: "Double  
figures, male  
and  
> female,  
> > representing the progenitors of the Dogon and  
their concept of  
> continuity,  
> > are placed in their ancestral shrines to ensure  
the well-being  
of  
> the  
> > community.[WR, 56 ? 57][6]  
> >  
> >  
> >  
> >  
> >  
> > The principle Dogon spirits are the eight Nummos,  
depicted as  
> serpentine

> > creatures with fluid, green bodies and jointless limbs, whose  
> essence is  
> > water, the formless substance which is the life-force of the human  
> world.  
> > The seventh Nummo, the principle culture-bearer, becomes a large  
> serpent ?  
> > The Dogon believe that the creation of the first human pair, as  
> well as the  
> > succeeding creation of the first human pair, is re-enacted in the  
> present  
> > with each human conception. They envision both mythic and human  
> creation as  
> > a process in which the male seed encircles the womb with a spiral  
> motion. To  
> > the Dogon, this act symbolically unites the spiritual world,  
> embodied in the  
> > watery nature of the womb, with the earthly realm, represented  
by  
> the male  
> > seed which is a produce of the human body, and thus the earth."  
[7]  
> >  
> >  
> >  
> > (27) "FIRST FAMILY SCULPTURE representing the beginning of the  
Dogon  
> > people," of Mali. A king and queen carved in wood, naked,  
sitting  
> on a  
> > bench. The king's arm draped about the queen.[TT-57][8]  
> >  
> >  
> >  
> >  
> >  
> > DUALITY DUALITY  
> >  
> > (5) "Chamba double figure, Nigeria. Twins are highly prized  
among  
> the

> > Chamba. To protect them from an early death,  
 double figures are  
 > carved and  
 > > placed on the ground to the entrance to the  
 house. In this  
 example,  
 > the  
 > > twins are male and female. The union of the male  
 and female  
 through  
 > a shared  
 > > pair of legs is a reflection on the theme of  
 duality of  
 opposites  
 > frequently  
 > > explored in Nigerian art."[DP-58][9]  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > Marc W  
 > >  
 > > \_\_\_\_\_  
 > > \_\_\_\_\_  
 > > \_\_\_\_\_  
 > >  
 > >  
 > >  
 > > -----  
 -----  
 > -----  
 > > ----  
 > >  
 > > [1] Esther A. Dagan, African dolls for play and  
 magic,  
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 21.  
 > >  
 > > [2] William Flagg, Yoruba sculpture of West  
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 > >  
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 African  
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 > 1989), p.  
 > > 291.  
 > >  
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African  
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> 1989), p.  
> > 469.  
> >  
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> > York, 1984), 100 ? 101.  
> >  
> > [6] Warren Robbins and Nancy Ingram Nooter,  
African  
> art in  
> > American collections, (Smithsonian Institution  
Press,  
Washington,  
> 1989), pp.  
> > 56 ? 57.  
> >  
> > [7] Donald Fraser, African art as philosophy,  
> (Interbook Inc.,  
> > New York, 1954), p. 15.  
> >  
> > [8] Theodore Toatley and Douglas Congdon-Martin,  
> African  
> > sculpture, (Schiffer Publishing Company, Atglen,  
PA, 2000), p.  
57.  
> >  
> > [9] Donna Page, Keepers of History ? African art:  
> from the  
> > collection of Dr. Michael Berger, (The African  
Art Museum of the  
> Society of  
> > African Missions, Tenaflly, NJ, 1997), p. 58.  
> >  
> >  
> >  
> > -----Original Message-----  
> > From: ra\_nehem [mailto:ra\_nehem@h...]  
> > Sent: Thursday, July 31, 2003 2:38 PM  
> > To: Ta\_Seti@yahooogroups.com  
> > Subject: [Ta\_Seti] Re: More on Ptah and dwarfs  
... The "Iron  
Age"  
> South of  
> > the Sahara  
> >  
> >  
> > Mikyia wo (Greetings) Marc,  
> >  
> > I appreciate your comments.  
> >  
> > The apparent change from matriarchy to patriarchy  
has occurred

> more  
> > than once. It's occurring right now in different  
areas of  
> > Afuraka/Afuraitkait (Africa). Then there's the  
matter of "bad  
> (false)-  
> > reporting."  
> >  
> > Let's look at the recent changes first.  
> >  
> > In the Ewe tradition the Androgynous Being Who  
birthed/births  
all  
> is  
> > called Nana Buluku. Nana Buluku gives birth to  
the Great  
Mother,  
> > Mawu, and the Great Father, Lisa. Often,  
traditionally, the  
> Supreme  
> > Being in Ewe is called Mawu-Lisa (Mother-Father).  
Mawu  
manifests  
> > through the Moon, Lisa through the Sun. Now, with  
the advent  
of  
> > christianity in Eweland, things are changing.  
Even some of the  
> > traditionalists refer to "God" as Mawu. Then they  
go further  
and  
> say  
> > when Mawu created the world, "He created.....".  
If you get any  
> > traditional Ewe person into a good conversation,  
they will  
> > acknowledge that Mawu is Mother and Lisa is  
Father. But, it's  
> become  
> > popular amongst some segments of the society to  
refer to the  
> Mother  
> > as a singular masculine Deity (He).  
> >  
> > One of the praise-names of Mawu is Nyamawu or  
Nyamewu. The  
Akan  
> and  
> > Ewe are neighbors. Culturally we are connected.  
The Supreme  
Being  
> in  
> > Akan culture is commonly called "Nyame" (also  
written Onyame).  
> This  
> > is usually translated as "God". But Nyamewaa  
(Onyamewaa) is

the  
> Great  
> > Goddess. Nyamewaa is the same as the Ewe  
Nyamewu/Nyamawu/Mawu, the  
> > Great Mother. But, it has become popular to refer  
to "God" as  
> Nyame  
> > in Akan culture and not deal with Nyamewaa. This  
is because  
of the  
> > recent influence of christianity, as well as  
islam to a lesser  
> > extent. I.e., the imbalanced culture of the  
whites and their  
> > offspring has influenced us to focus on the male  
to the  
detriment  
> of  
> > the female, and the ultimate instability  
(imbalance) of  
society.  
> >  
> > Also, check out the book "The Making of an Africa  
King" by  
Anthony  
> > Ephirim-Donkor. He details the recent battles  
between the  
Akan and  
> > the Effutu (Guan) with respect to the change from  
patrilineal  
> > succession to matrilineal succession and back.  
> >  
> > I must say that even patrilineal and matrilineal  
mean  
different  
> > things when referring to Afurakanu/Afuraitkaitnut  
(Africans)  
as  
> > opposed to the whites and their offspring. Oba  
T'Shaka has  
used  
> the  
> > term "Twinlineal" to describe better our  
conceptualizations.  
> >  
> > The bad (false)-reporting angle.  
> >  
> > People tend to focus on Amen (Amen-Ra) in Kamit.  
[Incidentally,  
> the  
> > title Nyame in Akan is Un-Amen. The 'e' is nasal.  
We still  
worship  
> > the same Deity that we did in Keneset. The God of  
Saturday in  
> Akan is  
> > Ame or Amen. Specifically, it is the form of Amen

called Men-  
 Amen  
 > > (Min) in Kamit and Keneset.]  
 > >  
 > > The focus on Amen/Amen-Ra in Kamit by white  
 egyptologists and  
 > others  
 > > who follow their lead is often the result of  
 bad(false)-  
 reporting,  
 > > rooted in an imbalanced "patriarchal" mindset.  
 > >  
 > > The Great God in Kamit is Amen. The Great Goddess  
 is Amenet.  
 Amen-  
 > Ra  
 > > is the complement of Amenet-Rait. Many people  
 have never  
 heard of  
 > > Amenet-Rait. As well, many who know of the  
 Creator, Ra, have  
 never  
 > > heard of Rait (Rat) the Creatress.  
 > >  
 > > But the people of Kamit and Keneset/Nubia knew.  
 > >  
 > > They had temples dedicated to Amenet and Rait all  
 over the  
 land---  
 > for  
 > > thousands of years. We performed rituals to these  
 great  
 Mothers.  
 > Yet,  
 > > when white egyptologists would write about the  
 temples, they  
 would  
 > > dismiss them with statements such as, "the  
 egyptians decided  
 to  
 > give  
 > > their god a wife".  
 > >  
 > > Many of us who have seen or studied the works of  
 white  
 > egyptologists  
 > > take the same attitude. We therefore never  
 consider looking,  
 > fully,  
 > > at the culture of Kamit and the esteem with which  
 the people  
 held  
 > > their Goddesses (with the exception of Auset).  
 The Goddesses  
 as  
 > well  
 > > as the priestesses held equal sway with the Gods

and priests,  
> > generally, sometimes more. Of course, when there was the  
> influence of  
> > the invading white hordes, some of that balance became distorted.  
> >  
> > All over the ancient world, the Afurakanu/Afuraitkaitnut  
> (Africans)  
> > in North, Central, South, West, and East Afuraka/Afuraitkait  
> (Africa)  
> > as well as Southern Europe, Asia minor/"Middle" East, India, the  
> rest  
> > of Asia, Australia, ancient Amaruka (America) worshipped the  
> Mother  
> > Goddess and Father God as The Two-Halves of the Divine Whole  
> called  
> > the Supreme Being. The many representations of the Mother Goddess  
> > doesn't negate the fact that the Father was not venerated. He just  
> > wasn't dominant. (Here, we often find the other extreme of white-  
> > chauvinism. Many white feminists assert that the Mother Goddess  
> was  
> > Supreme/superior to the male originally, but then those damn men  
> came  
> > along and messed up everything). When the whites and their  
> offspring  
> > first began to emerge from Northern Eurasia after the ice age,  
> they  
> > began to attack the ancient centers of Black civilization in  
> waves.  
> > They hit southern Europe, the "Middle" East, India and North  
> > Afuraka/Afuraitkait (Africa) first. When they came to learn of  
> > religion by observing us, they instinctively corrupted what they



> > observed and manufactured an imbalanced, male  
dominant, lust-  
> driven  
> > mythico-religious culture which ultimately was/is  
a  
reflection of  
> > their own spiritual disorder. The lust of the  
white male was  
used  
> to  
> > force their way into/invoke and occupy lands  
foreign to them.  
The  
> > white-males' lust was thus venerated and elevated  
to the  
level of  
> > deity. The female energy was deemed passive, weak  
and ill-  
> effective.  
> >  
> > They have been attempting to force this culture  
on us in its  
> various  
> > forms ever since (c4000 b.c.e.). We have  
rejected, accepted,  
> > dismissed and veered into their  
religious/spiritual  
perversions,  
> in  
> > varying degrees, for centuries. The whites and  
their offspring  
> really  
> > didn't gain a foothold however in our societies  
until after  
the  
> greek  
> > invasion. It was after the greek and subsequent  
roman  
invasions of  
> > our societies, in Kamit and elsewhere, that the  
europeans  
realized  
> > that the only way to maintain the temporary  
control they had  
> gained  
> > was to institutionalize their religious  
perversions. They  
moved  
> > to "messianize" their invasions of our lands.  
This was a major  
> > development and shift in their modus operandi.  
The new goal  
was to  
> > make us believe that they were divinely ordained  
to invade,  
> destroy  
> > occupy and rule our lands. That false belief

would paralyze  
us. We  
> > would be hesitant to revolt, for we would be  
"revolting  
against  
> God's  
> > wishes"  
> >  
> > Literature was produced (perverted fragments of  
ancient  
writings  
> from  
> > Kamit). These became "holy" books. The male-  
dominant, female-  
> > subservient theme was written into these works.  
Not only did  
it  
> > support their activities (suppressing the energy  
of their  
women),  
> but  
> > it worked to destroy the fabric of our  
communities when we  
were  
> > foolish enough to embrace the doctrines. Whenever  
we began to  
> > marginalize our women, we suppressed the major  
clairvoyant  
> vehicle in  
> > the Nation. The communications from the Ancestral  
world thus  
> became  
> > less frequent and poignant (not that men were  
incapable of  
> > clairvoyance). The guidance of the Ancestresses  
and Ancestors  
with  
> > respect to morality/law and military strategy,  
was  
marginalized  
> and  
> > sometimes abandoned because of our suppression of  
the female  
> > balance/talent in society, via the acceptance of  
the false  
> doctrines.  
> > Imbalance in us caused in-fighting amongst us.  
While we  
fought one  
> > another we weakened one another and ourselves as  
a whole. It  
was  
> then  
> > easy for others to attack us from outside and  
control some of  
us  
> > while we were in that weakened state.

> >  
> > Once used effectively against some of us, this  
strategy was  
> > replicated wherever the whites and their  
offspring went  
around the  
> > world.  
> >  
> > It continues today. It won't cease until we  
embrace our  
cultures  
> > again, recognizing and restoring (consciously)  
the Divine  
balance  
> of  
> > male and female.  
> >  
> > Ma asomdwoee-Hetep,  
> > Ra Nehem  
> >  
> >  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "M. Washington"  
wrote:  
> > > Mikyia wo to you as well, Ra Nehem.  
> > >  
> > > I must take my hat off to you for the  
thoroughness of your  
post  
> > below. I'm a  
> > > novice in Egyptian mythology and sensed that  
the emergence  
of  
> Ptah  
> > was one  
> > > of the most significant developments in human  
society. I had  
> grown  
> > to expect  
> > > that Ptah had roots buried deep in African  
soil. I combed  
the  
> > libraries for  
> > > infomation of Ptah and did obtain some quite  
useful  
insights.  
> > Nothing,  
> > > however, came close to your understanding of  
the subject.  
> > >  
> > > One day I'd like to ask you if you might go  
into detail on  
post  
> > 8851 in  
> > > Ta-Seti. It deals with the change from a  
matriarchical to  
> > patriarchal

> > > society and religion. From there, it appears  
the male  
creator  
> god  
> > became  
> > > prominent. How far back in time did that occur  
as  
mythologies  
> > around the  
> > > world have primarily male creator gods. And,  
the Kurgan  
tribes  
> > which swept  
> > > out of the Russian Steepes into Turkey, Persia,  
Syria,  
Africa,  
> and  
> > India  
> > > quite likely had no exposure to creator male  
gods until  
leaving  
> the  
> > steepes  
> > > and going south. But, they inculcated this  
cosmogony and  
seemed  
> to  
> > become an  
> > > agent spreading it as they subjugated those  
they assaulted.  
The  
> > Kurgans  
> > > really seem to be the root cause of rascism.  
> > >  
> > > They took this cosmogony everywhere they went  
including  
Central  
> > Europe  
> > > which, before their advent, appears to have  
been peopled  
with  
> > African  
> > > farmers worshipping the Great Mother goddess.  
But, as  
farming  
> and  
> > > domesticated crops both arose near 9000 BC, and  
as these  
farmers  
> > carried  
> > > both their religion and farming to Europe, it  
appears the  
Great  
> > Mother way  
> > > of life co-existed with the emergence and  
propagation of a  
> > patriarchal way

> > > of life which eventually laid waste to the  
Mother gods. The  
> > question is,  
> > > what lead up to this apparently violent change  
from the  
> matriarchy  
> > to the  
> > > patriarchy? Massey goes into intriguing detail  
on the period  
> from  
> > the time  
> > > of pre-humanity to the distinction and force of  
the mother,  
> head of  
> > the  
> > > clan. (Massey, Ancient Egypt, v. 1, first few  
chapters).  
And, he  
> > surely does  
> > > speak about the change from matriarchy to  
patriarchy. But,  
I've  
> not  
> > found  
> > > the reasons why except that the female  
matriarchs abused  
their  
> > power. Not  
> > > more. Was this hostility to women the reason as  
well that so  
> much  
> > African  
> > > folklore speaks about the, for want of a better  
word, loss  
of  
> > eternal life  
> > > due to the woman. There are a thousand tales  
about that  
with the  
> > biblical  
> > > Garden of Eden and paradise lost being only the  
last in a  
long  
> > chain. What  
> > > was going on back then?  
> > >  
> > >  
> > >  
> > > Thanks,  
> > >  
> > >  
> > >  
> > > Marc  
> > >  
> > >  
> > > -----Original Message-----  
> > > From: ra\_nehem [mailto:ra\_nehem@h...]

> > > Sent: Tuesday, July 29, 2003 4:15 PM  
> > > To: Ta\_Seti@yahoogroups.com  
> > > Subject: [Ta\_Seti] Re: More on Ptah and dwarfs

...

The "Iron  
> Age"  
> > South of  
> > the Sahara  
> > >  
> > >  
> > > Mikyia wo (Greetings) Marc,  
> > >  
> > > The major connection between the Twa/dwarfs and  
Ptah in  
this  
> > respect  
> > > is when Ptah takes the form Ptah-Seker-Ausar.  
In this  
form,  
> He is  
> > > depicted as a dwarf Himself. An image of Ptah-  
Seker-Ausar  
as a  
> > dwarf  
> > > can be found if you search the net under Ptah-  
Seker-  
Osiris.  
> > >  
> > > Ptah is the Great Fashioner, Former, Architect  
of  
Creation.  
> He is  
> > the  
> > > first King of Earth. (Ptah, Ra, Shu, Geb,  
Ausar, Set,  
Heru,  
> > > Tehuti....) The name Ptah (Putah) becomes Boada  
and Boade  
in  
> Twi-  
> > > Akan. It is also doubled under the form Bore-  
Bore  
> meaning "God the  
> > > Fashioner, Former, Creator, Excavator,  
Architect".  
> > >  
> > > In Yoruba and Ewe, the Deity is Obaluaiye and  
Dada Zodzi.  
In  
> both  
> > > languages the title means King of Earth. Dada  
Zodzi in Ewe  
> also  
> > has  
> > > the title Sakpata (Saker/Seker-Ptah).  
> > >  
> > > Ptah is King of Earth because He operates from

the  
 innermost  
 > core  
 > > of  
 > > > Earth. He also operates through the innermost  
 core of the  
 > Sun. As  
 > > the  
 > > > Craftsman in the "underworld" He fashions the  
 mound that  
 was  
 > first  
 > > > forced up from underneath Ocean to become the  
 surface of  
 > Earth.  
 > > As a  
 > > > Deity connected with the primordial earth (Ta-  
 tenen), it's  
 > > fashioner  
 > > > and custodian, He becomes the first King of  
 Earth. Being  
 > connected  
 > > > with the inner-core of Earth also connects Him  
 originally  
 with  
 > > iron.  
 > > >  
 > > > See the Shabaka Text; mamiwata.com (Ewe  
 Sakpata, Dada  
 Zodji);  
 > > > Orisalist (Obaluaiye, Babaluaiye, Omolu); Tut-  
 ankh-amen  
 by W.  
 > > Budge  
 > > > (Picture of Ptah-Seker-Ausar as a dwarf);  
 Palermo Stone,  
 Turin  
 > > > Papyrus, Kings List in the Temple of Seti (Ptah  
 as the  
 first  
 > > Divine  
 > > > King); African Philosophical Thought by Kwame  
 Gyekye (for  
 > Boade;  
 > > Bore-  
 > > > Bore); check the internet for Ptah-Ta-Tenen and  
 the  
 Papyrus  
 > of Ani  
 > > > (for info. concerning Ptah and His use of Iron  
 to open the  
 > mouth  
 > > of  
 > > > the Deities); see sites about the earth's core  
 for info.  
 > about the  
 > > > inner-core and it's percentage of iron.

```

> > >
> > > Hetep,
> > > Ra Nehem
> > >
> > >
> > >
> > > --- In Ta_Seti@yahooogroups.com, "M. Washington"

> wrote:
> > > > marc's reply here (M1W). The scholars have
not written
the
> full
> > > story or
> > > > disclosed all the truth.
> > > >
> > > > Cristofori writes: is the "dwarfs" (arent
they TWA) the
> > connection
> > > to the
> > > > 40,000 ya iron mines found in ancient
Monomotapa
(southern
> > africa)?
> > > >
> > > >
> > > >
> > > > (M1W)
> > > >
> > > > Hello Christofori:
> > > >
> > > > Quite fascinating the point you bring up. I
am stumbling
> around
> > in
> > > the dark
> > > > on this one. But, I found something in my
notes that
may be
> of
> > use
> > > where
> > > > mining is conc

```

(Message over 64 KB, truncated)

| 9484|2003-08-15 11:01:23|Mickel Hendrix|Re: Creationism, Evolution & The Continuing Mis-Education of the Ne|  
Hotep IMJ,

Brotha the white man's stamp of approval is not a premise, when you take into account of how psychologically damaged Afruikans are due to the psychological terrorism that we've experienced since "physical" slavery. Brotha, it's a fact!



P.E.A.C.E. Progress....

--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

>

> This is a really tight piece... And right on point

> w/ recent discussions

> on evolution and the "white man's stamp of

> approval" premise.

>

>

<http://www.playahata.com/pages/morpheus/creationism1.html>

>

>

---

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<http://sitebuilder.yahoo.com>

| 9485|2003-08-15 11:16:41|Mickel Hendrix|Re: Creationism, Evolution & The Continuing Mis-Education of the Ne|

Hotep IMJ,

In scanning over that piece by Morpheus or whatever his name was, it appears to me that he's gotten an education and has elevated himself above the lay people, more specifically Afruikan people, whom he displats as ignorant when it comes to science.

Brothas like him remind me of the type that get knowledge and then loose themselves in it at the same time, which equates to arrogance, big-headedness and counterrevolutionary. Knowledge is a tool to build or resurrect a people, not to belittle them as to make it seem like they're beneath the knowledged. However, there is nothing wrong with constructive criticism.

Lastly, I can read between the lines well. It appears to me that Paul, Djhetuti and yourself, being proponents of evolutionism, have presented writings or findings from those who are also proponents of the theory of evolutionism, in the case of humanity.

Again, if humans and apes have a common ancestor, did that common ancestor look more like the ape or the human, or a mixture of both? And if we did evolve from some ape-like creature and evolution will continue to happen, then it is likely that five hundred thousand years from now, the humans that we are today will not look the same way.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>

>

> This is a really tight piece... And right on point  
> w/ recent discussions  
> on evolution and the "white man's stamp of  
> approval" premise.

>

>

<http://www.playahata.com/pages/morpheus/creationism1.html>

>

>

---

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| 9486|2003-08-15 11:40:10|Mickel Hendrix|Re: Why Do We Need White People To Tell The Truth?|

Hotep Peter,

Are you a Caucasian? I get the feeling that you are!

Regardless, or maybe not, your comments are so simple, predictable, assinine, laughable, sublime and many, many more terms that I can use to describe them that they show how precious westernism can be to many, specifically western freaks-of-nature, who want to maintain control, via the staus quo.

It is rather clever of you to piggy back on another

Afruikan's comments, those that advocate your psychological championing of western science as the premiere seal of approval, vouchsafing the truth, in order to promote white supremacy, that is, again, if you're a Caucasian.

Lastly, I think that you've failed miserably, in fact, hideously and grossly, to overstand that Afruikan people have long known the truth long before, very long before, Caucasians ever got around to a civilization, before they ever came to know science, something Afruikan people have been wallowing in long before western science, which is only a mere white child to an old gray haired black man, whose overstanding of universal events still boggles the minds of western science.

Aren't white people still trying to figure out how he built the pyramids?

And to speak of romanticism, I can't help myself but to laugh at that one, when, for centuries, white folk have wallowed in it themselves, have been up to their brains in it, to the point that they've become psychologically impaired, socially dysfunctional, mentally insane, just plain ole sick, which is why psychology is such a sought after field in western academics.

I mean, after all, Romanticism is just Rome antics, barbarism, at its best!

P.E.A.C.E. Protons Electrons Atoms Causing Explosions!

--- Peter Gray <[atenergy@hotmail.com](mailto:atenergy@hotmail.com)> wrote:

-----

Thank you for your comments on science and the pursuit of truth, Paul. Perhaps those who insist they can find truth simply by rejecting whatever conclusions reached by "western" or "white" science can sign up with a different group, e.g. voodoo.com, where they could wallow aimlessly in comforting romanticism.

P. Gray

>From: "Paul Kekai Manansala"

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Why Do We Need White People To

Tell The Truth?

>Date: Thu, 14 Aug 2003 13:06:01 -0000

>

>If I needed white people to tell me the truth, I

would never have

>considered the African-centered approach.

>

>What's wrong though if we consider it positive when

other people, of

>any race, acknowledge the truth?

>

>I don't believe in monoliths of any kind. The media

is a plural

>entity that can be influenced and engaged.

>

>Regards,

>Paul Kekai Manansala

>

>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ptah\_seker\_ausar777"

>

wrote:

> > Hotep,

> >

> > Do we need white people to tell the truth when it

comes to the

> > ancient Kemites and their ethnicity because they

are the dominant

> > class and control the media, which plays an

integral part in what

>the

> > people of the United Snakes of Amerikkka are lead

to believe?

> >

> > Or is it because black people need them to tell

the truth for

> > psychological purposes, a psychological victory,

or to feel a

> > pleasant mental sensation, when knowing that white

people have

> > displayed an image or honest portrayal of a black

or Afruikan-

>looking

> > Nefertiti?

> >

> > P.E.A.C.E. Progress Everytime Afruikans Cultivate

Enlightenment!

>

-----  
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| 9487|2003-08-15 11:51:07|Mickel Hendrix|Re: Why Do We Need White People To Tell The Truth?|

Hotep Djehuti,

I think it is the other way around, as long as white people continue to subject Afruikans to pyschological terrorism, oppression and white supremacy. So, until we realize that we must have the right to self determination, we'll continue to look to western science to save the day.

Some Afruikans are afraid of revolutionary politics, because they've gotten themselves a position in the Amerikkkan puzzle that they're content with, and don't want to disturb that position, for the sake of the liberation of the Afruikan collective group.

P.E.A.C.E. Progress....

--- Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

> We need it only so long as we continue to subject  
> ourselves to them  
> rather than become nationally independent and have  
> our own media. I  
> doubt people in Jung-gwo really care about the  
> falsehoods of  
> Eurocentrism pertaining to them. They have their  
> own nation with its  
> own media and the truth of their history is always  
> available to them  
> regardless of what others might try to say about  
> them. It's only  
> those who choose to remain subjected to an  
> environment of other  
> peoples' lies that have to contend for the truth.  
> The truth means  
> little without the power to live it.  
>  
> Djehuti Sundaka  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com),  
> "ptah\_seker\_ausar777"  
> wrote:

> > Hotep,  
> >  
> > Do we need white people to tell the truth when it  
> comes to the  
> > ancient Kemites and their ethnicity because they  
> are the dominant  
> > class and control the media, which plays an  
> integral part in what  
> the  
> > people of the United Snakes of Amerikkka are lead  
> to believe?  
> >  
> > Or is it because black people need them to tell  
> the truth for  
> > psychological purposes, a psychological victory,  
> or to feel a  
> > pleasant mental sensation, when knowing that white  
> people have  
> > displayed an image or honest portrayal of a black  
> or  
> Afruikan-looking  
> > Nefertiti?  
> >  
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
>

---

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| 9488|2003-08-15 12:23:26|Mickel Hendrix|Re: Evolution 101|  
Hotep En,

--- En Sabah Nur <[dgl4@swt.edu](mailto:dgl4@swt.edu)> wrote:

> was: re: [ta\_aeti] re: rethinking ancient egyptian  
> origins  
>  
> mickel hendrix stated:  
>  
> > hotep en  
>  
> em hotep mickel.

>  
> > Sometimes I really wonder.  
>  
> whats that mickel?

I really wonder did you, or can people comprehend something so simple!

> > Brotha, now just please tell me what an ape is.  
>  
> any of the various, tailless 'old world' primates  
> of the family pongidae, including the chimpanzee,  
> gorilla, gibbon, and orangutan.  
>  
> > Is it human or animal?  
>  
> this question doesn't really make sense.

I think it does. In fact, I know it does. See, it doesn't make sense to you because you don't want it to. But for the record, is an ape human like what we know what a human is by definition? Nope!

> to be specific:  
>  
> humans belong to the kingdom animalia.  
> apes belong to the kingdom animalia.  
>  
> humans are in the phylum chordata.  
> apes are in the phylum chordata.  
>  
> humans are in the subphylum vertebrata.  
> apes are in the subphylum vertebrata.  
>  
> humans are in the class mammalia.  
> apes are in the class mammalia.  
>  
> humans are in the order primates.  
> apes are in the order primates.  
>  
> humans belong to the superfamily hominoidea.  
> apes belong to the superfamily hominoidea.  
>  
> \*at this point apes and humans diverge.\*  
>



- > humans enter the specific family of hominidae.
- > apes enter the specific family of pongidae.

So, by what you've presented, we can call an ape a human, and a human an ape? Go figure!

- > > Does it resemble a monkey or not?
- >
- > again, a question that doesn't really make sense.

Again, a question that does make sense, when you can apply the simple process of overstanding how closely resembling an ape is to a monkey than it is to a human. For one thing, they both have hair all over their bodies.

- > a monkey includes any of the various long-tailed,
- > medium-sized members of the order primates,
- > including the macaques, baboons, guenons,
- > capuchins, marmosets, and tamarins.
- >
- > note that monkeys belong to the order of primates,
- > as do apes and humans and prosimians. in some
- > way we all resemble \*each other\* in facial
- > characteristics,
- > placement of ocular orbits, dentition and dactyl
- > makeup.
- > these are some of the key reasons we are all
- > considered
- > primates in the first place.
- >
- > > Really, though!
- >
- > your exclamation and point is lost upon me.
- >
- > > Monkey or ape, they're not human.
- >
- > this has nothing to do with the nature of the
- > discussion.
- > it is readily agreed that we belong to different
- > families.
- > but we are also all classified as primates.

Obviously, you've lost yourself, let alone my losing you in the discussion. And just who did the classifying?

- > thus when you made the comment...
- >
- > [there are some things about evolution that I don't
- > subscribe to, like the aboriginal black humans
- > evolving from monkeys.---m. hendrix]
- >
- > ....you were making no sense whatsoever in the
- > common usage of the english language in a discussion
- > of the scientific field evolution. humans did not
- > evolve
- > from monkeys. evolution does not state that humans
- > evolved from monkeys. thus your statement is false
- > from the proverbial jump as it slanders evolution
- > with
- > a premise to which it (evolution) does not
- > subscribe.

Okay! Let's look at what you've stated above, before I dismantle what you've stated. You say that evolution does not show humans evolved from monkeys, which proves my statements to be false and slanders evolution.

Now, you position monkeys in the same category as apes, humans and prosimians, under the term primates. From the looks of it, monkeys have a common ancestor with humans and apes. Again, what did this common ancestor look like? So far, I haven't gotten an answer from neither of the persons who've taken part in this dialogue. And if monkeys evolved from this common ancestor that means that it either had a tail in the beginning or after the monkey diverged from it, it was tailless and went through a metamorphosis and grew a tail.

So, what we have here are three types: humans, apes and monkeys, with the apes and humans being closer kin-types than their distant cousin, the monkey. But, there is something rather strange about all of this, in regards to monkeys being a branch off from the common ancestor shared by humans and apes. Are monkeys older than humans or vice versa?

If they are, then that means monkeys diverged first from the common ancestor shared by humans and apes. In turn, this means that the common ancestor must have had a tail also, since monkeys share in its descendancy.

In essence, it must have been that the common ancestor of humans, apes and monkeys had a tail at the time the monkey evolved before the human, only to lose its tail before humans evolved from it. Or is this all defeated when we through in the position of the ape into the equation? Let's look at it.

Who was first, apes or monkeys? If apes were first, then it means that the common ancestor of humans, apes and monkeys did not have a tail, which leaves us to explain how and when did monkeys evolve with a tail intact. I'll leave this last hot potato for you to explain. By all means, please do so.

P.E.A.C.E. Progress....

- > > And which of the two-human or ape-have western
- > > scientists been telling us is the original?
- >
- > evolution asserts the premise of common descent.
- > this would mean that both apes and humans had
- > a common ancestor that eventually diverged (as shown
- > above). if this idea of common descent is taken back
- > further, divergence will be seen all along the line
- > back
- > to the kingdom animalia.
- >
- > > Is it not the ape?
- >
- > your question is not formatted correctly.
- > it is better to say primates existed before
- > either modern apes or humans.
- >
- > > Therefore, the "animal" is a monkey or monkeyish
- > type.
- >
- > if you are going to use the english language,
- > particularly
- > when discussing a scientific field, it is probably
- > best that

> you use the correct terminology. monkeys are in a  
> specific  
> family. apes are in a specific family. humans are in  
> a specific  
> family. all however trace back to a similar order.  
>  
>> But to suit you,  
>>  
>  
> actually to suit the english language in regards to  
> a specific and well defined scientific field.  
> i can't possibly have a discussion with you  
> about a topic if you are speaking your own  
> personalized version of english, especially  
> in relation to a scientific field.  
>  
>> I'll just state ape.  
>>  
>  
> the standard jargon is an ape-like or human-like  
> ancestor  
> (hence the meaning of the superfamily hominoidea,  
> "like  
> a human") that precedes both humans and modern apes  
> if you are talking about the divergence between  
> modern  
> apes and humans beyond the level of superfamily  
> (hominoidea).  
>  
>> Really though!  
>>  
>  
> your exasperation matches my own in the fact that  
> i do not speak 'm.hendrix-i-nese' and must decipher  
> your statements through the use of a glossary of  
> your  
> own making. if we both try to use the standard  
> english  
> language definitions for the scientific field,  
> communication  
> will be much easier.  
>  
>> In your opinion, the dismissal of such science has  
> to  
>> be discredited in a scientific way.  
>

> not my opinion to claim. that is the nature of  
> science. science  
> relies on evidence to put forth what is most  
> probable  
> out of a host of possibilities. thus the only way to  
> discredit  
> a scientific premise is through the putting forth of  
> counter  
> evidence that leads to an alternate conclusion.  
>  
> neither your opinion or mine will alter a scientific  
> premise,  
> unless that opinion is based on some form of  
> evidence that  
> effectively deconstructs the initial body of  
> evidence following  
> the most basic methodology of scientific reasoning  
> (hypothesis,  
> experiment/research/observation and conclusion).  
>  
> the same goes for history, as is the very nature of  
> this forum.  
> historical premises are not challenged by opinions.  
> they are  
> challenged by counter-evidence. in that way history  
> and  
> science are very similar in methodology.  
>  
>> In my opinion, it's dismissed by the simple fact  
> that humans and apes  
>> are not one and the same.  
>  
> again, a nonsensical statement. humans and apes are  
> not one in the  
> same. as stated above, we belong to wholly different  
> families.

=== message truncated ===

---

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| 9489|2003-08-15 12:34:57|Mickel Hendrix|Re: Why Do We Need White People To Tell The Truth?|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
wrote:

- > If I needed white people to tell me the truth, I
- > would never have
- > considered the African-centered approach.

Now, really! Paul, how important is the truth, when you don't control the various forms of media. In my opinion, you're not being honest enough. And what about the Afruikan-centered approach? How do you reach the truth, minus science, which is dominated by white people?

- > What's wrong though if we consider it positive when
- > other people, of
- > any race, acknowledge the truth?

I never implied that anything was wrong to consider it positive when white people tell the truth. All I say is, it's about time they overcome their fear of the truth, which removes the psychosis that they're suffering from, especially that funny thang about white superiority. That's why I've said that white people, from a psychological point of view, need science accept such things like the ancient Kemites being black-Cushite-Afruikan, or that the first humans on the planet were black-Cushite-Afruikan.

- > I don't believe in monoliths of any kind. The media
- > is a plural
- > entity that can be influenced and engaged.

I know because I'm a part of a local television de-construction program that speaks nothing but the black truth. It's called the Ballot or the Bullet!

P.E.A.C.E. Protons Electrons Atoms Causing Explosions!

- > Regards,
- > Paul Kekai Manansala
- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com),

> "ptah\_seker\_ausar777"  
> wrote:  
> > Hotep,  
> >  
> > Do we need white people to tell the truth when it  
> comes to the  
> > ancient Kemites and their ethnicity because they  
> are the dominant  
> > class and control the media, which plays an  
> integral part in what  
> the  
> > people of the United Snakes of Amerikkka are lead  
> to believe?  
> >  
> > Or is it because black people need them to tell  
> the truth for  
> > psychological purposes, a psychological victory,  
> or to feel a  
> > pleasant mental sensation, when knowing that white  
> people have  
> > displayed an image or honest portrayal of a black  
> or Afruikan-  
> looking  
> > Nefertiti?  
> >  
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
>

---

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| 9490|2003-08-15 12:39:24|En Sabah Nur|Re: Creationism, Evolution & The Continuing Mis-  
Education of the Ne|  
m. hendrix stated:

> In scanning over that piece by Morpheus or whatever  
> his name was, it appears to me that he's gotten an  
> education and has elevated himself above the lay  
> people, more specifically Afruikan people, whom he  
> displats as ignorant when it comes to science.

thats ironic...because in each of your posts to this forum i find that it is you (mickel) that comes off as if you are elevated above lay black people---the rest of us that are hopelessly lost and brainwashed by eurocentrism and are psychologically damaged because we "depend on white people." it seems that 90% of your posts include that rhetoric within.

- > Brothas like him remind me of the type that get
- > knowledge and then loose themselves in it at the same
- > time, which equates to arrogance, big-headedness and
- > counterrevolutionary. Knowledge is a tool to build or
- > resurrect a people, not to belittle them as to make it
- > seem like they're beneath the knowledged. However,
- > there is nothing wrong with constructive criticism.

more irony, as it is coming form yourself...someone thatspends a great deal of his time on this forum telling other black people how we are "counterrevolutionary" or "brainwashed" or "psychologically dependent" on the "white man." you're right, knowledge isn't a tool to belittle others. perhaps you and this "morpheus" guy have more in common than you think. LOL might i suggest you pay attention to your \*own\* bit of constructive criticism....

but moving on to the more relevant portions of your post...

- > Again, if humans and apes have a common ancestor, did
- > that common ancestor look more like the ape or the
- > human, or a mixture of both?

you are more correct on your both.the point is that primates tend to resemble each other, that is why we are all grouped under the heading primate. note that the name for the superfamily (homonoidea) translates as "human-like" and includes humans and modern apes (chimps, gorillas, etc.). so when we speak of an ape-like ancestor, we are at the same time saying a human-like ancestor---as we are all primates.

- > And if we did evolve from
- > some ape-like creature and evolution will continue to
- > happen,



evolution has happened, is happening and will always continue to happen as long as there is biological life.

> then it is likely that five hundred thousand  
> years from now, the humans that we are today will not  
> look the same way.

if humans still exist 500,000 years from now (we've only been here in modern form for perhaps 200,000 years), then yes...precisely. it is thought that this is what is behind such phenomena as the wisdom tooth...we are evolving and losing it. some changes to humans may occur sooner, as we (humans) know how to cause changes to ourselves on the genetic level.

evolution is change to adapt to survive.  
some organisms go through changes that keep them looking basically near the same (i.e., sharks, that have for millions of years been evolving into similar body patterns). for such creatures, evolution sticks with what works. for others, there is continuous redesigning.

DG

-----  
| 9491|2003-08-15 12:41:32|Mickel Hendrix|Re: Re-Thinking Ancient Egyptian Origins|  
Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

> > Hotep Paul,

> >

>

>

> > This isn't a belief. It's a fact, because, for the

> > umpteenth time, black people have the greatest

> ability

> > to produce the different shades from ebony to pale

> > skin. The reason is because when

> tyrosine-hydroxylase

> > takes its course in the procreation process, it

> can  
> > take away from melanin in all parts of the body,  
> which  
> > equates to a deficiency in pigment, in other words  
> the  
> > bleaching of the pigmented areas.  
> >  
>  
> Is this something you discovered through your own  
> experimentation or  
> studies? Or do you have in Afruikan references?

Through studies. I don't experiment. I can provide the info in black and white, like the comrade Khalid Abdul Muhammed use to say, when he debated with enemy.

> The quantity of any substances used in the  
> production of melanin is  
> governed again by binary genes that can produce  
> either less or  
> \*more\* melanin. All people have this variability,  
> not just blacks.

You've just stated the same thing that i have above.  
But, again, you haven't addressed why it does not matter where Afruikan people are on the planet, when it comes to giving birth to pale-skinned offspring.

So, if white people have the same ability as Afruikan people, as you seem to imply, or just defend them for the sake of it, then why aren't they giving birth to dark-skinned children, regardless if the right selection process has to rear its head?

P.E.A.C.E. Progress.....

> Regards,  
> Paul Kekai Manansala  
>  
>

---

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| 9492|2003-08-15 13:10:16|Mickel Hendrix|Re: Creationism, Evolution & The Continuing Mis-Education of the Ne|

Hotep En,

--- En Sabah Nur <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:

> m. hendrix stated:

>

> > In scanning over that piece by Morpheus or

> whatever

> > his name was, it appears to me that he's gotten an

> > education and has elevated himself above the lay

> > people, more specifically Afruikan people, whom he

> > displats as ignorant when it comes to science.

>

> thats ironic...because in each of your posts to this

> forum i find that it is you (mickel) that comes off

> as if you are elevated above lay black people---the

> rest of us that are hopelessly lost and brainwashed

> by eurocentrism and are psychologically damaged

> because we "depend on white people." it seems that

> 90% of your posts include that rhetoric within.

This is really getting hilarious. Actually, I knew you or maybe someone else would raise that as an issue, or so it seems. But, see, you haven't learned how to figure out what constructive criticism and degradation are, or how to discern one from the other.

I criticize my people because it is what can lead us to start thinking for ourselves, regardless of how much western science proves. Constructive criticism, remember that phrase. Constructive criticism deconstructs westernism. I value Afruikan constructive criticism only, because I'm an Afruikan.

And oh, there's only one way to find out if what I've stating is rhetoric. Put your ass where you're mouth is!

> > Brothas like him remind me of the type that get

> > knowledge and then loose themselves in it at the

> same

> > time, which equates to arrogance, big-headedness

> and

> > counterrevolutionary. Knowledge is a tool to build  
> or  
> > resurrect a people, not to belittle them as to  
> make it  
> > seem like they're beneath the knowledge. However,  
> > there is nothing wrong with constructive  
> criticism.  
>  
> more irony, as it is coming from yourself...someone  
> that spends a great  
> deal of his time on this forum telling other  
> black people how we are "counterrevolutionary" or  
> "brainwashed" or "psychologically dependent" on the  
> "white man." you're right, knowledge isn't a tool to  
> belittle  
> others. perhaps you and this "morpheus" guy have  
> more  
> in common than you think. LOL might I suggest you  
> pay attention to your \*own\* bit of constructive  
> criticism....

Well, there have been revolutionaries long before myself who stated that some Africans-in-America are counterrevolutionary, brainwashed and psychologically dependent on whiteness. Haven't you ever heard of Malcolm X, Huey Newton, George Jackson and Assata Shakur? They were exactly, one hundred percent correct. And you can't prove they, or myself were/is wrong. If you can, go for it.

> but moving on to the more relevant portions of your  
> post...

Everything I've said is/has been relevant.

> > Again, if humans and apes have a common ancestor,  
> did  
> > that common ancestor look more like the ape or the  
> > human, or a mixture of both?  
>  
> you are more correct on your both. the point is that  
> primates tend to resemble each other,  
> that is why we are all grouped under the heading  
> primate. note that the name for the superfamily  
> (hominoidea) translates as "human-like" and includes

- > humans and modern apes (chimps, gorillas, etc.).
- > so when we speak of an ape-like ancestor, we are at
- > the
- > same time saying a human-like ancestor---as we
- > are all primates.

Both huh? Why did I know you would find a way of the question by that theory? So, let's see. If that common ancestor was a mixture of both, what parts of the human and the ape did he possess. Describe him.

- > > And if we did evolve from
- > > some ape-like creature and evolution will continue
- > to
- > > happen,
- >
- > evolution has happened, is happening and will always
- > continue to happen as long as there is biological
- > life.
- >
- > > then it is likely that five hundred thousand
- > > years from now, the humans that we are today will
- > not
- > > look the same way.
- >
- > if humans still exist 500,000 years from now (we've
- > only
- > been here in modern form for perhaps 200,000 years),
- > then yes...precisely. it is thought that this is
- > what is behind
- > such phenomena as the wisdom tooth...we are
- > evolving
- > and losing it. some changes to humans may occur
- > sooner,
- > as we (humans) know how to cause changes to
- > ourselves
- > on the genetic level.

Whewwww! You actually believe that modern humans have been here only 200,000 years ago? Then, we evolved from some ape-like creature just yesterday, considering how old this planet is.

- > evolution is change to adapt to survive.
- > some organisms go through changes that keep

- > them looking basically near the same (i.e., sharks,
- > that have for millions of years been evolving into
- > similar body patterns). for such creatures,
- > evolution
- > sticks with what works. for others, there is
- > continuous
- > redesigning.

Notice your choice of terms: "looking basically near the same." Then, in the future, it's possible that white folk will be making black babies, which can threaten the extinction of Caucasian people.

P.E.A.C.E. Progress....

- > DG
- >
- >
- >

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- >
- >
- >
- >
- >

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Do you Yahoo!?

Yahoo! SiteBuilder - Free, easy-to-use web site design software

<http://sitebuilder.yahoo.com>

| 9493|2003-08-15 14:04:31|Derrick, Alexander|Nefertiti propaganda.|

Attachments :

Wow!



<http://dsc.discovery.com/convergence/nefertiti/nefertiti.html>



[http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat\\_x.htm](http://www.usatoday.com/news/science/2003-08-12-nefertiti-usat_x.htm)

Alex Derrick

[www.highculture.8m.com](http://www.highculture.8m.com).

| 9494|2003-08-15 14:27:00|En Sabah Nur|Re: Evolution 101|

i skipped through to the revelant portions

if you don't mind...

mickel hendrix stated:

- > Okay! Let's look at what you've stated above, before I
- > dismanlte what you've stated.

by all means..please...

- > You say that evolution
- > does not show humans evolved from monkeys,

humans evolve from an ape-like ancestor that gave rise to both modern apes and humans. it is the descendants of the ape-like ancestor that would have evolved from monkeys. so no, the human line did not descend directly from monkeys. we are much further down.

- > which proves my statements to be false and slanders
- > evolution.

i am not here to "prove" anything, just provide evidence.

- > Now, you position monkeys in the same category as
- > apes, humans and prosimians, under the term primates.

not myself, but it is the general standard scientific reasoning.

- > From the looks of it, monkeys have a common ancestor
- > with humans and apes.

yes. the prosimians...sometime during the oligocene  
perhaps about 30 mill years ago.

- > Again, what did this common
- > ancestor look like?

it shared features with all primates...

- > So far, I haven't gotten an answer
- > from neither of the persons who've taken part in this
- > dialogue.

actually you have. i have just stated it.  
the features were what group us all in as  
primates.

- > And if monkeys evolved from this common
- > ancestor

monkeys evolved from prosimians...if you saw a  
prosimian u would think it looked like a  
squirrel but with forward grabbing hands and  
feet. such descriptions however are meaningless  
as to what a prosimian actually is, as it shares  
no directly relation to a rodent.

- > that means that it either had a tail in the
- > beginning

yes. prosimians had tails.

- > or after the monkey diverged from it,

monkeys have tails.

- > it was tailless and went through a metamorphosis and grew a
- > tail.



not so much a metamorphosis, but evolution to actually lose the tail.

- > So, what we have here are three types: humans, apes
- > and monkeys,

along with prosimians...

- > with the apes and humans being closer
- > kin-types than their distant cousin, the monkey.

yes.

- > But, there is something rather strange about all of this,

whussat mickel?

- > in regards to monkeys being a branch off from the
- > common ancestor shared by humans and apes. Are monkeys
- > older than humans or vice versa?

monkeys are older of course...they diverged from prosimians.

- > from the common ancestor shared by humans and apes. In
- > turn, this means that the common ancestor must have
- > had a tail also, since monkeys share in its
- > descendancy.
- >

prosimians had tails...

monkeys have tails

tails are lost with the evolution from monkey to ape-like primates.

the common ancestor of modern apes and humans was tail-less. and we are talking the end of a long line stretching in the tens of millions of years...between monkeys and the first ape-like primates to the ancestor of the hominoidae line and finally the hominid line.

- > In essence, it must have been that the common ancestor
- > of humans, apes and monkeys had a tail at the time the
- > monkey evolved before the human, only to lose its tail
- > before humans evolved from it.

well again there's a large gap inbetween there... prosimians to monkeys to the ancestors of apes and humans which in turn would split. humans did not evolve directly from monkeys. there are primates inbetween and millions of years. but yes, again, prosimians had tails.

- > Or is this all defeated
- > when we through in the position of the ape into the
- > equation?

clueless as to what you're talkin about mickel...

- > Let's look at it.

okay. i don't know where u're going...but please..lead on.

- > Who was first, apes or monkeys?

monkeys.

- > If apes were first,

they weren't.

- > then it means that the common ancestor of humans, apes
- > and monkeys did not have a tail, which leaves us to
- > explain how and when did monkeys evolve with a tail
- > intact. I'll leave this last hot potato for you to
- > explain. By all means, please do so.

don't have to. the premise is faulty, as the ancestor of apes came from the line of monkeys that in turn came from prosimians in the oligocene. i really don't understand your fascination with the "tail" but there's a lot of work on tail evolution if you'd like some references...

at any rate, i don't really comprehend what you were trying to say above or what it was you were getting at. i entered this convo because you said you didn't accept evolution that said modern humans (aboriginal africans

you termed them) came from monkeys. i stated that evolution does not state that modern humans descended from monkeys. monkeys are quite far down the evolutionary line from modern humans, much less earlier hominids, apes etc. sure we're all connected. that is the point of evolution's premise of common descent. along the way we are connected to canines (as we are all mammals, have a backbone, spinal chord, etc.).

i also wrote because you seemed to be confusing monkeys with apes.

i further wrote because it seemed to me that you had gross misconceptions of hominid evolution, and just what became of earlier hominids and the relation of modern humans to modern day apes and monkeys.

and finally, i wrote to correct your erroneous statement about tadpoles as evolution when in fact they are really better examples of ontogenesis which shows the movement from embryo to adult in any species.

the biological definition of evolution is:

[Change in the genetic composition of a population during successive generations, as a result of natural selection acting on the genetic variation among individuals, and resulting in the development of new species.]

ontogenesis may mimic evolution, and is a key factor in understanding evolution, but it is not really evolution.

a better example of evolution might have been the need for different medicines to treat human diseases because the bacterium adapt (evolve) with time.

that being done, i'm really through with the discussion as primate evolution is not really directly central to this forum. i mean i can go on all day, because i find it fascinating, but not everyone else does. a more fitting discussion on Ta-Seti would probably occur much further along the human evolutionary line (perhaps from neanderthalis to the origins of early humans in Africa around 200 kya).

and of course if you would like some reading material

to help you better understand primate evolution and biological evolution as a whole, i would be glad to provide such references.

DG

| 9495|2003-08-15 14:35:38|En Sabah Nur|Re: Creationism, Evolution & The Continuing Mis-Education of the Ne|mickel stated:

> This is really getting hilarious. Actually, I knew you  
> or maybe someone else would raise that as an issue, or  
> so it seems. But, see, you haven't learned how to  
> figure out what constructive criticism and degradation  
> are, or how to discern one from the other.

so basically, you're here to tell me \*when\* i've been insulted eh...because i might not be "learned" enough to know it? ROTFL now thats a keeper...

moving on to what i deem to be more relevant...

> Whewwww! You actually believe that modern humans have  
> been here only 200,000 years ago?

no. i don't believe it. all evidence points to it, both fossil and genetic. thus i accept it.

> Then, we evolved  
> from some ape-like creature just yesterday,  
> considering how old this planet is.

considering the planet is 4.5 billion years old, the arrival of modern humans on the scene was metaphorically speaking "just yesterday." we are quite a young species (modern humans).

now...because i have never heard anyone assert that we as a species are older, i'm curious as to jes how old you think modern humans are and why you would think so?

> Notice your choice of terms: "looking basically near  
> the same." Then, in the future, it's possible that

- > white folk will be making black babies, which can
- > threaten the extinction of Caucasian people.

as a sidenote-

u sure talk about white folks a whole lot.  
its hard to have a discussion with you without  
them being interjected into the conversation.  
at one point, to be honest, i wondered mickel  
if you yourself were white---given how many  
times you say white or caucasian in a given  
post. but i've come to the conclusion that you  
are not white; you just talk about them alot.

now what i stated was:

- [> evolution is change to adapt to survive.  
> some organisms go through changes that keep  
> them looking basically near the same (i.e., sharks,  
> that have for millions of years been evolving into  
> similar body patterns).]

thus i was talking about how sharks have kept  
a very similar body morphology over millions  
of years. same can go for cockroaches or the like.  
i was making the point that evolution is about  
adaptation and that some organisms retain a similar  
morphological structure over time due to their  
deemed efficiency.

what my statement has to do with your bizarre  
bit about black babies and caucasians (again)  
and extinction is beyond my meager comprehension.

sorry...

DG

| 9496|2003-08-15 14:38:42|En Sabah Nur|Re: nefertiti propaganda|  
what does the list make of the facial reconstruction  
and the actress chosen for the Discovery channel?

do they seem alike or dissimilar?

facial reconstruction:

[http://dsc.discovery.com/convergence/nefertiti/face/gallery/nef\\_thumb.jpg](http://dsc.discovery.com/convergence/nefertiti/face/gallery/nef_thumb.jpg)

actress:

<http://dsc.discovery.com/convergence/nefertiti/gallery/tunein.jpg>

| 9497|2003-08-15 14:46:09|M.L.W.|Re: nefertiti propaganda|  
dissimilar....it was a bad business decision by the Discovery Channel  
people to make the documentary before the reconstruction  
was finished and presented. This is going to look pretty  
stupid when it comes out Sunday....but maybe they will not  
show the reconstruction

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

> what does the list make of the facial reconstruction

> and the actress chosen for the Discovery channel?

>

> do they seem alike or dissimilar?

>

> facial reconstruction:

>

>

[http://dsc.discovery.com/convergence/nefertiti/face/gallery/nef\\_thumb.](http://dsc.discovery.com/convergence/nefertiti/face/gallery/nef_thumb.jpg)

jpg

>

> actress:

>

> <http://dsc.discovery.com/convergence/nefertiti/gallery/tunein.jpg>

| 9498|2003-08-15 14:51:07|Djehuti Sundaka|Re: Why Do We Need White People To Tell The  
Truth?|

The oppressors will never decide to stop oppressing us and it is we  
who choose to support our own oppression by economically and  
politically patronizing them. And not just us over here but us across  
the ocean as well. So we will never realize a right to self  
determination until we actually desire it. Most people prefer a  
comfortable enslavement over the responsibilities of true  
independence. Revolution is rarely for the people. Revolution is for  
those willing to exercise power over the people and against the  
oppressor.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Djehuti,

>

> I think it is the other way around, as long as white  
> people continue to subject Afruikans to pyschological  
> terrorism, oppression and white supremacy. So, until  
> we realize that we must have the right to self  
> determination, we'll continue to look to western  
> science to save the day.

>

> Some Afruikans are afraid of revolutionary politics,  
> because they've gotten themselves a position in the  
> Amerikkkan puzzle that they're content with, and don't  
> want to disturb that position, for the sake of the  
> liberation of the Afruikan collective group.

>

> P.E.A.C.E. Progress....

>

> --- Djehuti Sundaka wrote:

>> We need it only so long as we continue to subject  
>> ourselves to them  
>> rather than become nationally independent and have  
>> our own media. I  
>> doubt people in Jung-gwo really care about the  
>> falsehoods of  
>> Eurocentrism pertaining to them. They have their  
>> own nation with its  
>> own media and the truth of their history is always  
>> available to them  
>> regardless of what others might try to say about  
>> them. It's only  
>> those who choose to remain subjected to an  
>> environment of other  
>> peoples' lies that have to contend for the truth.  
>> The truth means  
>> little without the power to live it.

>>

>> Djehuti Sundaka

>>

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com),

>> "ptah\_seker\_ausar777"

>> wrote:

>>> Hotep,

>>>

> > > Do we need white people to tell the truth when it  
> > comes to the  
> > > ancient Kemites and their ethnicity because they  
> > are the dominant  
> > > class and control the media, which plays an  
> > integral part in what  
> > the  
> > > people of the United Snakes of Amerikkka are lead  
> > to believe?  
> > >  
> > > Or is it because black people need them to tell  
> > the truth for  
> > > psychological purposes, a psychological victory,  
> > or to feel a  
> > > pleasant mental sensation, when knowing that white  
> > people have  
> > > displayed an image or honest portrayal of a black  
> > or  
> > Afruikan-looking  
> > > Nefertiti?  
> > >  
> > > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> > Enlightenment!  
> >  
> >  
>  
>  
>  
> \_\_\_\_\_  
> Do you Yahoo!?  
> Yahoo! SiteBuilder - Free, easy-to-use web site design software  
> <http://sitebuilder.yahoo.com>  
| 9499|2003-08-15 15:07:24|M.L.W.|Tour Egypt|  
Do you think tour egypt will put the reconstruction  
of Nefertiti on this page?

<http://touregypt.net/featurestories/nefertiti.htm>

Myra

| 9500|2003-08-15 15:51:32|Paul Kekai Manansala|Re: Why Do We Need White People To Tell  
The Truth?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

wrote:

> Hotep Paul,

>

> --- Paul Kekai Manansala

> wrote:



> > If I needed white people to tell me the truth, I  
> > would never have  
> > considered the African-centered approach.  
>  
> Now, really! Paul, how important is the truth, when  
> you don't control the various forms of media.

What do you mean? No single people, organization, etc. controls the various forms of media.

I am a part-owner of the media myself (a very small part).

Who controls the media in Tokyo, Nairobi, Tashkent, Lagos, Madurai, Beijing or Jakarta?

In my  
> opinion, you're not being honest enough. And what  
> about the Afrikan-centered approach? How do you reach  
> the truth, minus science, which is dominated by white  
> people?  
>

Who cares if science is dominated by "white people" if indeed that is the case. Is Japanese science dominated by white people? Or are Japanese part-Kushite.

What is an Afrikan approach? Do I have to build a pyramid.

Regards,

Paul Kekai Manansala

| 9501|2003-08-15 16:10:13|alberto34482@yahoo.com|Lebou in Senegal Desendants of the Ancient Egyptians?|

Information about Senegal

about Information about Senegal, Dakar, and the Lebou People  
archive my links Home <<http://kariborders.blogspot.com>> Recipes  
from Senegal <<http://kariborders.blogspot.com/recipes/recipes>> Lebou  
People <<http://www.lebou.org>> <<http://www.blogger.com>>  
<<http://www.blogger.com>> Saturday, February 08, 2003 The  
following people profile of the L峮u was compiled by Cal McIntire. A  
complete list of sources can be found at the end. Origins of the  
L峮u People There is a considerable amount of debate about the  
origins of the L峮u people. L峮u Griots, oral historians, tell  
fanciful tales of God creating the L峮u and putting them on the Cape  
Vert Peninsula, known today as Dakar, Senegal. Other Griots tell of a

lengthy migration across the sands of the Sahara desert. Modern historians have forwarded several theories. Through linguistic analysis, Assane Sylla attempted to trace the L'Wolof ancestry back to Egypt around 3,500 B.C. This theory suggests that at that time the L'Wolof lived in the Western part of Egypt. At some point they migrated to the region that is now Libya. The Romans, noting the presence of L'Wolof people in that part of North Africa, would give the region its name: "Libya." As Islam advanced the L'Wolof fled attacks from Morocco, of the Empire of Almoravi (1056 - 1147) then of Almohades (1147 - 1269). As they fled, according to Sylla, they followed a divinely appointed path called the Way of the Oasis. They continued Westward and Southward, following the coastline of Northern Africa, until they settled in what is now known as the Cape Verde peninsula. While Sylla's theory certainly has some merit, it has been rather difficult to prove and many historians discount it altogether. Almost all historians do, however, agree that origins of the L'Wolof people can be traced with more certainty as far back as the thirteenth century. At this time they were part of the Tukuleur (Fulani) people living in the Jolof region in the interior of what is now northern Senegal. The L'Wolof, Wolof, and Sereer people all trace their origins back through this common point. During the thirteenth century they left the Jolof region, fleeing the attempts of the Jolof king to assimilate and subjugate them. They befriended another group of people who to this day they consider close "cousins," the Sereer. But as Islam spread through West Africa, the L'Wolof people embraced it heartily. When the Sereer were not as inclined to accept this new religion, the L'Wolof people moved on and made their way to their current home on the Cape Vert Peninsula. In coming to what is now the Dakar Peninsula, they conquered and displaced the Soos people who lived on the peninsula before them. The L'Wolof People Today Where they are The great majority of the L'Wolof people consider the Cape Vert Peninsula "home." But as one follows the coastline to the North and to the South significant groups of L'Wolof people can be found. In Senegal's northern neighbor, Mauritania, estimates place approximately 30,000 L'Wolof people along the southern coast. The country of Gambia, surrounded on three sides by Senegal is home to another 25,000 or so who live and fish near the delta of the Gambia river. There is also at least one large L'Wolof village in Guinea-Bissau. The majority of the L'Wolof still live in fishing villages. However, for many of them, large cities have grown up around them and much of their property has been confiscated for urban development. The "Dakar" L'Wolof villages, such as N'gor, Oakam, and Yoff, are now incorporated neighborhoods with a city of three million people surrounding them. The towers of their mosques are dwarfed by the skyscrapers of downtown Dakar. Other

L'Anu villages that have not been urbanized are located on the coast to the north and south of Dakar. Some of these villages are Cayor, Sindou, Bargny, and Mbao. Whether in the city or outside of it, nearly all the L'Anu people live in a coastal village environment. Their view is toward the sea from which they extract their living.

**Lifestyle**

**Family structure** Within the villages each family compound is surrounded by a wall, which is usually constructed of concrete blocks. Many of the village streets are nothing but labyrinthine pathways leading to the sea and the mosque. The houses themselves consist of small concrete block three or four room structures. Within the family decisions are often made through discussion that can include all members. Families rarely, if ever, go outside the norm of societal expectations for making decisions. As in most other African societies in the region, families are a part of the greater community and reflect society at large. Extended families and ancestors are very important factors in decision-making and in every day life. Behind the walls of their compounds, extended families live and share the work of daily life. Mothers and aunts work together to teach young girls to cook and care for younger children. By about age ten girls are expected to contribute to the housework and they often carry younger siblings on their backs while their mothers clean and sell fish in the markets. The need for help with caring for the children is great because more than 58 percent of the L'Anu population is under 20 years of age! It is often difficult for outsiders to understand family structure among the L'Anu. Although there are words in the Wolof language for "uncle," and "cousin," they are seldom used. Uncles are generally called "Poppa," the same name used to refer to fathers. Most cousins are referred to as "Rak" or "Mag," the distinction for younger, or older sibling. This trend reflects the importance of the extended family and contributes greatly to family solidarity. One of the most important relationships for children and young adults is their relationship with a maternal uncle. If a young man wants to marry, his maternal uncle is the mediator between the two families. If a wealthy man dies, his sister's children are first in line to inherit his estate. It is the job of the maternal uncle to see to it that the children are raised properly and that the family is provided for. L'Anu men commonly take more than one wife. Islamic law allows them as many as four wives. There are, however, many L'Anu men who have even more than five wives. Multiple wives is seen as a sign of prosperity and the ability to have many children, even into old age, is a sign of strength and vitality. Contrary to what outsiders may think, it is very common for a L'Anu wife to encourage her husband to take more wives. Doing so reduces her share of the household chores. If a man catches one hundred fish, the wife takes them to market, cleans them, and sells them. If there are two wives, that's less fish per person.

The women often have to carry water to the house from the local well. They do all of the shopping and cooking of food, and are responsible for keeping the house clean, washing all of the clothes by hand, and caring for the children. The life of a L'Anu woman is not an easy one. Multiple wives make it possible for one wife to stay home and care for the children while the others go to market. They can rotate household chores. When one is expecting or nursing a child, the others can help. This dividing of chores makes life much more enjoyable for a L'Anu woman. In such cases, the first wife is responsible for delegation of chores and arranging the "sleeping" schedule.

**Community Structure** The social organization of the L'Anu people reflects a distinct heritage of pre-colonial times when they were organized with their own elaborate government system. Their government system is organized as follows: Serine Ndakaru (The Marabout, or chief Islamic leader, of Dakar) He is the equivalent of the "President of the Republic" but holds little or no legislative power. He is elected from the counsel of Jammur. Ndey ji Reew is the "Prime Minister." Who actually holds more power than does the Serine Ndakaru. The name interestingly enough, literally means "Mother of the Country." However, this and all other formal positions are held only by men. He also is chosen by the Jammur. The Jammur or council of village notables (or chiefs) meets to discuss and decide any affair touching the L'Anu people. They also decide and empower the Serine Ndakaru and the Ndey ji Reew. Ndey Jammur (Mother of Notables) is the director of the council of elders or notables. Imam of the Grand Mosque is a fourth important person in L'Anu society. He is named to his position by the Serine Ndakaru. Islamic organization dominates much of L'Anu society. In this area, the men are the primary decision makers as well as the leaders. The Serine Ndakaru, and other Islamic leaders, have absolute religious rule over their followers. They are believed to have the power to bless and to curse, and are often venerated as being an intermediary between man and Allah. Within the each village there is a chief, who gains his position by birthright. This person will retain the title even after his is too old to carry out the duties. In such a case, his eldest son or heir will assume the duties and perform them until the death of the chief, at which time he will inherit the position. Some large villages, such as Ngor, also have a mayor. This person gains his position by popular election and represents his village in government proceedings. However, for permission to work in a village it is the chief who wields the real power.

**Religious Life** The L'Anu people, when asked, will claim to be 100 percent Islamic. There are no Catholic Cathedrals in any of the major L'Anu villages. As of July, 2002, there are less than ten known believers among the L'Anu. Islam The L'Anu people are faithful followers of Islam. They

faithfully practice the five pillars of Islam. Leaders of the religious society of the L'Église are known by the French name: Marabout. Among the L'Église the term refers a saintly man who has certain charismatic qualities which enable him to attract large numbers of followers to his teachings. As we use the term marabout today, he is a person who stands apart from the laity because of the fact that he has received sufficient training in the Qu'ran and other Islamic matters to be recognized as a religious leader. It's important to note that the same term marabout, which translates as Serigne in Wolof and Thierno (or Ceerno) in Pulaar, also refers to healers and herbalists. Devout persons acquire this training most often by assuming the role of a disciple ("Talibe") of another recognized marabout from whom he receives years of training and guidance, rather than by formal study at a school of theology. The marabout performs specific religious functions, leads prayers, teaches the young, and presides over ceremonies and feasts. Each mosque, whether in a small neighborhood or for a whole city, has an official who leads the prayers and is known as an "Imam". At the Grande Mosque of Dakar, by tradition the Imam is always a L'Église. Each smaller mosque has its Imam appointed by the community and he usually holds that position for life. The "tablet school" is where the lesser Marabouts or clerics called "Ustaas" teach children to recite the Koran, verses of which are written on wooden planks. This is the first religious instruction of the child, at about 4 or 5 years of age. Flocks of children roaming the streets of Dakar begging, tin pots in hand, are supposed to be Talibés or students of tablet schools. These children are given by their parents to the Marabout who promises to educate them and train them to be religious leaders. There is currently a lot of debate over this Qu'ranic school system which some believe has been corrupted into child exploitation. Most of the L'Église are members of the Layenne Islamic brotherhood. This branch was founded by Seydina Limamou Laye who lived from 1843 until 1909. He reportedly had a vision from Allah which informed him that he was the reincarnation of Mohammed. Mohammed brought God's message to the white race. Laye believed that he was God's messenger to the Africans. Layenne holy men wear two turbans, one white and one black, to symbolize the inclusiveness of Allah and their belief that Mohammed came to them through the specially anointed Seydina Laye. At the site of the Grand Layenne mosque is a mural depicting the journey of Laye. His descendents still live in the house on the mosque compound and serve as spiritual leaders for the brotherhood. The Layennes have a strong belief that the prophet Issa (Jesus) was reincarnated in Seydina's son and successor, Seydina Issa Rohou Laye. According to their beliefs, in the end times, Issa will return, walking across the Atlantic ocean and coming to the Layennes near the village of N'gor. As one can see, the Islam practiced by the L'Église

people is deeply influenced by African Tribal Religions. It would be incomplete to describe only their Islamic heritage. To understand the L'wenu people, one must look into the Ndepp cult. Ndepp When the L'wenu people came to the Cape Vert peninsula there were many local protector spirits already present. When they settled here, each family, and even each individual, was dedicated to these protector spirits who, they believe, exercise power to bless or to curse individuals, families, or entire villages. Family and village altars, though modest in appearance when compared to the mosques, hold significant power over the daily lives of the L'wenu people. It is at these altars that daily libations must be poured, and sacrifices occasionally made. Whenever a L'wenu person (or someone with whom the L'wenu have a relationship) becomes mentally deranged or seriously ill, it is believed that the person has done something to create an imbalance in the agreement that the person has with the protector spirits. An Ndepp ceremony, led by Ndeppkats (spiritual exorcists), is performed to restore the balance. These ceremonies sometimes last many days and consist of dancing, drumming, sacrifices, and community solidarity all coming together to heal the afflicted person. Ndepp is a foray into the world of the genies or rab [spirits, both evil and benevolent]. It consists of ceremonial therapy which plays a significant role in the mental health and rebalance of a person in the society of the L'wenu. Ndepp can last three days, six days, or twelve days according to indications' of the rab which is consulted by the priestess as a part of the ceremony. The ceremony of Ndepp consists of eight stages of activity and contains six representations or symbols. Eight Stages Of Ndepp: 1. Seet (duration) Seet is characterized by the visit of the family of the patient with the priestess. The latter; by divine processes, will come into contact with the invisible world to decide the details of the disease. 2. Ngomar It takes place the day before the sacrifice. The patient, wearing only a loincloth, is laid out with the medium [priestess] who will ask for authorization to proceed to the sacrifice with songs. The priestess blows on all the body of the patient a mixture of millet and plants, and one proceeds to hold down his body as it is traversed by spasms accompanied by cries. By this practice, one produces the genies for identification. This phase ends in dances. 3. Natt (measurement) The priestess measures out a portion of millet equivalent to the weight of the body. This will be used for the preparation of pellets of millet that the members of the family of the patient will eat. The symbolic value of this stage lies in the division of the disease among those which will eat these pellets of millet. 4. Descent The priestess arranges on a mat the millet, animal horns, and roots while an assistant tips the body of the patient top downwards to reduce the genies. A container is laid out near the patient's head to collect all that will spill off of the patient

which will later be used in the healing of the patient. 5. the Nomination This is the main phase of Ndepp. During the nomination the patient will announce his desire to maintain his presence within the L'w society. The subject continues to experience spasms and utter cries which are quite frightening. This stage can also occur laws of Ngomar. 6. Beketu The animal to be sacrificed is bound and laid on a pallet with the same dimensions as the patient, and they are both entirely covered by a white shroud. This brings about the symbolic transfer of the disease of the patient towards the animal. This stage symbolizes the death of the animal and the rebirth of the patient. 7. the Sacrifice The patient circles the animal seven times and blows his own breath into the mouth of the animal. The blood of the animal sacrificed will be collected in a container and the priestess will coat all of the body of the patient with it. The patient will not wash himself until the following day. The death of the animal will bring about the disappearance of the disease. 8. the Public Meeting This publicly proclaims the patient healed and concludes the ceremony of Ndepp. A crowd comes to assist and is arranged in circle. Several people dance accompanied by a group of drums under the direction of the priestess. The patient must enter the circle and dance. Representations: 1. Dance of Ndepp The role of the dance is to contribute to the resocialization of the patient, especially if he suffers from mental disorders. It also aids him or her to release their energies which were accumulated during their possession. The dance is accompanied by songs. 2. Song of Ndepp The priestess intones songs which generally belong to the rabs of the various families, allowing her to determine the identity of the rab. The song frightens the rab which makes the victim begin to shake. This determines how strong the spirit is and how badly it wants to retain possession of the subject. 3. Possession The possession occurs when the rab joins the body of another member of the family which dedicates a worship directly to him via the priestess. 4. Fright The body is seized by spasms which get progressively faster, supposedly because the rab is moving in the veins of the subject's head. Fright is supported by the frantic rhythm of a group of drummers.. The first symptoms of fright make it possible for the priestess to determine the identity of the rab. 5. The Role of the Priestess The action of the priestess can be understood as a regulation of the ceremony of Ndepp. She takes care, in particular, to ensure the protection of the public against "malicious" rab, who may take advantage of this opportunity to move into another person's body. This is accomplished by way of amulets which are worn on her body. 6. The Report At the end of the time of sacrifice, after the dance, this is the time in which the person is pronounced "cured" in the eyes of the community. Other African Tribal Religions (ATR) In the villages near St Louis and Mauritania, there are stories of

spirits who live in the sea. The L'Anu people living in Nding Bopp and Hydrobase villages make regular sacrifices to these spirits to ensure successful fishing and productive lives. These sacrifices are said to include an annual human sacrifice. While this practice has been outlawed in both countries, and government officials contend that it does not happen, I have been assured by leaders in these villages that it is a reality. One may ask how Islam and these ATR's can coexist. I asked that question of Babacar Gueye, Imam in the village of Ngor. He explained that God created the world, including the good and bad spirits, and then backed away from it. We must pray only to the One True God. We must faithfully perform the five pillars of Islam. But in order to live happy and productive lives, we have to appease the spirits which God created and gave authority over our day to day activities. So the issue of religion for the L'Anu people is not a simple one. Syncretism has allowed them to believe that they can add Jesus, like a charm in a fetish, to their list of protector spirits. The move to an exclusive relationship with Jesus Christ is a very difficult one. Status of Christianity In 2002 there are no protestant churches in L'Anu villages. Several organizations are working peripherally among them. - YWAM is trying to start a church in the village of Yoff and trying to find others to join her in that work. - Bethany Mission has a compound in the village of Guelle Tappe. All of their workers are Brazilians who speak French. They are beginning to study the Wolof language. They have a church that meets in the missionaries home. Worship is in the Brazilian style, led by the missionaries, and aimed at children in their area. - Calvary Ministries has a church in Rufisque which is comprised primarily of people from other countries. Their pastor is from Sierra Leon. He and several of his members have made themselves available to work with us whenever we hold clinics or other programs to provide testimonies and "pastoral care." - Southern Baptists have three units working with the L'Anu people. We also have many stateside team members who come annually to participate in ministry among the L'Anu people. Once each month all of the people who are working with the L'Anu people meet together for a time of prayer and sharing of resources. We are looking for other people, groups, or agencies, who would like to be a part of the ministry among them. There are less than ten evangelical Christians among the L'Anu people. Unlike other peoples in our area, there are almost no Catholics among them. They are Muslim/Animist with no knowledge of the gospel. Diet The basic diet of the L'Anu people consists of fish and rice. A few raise chickens and goats on a limited scale. Rice is purchased in the markets, as are the vegetables and spices they need to cook. Ceebu-jenn (rice and fish in a rich vegetable sauce, see link to Senegalese Recipes) is a favorite L'Anu meal. They often compliment this with smoked sea urchins they



collect from the rocks along the coast. Because the L'Anu people live by the sea and have a readily available supply of food, starvation is not a serious problem among them. However, many have deficiencies in fruits and vegetables in their diets. The L'Anu are also very fond of attaya, the Senegalese tea. This tea is served in three rounds. The first is strong and bitter. The second is slightly sweeter and sometimes has mint in it. The third is very sweet with lots of mint. The tea ceremony reflects friendship. The longer we are friends, the sweeter our friendship grows.

Health There is a serious shortage of adequate medical facilities in L'Anu areas. When facilities exist, they are commonly too expensive for the average L'Anu person to be able to afford. Health challenges fall into four main categories: physical, visual, dental, and educational. In Senegal, there are reportedly 161,000 people per health center. Those health centers are located in major cities. L'Anu in those areas have no problem getting to a clinic. But many of the smaller villages are many hours from the nearest clinic. In addition to the cost of treatment, these hospitals do not feed patients. Family must come to the area to provide meals for the infirm. All hospitals have large areas in which families can set up and cook meals for their sick family members. The birth rate among L'Anu people is over 6percent. The average L'Anu woman will have 6.8 children during her lifetime. Girls begin having children at very young ages. The population is taking off because birth rate is remaining constant while life expectancy is increasing. Even though people are living longer, more than 58 percent of the population is reportedly under the age of 20. This is demonstrated in the extreme overcrowding of primary schools and the large numbers of children running free in the villages. The L'Anu people also suffer from misinformation. When a woman goes to the Marabout because she is sick, he will likely tell her it is because she is not having sex enough. If a man contracts AIDS (called SIDA in Senegal) the Marabout will tell him that the cure is to have sex with a virgin. This practically guarantees that he will spread the disease to a very young girl. While abortion is illegal in Senegal it is still widely performed. When a woman says "Dama begg giis sama foot." (Literally, I want to see my wash") she is asking to see her period again. Often a Maribout or midwife will give her herbal "remedies" which will cause the death of the fetus. There are only a handful of eye doctors in the country and they are very expensive. Glasses are too expensive for the average person, and many L'Anu people suffer from terrible eyesight. Many, too, are "blind" because of serious, untreated cataracts. Glaucoma and Tricoma cause blindness in many L'Anu people each year. There are dentists available for most people at a reasonable cost. However, their treatment is almost always repairing damage, rather than preventive maintenance. Most people use "Socc,"

chew sticks, to perform dental care. The socc is sharpened on one end to use as a pick, and chewed on the other end until it's soft for use as a brush. Perhaps the greatest health need among the L'Anu people is educational. The people really have no concept of basic health care. They do not associate sex with venereal diseases. They do not know how to treat their water to make it safe to drink. They do not understand basic first aid. A good program designed to give them basic tools with which to care for themselves would go a long way towards improving the daily life of the L'Anu people. Employment Twenty years ago fish in the waters off Senegal were abundant. The L'Anu fishermen made a good living off of the sea. But in recent years, European commercial fishing interests have paid Senegalese politicians to allow serious over fishing of the country's coastal waters. The result is that many traditional fishing grounds no longer bear a harvest. L'Anu fishermen are forced to travel farther and farther from their homes in order to catch enough fish to survive. Adding to this problem is the development of anti-social tourism which forces communities involved in the processing of fish to clear out from the beaches where they normally work, has become a big problem for the fishing community at large and the women who do the processing in particular, who obviously need a place to do their work. Several instances exist where the L'Anu people have been forced to leave. In Hann, for example, 15 kilometers from Dakar, an area that was once used for processing fish is now a residential area for the rich. In Mbour, the development of tourism on the Petite Cote (Small Coast) forced the women employed in processing fish in that area to abandon their work and seek other types of employment. The L'Anu people in Hydrobase village, on the outer island of St Louis, Senegal, are fighting to retain their lifestyle. Tourism wants their land for hotels. Currently a large fish processing plant that employs more than half of the women of the village, and several hundred homes are in danger of being displaced. As fishermen become more and more unable to extract a living from the sea, and as their wives lose the lands on which they process the daily catch, they are being forced to turn their backs on their traditional ways of life. They are being assimilated into the large cities that are growing up around them and losing their identity. Unless they can find places where fish are abundant and tourists are not, their way of life may never survive. Education Among the L'Anu people, approximately 26 percent of the males go to primary school. About 19 percent of the females go to primary school. These schools teach the children in the French language. In 1985, there were an average of 55 students per teacher. By 1993 that number was up to nearly 70 students per teacher. Today it is estimated that there are more than 100 students per teacher in L'Anu village schools. After primary school, many girls leave the

education system in order to get married and begin having families. Many males begin fishing. Only about 9 percent of the males go to secondary school and for females, the number is closer to 5 percent. Because education is not a priority, only about 17 percent of the people ever reach a functional level of literacy in French. Almost all boys attend the Qu'ranic schools and, therefore learn Arabic. Because almost all religious training is done in Arabic, nearly 70 percent of the adult males can read Arabic. As I have already mentioned, most of the education is in French, and Arabic. There is no formal education in the heart language of the L'Wolof people, Wolof. Literacy in that language is less than one percent. Bibliography 1.

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[www.peacecorps.gov/www/guides/Senegal/1.html](http://www.peacecorps.gov/www/guides/Senegal/1.html) Kari 1:02 PM Friday, December 27, 2002 Dakar is the capital of Senegal and home to more than 3 million people on the westernmost peninsula of Africa. Senegal is in the Sahel Desert below the Sahara. The national language is Wolof, although most business transactions are in French. Senegal is known for teranga, or hospitality. The largest exports are fish and peanuts. Islam is the primary religion. Kari 2:44 PM Basics of Islam The predominant religion of Senegal is Islam. A person who follows this religions is called Muslim. Five Pillars of Islam 1.

Profession All Muslims must profess that there is only one God and Mohammed is His prophet. 2. Prayer All Muslims must bow in prayer five times a day, facing toward the East (towards the city of Mecca)

3. Pilgrimage All Muslims are required to go, at least once in their lives, on a pilgrimage to the city of Mecca. If a Muslim can not go, he can pay to send someone in his place. Many Muslims in Senegal can not afford this trip so they do the next best thing, making a pilgrimage to Touba (Here in Senegal.) 4. Fast of Ramadan Annually Muslims around the world observe the fast of Ramadan. This is a month long fast during which nothing can pass into the mouth from about dawn until about dusk. They are not even supposed to swallow their

own saliva. In addition to food, Muslims are not supposed to say unkind things, use profanity, or look lustfully at members of the opposite sex during fasting hours. 5. Alms All Muslims are expected to give to the poor daily. They can give food, or money but they must give. You will find here in Dakar the practices of Islam are intermixed with many aspects of traditional African religions. The most common of these among the Lebou is Ndepp. Mosque of the Divinity in Dakar Kari 2:25 PM Lebou Customs Greetings and handshaking Generally speaking, men greet men and women greet women. Handshakes are always with the right hand. Removing your shoes When entering a home or a "religious area" It is considered polite to remove your shoes. Eating around the bowl Never, never eat with your left hand! Eat from the pie shaped area directly in front of you. It's okay to ask someone in another section to throw something in their section into your section. If you get a bone or gristle in your mouth, remove it and push it under the front edge of the platter. They will get it when they clean. Attaya (tea) Drinking attaya is a social event. It is served in three rounds which get sweeter as they progress. This is supposed to reflect friendship which grows sweeter with time. Prayer mat courtesy You will often encounter people praying on their prayer mats. Never step on one of their mats. Never try to talk to someone who is praying. Try very hard to avoid walking in front of them. Clothing Girls may never wear shorts in public and pants only in some areas. You will see some women dressed this way but they are considered prostitutes. Keep a pa□ cloth) inside your door so that if someone knocks you can quickly put it on and be "acceptable." Guys wear long pants unless they are involved in a sporting event. Male-female relations Men and women show almost no public affection in this society. It is not uncommon to live with a family and never see the husband and wife touch. Kari 2:17 PM The Lebou people are fishermen living along the coast of Senegal. The boats are called gaals. Kari 12:40 PM

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<http://kariborders.blogspot.com/senegal/senegal.html>  
[ritva.kivikkokangas-sandgren@Helsinki.fi](mailto:ritva.kivikkokangas-sandgren@Helsinki.fi)

<http://www.helsinki.fi/ml/maant/senegal.html>

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Surviving city - Rufisque in Senegal

International Development Geography is planning a field study course in Senegal. The purpose of the course is to study the urban

environment as an ecological footprint in the City of Rufisque (200 000 people). Rufisque is a part of the megaregion Dakar, the Capital of Senegal, which is situated on the Cap Verde peninsula, about 30 kilometers from Rufisque. The geographers' group of the advanced level will stay at the Centre Arc - cultural centre, for the field study, 1 to 6 months. Everybody has a specific research topic: from the impact of international tourism to the analysis of the ecological footprint of the city, and the structural change towards the interplay of cultures in the process of globalization. Rufisque is a city with the colonial structure of the 18th century from the time of Dutch and French rules. The historical fishermen's village from the 14th century is still alive with the Lebou people who originated from the Pharaos' Egypt, as there is a story about the peopling of Senegal. Rufisque is well-known for its seven market places, the erosion of the seashore 1 to 3 meters per year, the high surface of the ground water table, the problems of the clay soil, the population growth of 155 % per year and the solving of sanitation problems as a self-help project.

The research problem of Rufisque concerns both informal and formal city planning; the private and public places and their functional construction. The problems of squatters are many. The rural-urban continuum of the migrants' flow is relevant in many respects.

People's perceptions towards the environmental problems are the mixture of shared environment and social control in the countryside as compared to the break down of traditions in the behaviour of migrants in the city. There are different cultures in the city living next to each other, every one of them having a different idea about the environment. The ecological footprint of the city is the formation of the functions in informal squattered settlements with the structure of their own planning. The official planning is too far from their everyday needs and actions. The purpose of this field study is to find out the possibilities to create more links between the informal and formal planning sectors in Rufisque.

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| 9502|2003-08-15 16:58:25|Alex van Deelen|Re: nefertiti propaganda|

Message: 22

Date: Fri, 15 Aug 2003 21:46:04 -0000

From: "M.L.W." <[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)>

Subject: Re: nefertiti propaganda

- > dissimilar....it was a bad business decision by the Discovery Channel
- > people to make the documentary before the reconstruction
- > was finished and presented.

I hope that it was just that - a business decision. Everyone knows the DC has portrayed the ancient Egyptians as northern European, not once, but over and over again.

- > This is going to look pretty stupid when it comes out Sunday....

Too late. The girl seems silly enough on her own, prancing around with her nose in the air. :)

- > but maybe they will not show the reconstruction

Let's see if they chicken out.

Alex

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), En Sabah Nur wrote:

>

- > > facial reconstruction:

>

[http://dsc.discovery.com/convergence/nefertiti/face/gallery/nef\\_thumb.jpg](http://dsc.discovery.com/convergence/nefertiti/face/gallery/nef_thumb.jpg)

>

- > > actress:

> >

- > > <http://dsc.discovery.com/convergence/nefertiti/gallery/tunein.jpg>

| 9503|2003-08-15 16:58:25|Alex van Deelen|Joan Fletcher video on the DC website|

There is a preview of the program where she gives commentary on the three mummies. She thinks one of them is queen Tiye.

Click on "video forensics".

<http://dsc.discovery.com/convergence/nefertiti/evidence/evidence.html>

Alex

| 9504|2003-08-15 17:08:27|Alex van Deelen|Re: Why Do We Need White People To Tell The Truth?|

Message: 25

Date: Fri, 15 Aug 2003 22:51:29 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
Subject: Re: Why Do We Need White People To Tell The Truth?

> What do you mean? No single people, organization, etc. controls the  
> various forms of media.  
>  
> I am a part-owner of the media myself (a very small part).

To address the original subject line, it is always great when  
your opponents tell you you're right.

What is more interesting, is how this is playing with  
the likes of Mary Lefkowitz, who now has written  
2 books on why the ancient Egyptians weren't black,  
with contributions, stating that the Nile Valley people  
should be thrown in with the Danes in racial classification.

I would like to see how \_they\_ backpeddle on this one.  
Are they going to question the science of the reconstruction?

Alex  
| 9505|2003-08-15 17:14:25|Alex van Deelen|Re: nefertiti propaganda|  
Myra wrote:

> > dissimilar....it was a bad business decision by the Discovery Channel  
> > people to make the documentary before the reconstruction  
> > was finished and presented.

I forgot - the video on the website \_includes\_ the reconstruction!!  
So they haven't yet shoved it under the table. Even though they  
are using the white girl's image on the rest of the site. Maybe  
they want to have things both ways. Maybe there's a struggle  
inside their editorial room. But check it out on this url:

<http://dsc.discovery.com/convergence/nefertiti/evidence/evidence.html>

Alex  
| 9506|2003-08-15 18:30:02|alberto34482@yahoo.com|Re: Why Do We Need White People To  
Tell The Truth?|

"What is more interesting, is how this is playing with  
the likes of Mary Lefkowitz, who now has written  
2 books on why the ancient Egyptians weren't black,"

One of the common misconception about the book "Not out of Africa"  
was that Lefkowitz said the Egyptians were not black. She never

states this in any of her books, and I quote her "Even if the Ancient Egyptians were people of color it would not have mattered much to the Greeks". The main person who denied Egyptian's blackness was Frank Snwoden who did collaborate with Leftowitz on the book. She makes no mention about the race of the Kemetians[Egyptians]. Leftowitz was more concerned in proving that the Kemetians[Egyptians] did not influence any aspect of Greek society. She did say that the Berbers were mostly caucasoid, and scorned JA Rodgers for calling Terrence Publis Afer, and Hannibal as black.

The next book "Black Athena Revisited" was a collaboration between various scholars, and only then did she delve deep into the racial issue of the Ancient Kemetians. Most of the people who commented on race was Frank Snwoden, Guy McLean Rodgers, Cloring Brace, and David O Connor supporting the observations of Snwoden. Brace was the only one in the book who addressed the race of the Ancient Kemetians[Egyptians] As Richard Poe, Keita, and others pointed out Brace's definition of Sub-Sahara was rather vague and would often include Somali, Nubian, and other types. He used the Neloithic European [Iberian sample] and chose a generic Tanazian and Benin sample to represent Sub-Saharan, but excluded the Somalian and Nubians, which also cluster rather tightly to the Kemetians[Egyptians]

I think you don't have a good understanding of the Black Athena debate. Martin Bernal himself in his books never admits the Ancient Kemetians[Egyptians] were black, but a mixture. However, Keita in an article points that Bernal was being inaccurate, and in the same article Keita attacks Snwoden for the same thing.

As an Egyptian, I am curious why anthropologist, Egyptologist, and various people in the fields of archeology have ignored the Upper Egyptian people. If we have a person who would properly document the phenotype of Modern Egyptians Vs Ancient Egyptians using both people from Upper and Lower Egypt the argument would have been over. Everybody knows that mixture with foreigners in Upper Egypt have been very little Vs the Delta and the cities. Even though many Upper Egyptians during the 1950's moved to the cities. On the same note, we would shut up the Egyptians all look like Arabs myth, and at the same time the Modern and Ancient Egyptians are Mediterranean caucasoid myth. Personally, I feel bewildered by mainstream scholarship, so once I get a chance I will shatter many misconceptions about my country and its history. Of course, Western scholarship is not strictly to blame, because many modern Egyptians prefer to be Arabs, and allow



Khawagas make up all kinds of stories about us and our history. Arab controlled government is another problem, which few Westerners don't know that Arabs in elite positions continue to keep Baladi [common Egyptians] ignorant of any pre-Islamic past. I am sure that Nkrumah, half Egyptian himself, can tell you about this.

I could have chosen to fight the Afrangi with violence, but I chose to hit them in the head with real facts and intellect. On another list, I recently confronted them for saying that modern Egyptians have no real interest in their history.

| 9507|2003-08-15 19:17:38|Omari Keita|Re: Evolution 101|

Alafia,

We should not fear evolution. It is backed by very substantial data. To echo many ... no humans (*H. sapiens sapiens*) did not evolve from prosimians (monkeys). If anything, the common ancestor of humans and higher primates was most likely a lemur type. Genetically, the bonobos (pygmy chimpanzee) are the closest to humans. Some biologists suggesting we share up to 99% the same genetic information. Perhaps most, if not all of this percentage is "junk DNA". Regardless, the evidence is there and can not be denied. Traditional African beliefs provide space for the reality and high probability of evolution.

|

*Ire-O!!!*

*Omari*

\

i skipped through to the relevant portions  
if you don't mind...

mickel hendrix stated:

> Okay! Let's look at what you've stated above, before I  
> dismantle what you've stated.

by all means...please...

> You say that evolution  
> does not show humans evolved from monkeys,

humans evolve from an ape-like ancestor that gave  
rise to both modern apes and humans. it is the descendants  
of the ape-like ancestor that would have evolved from  
monkeys. so no, the human line did not descend directly  
from monkeys. we are much further down.

> which proves my statements to be false and slanders  
> evolution.

i am not here to "prove" anything, just provide evidence.

> Now, you position monkeys in the same category as  
> apes, humans and prosimians, under the term primates.

not myself, but it is the general standard scientific reasoning.

> From the looks of it, monkeys have a common ancestor  
> with humans and apes.

yes. the prosimians..sometime during the oligocene  
perhaps about 30 mill years ago.

> Again, what did this common  
> ancestor look like?

it shared features with all primates...

> So far, I haven't gotten an answer  
> from neither of the persons who've taken part in this  
> dialogue.

actually you have. i have just stated it.  
the features were what group us all in as  
primates.

> And if monkeys evolved from this common  
> ancestor

monkeys evolved from prosimians...if you saw a  
prosimian u would think it looked like a  
squirrel but with forward grabbing hands and  
feet. such descriptions however are meaningless  
as to what a prosimian actually is, as it shares  
no directly relation to a rodent.

> that means that it either had a tail in the  
> beginning

yes. prosimians had tails.

> or after the monkey diverged from it,

monkeys have tails.

> it was tailless and went through a metamorphosis and grew a  
> tail.

not so much a metamorphosis, but evolution to actually lose the tail.

> So, what we have here are three types: humans, apes  
> and monkeys,

along with prosimians...

> with the apes and humans being closer  
> kin-types than their distant cousin, the monkey.

yes.

> But, there is something rather strange about all of this,

whussat mickel?

> in regards to monkeys being a branch off from the  
> common ancestor shared by humans and apes. Are monkeys  
> older than humans or vice versa?

monkeys are older of course...they diverged from prosimians.

> from the common ancestor shared by humans and apes. In  
> turn, this means that the common ancestor must have  
> had a tail also, since monkeys share in its  
> descendancy.

>

prosimians had tails...

monkeys have tails

tails are lost with the evolution from monkey to ape-like primates.

the common ancestor of modern apes and humans

was tail-less. and we are talking the end of a long

line stretching in the tens of millions of years...between

monkeys and the first ape-like primates to the ancestor

of the hominoidae line and finally the hominid line.

> In essence, it must have been that the common ancestor  
> of humans, apes and monkeys had a tail at the time the  
> monkey evolved before the human, only to lose its tail  
> before humans evolved from it.

well again there's a large gap inbetween there... prosimians to monkeys  
to the ancestors of apes and humans which in  
turn would split. humans did not evolve directly from monkeys.  
there are primates inbetween and millions of years. but yes,  
again, prosimians had tails.

> Or is this all defeated  
> when we through in the position of the ape into the  
> equation?

clueless as to what you're talkin about mickel...

> Let's look at it.

okay. i don't know where u're going...but please..lead on.

> Who was first, apes or monkeys?

monkeys.

> If apes were first,

they weren't.

> then it means that the common ancestor of humans, apes  
> and monkeys did not have a tail, which leaves us to  
> explain how and when did monkeys evolve with a tail  
> intact. I'll leave this last hot potato for you to  
> explain. By all means, please do so.

don't have to. the premise is faulty, as the ancestors of apes came from the line of monkeys that in turn came from prosimians in the oligocene. i really don't understand your fascination with the "tail" but there's a lot of work on tail evolution if you'd like some references...

at any rate, i don't really comprehend what you were trying to say above or what it was you were getting at. i entered this convo because you said you didn't accept evolution that said modern humans (aboriginal africans you termed them) came from monkeys. i stated that evolution does not state that modern humans descended from monkeys. monkeys are quite far down the evolutionary line from modern humans, much less earlier hominids, apes etc. sure we're all connected. that is the point of evolution's premise of common descent. along the way we are connected to canines (as we are all mammals, have a backbone, spinal chord, etc.).

i also wrote because you seemed to be confusing monkeys with apes.

i further wrote because it seemed to me that you had gross misconceptions of hominid evolution, and just what became of earlier hominids and the relation of modern humans to modern day apes and monkeys.

and finally, i wrote to correct your erroneous statement about tadpoles as evolution when in fact they are really better examples of ontogenesis which shows the movement from embryo to adult in any species.

the biological definition of evolution is:

[Change in the genetic composition of a population during successive generations, as a result of natural selection acting on the genetic variation among individuals, and resulting in the development of new species.]

ontogenesis may mimic evolution, and is a key factor in understanding evolution, but it is not really evolution.

a better example of evolution might have been the need for different medicines to treat human diseases because the bacterium adapt (evolve) with time.

that being done, i'm really through with the discussion as primate evolution is not really directly central to this forum. i mean i can go on all day, because i find it fascinating, but not everyone else does. a more fitting discussion on Ta-Seti would probably occur much further along the human evolutionary line (perhaps from neanderthalis to the origins of early humans in Africa around 200 kya).

and of course if you would like some reading material

to help you better understand primate evolution and biological evolution as a whole, i would be glad to provide such references.

DG

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| 9508|2003-08-15 23:43:07|alberto34482@yahoo.com|Rhodopis,Greek prostitute in KMT[Egypt]|

Herodotus Histories (Loeb)

[2.133.1] After what happened to his daughter, the following happened next to this king: an oracle came to him from the city of Buto, announcing that he had just six years to live and was to die in the seventh.

[2.133.2] The king took this badly, and sent back to the oracle a message of reproach, blaming the god that his father and his uncle, though they had shut up the temples, and disregarded the gods, and destroyed men, had lived for a long time, but that he who was pious was going to die so soon.

[2.133.3] But a second oracle came announcing that for this very reason his life was hastening to a close: he had done what was contrary to fate; Egypt should have been afflicted for a hundred and fifty years, and the two kings before him knew this, but not he.

[2.133.4] Hearing this, Mycerinus knew that his doom was fixed. Therefore, he had many lamps made, and would light these at nightfall and drink and enjoy himself, not letting up day or night, roaming to the marsh country and the groves and wherever he heard of the likeliest places of pleasure. [2.133.5] This was his recourse, so that by turning night into day he might make his six years into twelve and so prove the oracle false.

[2.134.1] This king, too, left a pyramid, but far smaller than his father's, each side twenty feet short of three hundred feet long, square at the base, and as much as half its height of Ethiopian stone. Some Greeks say that it was built by Rhodopis, the courtesan,

but they are wrong;

[2.134.2] indeed, it is clear to me that they say this without even knowing who Rhodopis was (otherwise, they would never have credited her with the building of a pyramid on which what I may call an uncountable sum of money was spent), or that Rhodopis flourished in the reign of Amasis, not of Mycerinus;

[2.134.3] for very many years later than these kings who left the pyramids came Rhodopis, who was Thracian by birth, and a slave of Iadmon son of Hephaestopolis the Samian, and a fellow-slave of Aesop the story-writer. For he was owned by Iadmon, too, as the following made crystal clear:

[2.134.4] when the Delphians, obeying an oracle, issued many proclamations summoning anyone who wanted it to accept compensation for the killing of Aesop, no one accepted it except the son of Iadmon's son, another Iadmon; hence Aesop, too, was Iadmon's.

[2.135.1] Rhodopis came to Egypt to work, brought by Xanthes of Samos, but upon her arrival was freed for a lot of money by Kharaxus of Mytilene, son of Scamandronymus and brother of Sappho the poetess.

[2.135.2] Thus Rhodopis lived as a free woman in Egypt, where, as she was very alluring, she acquired a lot of money--sufficient for such a Rhodopis, so to speak, but not for such a pyramid.

[2.135.3] Seeing that to this day anyone who likes can calculate what one tenth of her worth was, she cannot be credited with great wealth. For Rhodopis desired to leave a memorial of herself in Greece, by having something made which no one else had thought of or dedicated in a temple and presenting this at Delphi to preserve her memory;

[2.135.4] so she spent one tenth of her substance on the manufacture of a great number of iron beef spits, as many as the tenth would pay for, and sent them to Delphi; these lie in a heap to this day, behind the altar set up by the Chians and in front of the shrine itself.

[2.135.5] The courtesans of Naucratis seem to be peculiarly alluring, for the woman of whom this story is told became so famous that every Greek knew the name of Rhodopis, and later on a certain Archidice was the theme of song throughout Greece, although less celebrated than the other.

[2.135.6] Kharaxus, after giving Rhodopis her freedom, returned to Mytilene. He is bitterly attacked by Sappho in one of her poems. This is enough about Rhodopis.

Also see:

Greek Courtesans

Many Nordocentric Eurocentrics have used Rhodopius as proof that the Ancient Kemetians had a beautiful blonde nordic queen, but the truth is that she was Greek. She was not an real Egyptian. Also, a story called the "Red Rose Slippers" refers to a Greek slave later bought

by Amasis and he married the slave. Notice also that the slave was named Rhodopius[sun burnt] and she burned easily in the sun;thus differentiating her from the darker Egyptian masses. Diodorus Siclus also mentions her as being the builder of the fourth pyramid of Menikare,but Herodotus corrects this misinformation as just being incorrect assumptions by the Greek population at Naucratis.

| 9509|2003-08-16 00:42:01|alberto34482@yahoo.com|Re: Rhodopis,Greek prostitute in KMT[Egypt]

.The Egyptian Cinderella. Shirley Climo. Illustrated by Ruth Heller. NY: Harper Collins, 1989.

This takes place in sixth century B.C., Egypt. Our heroine Rhodopis, which means rosy cheeked or sun burnt, was kidnapped by pirates and sold as a slave. Teased by other servants because of her fair Grecian skin, they ordered her around. A falcon, the symbol of the god Horus, brought one of her beautiful sandals back to her. The falcon gave the other to Amasis the Pharaoh. He knew it was a sign from Horus. In a chariot, he searched for a girl to fit the sandal. He found her, and though she wasn't Egyptian, the Pharaoh said she was the most Egyptian of all--her green eyes matched the Nile, her hair was feathery as papyrus, etc.

The Roman historian Strabo first recorded it in the first century B.C. It is both fact and fable.

Fact: A Greek slave girl, Rhodopis, married Pharaoh Amasis (Dynasty XXVI, 570-526 B.C.) and became his queen.

What is believed: Rhodopis was born in Northern Greece, kidnapped by pirates, and was sold to a man on the island of Samos. A fellow slave, a homely little man called Aesop, told her stories of animals.

When grown, bought by Charaxos in Egypt, slaves were given gifts by owners if they were favored, and many lived more comfortably than free servants did. Ancient Egyptian gold was mixed with iron at times and turned red. Rose red slippers are possible.

Horus, the Egyptian sky god and deity of living people, was believed to appear on Earth as a falcon.

My opinion is that this has great historical backup and is very interesting!

[http://www.cfep.uci.edu/ProDevel/uci-sati/faculty/jeanne\\_lund\\_full.html](http://www.cfep.uci.edu/ProDevel/uci-sati/faculty/jeanne_lund_full.html)

+++Notice that Kemetians teased the Grecian women for having fair skin,but Egyptians being the egalitarian people that they are accepted her complexion by later relating it in a metaphysical instance.

| 9510|2003-08-16 14:08:01|Alex van Deelen|Re: Why Do We Need White People To Tell The Truth?|

Message: 6

Date: Sat, 16 Aug 2003 01:29:57 -0000

From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

Subject: Re: Why Do We Need White People To Tell The Truth?

> > "What is more interesting, is how this is playing with  
> > the likes of Mary Lefkowitz, who now has written  
> > 2 books on why the ancient Egyptians weren't black,"  
>  
> One of the common misconception about the book "Not out of Africa"  
> was that Lefkowitz said the Egyptians were not black.

She helmed a book in which one of her contributors (C. Loring Brace) categorized the Ancient Egyptians (and Nubians, Somalis, Ethiopians) as part of the same continuum as the Europeans. Basically reviving the idea of the Hamitic Race. She didn't object to it's inclusion.

> I think you don't have a good understanding of the Black Athena  
> debate.

Oh I think I do. I think I have a perfect grasp of where Lefkowitz and company are coming from.

> Martin Bernal himself in his books never admits the Ancient  
> Kemetians[Egyptians] were black, but a mixture.

Which is the same thing. I also remember that he said somewhere that "the 18th dynasty can usefully be called black".

> As an Egyptian, I am curious why anthropologist, Egyptologist, and  
> various people in the fields of archeology have ignored the Upper  
> Egyptian people. If we have a person who would properly document the  
> phenotype of Modern Egyptians Vs Ancient Egyptians using both people  
> from Upper and Lower Egypt the argument would have been over.

Well maybe that's coming. With the correct recreation of Nefertiti, there seems to be a lower threshold, at least among younger scientists, to admit the African nature of the Ancient Egyptians.



- > Everybody know that mixture with foreginers in Upper Egypt have been
- > very little Vs the Delta and the cities. Even though many Upper
- > Egyptians during the 1950's moved to the cities. On the same note,we
- > would shut up the Egyptians all look like Arabs myth,and at the same
- > time the Modern and Ancient Egyptians are Medditertean caucasoid myth.

One thing that stood out in the Mary Lefkowitz' contributions through her books, is that she has so little knowledge of both Egypt and Africa.

- > Personally,I feel bewildered by mainstream scholarship,so once I get
- > a chance I will shatter many misconceptions about my country and it's
- > history. Of course,Western scholarship is not strictly to
- > blame,because many modern Egyptians prefer to be Arabs,and allow
- > Khawagas make up all kinds of stories about us and our history.
- > Arab controlled goverment is another problem,which ferw Western
- > don't know that Arabs in elite positions continue to keep Baladi[common
- > Egyptians] ignorant of any pre-Islamic past. I am sure that
- > Nkrumah,half Egyptian himself,can tell you about this.

What is your view of Zahi Hawass? How does he figure in all this?

Alex

| 9511|2003-08-16 16:01:26|alberto34482@yahoo.com|Re: Why Do We Need White People To Tell The Truth?|

"What is your view of Zahi Hawass? How does he figure in all this?"

Zahi Hawass is a Delta Egyptian Egyptologist,and really what he says is of little substance when it comes to the racial affiliations of Ancient KMT[Egypt]. I feel sometimes he is maybe used a prop by established Afrangi[foregin] scholars to validate their claims. Very simialr to how people like Frank Snowden were used in the whole debate of the ethnicity of the Ancient Kemetians[Egyptians] He is not an physical anthropologist,so his words are of little value. He only know what he is guardian of,and that is the pyramids. He is from the Delta port called Daimetta,where another famous Egyptian author named naguib Mafouz is from. Typically,Upper Egyptians don't really trust Delta Fellahin or anybody from the Delta region. Most of the population of Cairo is Delta Egyptians,excluding the Baladi.

I prefer the opinions of Frank Joseph Yurco,as oposed to Hawass.

| 9512|2003-08-16 21:36:13|alberto34482@yahoo.com|Black Algerians in Southern Algeria | <http://www.unhchr.ch/tbs/doc.nsf/0/d0af2f891bd2c70c802565b000631166?>

Opendocument

27. Similarly, notwithstanding legislation against discrimination, a report by the Committee on the Elimination of Racial Discrimination alleged that the black minority living in the southern region of Algeria was particularly disadvantaged in terms of access to housing and education. What efforts were being made by the Government to provide information on such issues in the school curriculum so as to ensure greater awareness of human rights from a very early age?

Algeria there was no problem of national minorities as such.

Admittedly there were blacks in the south, but the population there was not exclusively black. The Algerian population was a real melting pot of races and it was extremely difficult to say who was black, white or Berber, although Berber was an imported term which Algerians preferred not to use. No discrimination was permitted. Everybody enjoyed the same rights, but for historical reasons some regions were more developed than others - an imbalance which the Government was trying to correct

| 9513|2003-08-16 23:09:03|saidis\_aswan\_egy|The Need for Transferring Useful Indigenous Knowledge and Practices|

## .2 The Need for Transferring Useful Indigenous Knowledge and Practices in Ethiopia

(Wossenu Yimam, Addis Ababa University)

Ethiopia is very rich in different indigenous knowledge systems in such areas as architecture, medicine, agriculture and cottage industry. The paper identified and listed a sample of IK systems.

1. The Konso people are famous for their traditional skills in hillside terracing and banding. They also practice traditional irrigation to supplement the meagre precipitation received during the cropping seasons.
2. In Bale administrative zone, farmers prepare a trench around a potato plot to protect the potato from a porcupine.
3. In Gondar, farmers shift their barn from one farmland to another to fertilize the land.
4. The people in Wolqite, Wolisso and Tilili areas are skilled in horn-works.
5. Around Debre Berhan, and Tigray it is common for the residents to build their houses from stone, mud and ash.
6. In Addis Ababa and Awassa, we see people (those with low income) engaged in producing and selling household furniture made of Bamboo and/or Sisal.
7. The stellae of Axum, the rock-hewn churches of Lalibella, and the castles in Gondar are some of the standing monuments of civilization in ancient Ethiopia regarding architecture.
8. With regard to metal works, what is today known as annealing and hardening is very common with every Ethiopian traditional blacksmith To soften a work piece he puts it in a fire until it becomes red -

hot and air cool it. To harden a work piece he puts it in the fire until it gets red-hot and immediately immerses it in cold water and withdraws it.

9. In rural parts of Ethiopia, if some one is struck by lightening, the survivor will be immediately brought into contact with moist ground or dung. This practice is substantiated by static electricity theory though the rural people are unable to explain it. .

The other issue raised in this paper is the role of the Association for the Indigenous Knowledge (APIK) in promoting/ transferring useful IK systems in the country.

The following are some of the areas mentioned as the focal points of the association.

1. Child focus programme
2. Women and development
3. Health
4. Agriculture
5. Education
6. Cottage industry
7. Social science
8. Exchange and utilization of IK systems in the refugee camps to build self- reliance capacity of the refugees.

Finally, the paper noted that the IK systems in the country have to be identified, studied, documented, and utilized to improve the quality of the peoples' life. To this end, APIK has a plan to raise the number of its individual and institutional members to integrate its activities with them and to get the necessary cooperation from different sectors.

\*\*\*

Discussion of Paper: One important query was about the contradiction between the idea of transfer of knowledge from one place to another and the need to maintain and develop cultural diversity of the country. Moreover, several participants pointed out that a knowledge system is most often specific to a particular physical, economic, and cultural environment. IK is embedded in a given socio-cultural environment. This implies that it is difficult to transfer location-specific knowledge from one place to another. Further, it was stressed that questions of property rights and markets are relevant to the transfer of knowledge. For example, Gurage blacksmiths may be reluctant to forego the property rights of their knowledge and promote its transfer. Besides, a knowledge system is often operational in areas where markets for a particular product exist. Rather, it was argued, that institutions such as community-based associations be promoted to record, preserve, and upgrade a knowledge system within its natural environment. The presenter underlined the importance of creating awareness among bearers of indigenous knowledge systems.

### 3.3 Traditional Ethiopian Knowledge of Medicine and Surgery: An Introduction of Sources

(Richard Pankhurst, Addis Ababa University)

Ethiopia comprises lands of varying altitudes and climates. It has a variety of vegetation, including medicinal plants, in close geographical proximity.

Ethiopians, in their long history, discovered the medicinal properties of many plants. Medical practitioners of the northern and central provinces had the advantage of recording the information for future generations.

Such written data can be supplemented by the observations of foreign travellers, who preserved much information about Ethiopia's medical traditions.

Ethiopian medical traditions have also been studied, in the twentieth century, by many scholars from various disciplines: history, linguistics, social anthropology, botany, and medicine.

#### Ethiopian Medicinal Texts

Ethiopian medicinal texts were first written in the classical language, Ge'ez, and later in the modern vernacular, Amharic. Such texts were kept not in churches or monasteries but with medical practitioners, who were less able to preserve them for posterity.

Traditional medicinal texts are rare, and apparently extant only from the late seventeenth century. (See S. Strelcyn, *Medecine et plantes d'Ethiopi* (Warsaw 1968; Naples 1973).) It may be assumed, however, that they were copied from much earlier works. (See also Haddis Gabre Masqal, *Mashafa madhanit* (London, 1988).)

Traditional Ethiopian medicinal texts tended to be secret, and therefore (unlike modern medicine) were not subject to independent testing. They were more holistic than modern medical works, and might for example include passages on how to win royal favour, or regain a runaway slave. They included appeals to the supernatural. Traditional texts were produced only in literate regions of the country, and they cannot automatically be assumed to apply to other areas, though this was probably the case. Such texts ignored non-medical treatments, notably bleeding, cupping, burning, sudorific heating, i.e., sweating, immersion in thermal water variolation and surgery.

The study of Ethiopian medical texts owed much to the French linguist Marcel Cohen, and to his compatriot Marcel Griaule, author of *Le livre de recettes d'un dabbara abyssin* (Paris 1930), and subsequently to the Polish Ethiopisant Stefan Strelcyn, author of many works, including his two-volume *Medecine et plantes d'Ethiopia*.

#### Early Foreign Reports

International interest in Ethiopian traditional medicine and health practices dates back to late medieval times. There are references to such cures in the writings of Alessandro Zorzi, an early sixteenth century Venetian scholar, who interviewed visiting Ethiopian monks.

Information on traditional medicine is also found in the memoirs of the Portuguese cleric, Francisco Alvares, in the publications of the seventeenth century Jesuits, and in the Travels of the eighteenth century Scottish traveller James Bruce.

#### Field Investigations

The scientific investigation of traditional Ethiopian medical practice began in the early nineteenth century, with the writings of a number of foreign travellers. They included Nathaniel Pearce's *Life and adventures* (1831), Edmond Combes and Maurice Tamisier's *Voyage en Abyssinie* (Paris, 1838), Theophile Lefebvre's *Voyage en Abyssinie* (1845-8), Charles Johnston's, *Travels in Southern Ethiopia* (1844), and Walter Plowden's, *Travels in Abyssinia* (1868). Other relevant publications included A. Brayer's *Notice sur une nouvelle plante de la famille des rosacees employees... en Abyssinie* (1822) and Rochet d'Hericourt's *Note sur une racine employee dans le Nord de l'Abyssinie (a Devratabor) contre l'hydrophobie* (*Bulletin de la Societ e Geographie*, 1849).

Reference to traditional medical practice also appeared in foreign travel literature of the late nineteenth and early twentieth centuries, notably Antonio Cecchi's *da Zeila alle frontiere del Caffa* (1885-7), Arthur Hayes' *Source of the Blue Nile* (1905), Carlo Anneratone's *Abissinia* (1914), Lincoln De Castro's *Nella terra dei negus* (1915), D. Brielli, V. Calo, A. Bevilacqua's *Note di patologia etiopica*, and Paul Merab's *Medecins et medecine en Ethiopie* (1912). Interest in traditional Ethiopian cures also owed much to the work of Marcel Cohen's *Ceremonies et croyances abyssines* (*Revue de l'Histoire des Religions*, 1912). This was followed by Marcel Griaule's *Mythes, croyances et coutumes de Begamed (Abyssinie)* (*Journal Asiatique*, 1928), Michel Leiries's *Le culte des Zars a Gondar (Ethiopie septentrionale)* (*Aethiopica*, 1934), *Un rite medico-magique ethiopien* (*Aethiopica*, 1936), and *La croyance aux genies `zar' en Ethiopie du Nord*.

#### Ethiopian Medicinal Botany

This period also witnessed the publication of a notable Italian work on Ethiopian medical and other botany: E. Chiovenda's *Ethiopia, Osservazioni botaniche, agrarie ed industriali fatta nell' Abissinea nell' anno 1909* (Rome, 1912). This was followed by several other Italian articles, including Romualdo Ganora's *Flora medica etiopeca* (*Archivio Italiano di Scienze Mediche Coloniali*, 1929), Paolo Rovesti's *Medicamenti, aromi e droghe nei mercati indigeni dell'Eritrea* (*Rivista Italiana delle Essenze. dei Profumi e delle Piante*, 1933), Giovanni Masucci's *Etnoitria etiopica* (*Rassegna Sociale dell'Africa Italiana*, 1940), R. Cacciapuoti's *Farmacoterapia vegetale indigena in Eritrea ed Ethiopia* (*Archivio Italiano di Scienze Mediche e di Parassitologia*, 1941), and Martino Mario Moreno's *Ricette mediche abisine* (*Medicina e Biologia*, 1943).

Such pioneering efforts were followed by a great expansion in botanical study in the post-war period. Studies included Georg Cufodintis's *Enumeratio plantarum Aethiopae spermatophyta* (*Bulletin du Jardin Botanique del Etat*, 1955), D. Lemordant's *Les plantes ethiopiennes* (1960), and Harold F. Mooney's *A Glossary of Ethiopian plant names* (1963). These works are now largely superseded by the publications of two Ethiopian scholars: Wolde Michael Kelecha's *A glossary of Ethiopian plant names* (1987), and Dawit Abebe and Ahadu Ayeh's *Medicinal plants and enigmatic health practices of Northern Ethiopia* (Addis Ababa, 1993). The knowledge available in such publications is being vastly enhanced by the publication of the *Great flora of Ethiopia*, the first part of which (Vol. III, edited by Inga Hedberg and Sue Edwards) appeared in 1989. Four volumes have thus appeared.

#### The Future

The work on Ethiopian medicine and health carried out in the last two centuries has laid a firm and invaluable basis for future, more scientific studies.

Priority should be given to: 1) the continued collection of traditional Ge'ez, Amharic, and other medical texts; 2) the systematic identification and publication of plants referred; 3) the recording and publication of traditional cures; and 4) the gathering of biographical information on traditional practitioners. The time is ripe for the establishment of a *Journal of Traditional Ethiopian Medicine*, which would encourage research on traditional medicines and practitioners alike.

#### Conclusions

The study of traditional Ethiopian cures is of major importance. Such treatment is culturally preferred by large sections of the population. Thus its development on modern scientific lines is desirable to: 1) understand Ethiopian medical history; 2) seek useful cures; 3) foster national dignity and self-reliance; 4) develop local initiative and industry generating rural wealth; and 4) provide access to medicines accepted by the rural communities.

Research on traditional Ethiopian medicine is a matter of urgency for two main reasons. First, indigenous knowledge is losing ground to modern development. Second, medicinal plants are quickly disappearing because of deforestation.

\*\*\*

Discussion of Paper: A participant wondered whether those traditional practices particularly the herbs mentioned by the presenter still existed in the country. In response, Prof. Pankhurst pointed out that some of those plants might have disappeared for several reasons. Traditional medical practices change as they pass from generations to generations. He underlined that one of our tasks is to identify what exists today and what does not. He suggested that a specialized

journal be established for this purpose.

### 3.10 Indigenous Knowledge Systems in Craftwork: The Cases of Iron Smelting, Tanning and Weaving in Ethiopia

(Alula Pankhurst, Addis Ababa University)

Until the 20th century in many parts of Ethiopia local traditions of smelting iron ores, tanning hides and skins and weaving clothes had existed for centuries and had been crucial to rural livelihoods.

These technologies may not have been 'indigenous' in the sense of invented within Ethiopia, but they certainly were 'indigenised' and developed locally. However, even insofar as these technologies are local and have been standardised into knowledge systems, they have not been static and unchanging, but rather have been worked out through experimentation and they have responded to external influences.

By the 20th century, local traditions of smelting iron had disappeared in northern Ethiopia and they were preserved until the 1974 revolution only in Dime in the southwest. Likewise, the tradition of wearing leather clothing disappeared throughout most of the country and it had only been maintained among a few groups in the Omo Valley.

This paper reviews local knowledge in the fields of iron smelting, tanning and weaving, and seeks to bring together an outline of the scanty information on technologies and techniques involved in the production of iron, leather and cloth. The paper suggests that 'indigenised' technologies have been sophisticated, experimental and highly productive until they faced competition from imported materials.

How appropriate is the label 'indigenous knowledge systems' to describe local crafts in Ethiopia? The term 'indigenous' may be misleading. Some crafts such as tanning may well be indigenous in the sense of originating locally, whereas others such as iron smelting and weaving were probably introduced at some time in the past.

However, even such technical traditions have certainly been 'indigenised' since ancient expertise was developed and was refined using relatively complex techniques and technologies.

The label 'system' may suggest a static view, whereas such technical knowledge has involved experimentation and has changed under certain conditions. However, this knowledge has been passed on over generations and has been standardised and reproduced through social institutions and cultural mechanisms for distancing craft producers. Since technical knowledge in different crafts does not form a single integrated system, the plural 'systems' may be considered appropriate.

With expansion of trade and transport networks over the past century, local crafts have come under intense competition from imported raw materials and manufactured goods, notably from mass-produced tools

and textiles. Leatherwork has been severely affected, iron smelting has disappeared although local ironwork has survived mainly for practical reasons, and woven materials have retained some cultural value.

Indigenous knowledge systems in craftwork have been shown to be sophisticated. Indigenous tanning utilises a wide variety of animal and plant products for removing hair, softening hides, tanning and dyeing them. Some European travellers commented on the high quality of the products. Though Ethiopia is the last place on earth where stone tools are still used in tanning, I have argued that it would be

naجمي to assume that current tanners in southern Ethiopia represent a continuous tradition. Nowadays tanners use metal and wood implements as well as sophisticated techniques involving animal produce and plant extracts. Moreover, the evidence suggests that tanners do not form linguistically or ethnically separate groups and their way of life has been shaped by their relations of subordination to and close interaction with farmers within state structures for centuries.

Leather clothing has almost disappeared except among women in the extreme southwest because of the spread of textiles and the association of leather with 'primitiveness'. In spite and in part because of the interest in hides for foreign exchange, traditional tanning is on the verge of extinction, and no attempt to build on local knowledge has been made.

Iron smelting, though probably not indigenous, was certainly 'indigenised' in many parts of the country. The evidence for ironwork in Aksumite times is still debatable, though ironwork is attested at least from the 14th century onwards. European travellers considered some of the products made by smiths using local iron-ore of high quality; the production system was complex and laborious. Iron smelting remained the basis of much of the rural economy for several centuries. Thus, the link between exploitation of iron, stratification and the rise of kingdoms deserves further study. Iron smelting disappeared with the development of trade and transport, especially with the increasing availability of vehicle spare parts.

The craft survived only in Dime up to the 1974 revolution. The craft of the blacksmith, though, is still essential for rural livelihoods owing mainly to the need for repair and sharpening of agricultural and household tools, and the specific types favoured locally.

Although cotton may be indigenous, weaving was probably imported into Ethiopia by Arabs less than a millennium ago. The wearing of cotton clothes probably spread gradually, first among the nobility then among the peasants until it became common in the north during the 19th century. Weaving was practised in southern Ethiopia before the 19th century conquest. Competition from imports began to be felt toward the end of the 19th century, although imported yarn stimulated local weaving for a while, until imported textiles and sowing



machines rapidly began to take their toll. Basic techniques have remained constant until the early part of the 20th century, when factory produced yarn began to replace spun cotton for the warp and the borders and more recently for the weft as well. Designs of borders in weaving have become more elaborate and fashionable. The symbolism of the border in mourning and cultural revival has meant that cotton clothing has managed to survive especially among the elderly and women, despite the impact of tailoring, imported textiles and most recently bulk second-hand clothing.

Indigenous knowledge systems in craftwork are certainly 'indigenised' if not all indigenous. They may be considered as systems since they do not represent a single integrated body of knowledge and they have been transmitted for centuries though not static. Tanning and iron smelting could only have developed through experimentation.

Integration in a global economy resulting in cheaper availability of raw materials and factory imports have spelt the demise of iron smelting and tanning during the 20th century, while craft of the blacksmiths has survived owing to practical rural needs, and weaving due to cultural values.

<http://www.ossrea.net/nw/ethiopia/nw-02.htm>

| 9514|2003-08-17 09:31:56|Paul Kekai Manansala|Re: Why Do We Need White People To Tell The Truth?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> I prefer the opinions of Frank Joseph Yurco, as opposed to

Hawass.

I see little difference between Yurco and Hawass. In fact, I don't know if Hawass has ever resorted to the type of outright deception that Yurco has, which was discussed here previously.

Regards,

Paul Kekai Manansala

| 9515|2003-08-17 09:35:31|Paul Kekai Manansala|Re: Why Do We Need White People To Tell The Truth?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>

> What is more interesting, is how this is playing with  
> the likes of Mary Lefkowitz, who now has written  
> 2 books on why the ancient Egyptians weren't black,  
> with contributions, stating that the Nile Valley people  
> should be thrown in with the Danes in racial classification.

>

- > I would like to see how \_they\_ backpeddle on this one.
- > Are they going to question the science of the reconstruction?
- >

Over the last few years, things have really been going down hill for the Lefkowitz camp.

I wonder if she has heard about the studies suggesting sub-Saharan admixture in Ancient Greece through AEs and Ethiopians.

Regards,

Paul Kekai Manansala

| 9516|2003-08-17 09:37:22|Paul Kekai Manansala|Re: Evolution 101|

I agree. Certainly I respect traditional views including creationism, but it's hard to discuss such views objectively.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia,

>

> We should not fear evolution. It is backed by very substantial data. To echo many ... no humans (*H. sapiens sapiens*) did not evolve from prosimians (monkeys). If anything, the common ancestor of humans and higher primates was most likely a lemur type.

Genetically, the bonobos (pygmy chimpanzee) are the closest to humans. Some biologists suggesting we share up to 99% the same genetic information. Perhaps most, if not all of this percentage is "junk DNA". Regardless, the evidence is there and can not be denied. Traditional Afrikan beliefs provide space for the reality and high probability of evolution.

> |

> Ire-O!!!

> Omari

> \i skipped through to the revelant portions

> if you don't mind...

>

> mickel hendrix stated:

>

>> Okay! Let's look at what you've stated above, before I

>> dismanlte what you've stated.

>

> by all means..please...  
>  
> > You say that evolution  
> > does not show humans evolved from monkeys,  
>  
> humans evolve from an ape-like ancestor that gave  
> rise to both modern apes and humans. it is the descendants  
> of the ape-like ancestor that would have evolved from  
> monkeys. so no, the human line did not descend directly  
> from monkeys. we are much further down.  
>  
> > which proves my statements to be false and slanders  
> > evolution.  
>  
> i am not here to "prove" anything, just provide evidence.  
>  
> > Now, you position monkeys in the same category as  
> > apes, humans and prosimians, under the term primates.  
>  
> not myself, but it is the general standard scientific reasoning.  
>  
> > From the looks of it, monkeys have a common ancestor  
> > with humans and apes.  
>  
> yes. the prosimians..sometime during the oligocene  
> perhaps about 30 mill years ago.  
>  
> > Again, what did this common  
> > ancestor look like?  
>  
> it shared features with all primates...  
>  
> > So far, I haven't gotten an answer  
> > from neither of the persons who've taken part in this  
> > dialogue.  
>  
> actually you have. i have just stated it.  
> the features were what group us all in as  
> primates.  
>  
> > And if monkeys evolved from this common  
> > ancestor  
>  
> monkeys evolved from prosimians...if you saw a  
> prosimian u would think it looked like a  
> squirrel but with forward grabbing hands and

> feet. such descriptions however are meaningless  
> as to what a prosimian actually is, as it shares  
> no directly relation to a rodent.  
>  
>> that means that it either had a tail in the  
>> beginning  
>  
> yes. prosimians had tails.  
>  
>> or after the monkey diverged from it,  
>  
> monkeys have tails.  
>  
>> it was tailless and went through a metamorphosis and grew a  
>> tail.  
>  
> not so much a metamorphosis, but evolution to actually lose the  
tail.  
>  
>> So, what we have here are three types: humans, apes  
>> and monkeys,  
>  
> along with prosimians...  
>  
>> with the apes and humans being closer  
>> kin-types than their distant cousin, the monkey.  
>  
> yes.  
>  
>> But, there is something rather strange about all of this,  
>  
> whussat mickel?  
>  
>> in regards to monkeys being a branch off from the  
>> common ancestor shared by humans and apes. Are monkeys  
>> older than humans or vice versa?  
>  
> monkeys are older of course...they diverged from prosimians.  
>  
>> from the common ancestor shared by humans and apes. In  
>> turn, this means that the common ancestor must have  
>> had a tail also, since monkeys share in its  
>> descendency.  
>>  
> prosimians had tails...  
> monkeys have tails

> tails are lost with the evolution from monkey to ape-like primates.  
> the common ancestor of modern apes and humans  
> was tail-less. and we are talking the end of a long  
> line stretching in the tens of millions of years...between  
> monkeys and the first ape-like primates to the ancestor  
> of the hominoidae line and finally the hominid line.  
>  
>> In essence, it must have been that the common ancestor  
>> of humans, apes and monkeys had a tail at the time the  
>> monkey evolved before the human, only to lose its tail  
>> before humans evolved from it.  
>  
> well again there's a large gap inbetween there... prosimians  
to monkeys  
> to the ancestors of apes and humans which in  
> turn would split. humans did not evolve directly from monkeys.  
> there are primates inbetween and millions of years. but yes,  
> again, prosimians had tails.  
>  
>> Or is this all defeated  
>> when we through in the position of the ape into the  
>> equation?  
>  
> clueless as to what you're talkin about mickel...  
>  
>> Let's look at it.  
>  
> okay. i don't know where u're going...but please..lead on.  
>  
>> Who was first, apes or monkeys?  
>  
> monkeys.  
>  
>> If apes were first,  
>  
> they weren't.  
>  
>> then it means that the common ancestor of humans, apes  
>> and monkeys did not have a tail, which leaves us to  
>> explain how and when did monkeys evolve with a tail  
>> intact. I'll leave this last hot potato for you to  
>> explain. By all means, please do so.  
>  
> don't have to. the premise is faulty, as the ancestor of apes came  
from  
> the line of monkeys that in turn

> came from prosimians in the oligocene. i really don't  
> understand your fascination with the "tail" but there's  
> alot of work on tail evolution if you'd like some references...  
>  
> at any rate, i don't really comprehend what you were  
> trying to say above or what it was you were getting at.  
> i entered this convo because you said you didn't accept  
> evolution that said modern humans (aboriginal africans  
> you termed them) came from monkeys. i stated that  
> evolution does not state that modern humans descended  
> from monkeys. monkeys are quite far down the evolutionary  
> line from modern humans, much less earlier hominids,  
> apes etc. sure we're all connected. that is the point of  
> evolution's premise of common descent. along the way  
> we are connected to canines (as we are all mammals,  
> have a backbone, spinal chord, etc.).  
>  
> i also wrote because you seemed to be confusing monkeys  
> with apes.  
>  
> i further wrote because it seemed to me that you  
> had gross misconceptions of hominid evolution, and  
> just what became of earlier hominids and the relation  
> of modern humans to modern day apes and monkeys.  
>  
> and finally, i wrote to correct your erroneous statement about  
> tadpoles as evolution when in fact they are really better examples  
> of ontogenesis which shows the movement from embryo to  
> adult in any species.  
>  
> the biological definition of evolution is:  
>  
> [Change in the genetic composition of a population  
> during successive generations, as a result of natural  
> selection acting on the genetic variation among individuals,  
> and resulting in the development of new species.]  
>  
> ontogenesis may mimic evolution, and is a key factor  
> in understanding evolution, but it is not really evolution.  
>  
> a better example of evolution might have been the need  
> for different medicines to treat human diseases because  
> the bacterium adapt (evolve) with time.  
>  
> that being done, i'm really through with the discussion  
> as primate evolution is not really directly central to

> this forum. i mean i can go on all day, because i find  
> it fascinating, but not everyone else does. a more fitting  
> discussion on Ta-Seti would probably occur much  
> further along the human evolutionary line (perhaps  
> from neanderthalis to the origins of early humans in  
> Africa around 200 kya).  
>  
> and of course if you would like some reading material  
> to help you better understand primate evolution and  
> biological evolution as a whole, i would be glad to provide  
> such references.  
>  
>  
> DG  
>  
>  
>  
>  
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| 9518|2003-08-17 14:12:40|Paul Kekai Manansala|Nefertiti Resurrected ads all over the place|  
I don't think I've seen a Discovery program promoted as much as this  
one.

Sure hope they are honest enough to show the reconstruction.

Regards,  
Paul Kekai Manansala  
| 9518|2003-08-17 15:31:39|Djehuti Sundaka|Who Built the Pyramids?|  
<http://www.harvard-magazine.com/on-line/070391.html>  
Who Built the Pyramids?  
Not slaves. archeaologist Mark Lehner digging deeper, discovers a city

of privileged workers.

by Jonathan Shaw

The pyramids and the Great Sphinx rise inexplicably from the desert at Giza, relics of a vanished culture. They dwarf the approaching sprawl of modern Cairo, a city of 16 million. The largest pyramid, built for the Pharaoh Khufu around 2530 B.C. and intended to last an eternity, was until early in the twentieth century the biggest building on the planet. To raise it, laborers moved into position six and a half million tons of stone—some in blocks as large as nine tons—with nothing but wood and rope. During the last 4,500 years, the pyramids have drawn every kind of admiration and interest, ranging in ancient times from religious worship to grave robbery, and, in the modern era, from New-Age claims for healing “pyramid power” to pseudoscientific searches by “fantastic archaeologists” seeking hidden chambers or signs of alien visitations to Earth. As feats of engineering or testaments to the decades-long labor of tens of thousands, they have awed even the most sober observers.

The question of who labored to build them, and why, has long been part of their fascination. Rooted firmly in the popular imagination is the idea that the pyramids were built by slaves serving a merciless pharaoh. This notion of a vast slave class in Egypt originated in Judeo-Christian tradition and has been popularized by Hollywood productions like Cecil B. De Mille’s *The Ten Commandments*, in which a captive people labor in the scorching sun beneath the whips of pharaoh’s overseers. But graffiti from inside the Giza monuments themselves have long suggested something very different.

Until recently, however, the fabulous art and gold treasures of pharaohs like Tutankhamen have overshadowed the efforts of scientific archaeologists to understand how human forces—perhaps all levels of Egyptian society—were mobilized to enable the construction of the pyramids. Now, drawing on diverse strands of evidence, from geological history to analysis of living arrangements, bread-making technology, and animal remains, Egyptologist Mark Lehner, an associate of Harvard’s Semitic Museum, is beginning to fashion an answer. He has found the city of the pyramid builders. They were not slaves.

“I first went to Egypt as a year-abroad student in 1973,” he says, “...and ended up staying for 13 years.” His way was paid by a foundation that believed a hall of records would be found beneath the paws of the Sphinx. Young Lehner, a minister’s son from North Dakota, hoped to discover if that was true. But the more time he spent actually studying the Sphinx, the more he became convinced that the quest was misguided,



and he exchanged its fantasies for a life grounded in archaeological study of the Giza plateau and its monuments.

Actually, he became, in the words of one employer, an "archaeological bum" who soon found work all over Egypt with German, French, Egyptian, British, and American expeditions. "At the end of these digs, there were lots of maps and drawings left to be done," he adds?steady work once the short dig season was over. Lehner discovered he had a knack for drafting, and got his first lessons in mapping and technical drawing from a German expert. "I fell in love with it," he confesses.

His first big break came in 1977, when the Stanford Research Institute conducted a remote sensing project at the Sphinx and the pyramids? a search for cavities using non-invasive technologies. The Sphinx is carved directly from the sedimentary rock at Giza, and sits below the surface of the surrounding plateau. Lehner was put in charge of a group of men cleaning out the U-shaped, cut-rock ditch that surrounds the monument, so that the sensing equipment could be brought in. In order to plot the locations of any anomalies, the largest existing surface maps of the Sphinx?about the length of an index finger?were enlarged and found to be extremely inaccurate.

By then a seasoned mapper, Lehner asked the director of the American Research Center in Egypt (ARCE, a consortium of institutions including museums and universities such as Harvard) if they would sponsor his effort to map the Sphinx. But Lehner, despite his experience in the field, didn't have a Ph.D. Running his own "dig" appeared to be out of the question until ARCE assistant director James Allen, an Egyptologist from the University of Chicago, essentially adopted Lehner professionally, took him under the wing of his own Ph.D., and designed a mapping project. The German Archaeological Institute loaned photogrammetric equipment, the sort used by highway departments for taking highly accurate stereoscopic photographs from the air, and Lehner soon produced the first scale drawings of the Sphinx, which are now on display at the Semitic Museum.

During the mapping, Lehner's close scrutiny of the Sphinx's worn and patched surface led him to wonder what archaeological secrets it might divulge. "There are layers of restoration masonry going back all the way to pharaonic times," he says, indicating that even then, "the Sphinx was severely weathered." What Lehner saw, in essence, was an archaeological site, in plain view, that had never been described.

To better understand the differential weathering in the natural layers of rock from which the Sphinx is cut, Lehner initially consulted a geologist with expertise in stone conservation. Then his interest in the

geological forces that created the Giza plateau brought him into contact with a young geologist, Thomas Aigner, of the University of Tbingen, who was studying the local cycles of sedimentation. The layers in the lower slope of the plateau, where the Sphinx lies, tend to alternate between soft and hard rock. The softer layers of rock were deposited during geological eras when the area was a backwater lagoon protected by a coastal reef; they are highly vulnerable to erosion. Aigner pointed out to Lehner that the "hard-soft" sequence of layers in this part of the plateau would have made it easy for ancient stonecutters to extract blocks of stone for building. His analysis revealed that the stones used to build the temples in front of the Sphinx had been quarried from the ditch that surrounds it on three sides. Many of these huge blocks, some of them weighing in at hundreds of tons, are so big that they have two or three different geological layers running through them, and they are loaded with foraminifera. Detailed logs of the fossils—gastropods, bivalves, sponges, and corals—in each block and layer allowed Lehner and Aigner to actually trace the stones back to the quarry. "We began to unbuild these temples in our minds," Lehner explains, "and realized that the same could be done for the pyramids themselves and for the whole Giza plateau."

Lehner had often imagined what Khufu's architect must have envisioned when he looked down from the Maadi formation knoll high above the southeast slope of the plateau and planned the very first pyramid: quarries, a port for bringing in exotic materials like granite and gypsum mortar, a place for the workers to live, provisions for their food, a delivery route from the port to the construction sites. The ancient Egyptians, having already quarried materials for other pyramids for generations, "probably were good geologists in their own right," says Lehner. They knew how to line up all three of the massive examples at Giza precisely on the strike of the plateau's slope (if you can walk around a hill without going either up or down the slope, you are on the strike). In consequence, all the pyramids—which align on their southeast corners—begin at nearly the same elevation. Most modern scholars think they were built with ramps: the crumbling stone chips from the Mokattam formation quarries were close by and may well have provided the secondary material for the ramps. "This was one of the many insights given us by the geologists," Lehner says. Yet almost nothing of the infrastructure needed to build a pyramid, with the exception of the quarries, had ever been located. Lehner went back to the ARCE. Why not map the whole plateau, he asked, to see what the land itself could tell about how ancient Egyptian society organized itself around the task of large-scale pyramid building?

Studying the geology of an archaeological site is standard practice today, but it had barely been done for Giza, Lehner says, because

"Egyptology grew up in the study of inscriptions." When Jean-François Champollion deciphered hieroglyphics in 1822, "suddenly huge temple facades and tombs everywhere started 'talking' to explorers." Then came the overwhelming abundance of "fabulous art objects?fabulous in their own right," he says, "but less useful out of context than they would have been if properly documented. Egyptology grew up largely as a philological and art historical discipline. Archaeology as a standard practice was late to come to Egypt." Over several seasons, Lehner surveyed the plateau to an accuracy of within a millimeter, and began to see with greater certainty how the pyramid builders had arranged themselves across the landscape. An ancient wadi?a desert streambed that flows with water only during the occasional downpour?would have made a perfect harbor, he surmised. The locations of the stone quarries, down the slope from the pyramids themselves, were known, and he thought he knew where a city of pyramid builders might fit into this pattern.

What began to interest Lehner more than the question of how the Egyptians built the pyramids was, he says, "how the pyramids built Egypt." Construction of the immense Giza monuments, thought to have been built for three successive pharaohs in a kind of experimental gigantism, must have required a lot of "free-wheeling" on the existing social apparatus. Influenced by Cambridge University's Barry Kemp, who wrote *Ancient Egypt: Anatomy of a Civilization*, Lehner came to believe that the colossal marshaling of resources required to build the three pyramids at Giza?which dwarf all other pyramids before or since?must have shaped the civilization itself.

By now, Lehner was in his early thirties and realized that continuing his career hinged on getting a Ph.D. From 1986 to 1990, he suspended fieldwork to study at Yale under William Kelly Simpson. In his final year, with an offer of funding for what, he says, "had been jelling in my mind" for some time, he designed his "dream project": to find and excavate the settlement of workers who had built the pyramids. His studies had given him an idea of what he should be looking for?a city of about 20,000 people, on a scale with the earliest major urban centers of Mesopotamia, such as Ur and Uruk. In other words, he was looking for one of the most important cities of the third millennium B.C.

Lehner let the geology of the plateau guide his search. Guessing at the location of the harbor, he surmised where the delivery route to the pyramids must have run. Logically, the settlement for workers should be to the south-southeast, he thought, and in fact, at precisely that location, at the mouth of the wadi that divides the plateau, a towering stone wall, called in Arabic "the wall of the crow," loomed above the sand. In Lehner's home state of North Dakota, he says, the ancient masonry would have drawn attention and eventually been designated a

national monument. But in Egypt, with its hieroglyphics, "gold bowls, and mummies," the wall was virtually ignored.

But not completely. Harvard professor of Egyptology George Reisner, an early promoter of stratigraphic digging in Egypt, had noted the massive stone blocks in this wall almost in passing in the early twentieth century; he even stated that there was probably a "pyramid city" beyond it. But Lehner thinks that even the methodical Reisner, who unearthed much of the extraordinary Egyptian collection at Boston's Museum of Fine Arts, was burdened by the magnitude of material coming out of the excavations he had undertaken. The manner of the discovery of the tomb of Queen Hetepheres is a perfect illustration. Reisner was actually in the United States when his photographer, setting up the legs of his tripod, inadvertently punched through the desert sand into a buried shaft leading to a hidden chamber filled with grave goods. The contents of the chamber had been disassembled in antiquity, and Reisner painstakingly reconstructed them: a golden chair, a golden bed with a headrest?furniture from the boudoir of the queen.

Lehner found himself facing a different kind of obstacle altogether. Now that he had his Ph.D., his nascent career as a scholar began to limit his time for fieldwork. He had accepted a tenure-track position at the University of Chicago's Oriental Institute, just when a massive modern sewage project for Greater Cairo had begun to expose the very area where Lehner planned to search for his ancient city.

For several seasons, Lehner worked as most professor/archaeologists do, digging for two or three months and teaching the rest of the year. The rapid pace of encroaching development kept him and his crew "working like firemen," he says, but led to some important discoveries, including the oldest bakery ever found in Egypt?right in the area where the workers' city should be. A backhoe narrowly missed one of two large mixing vats along the bakery's back wall. Inside, Lehner and his team found a cache of bread pots, easily recognizable from tomb scenes that document the bread-making process. Analysis of the plant remains at the site by paleobotanist Wilma Wetterstrom, an associate in botany in the Harvard University Herbaria, showed that Egyptian bakers used barley and emmer wheat for their bread. (Emmer has very little of the gluten that makes modern bread "spongy and gives it a nice crust," says Lehner, so it is grown today only in experimental agricultural stations.)

For the most part, the bakeries duplicate, many times over, the same process by which bread was made in any Egyptian household of the time. Egyptologists might be mistaken, says Lehner, to think of pyramid building as analogous to a 1930s WPA project. "You don't just cross this threshold around 3000 B.C." and have state projects with economies of

scale, he argues. That would take another 1,500 years to develop. Instead, he says, the bakeries?and by extension, probably these "first skyscrapers"?were built by replicating a household mode of production." But some evidence found at the bakery site did suggest that a cultural evolution might have begun: the pots, or bedja, would have made a conical loaf more than a foot long. Lehner says the Egyptians appear to have been reaching, even at this early phase in the process of state formation, for some economies of scale.

An adjacent chamber turned out to be a hypostyle, or pillared hall, the oldest ever discovered in Egypt, filled with low benches. Speculation about how it was used suggested a dining hall, but its likely purpose remained a mystery for several years.

Lehner, in the meantime, gave up his professorship at Chicago to dedicate himself to the excavation of the pyramid city. In October 1999, with funding from philanthropists Ann Lurie, Peter Norton, David Koch, and others, he launched a "millennium project" to uncover the pyramid city through a consolidated effort of excavating eight months a year for each of the subsequent three years. Lehner believes the city was intentionally razed and erosion then swept away the rubble before the sand blew in. Today, all across the site, the ruins stand only ankle to waist high.

Lehner brought in trucks and front-end loaders to remove the overburden of sand that had preserved the site. "We now have an exposure of about five hectares, and have mapped the city over the whole area," he says. His international team of 30 archaeologists has excavated 10 percent?or 5,000 square meters?intensively, a huge undertaking when using modern stratigraphic standards. With more than 100 workers in total, they have amassed the largest collection of material culture from any dig anywhere in Egypt.

They have found not one town, but two, side by side. The first is laid out in an organic fashion, as though it grew slowly over time. Lehner speculates that this was the settlement for permanent workers. The other town, laid out in blocks of long galleries separated by streets, on a formal, grid-like system, is bounded to the northwest by the great wall that both Lehner, and Reisner before him, had noted. This "wall of the crow" turned out to be massive indeed, 30 feet high, with a gateway soaring to 21 feet, one of the largest in the ancient world. The main street leading through the complex is hard-packed limestone, paved with mud, with a gravel-lined drain running down the center?engineered, says Lehner, "almost like a modern street." His team has partially excavated a royal building filled with hundreds of seals dating from the time of Khufu's son, Khafre, and his grandson, Menkaure. And they have found a

royal storehouse with circular grain bins just like those depicted in De Mille's The Ten Commandments.

But there was something missing. There were not enough houses for all the people. Generations of scholars have painstakingly calculated how many laborers would have been needed to quarry, transport, and position the stones of the great pyramids. Estimates have ranged widely?from the 100,000 cited by Herodotus to just the few thousand posited by recent assessments that allow for decades of construction time. Yet Lehner and his team were not finding enough houses to accommodate even the low-end estimates. "Where are all the people?" he wondered. His graduate studies had taught him how other scholars of Middle Eastern settlement patterns had analyzed sites in order to come up with estimates of population size. Lehner was approaching the problem from the opposite perspective. He had a sense of how many people were needed to build a pyramid, and so could infer the size of the city he would find. But there were too few dwellings. The city seemed a ghost town.

Everywhere, Lehner and his team turned up institutional-looking buildings. One was used for working copper?the hardest metal known to the ancient Egyptians, and critical for quarrying and dressing stones. On the floor of another, the excavators found what at first looked like ears of wheat, suggesting another bakery. But these turned out to be fish gills. The site was littered with them, and with fish fins and cranial parts; it turned out to be a place for processing or consuming fish. For a city with few residents, someone seemed to be eating a lot of loaves and fishes.

Because there were just 40 galleries in four large blocks in the entire area, Lehner was sufficiently disturbed that he called in his friend Barry Kemp, the world's foremost authority on ancient Egyptian urbanism, to have a look. "Looks alien," teased Kemp, when Lehner asked him what he made of the large, sprawling galleries. In fact, Kemp believed and Lehner agreed that each gallery included the elements of a typical Egyptian house?a pillared, more public area, a domicile, and a rear cooking area?stretched out and replicated on a massive scale.

The surprises were just beginning. Faunal analyst Richard Redding, of the University of Michigan Museum of Natural History, identified tremendous quantities of cattle, sheep, and goat bone, "enough to feed several thousand people, even if they ate meat every day," Lehner adds. Redding, who has worked at archaeological sites all over the Middle East, "was astounded by the amount of cattle bone he was finding," says Lehner. He could identify much of it as "young, under two years of age, and it tended to be male." Here was evidence of many people?presumably not slaves or common laborers, but skilled workers?feasting on prime

beef, the best meat available.

Redding and Wilma Wetterstrom had worked at another site in Egypt where cattle appeared to have been raised on a kind of estate. Wetterstrom had found tremendous quantities of clover plant remains that had been eaten by cattle, yet Redding "had found very little cattle bone," Lehner notes. "We know from historical sources that the Egyptians were trying to colonize their hinterland during this very period," and Redding had hypothesized that cattle were raised at the estate and shipped to somewhere near the capital or near the pyramids at Giza. At Giza, the amount of cattle bone that Redding found suggested that the city site uncovered by Lehner and his team was "downtown Egypt," and that farms and ranches along the frontier could have been feeding the pyramid builders at the society's core.

Redding's faunal evidence dealt a serious blow to the Hollywood version of pyramid building, with Charlton Heston as Moses intoning, "Pharaoh, let my people go!" There were slaves in Egypt, says Lehner, but the discovery that pyramid workers were fed like royalty buttresses other evidence that they were not slaves at all, at least in the modern sense of the word. Harvard's George Reisner found workers' graffiti early in the twentieth century that revealed that the pyramid builders were organized into labor units with names like "Friends of Khufu" or "Drunkards of Menkaure." Within these units were five divisions (their roles still unknown)?the same groupings, according to papyrus scrolls of a later period, that served in the pyramid temples. We do know, Lehner says, that service in these temples was rendered by a special class of people on a rotating basis determined by those five divisions. Many Egyptologists therefore subscribe to the hypothesis that the pyramids were also built by a rotating labor force in a modular, team-based kind of organization.

If not slaves, then who were these workers? Lehner's friend Zahi Hawass, secretary general of the Supreme Council of Antiquities, who has been excavating a "workers' cemetery" just above Lehner's city on the plateau, sees forensic evidence in the remains of those buried there that pyramid building was hazardous business. Why would anyone choose to perform such hard labor? The answer, says Lehner, lies in understanding obligatory labor in the premodern world. "People were not atomized, separate, individuals with the political and economic freedom that we take for granted. Obligatory labor ranges from slavery all the way to, say, the Amish, where you have elders and a strong sense of community obligations, and a barn raising is a religious event and a feasting event. If you are a young man in a traditional setting like that, you may not have a choice." Plug that into the pyramid context, says Lehner, "and you have to say, 'This is a hell of a barn!'"

Lehner currently thinks Egyptian society was organized somewhat like a feudal system, in which almost everyone owed service to a lord. The Egyptians called this "bak." Everybody owed bak of some kind to people above them in the social hierarchy. "But it doesn't really work as a word for slavery," he says. "Even the highest officials owed bak."

Slaves or not, as the last season of his dig began, Lehner still did not know where all the workers slept. With his household model in mind, he had been looking for large "manor houses" where lords could board their laborers for the pharaoh. Instead, he had found whole blocks, 170 meters long, of "precocious, sleek, modern-looking nondomestic galleries, albeit with elements of a typical Egyptian home." Gradually, his team has developed a hypothesis for how these facilities were used. "We now see the enigmatic rows of long galleries....," wrote Lehner at the end of the 2002 season, "as barracks housing for a rotating labor force, perhaps as large as 1,600 to 2,000 workers." This is why there are scores of bakeries flanking the galleries, as well as an abundance of bone.

If the next few years of documentation, publication, and peer review bear him out, Lehner's findings will suggest that the ancient Egyptians were even more advanced in their social organization at this period than previously supposed. Perhaps the Old Kingdom's pharaohs did indeed preside over something more like a nation than a fiefdom. What was arguably humanity's first great civilization may have been even greater, at an earlier date, than we have ever supposed.

Jonathan Shaw '89 is managing editor of this magazine.

| 9519|2003-08-17 18:16:07|osirica|Nefertiti actress on Discovery channel looks black to me.|  
They are using hair, computerized scanning reconstruction forensic analysis, and a variety of cutting edge things to recreate an image of Nefertiti that is black...

But I don't want to draw any conclusions.

| 9520|2003-08-17 18:20:07|osirica|Sad day for Eurocentric scholars`|  
Yet another White-Egyptian propaganda myth destroyed. It's those computerers... they keep reconstructing the most accurate portraits of the Kemites. She is a light skinned African woman...not a Caucasian.  
GAME OVER

| 9521|2003-08-17 18:46:39|clyde winters|Re: Sad day for Eurocentric scholars`|  
Hi

I must agree. This special will sadden many Eurocentrist. I live in



Chicago. Over the years when my family and I have visited the Museum of Natural History's Egyptian collection, whites always stare at us and then look at the Egyptian artifacts and put a sad expression on their faces. This special will destroy the ability of some viewers of the program to feel comfortable with the idea of a "White-Arab" Egypt.

C.A. Winters

osirica wrote:

>

> Yet another White-Egyptian propaganda myth destroyed. It's those  
> computers... they keep reconstructing the most accurate portraits of  
> the Kemites. She is a light skinned African woman...not a Caucasian.  
> GAME OVER

>

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| 9522|2003-08-17 18:56:08|osirica|So what can we gather so far about the forensics?|  
Well, the typical Eurocentric reconstructs the face to be more  
Caucasoid than the sculpture... while the computer technology  
recreates faces that are more Black looking (Equatorial) than the  
statues.

Seems like the Afrocentrics are being vindicated.

But you know what the funniest thing is? The Egyptologists KNOW the Egyptians are Black, and they also KNOW the (American) public isn't ready to face it, so they had to sucker you all in with the White Nefertiti in the previews. Every white person who swears they are a "reincarnation" of an Egyptian was drawn in... to a Black woman looking right back at you.

Bravo to the Discovery Channel.

| 9523|2003-08-17 19:52:51|Omari Keita|Re: So what can we gather so far about the forensics?|  
Greetings,

I agree. There goes the myth, in phenotypic revelation, of an Mitanni or Hittite origin of Nefertiti, unless we can assume the Africoid phenotype was present in those civilizations as well. The infamous Berlin bust can as well be laid to rest. Call me crazy but she resembles Erykah Badu.

Ire-O!!!

Omari

*osirica* wrote:

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| 9524|2003-08-17 20:00:56|sallyhemming|Re: So what can we gather so far about the forensics?|

She does look like Badu now that you mention it.LOL

Cinque

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Greetings,

>

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| 9525|2003-08-17 20:07:53|osirica|Tisha Campbell, Erykah Badu, Sade?|

THATS who!

I couldn't put my finger on it. Erykah Badu. and I think also TISHA  
CAMPBELL ... somewhere between these two.

But they suckered the white folks in. I wasn't gonna see the program, because all the previews kept showing her in the most false light of caucasoidness.

I know there is a diehard Eurocentric scholarettie will request a DNA sample to clone in order to draw a final conclusion...

Aww but tut tut tut...no white woman will be found that resembles her.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

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>

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>

> But you know what the funniest thing is? The Egyptologists KNOW the

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| 9526|2003-08-17 20:12:40|osirica|Re: Tisha Campbell, Erykah Badu, Sade?|  
Ok ok I got family here bashing me for mentioning Tisha Campbell.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> THATS who!  
>  
> I couldn't put my finger on it. Erykah Badu. and I think also TISHA  
> CAMPBELL ... somewhere between these two.  
>  
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> >  
> > I agree. There goes the myth, in phenotypic revelation, of an  
> Mitanni or Hittite origin of Nefertiti, unless we can assume the  
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> >  
> > Ire-O!!!  
> > Omari  
> >  
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> > | 9527|2003-08-17 20:22:27|osirica|Goodbye Ta-Seti|  
I have enjoyed the information shared here. I have enjoyed handing  
down retribution upon the Eurocentricists. I have enjoyed educating  
others and being educated by them.

The Egyptian debate for me is over and the truth as revealed that  
Black people were right all along. Or should I say, the lies have  
been swept away and will continue to do so.

Just one parting bit of advice. As with any viewpoint, an ultra-  
extreme version of a point of view often brings you to the opposing  
side. Ultra-extreme afrocentricism involving Egypt is identical to

Eurocentric mythology. The Mormons since their conception in 1830 have shared the same ridiculous views as the most over the top Afrocentricists. Both are driven by distortions and lies. They need the lies to survive, because like a shark, if they stop lying...they will die. Beware of the Mormons people. Don't let them get you as they got Stokey Carmichael.

No Aliens, Atlanteans, or Aryans ever built Egypt.

Egypt...Kemet was built by Black people.

| 9528|2003-08-17 22:04:59|Paul Kekai Manansala|Re: Sad day for Eurocentric scholars`|  
I'm watching the show as I write this. Both Ankhenaton and Nefertiti are played by black characters.

Kudos to the Discovery Channel.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi

> I must agree. This special will sadden many Eurocentrist. I live in

> Chicago. Over the years when my family and I have visited the  
Museum of

> Natural History's Egyptian collection, whites always stare at us  
and

> then look at the Egyptian artifacts and put a sad expression on  
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>> the Kemites. She is a light skinned African woman...not a  
Caucasian.

>> GAME OVER

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| 9529|2003-08-17 22:25:14|alberto34482@yahoo.com|You can't leave know,because the war is not over |

We have stepped in the right process with the Egyptology community,but we should not get to confident with the short victory. Much more work needs to be done. We have some evidence on our side,but we cannot be so cofident. We know that people like Breasted first admitted the Kmeetians were brown skinned,but with the right money he started to say they were a brown Medditerean race. I hope early racist Egyptologist like Breasted,Maspero,Chapellion,and others are flipping over in their grave know. I hope that Egyptologist like Joann Fletcher,who is touted by white supremist,will think twice before she publically talks about finding red haired to blonde haired people in pre-dyanstic Egypt.

Anyway,we still need much work to be done. Truth will be revealed,but years of misinfomation by mainstream academia the the abundance of material already out there often keep alive myths.

| 9530|2003-08-17 23:39:44|Alex Derrick|Re: You can't leave know,because the war is not over| Alberto. You are right. The debate is not over.

Let's not forget that the 18th dynasty is probably the only dynasty that is genearl beleived to be derived from africoid stock.

I think the evidence shows the kings should more like this.

<http://highculture.8m.com/images/thutmose.jpg>

I hope Osirica does not abandon the forum. There is still much work to be done in regards to Kmt's connection with the rest of Africa, the Levant, Europe, population movements, technology, philosophy, writing, etcetera.

Alex Derrick.

| 9531|2003-08-18 00:24:20|alberto34482@yahoo.com|Re: You can't leave know,because the war is not over|

"Let's not forget that the 18th dynasty is probably the only dynasty that is genearl beleived to be derived from africoid stock."

Actually,it is widely aknowleadged that the first three dyansties were Southern Upper Egyptian origin;thus africoid origin. The question is the 4,5,6,7,8,9,10,. The 11th and 12th are also widley aknowleadged as being Africoid. We know that even mainstream Egyptologist, Frank Yurco,describes the 12th dyansty as black.

| 9532|2003-08-18 01:31:45|saidis\_aswan\_egy|Sidelock of youth still used by Nubians ?|



Children in Nubia still adorn their foreheads with a side lock of hair in the same style of the image of infant god Horus. Teen-age girls still surround their waists with the same belt earlier used by princesses of the era of Thutmose II. Old men still walk with the help of canes in the same pattern of Sheikh al-Balad statue. Nubian girls still twist their hair in several dangling braids.

<http://www.touregypt.net/featurestories/edwards.htm>

Does anybody have a picture of this?

| 9533|2003-08-18 02:14:00|willie bennett|Re: Sad day for Eurocentric scholars`|

I heard Asa Hilliard say that Nefertiti was a daughter of a Persian King sent to marry royalty and end conflict. Does anyone know something of this?  
wb

>From: clyde winters <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Sad day for Eurocentric scholars`

>Date: Sun, 17 Aug 2003 21:04:11 -0500

>

>Hi

>I must agree. This special will sadden many Eurocentrist. I live in  
>Chicago. Over the years when my family and I have visited the Museum of  
>Natural History's Egyptian collection, whites always stare at us and  
>then look at the Egyptian artifacts and put a sad expression on their  
>faces. This special will destroy the ability of some viewers of the  
>program to feel comfortable with the idea of a "White-Arab" Egypt.

>

>C.A. Winters

>

>osirica wrote:

>>

>> Yet another White-Egyptian propaganda myth destroyed. It's those  
>> computers... they keep reconstructing the most accurate portraits of  
>> the Kemites. She is a light skinned African woman...not a Caucasian.  
>> GAME OVER

>>

>>

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| 9534|2003-08-18 09:12:31|M.L.W.|Images from Modern Egypt . . .|  
and the rest of the Nile Valley

<http://www.geocities.com/vandeelen/Afrocentric/modern.htm>

Myra

| 9535|2003-08-18 09:20:34|Paul Kekai Manansala|Re: You can't leave know,because the war is not over|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "Let's not forget that the 18th dynasty is probably the only

> dynasty

> that is genearl beleived to be derived from africoid stock."

>

> Actually,it is widely aknowledgeged that the first three dyansties

> were Southern Upper Egyptian origin;thus africoid origin. The

> question is the 4,5,6,7,8,9,10,. The 11th and 12th are also

widley

> aknowledgeged as being Africoid. We know that even mainstream

> Egyptologist,Frank Yurco,describes the 12th dyansty as black.

Alberto, Western Egyptologists in general do not acknowledge your  
division of Upper Egyptian=Africoid, Lower Egyptian=Europoid.

Neither is this the view of the African-centered school.

Regards,

Paul Kekai Manansala

| 9536|2003-08-18 09:29:03|M.L.W.|Hair Styles|

further up the Nile

<http://www.geocities.com/vandeelen/Afrocentric/modern2.htm>

Myra

| 9537|2003-08-18 09:33:38|M.L.W.|More Hair Syles|

Young Bishari's of North Africa

Egypt, 1890

<http://www.homestead.com/wysinger/bisharinomads.html>

Myra

| 9538|2003-08-18 09:48:01|Paul Kekai Manansala|Re: Hair Styles|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> further up the Nile

>

> <http://www.geocities.com/vandeelen/Afrocentric/modern2.htm>

>

> Myra

Did you notice the massive "Afro" wig worn by the high priest in Nefertiti Resurrected?

Regards,

Paul Kekai Manansala

| 9539|2003-08-18 10:03:41|M.L.W.|Re: Hair Styles|

Paul wrote:

> Did you notice the massive "Afro" wig worn by the high priest in

> Nefertiti Resurrected?

Reply:

Yes I did notice that....that was interesting....

Discovery channel had a few surprises I was not expecting....another one is that I did not expect they would have a "black" Akhenaten....all these actors should have been darker....OKaaaay

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> > further up the Nile

> >

> > <http://www.geocities.com/vandeelen/Afrocentric/modern2.htm>

> >

> > Myra

>

> Did you notice the massive "Afro" wig worn by the high priest in

> Nefertiti Resurrected?

>

> Regards,  
> Paul Kekai Manansala  
| 9540|2003-08-18 10:43:58|Alex van Deelen|Re: Digest Number 935|  
Message: 15  
Date: Mon, 18 Aug 2003 05:04:50 -0000  
From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
Subject: Re: Sad day for Eurocentric scholars`  
  
> I'm watching the show as I write this. Both Ankhenaton and Nefertiti  
> are played by black characters.  
>  
> Kudos to the Discovery Channel.

I'm still waiting to see when they air it on DC Europe.

Also, they're still using the same model on their website.  
What's that all about? And why is there a questionmark  
behind "The Face Reveiled?".  
<http://dsc.discovery.com/convergence/nefertiti/face/face.html>  
Conflict with the web editors?

Alex

Alex  
| 9541|2003-08-18 11:19:43|M.L.W.|Re: Digest Number 935|  
Alex wrote:

> Also, they're still using the same model on their website.  
> What's that all about? And why is there a questionmark  
> behind "The Face Reveiled?".  
> <http://dsc.discovery.com/convergence/nefertiti/face/face.html>  
> Conflict with the web editors?

Reply...excerpt from Discovery webs site:

"It's a melodramatic scenario," Joann Fletcher says, "but quite possible."

Fletcher expects that she and her team still will be working on this project in 12 months' time: "There's no value at all in just whistling through the data. It's a time-consuming process, a work in progress. The information is coming out piece by piece."

Despite having done 12 years of homework before assembling a team of

renowned experts to go into the tomb with her ? some wielding delicate brushes and others, the latest in digital X-ray technology ? Fletcher has met with a healthy amount of naysaying.

Naysayers notwithstanding, clearly it's Fletcher's moment in the sun.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Message: 15  
> Date: Mon, 18 Aug 2003 05:04:50 -0000  
> From: "Paul Kekai Manansala"  
> Subject: Re: Sad day for Eurocentric scholars`  
>  
> > I'm watching the show as I write this. Both Ankhenaton and

Nefertiti

> > are played by black characters.  
> >  
> > Kudos to the Discovery Channel.  
>  
> I'm still waiting to see when they air it on DC Europe.  
>  
> Also, they're still using the same model on their website.  
> What's that all about? And why is there a questionmark  
> behind "The Face Reveiled?".  
> <http://dsc.discovery.com/convergence/nefertiti/face/face.html>  
> Conflict with the web editors?  
>  
> Alex  
>  
>  
> Alex  
| 9542|2003-08-18 12:34:50|Paul Kekai Manansala|Re: Digest Number 935|  
Yes, the identification of mummy as Nefertiti still needs more work.  
Hawass was featured on the show saying that the ID was speculative.

The actress that played Nefertiti was light-skinned but definitely "Black."

Akhenaton was considerably browner. Maybe they were working under the theory that Nefertiti was part-Hittite.

While the show was not perfect it had less objectionable material

than the "Black Mummies."

Both these shows are really a step in the right direction. Obviously there's still a long way to go.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

> Alex wrote:

>

> > Also, they're still using the same model on their website.

> > What's that all about? And why is there a questionmark

> > behind "The Face Reveiled?"

> > <http://dsc.discovery.com/convergence/nefertiti/face/face.html>

> > Conflict with the web editors?

>

> Reply...excerpt from Discovery webs site:

>

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> possible."

>

> Fletcher expects that she and her team still will be working on  
this

> project in 12 months' time: "There's no value at all in just

> whistling through the data. It's a time-consuming process, a work  
in

> progress. The information is coming out piece by piece."

>

> Despite having done 12 years of homework before assembling a team  
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> renowned experts to go into the tomb with her ? some wielding

> delicate brushes and others, the latest in digital X-ray  
technology ?

> Fletcher has met with a healthy amount of naysaying.

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> Naysayers notwithstanding, clearly it's Fletcher's moment in the  
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>

> Myra

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> > Conflict with the web editors?  
> >  
> > Alex  
> >  
> >  
> > Alex

| 9543|2003-08-18 12:38:58|alberto34482@yahoo.com|Re: You can't leave know,because the war is not over|

"Alberto, Western Egyptologists in general do not acknowledge your division of Upper Egyptian=Africoid, Lower Egyptian=Europoid."

Well,if you read Bruce Trigger really carefully he says that from the Delta to Southern Upper Egypt to deep in the Sudan it shifts from Medditerean type to a more African type in the South. From what I understand reading Keita describes the Lower Egyptian population as being intermediates. He describes the Southern Upper Egyptians as being tropical Africans,which is really nothing more than a word for Africoid. The people in these areas still appeart Africoid;while people in the North appear to be more Europoid.. earlier conclusions by Morant was that Lower Egypt was all caucasoid,but the Upper Egyptians were Africoid. The latter two combined and formed.

| 9544|2003-08-18 12:46:06|Paul Kekai Manansala|Re: You can't leave know,because the war is not over|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "Alberto, Western Egyptologists in general do not acknowledge

your

> division of Upper Egyptian=Africoid, Lower Egyptian=Europoid."

>

> Well,if you read Bruce Trigger really carefully he says that from  
the  
> Delta to Southern Upper Egypt to deep in the Sudan it shifts from  
> Medditerean type to a more African type in the South. From what I  
> understand reading Keita describes the Lower Egyptian population  
as  
> being intermediates.

Can you show where he says this?

Generally I have read Keita to state that ancient Lower Egyptians  
are tropical African variants, who do not owe their phenotype to  
extra-African demographic movements.

He describes the Southern Upper Egyptians as  
> being tropical Africans,which is really nothing more than a word  
for  
> Africoid.

He describes nearly all ancient Northern Africans prior to 2,000 BCE  
as tropical African.

The people in these areas still appeart Africoid;while  
> people in the North appear to be more Europoid.. earlier

conclusions  
> by Morant was that Lower Egypt was all caucasoid,but the Upper  
> Egyptians were Africoid.

Well, even you admit that there has been much admixture in Lower  
Egypt.

Regards,  
Paul Kekai Manansala  
| 9545|2003-08-18 13:33:29|M.L.W.|Re: Who Built the Pyramids?|  
Thank you....the "archealogist" are quite busy these days. :-)  
I was wondering how this research was coming along.

Myra



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka wrote:

> <http://www.harvard-magazine.com/on-line/070391.html>

> Who Built the Pyramids?

> Not slaves. archealogist Mark Lehner digging deeper, discovers a city

> of privileged workers.

>

> by Jonathan Shaw

>

>

> The pyramids and the Great Sphinx rise inexplicably from the desert at

> Giza, relics of a vanished culture. They dwarf the approaching sprawl of

> modern Cairo, a city of 16 million. The largest pyramid, built for the

> Pharaoh Khufu around 2530 B.C. and intended to last an eternity, was

> until early in the twentieth century the biggest building on the planet.

> To raise it, laborers moved into position six and a half million tons of

> stone?some in blocks as large as nine tons?with nothing but wood and

> rope. During the last 4,500 years, the pyramids have drawn every kind of

> admiration and interest, ranging in ancient times from religious worship

> to grave robbery, and, in the modern era, from New-Age claims for

> healing "pyramid power" to pseudoscientific searches by "fantastic

> archaeologists" seeking hidden chambers or signs of alien visitations to

> Earth. As feats of engineering or testaments to the decades-long labor

> of tens of thousands, they have awed even the most sober observers.

>

> The question of who labored to build them, and why, has long been part

> of their fascination. Rooted firmly in the popular imagination is the

> idea that the pyramids were built by slaves serving a merciless pharaoh.

> This notion of a vast slave class in Egypt originated in Judeo-Christian

> tradition and has been popularized by Hollywood productions like Cecil

> B. De Mille's The Ten Commandments, in which a captive people labor in

> the scorching sun beneath the whips of pharaoh's overseers. But graffiti  
 > from inside the Giza monuments themselves have long suggested something  
 > very different.  
 >  
 > Until recently, however, the fabulous art and gold treasures of pharaohs  
 > like Tutankhamen have overshadowed the efforts of scientific  
 > archaeologists to understand how human forces?perhaps all levels of  
 > Egyptian society?were mobilized to enable the construction of the  
 > pyramids. Now, drawing on diverse strands of evidence, from geological  
 > history to analysis of living arrangements, bread-making technology, and  
 > animal remains, Egyptologist Mark Lehner, an associate of Harvard's  
 > Semitic Museum, is beginning to fashion an answer. He has found the city  
 > of the pyramid builders. They were not slaves.  
 >  
 > "I first went to Egypt as a year-abroad student in 1973," he says,  
 > "...and ended up staying for 13 years." His way was paid by a foundation  
 > that believed a hall of records would be found beneath the paws of the  
 > Sphinx. Young Lehner, a minister's son from North Dakota, hoped to  
 > discover if that was true. But the more time he spent actually studying  
 > the Sphinx, the more he became convinced that the quest was misguided,  
 > and he exchanged its fantasies for a life grounded in archaeological  
 > study of the Giza plateau and its monuments.  
 >  
 > Actually, he became, in the words of one employer, an "archaeological  
 > bum" who soon found work all over Egypt with German, French, Egyptian,  
 > British, and American expeditions. "At the end of these digs, there were  
 > lots of maps and drawings left to be done," he adds?steady work once the  
 > short dig season was over. Lehner discovered he had a knack for  
 > drafting, and got his first lessons in mapping and technical drawing  
 > from a German expert. "I fell in love with it," he confesses.  
 >  
 > His first big break came in 1977, when the Stanford Research

## Institute

- > conducted a remote sensing project at the Sphinx and the pyramids? a
- > search for cavities using non-invasive technologies. The Sphinx is
- > carved directly from the sedimentary rock at Giza, and sits below the
- > surface of the surrounding plateau. Lehner was put in charge of a group
- > of men cleaning out the U-shaped, cut-rock ditch that surrounds the
- > monument, so that the sensing equipment could be brought in. In order to
- > plot the locations of any anomalies, the largest existing surface maps
- > of the Sphinx?about the length of an index finger?were enlarged and
- > found to be extremely inaccurate.
- >
- > By then a seasoned mapper, Lehner asked the director of the American
- > Research Center in Egypt (ARCE, a consortium of institutions including
- > museums and universities such as Harvard) if they would sponsor his
- > effort to map the Sphinx. But Lehner, despite his experience in the
- > field, didn't have a Ph.D. Running his own "dig" appeared to be out of
- > the question until ARCE assistant director James Allen, an Egyptologist
- > from the University of Chicago, essentially adopted Lehner
- > professionally, took him under the wing of his own Ph.D., and designed a
- > mapping project. The German Archaeological Institute loaned
- > photogrammetric equipment, the sort used by highway departments for
- > taking highly accurate stereoscopic photographs from the air, and Lehner
- > soon produced the first scale drawings of the Sphinx, which are now on
- > display at the Semitic Museum.
- >
- > During the mapping, Lehner's close scrutiny of the Sphinx's worn and
- > patched surface led him to wonder what archaeological secrets it might
- > divulge. "There are layers of restoration masonry going back all the way
- > to pharaonic times," he says, indicating that even then, "the Sphinx was
- > severely weathered." What Lehner saw, in essence, was an archaeological
- > site, in plain view, that had never been described.
- >

- > To better understand the differential weathering in the natural layers
- > of rock from which the Sphinx is cut, Lehner initially consulted a
- > geologist with expertise in stone conservation. Then his interest in the
- > geological forces that created the Giza plateau brought him into contact
- > with a young geologist, Thomas Aigner, of the University of Tbingen,
- > who was studying the local cycles of sedimentation. The layers in the
- > lower slope of the plateau, where the Sphinx lies, tend to alternate
- > between soft and hard rock. The softer layers of rock were deposited
- > during geological eras when the area was a backwater lagoon protected by
- > a coastal reef; they are highly vulnerable to erosion. Aigner pointed
- > out to Lehner that the "hard-soft" sequence of layers in this part of
- > the plateau would have made it easy for ancient stonecutters to extract
- > blocks of stone for building. His analysis revealed that the stones used
- > to build the temples in front of the Sphinx had been quarried from the
- > ditch that surrounds it on three sides. Many of these huge blocks, some
- > of them weighing in at hundreds of tons, are so big that they have two
- > or three different geological layers running through them, and they are
- > loaded with foraminifera. Detailed logs of the fossils?gastropods,
- > bivalves, sponges, and corals?in each block and layer allowed Lehner and
- > Aigner to actually trace the stones back to the quarry. "We began to
- > rebuild these temples in our minds," Lehner explains, "and realized that
- > the same could be done for the pyramids themselves and for the whole
- > Giza plateau."
- >
- > Lehner had often imagined what Khufu's architect must have envisioned
- > when he looked down from the Maadi formation knoll high above the
- > southeast slope of the plateau and planned the very first pyramid:
- > quarries, a port for bringing in exotic materials like granite and
- > gypsum mortar, a place for the workers to live, provisions for their

- > food, a delivery route from the port to the construction sites. The
- > ancient Egyptians, having already quarried materials for other pyramids
- > for generations, "probably were good geologists in their own right,"
- > says Lehner. They knew how to line up all three of the massive examples
- > at Giza precisely on the strike of the plateau's slope (if you can walk
- > around a hill without going either up or down the slope, you are on the
- > strike). In consequence, all the pyramids?which align on their southeast
- > corners?begin at nearly the same elevation. Most modern scholars think
- > they were built with ramps: the crumbling stone chips from the Mokattam
- > formation quarries were close by and may well have provided the
- > secondary material for the ramps. "This was one of the many insights
- > given us by the geologists," Lehner says. Yet almost nothing of the
- > infrastructure needed to build a pyramid, with the exception of the
- > quarries, had ever been located. Lehner went back to the ARCE. Why not
- > map the whole plateau, he asked, to see what the land itself could tell
- > about how ancient Egyptian society organized itself around the task of
- > large-scale pyramid building?
- >
- > Studying the geology of an archaeological site is standard practice
- > today, but it had barely been done for Giza, Lehner says, because
- > "Egyptology grew up in the study of inscriptions." When Jean-François
- > Champollion deciphered hieroglyphics in 1822, "suddenly huge temple
- > fa?ades and tombs everywhere started 'talking' to explorers." Then came
- > the overwhelming abundance of "fabulous art objects?fabulous in their
- > own right," he says, "but less useful out of context than they would
- > have been if properly documented. Egyptology grew up largely as a
- > philological and art historical discipline. Archaeology as a standard
- > practice was late to come to Egypt." Over several seasons, Lehner
- > surveyed the plateau to an accuracy of within a millimeter, and began to
- > see with greater certainty how the pyramid builders had arranged
- > themselves across the landscape. An ancient wadi?a desert streambed

that

> flows with water only during the occasional downpour?would have made a

> perfect harbor, he surmised. The locations of the stone quarries, down

> the slope from the pyramids themselves, were known, and he thought he

> knew where a city of pyramid builders might fit into this pattern.

>

> What began to interest Lehner more than the question of how the

> Egyptians built the pyramids was, he says, "how the pyramids built

> Egypt." Construction of the immense Giza monuments, thought to have been

> built for three successive pharaohs in a kind of experimental gigantism,

> must have required a lot of "free-wheeling" on the existing social

> apparatus. Influenced by Cambridge University's Barry Kemp, who wrote

> Ancient Egypt: Anatomy of a Civilization, Lehner came to believe that

> the colossal marshaling of resources required to build the three

> pyramids at Giza?which dwarf all other pyramids before or since?must

> have shaped the civilization itself.

>

> By now, Lehner was in his early thirties and realized that continuing

> his career hinged on getting a Ph.D. From 1986 to 1990, he suspended

> fieldwork to study at Yale under William Kelly Simpson. In his final

> year, with an offer of funding for what, he says, "had been jelling in

> my mind" for some time, he designed his "dream project": to find and

> excavate the settlement of workers who had built the pyramids. His

> studies had given him an idea of what he should be looking for?a city of

> about 20,000 people, on a scale with the earliest major urban centers of

> Mesopotamia, such as Ur and Uruk. In other words, he was looking for one

> of the most important cities of the third millennium B.C.

>

> Lehner let the geology of the plateau guide his search. Guessing at the

> location of the harbor, he surmised where the delivery route to the

> pyramids must have run. Logically, the settlement for workers should be

> to the south-southeast, he thought, and in fact, at precisely that

> location, at the mouth of the wadi that divides the plateau, a  
towering  
> stone wall, called in Arabic "the wall of the crow," loomed above  
the  
> sand. In Lehner's home state of North Dakota, he says, the ancient  
> masonry would have drawn attention and eventually been designated a  
> national monument. But in Egypt, with its hieroglyphics, "gold  
bowls,  
> and mummies," the wall was virtually ignored.  
>  
> But not completely. Harvard professor of Egyptology George Reisner,  
an  
> early promoter of stratigraphic digging in Egypt, had noted the  
massive  
> stone blocks in this wall almost in passing in the early twentieth  
> century; he even stated that there was probably a "pyramid city"  
beyond  
> it. But Lehner thinks that even the methodical Reisner, who  
unearthed  
> much of the extraordinary Egyptian collection at Boston's Museum of  
Fine  
> Arts, was burdened by the magnitude of material coming out of the  
> excavations he had undertaken. The manner of the discovery of the  
tomb  
> of Queen Hetepheres is a perfect illustration. Reisner was actually  
in  
> the United States when his photographer, setting up the legs of his  
> tripod, inadvertently punched through the desert sand into a buried  
> shaft leading to a hidden chamber filled with grave goods. The  
contents  
> of the chamber had been disassembled in antiquity, and Reisner  
> painstakingly reconstructed them: a golden chair, a golden bed with  
a  
> headrest?furniture from the boudoir of the queen.  
>  
> Lehner found himself facing a different kind of obstacle  
altogether. Now  
> that he had his Ph.D., his nascent career as a scholar began to  
limit  
> his time for fieldwork. He had accepted a tenure-track position at  
the  
> University of Chicago's Oriental Institute, just when a massive  
modern  
> sewage project for Greater Cairo had begun to expose the very area  
where  
> Lehner planned to search for his ancient city.

>

> For several seasons, Lehner worked as most professor/archaeologists do,

> digging for two or three months and teaching the rest of the year.

The

> rapid pace of encroaching development kept him and his crew "working

> like firemen," he says, but led to some important discoveries, including

> the oldest bakery ever found in Egypt?right in the area where the

> workers' city should be. A backhoe narrowly missed one of two large

> mixing vats along the bakery's back wall. Inside, Lehner and his team

> found a cache of bread pots, easily recognizable from tomb scenes that

> document the bread-making process. Analysis of the plant remains at the

> site by paleobotanist Wilma Wetterstrom, an associate in botany in the

> Harvard University Herbaria, showed that Egyptian bakers used barley and

> emmer wheat for their bread. (Emmer has very little of the gluten that

> makes modern bread "spongy and gives it a nice crust," says Lehner, so

> it is grown today only in experimental agricultural stations.)

>

> For the most part, the bakeries duplicate, many times over, the same

> process by which bread was made in any Egyptian household of the time.

> Egyptologists might be mistaken, says Lehner, to think of pyramid

> building as analogous to a 1930s WPA project. "You don't just cross this

> threshold around 3000 B.C." and have state projects with economies of

> scale, he argues. That would take another 1,500 years to develop.

> Instead, he says, the bakeries?and by extension, probably these "first

> skyscrapers"?were built by replicating a household mode of production."

> But some evidence found at the bakery site did suggest that a cultural

> evolution might have begun: the pots, or bedja, would have made a

> conical loaf more than a foot long. Lehner says the Egyptians appear to

> have been reaching, even at this early phase in the process of state

> formation, for some economies of scale.



- >
- > An adjacent chamber turned out to be a hypostyle, or pillared hall, the
- > oldest ever discovered in Egypt, filled with low benches.
- Speculation
- > about how it was used suggested a dining hall, but its likely purpose
- > remained a mystery for several years.
- >
- > Lehner, in the meantime, gave up his professorship at Chicago to
- > dedicate himself to the excavation of the pyramid city. In October 1999,
- > with funding from philanthropists Ann Lurie, Peter Norton, David Koch,
- > and others, he launched a "millennium project" to uncover the pyramid
- > city through a consolidated effort of excavating eight months a year for
- > each of the subsequent three years. Lehner believes the city was
- > intentionally razed and erosion then swept away the rubble before the
- > sand blew in. Today, all across the site, the ruins stand only ankle to
- > waist high.
- >
- > Lehner brought in trucks and front-end loaders to remove the overburden
- > of sand that had preserved the site. "We now have an exposure of about
- > five hectares, and have mapped the city over the whole area," he says.
- > His international team of 30 archaeologists has excavated 10 percent?or
- > 5,000 square meters?intensively, a huge undertaking when using modern
- > stratigraphic standards. With more than 100 workers in total, they have
- > amassed the largest collection of material culture from any dig anywhere
- > in Egypt.
- >
- > They have found not one town, but two, side by side. The first is laid
- > out in an organic fashion, as though it grew slowly over time.
- Lehner
- > speculates that this was the settlement for permanent workers. The

other

> town, laid out in blocks of long galleries separated by streets, on a

> formal, grid-like system, is bounded to the northwest by the great wall

> that both Lehner, and Reisner before him, had noted. This "wall of the

> crow" turned out to be massive indeed, 30 feet high, with a gateway

> soaring to 21 feet, one of the largest in the ancient world. The main

> street leading through the complex is hard-packed limestone, paved with

> mud, with a gravel-lined drain running down the center?engineered, says

> Lehner, "almost like a modern street." His team has partially excavated

> a royal building filled with hundreds of seals dating from the time of

> Khufu's son, Khafre, and his grandson, Menkaure. And they have found a

> royal storehouse with circular grain bins just like those depicted in De

> Mille's The Ten Commandments.

>

> But there was something missing. There were not enough houses for all

> the people. Generations of scholars have painstakingly calculated how

> many laborers would have been needed to quarry, transport, and position

> the stones of the great pyramids. Estimates have ranged widely?from the

> 100,000 cited by Herodotus to just the few thousand posited by recent

> assessments that allow for decades of construction time. Yet Lehner and

> his team were not finding enough houses to accommodate even the low-end

> estimates. "Where are all the people?" he wondered. His graduate studies

> had taught him how other scholars of Middle Eastern settlement patterns

> had analyzed sites in order to come up with estimates of population

> size. Lehner was approaching the problem from the opposite perspective.

> He had a sense of how many people were needed to build a pyramid,

and so

> could infer the size of the city he would find. But there were too few

> dwellings. The city seemed a ghost town.

>

> Everywhere, Lehner and his team turned up institutional-looking

> buildings. One was used for working copper?the hardest metal known to

> the ancient Egyptians, and critical for quarrying and dressing stones.

> On the floor of another, the excavators found what at first looked like

> ears of wheat, suggesting another bakery. But these turned out to be

> fish gills. The site was littered with them, and with fish fins and

> cranial parts; it turned out to be a place for processing or consuming

> fish. For a city with few residents, someone seemed to be eating a lot

> of loaves and fishes.

>

> Because there were just 40 galleries in four large blocks in the entire

> area, Lehner was sufficiently disturbed that he called in his friend

> Barry Kemp, the world's foremost authority on ancient Egyptian urbanism,

> to have a look. "Looks alien," teased Kemp, when Lehner asked him what

> he made of the large, sprawling galleries. In fact, Kemp believed and

> Lehner agreed that each gallery included the elements of a typical

> Egyptian house?a pillared, more public area, a domicile, and a rear

> cooking area?stretched out and replicated on a massive scale.

>

> The surprises were just beginning. Faunal analyst Richard Redding, of

> the University of Michigan Museum of Natural History, identified

> tremendous quantities of cattle, sheep, and goat bone, "enough to feed

> several thousand people, even if they ate meat every day," Lehner adds.

> Redding, who has worked at archaeological sites all over the Middle

> East, "was astounded by the amount of cattle bone he was finding," says

> Lehner. He could identify much of it as "young, under two years of age,

> and it tended to be male." Here was evidence of many people?

presumably

- > not slaves or common laborers, but skilled workers?feasting on prime
- > beef, the best meat available.

- >

- > Redding and Wilma Wetterstrom had worked at another site in Egypt where

- > cattle appeared to have been raised on a kind of estate.

Wetterstrom had

- > found tremendous quantities of clover plant remains that had been eaten

- > by cattle, yet Redding "had found very little cattle bone," Lehner

- > notes. "We know from historical sources that the Egyptians were trying

- > to colonize their hinterland during this very period," and Redding had

- > hypothesized that cattle were raised at the estate and shipped to

- > somewhere near the capital or near the pyramids at Giza. At Giza, the

- > amount of cattle bone that Redding found suggested that the city site

- > uncovered by Lehner and his team was "downtown Egypt," and that farms

- > and ranches along the frontier could have been feeding the pyramid

- > builders at the society's core.

- >

- > Redding's faunal evidence dealt a serious blow to the Hollywood version

- > of pyramid building, with Charlton Heston as Moses

intoning, "Pharaoh,

- > let my people go!" There were slaves in Egypt, says Lehner, but the

- > discovery that pyramid workers were fed like royalty buttresses other

- > evidence that they were not slaves at all, at least in the modern sense

- > of the word. Harvard's George Reisner found workers' graffiti early in

- > the twentieth century that revealed that the pyramid builders were

- > organized into labor units with names like "Friends of Khufu" or

- > "Drunkards of Menkaure." Within these units were five divisions (their

- > roles still unknown)?the same groupings, according to papyrus scrolls of

- > a later period, that served in the pyramid temples. We do know, Lehner

- > says, that service in these temples was rendered by a special class of

- > people on a rotating basis determined by those five divisions. Many
- > Egyptologists therefore subscribe to the hypothesis that the pyramids
- > were also built by a rotating labor force in a modular, team-based kind
- > of organization.
- >
- > If not slaves, then who were these workers? Lehner's friend Zahi Hawass,
- > secretary general of the Supreme Council of Antiquities, who has been
- > excavating a "workers' cemetery" just above Lehner's city on the
- > plateau, sees forensic evidence in the remains of those buried there
- > that pyramid building was hazardous business. Why would anyone choose to
- > perform such hard labor? The answer, says Lehner, lies in understanding
- > obligatory labor in the premodern world. "People were not atomized,
- > separate, individuals with the political and economic freedom that we
- > take for granted. Obligatory labor ranges from slavery all the way to,
- > say, the Amish, where you have elders and a strong sense of community
- > obligations, and a barn raising is a religious event and a feasting
- > event. If you are a young man in a traditional setting like that, you
- > may not have a choice." Plug that into the pyramid context, says Lehner,
- > "and you have to say, 'This is a hell of a barn!'"
- >
- > Lehner currently thinks Egyptian society was organized somewhat like a
- > feudal system, in which almost everyone owed service to a lord. The
- > Egyptians called this "bak." Everybody owed bak of some kind to people
- > above them in the social hierarchy. "But it doesn't really work as a
- > word for slavery," he says. "Even the highest officials owed bak."
- >
- > Slaves or not, as the last season of his dig began, Lehner still did not
- > know where all the workers slept. With his household model in mind, he
- > had been looking for large "manor houses" where lords could board their
- > laborers for the pharaoh. Instead, he had found whole blocks, 170

meters

> long, of "precocious, sleek, modern-looking nondomestic galleries,  
> albeit with elements of a typical Egyptian home." Gradually, his  
team

> has developed a hypothesis for how these facilities were used. "We  
now

> see the enigmatic rows of long galleries....," wrote Lehner at the  
end of

> the 2002 season, "as barracks housing for a rotating labor force,  
> perhaps as large as 1,600 to 2,000 workers." This is why there are  
> scores of bakeries flanking the galleries, as well as an abundance  
of

> bone.

>

> If the next few years of documentation, publication, and peer review  
> bear him out, Lehner's findings will suggest that the ancient  
Egyptians

> were even more advanced in their social organization at this period  
than

> previously supposed. Perhaps the Old Kingdom's pharaohs did indeed

> preside over something more like a nation than a fiefdom. What was

> arguably humanity's first great civilization may have been even  
greater,

> at an earlier date, than we have ever supposed.

>

>

>

> Jonathan Shaw '89 is managing editor of  
this

> magazine.

| 9546|2003-08-18 13:57:35|M.L.W.|Re: Digest Number 935|

Reply:

The funny thing about all this is they're now just finding this out.

Dr. Chiekh Anta Diop and Dr. ben-jochannan has discovered this a long  
time ago.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> Yes, the identification of mummy as Nefertiti still needs more

work.

> Hawass was featured on the show saying that the ID was speculative.

>

> The actress that played Nefertiti was light-skinned but

> definitely "Black."

>

> Akhenaton was considerably browner. Maybe they were working under

> the theory that Nefertiti was part-Hittite.

>

> While the show was not perfect it had less objectionable material

> than the "Black Mummies."

>

> Both these shows are really a step in the right direction.

Obviously

> there's still a long way to go.

>

> Regards,

> Paul Kekai Manansala

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:

>> Alex wrote:

>>

>>> Also, they're still using the same model on their website.

>>> What's that all about? And why is there a questionmark

>>> behind "The Face Reveiled?".

>>> <http://dsc.discovery.com/convergence/nefertiti/face/face.html>

>>> Conflict with the web editors?

>>

>> Reply...excerpt from Discovery webs site:

>>

>> "It's a melodramatic scenario," Joann Fletcher says, "but quite

>> possible."

>>

>> Fletcher expects that she and her team still will be working on

> this

>> project in 12 months' time: "There's no value at all in just

>> whistling through the data. It's a time-consuming process, a work

> in

>> progress. The information is coming out piece by piece."

>>

>> Despite having done 12 years of homework before assembling a team

> of  
>> renowned experts to go into the tomb with her ? some wielding  
>> delicate brushes and others, the latest in digital X-ray  
> technology ?  
>> Fletcher has met with a healthy amount of naysaying.  
>>  
>> Naysayers notwithstanding, clearly it's Fletcher's moment in the  
> sun.  
>>  
>> Myra  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>> wrote:  
>>> Message: 15  
>>> Date: Mon, 18 Aug 2003 05:04:50 -0000  
>>> From: "Paul Kekai Manansala"  
>>> Subject: Re: Sad day for Eurocentric scholars`  
>>>  
>>>> I'm watching the show as I write this. Both Ankhenaton and  
>> Nefertiti  
>>>> are played by black characters.  
>>>>  
>>>> Kudos to the Discovery Channel.  
>>>  
>>> I'm still waiting to see when they air it on DC Europe.  
>>>  
>>> Also, they're still using the same model on their website.  
>>> What's that all about? And why is there a questionmark  
>>> behind "The Face Reveiled?".  
>>> <http://dsc.discovery.com/convergence/nefertiti/face/face.html>  
>>> Conflict with the web editors?  
>>>  
>>> Alex  
>>>  
>>>  
>>> Alex  
| 9547|2003-08-18 14:13:01|Paul Kekai Manansala|Re: Digest Number 935|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M.L.W." wrote:  
>

Obviously

>  
>  
>  
> Reply:  
>



> The funny thing about all this is they're now just finding this  
out.  
> Dr. Chiekh Anta Diop and Dr. ben-jochannan has discovered this a  
long  
> time ago.  
>

Isn't there a saying that goes something like:

"Time is the illusion-killer."

If not, then I just made one up.

Regards,  
Paul Kekai Manansala  
| 9548|2003-08-18 15:54:46|alberto34482@yahoo.com|The Lebu |  
The Labu  
Kristy Greefkes  
CAMS 400W

This tribe from which the land of Libya takes its name is sometimes called the Labu, Libu, or Rebu, and appears in many Egyptian texts, such as the inscriptions on the temple at Medinet Habu. The earliest of these texts is the Papyrus Anastasi II in Dynasty XVIII and appear in texts, if only rarely, up until Dynasty XXI (Gardiner 1968: 121, 122).

It is unclear for certain where the Labu originated, but they may have originated from west of the region of Libya. It is clear, however, that along with other tribes such as the Meshwesh they replaced the previous inhabitants of Libya at some time during the New Kingdom (Redford 1992: 247). If the Labu are from the west of Libya, then it seems strange to associate them so closely with the Sea Peoples, even if the Labu do fight alongside the Sea Peoples against the Egyptians. Another theory, though, is that the Libu originated in the Balkans and were driven to migration by the Illyrians, with the Libu finally settling in Libya (Drews 1993: 58). The other Sea Peoples are generally thought to have originated in the Aegean, in the case of the Philistines, or in Anatolia, in the case of many of the other Sea Peoples tribes.

The Labu are characterized by a number of features when they are depicted in Egyptian reliefs, such as fair skin, red hair, and blue eyes. They also wore ornamental cloaks, had one lock of hair, and

were tattooed on their arms and legs. Some of these characteristics the Labu also shared with the Meshwesh, but unlike the Meshwesh the Labu wore kilts instead of loincloths and were uncircumcised (Gardiner 1968: 122).

But the Labu were by far more documented for their wars against the Egyptians than for their looks. We see one of these campaigns documented in the "Israel Stela" of the fifth year of Merneptah's reign, in which Merer, the chief of the Labu, has led his people along with other tribes against the Egyptians, and Merer and his troops were defeated (Pritchard 1969: 376-378). It has been suggested that the Labu fought against the Egyptians during the reign of Merneptah because there was no food (Gardiner 1968: 121). This seems like a reasonable explanation since we know that during the politically troubled years in Egypt after the reign of Merneptah, both the Labu and the Meshwesh took the opportunity and settled in western Egypt as far as the west bank of the Nile (Redford 1992: 249). Then, during the reign of Ramesses III, the Labu attacked Egypt because the pharaoh refused to give back one of the Labu chief's children, but the Labu were defeated, which is documented in the Papyrus Harris I, 77, 3-7 (Redford 1992: 249).

The end of the Labu people seems to be as much a mystery as their origins are because there are two differing viewpoints concerning their end. Redford says that the Libyans were no longer a menace after the aforementioned battle with Ramesses III (1992: 250), whereas Gardiner says that the Libu were still a problem for the Egyptians at least up until the reign of Ramesses X (1968: 122). There is no evidence from either author as to why there is such a substantial difference in time regarding the end of the Labu people.

#### Bibliography of Secondary Sources

1. Drews, R.

1993 *The End of the Bronze Age: Changes in Warfare and the Catastrophe ca. 1200 B.C.* Princeton, New Jersey: Princeton University Press.

The chapter from this text that I used dealt with the migration patterns and theories of migration concerning the various groups of Sea Peoples.

2. Gardiner, A. H.

1968 *Ancient Egyptian Onomastica*. Vol. I. London: Oxford University Press.

This text contains an informative section about the Libu in particular and also has sections concerning the other Sea Peoples. It is also a useful tool for referencing other texts that deal with the Sea Peoples.

3. O'Connor, D.

2000 *The Sea Peoples and the Egyptian Sources*. Pp. 85-102, in: E. D. Oren (ed.) *The Sea Peoples and Their World: A Reassessment*.

Philadelphia: University Museum Publications.

This essay deals with the depictions and inscriptions on the Medinet Habu temple, how they are positioned on the temple and the like, and how this can be used in understanding who the Sea Peoples were and how the Egyptians viewed them.

4. Pritchard, J. B. (ed.)

1969 Hymn of Victory of Merneptah. Pp. 376-378 in: *Ancient Near Eastern Texts Relating to the Old Testament*. Princeton: Princeton University Press.

This is the actual text itself detailing the battle between Merneptah and Merey, the chief of the Labu, which took place in the fifth year of the reign of Merneptah.

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#### Bibliography of Primary Sources

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3. Redford, D. B.

1986 Pharaonic King-lists, Annals, and Day-Books. Mississauga: Benben Publications.

[http://www.courses.psu.edu/cams/cams400w\\_aek11/www/labu.htm](http://www.courses.psu.edu/cams/cams400w_aek11/www/labu.htm)

| 9549|2003-08-18 17:04:13|Djehuti Sundaka|Yu-Gi-Oh!|

Has anyone checked out a cartoon called "Yu-Gi-Oh!" about a reincarnated pharaoh with blond hair and pale skin?

Has anyone protested this?

Just wondering.

Djehuti Sundaka

| 9550|2003-08-18 17:38:36|Derrick, Alexander|You can't leave know,because the war is not over|

---

Attachments :

---

It is not widely acknowledge in ANY popular or egyptological texts, that the early dynasties were BLACK AFRICANS.

I have never seen a statement outside of Diop paradigm where the Egyptians are readily described as NEGROES, Africoid, blacks, you name it.

We have to be very careful, because the eurocentric presentation of Egypt JUST changed!!! And many people on Ta-Seti have accepted it. LOOK OUT! They have switched from a Egypt being a **WHITE SOCIETY** to a **MIXED RACE SOCIETY**.

After the *Cairo symposium on the people of ancient Egypt* held by Unesco, the evidence became clear that there was a substantial black African presence in Kmt at the popular and elite level.

**A MIXED CIVILIZATION** is what was presented on the Discovery Channel. The only dark skinned people I saw were workers carrying a heavy load. And these people were not that dark! Not as dark as a Shiluk, Dinka, Neur, Kaw Kaw, etc.

Diop's theory firmly presents evidence that the Egyptians were black skinned Africans comparable to the SENEGALESE! Even after the pharaonic period, one can find European representations of Egyptians as BLACK AND BROWN skinned.

When you see NEFERTITI on the teevee screen looking like a redbone, when every single colored representation of the women is BROWN SKINNED you need to watch out! The only light skinned exception being the **BERLIN BUST**. Which is far from being a masterpiece with it's many flaws and **POOR craftsmanship**. Amazingly, this unique statue is **Fletcher's benchmark**!

What is widely acknowledged is that the primary research reveals an African CULTURE AT EVERY LEVEL. But it is described in the popular and egyptological texts as "having negroid tendencies," "negroid affinities," or being "Nubian in origin."

***It has been recognized by Warren (1897) and other [...] that the physical proportions of Ancient Egyptians had negroid affinities; nevertheless since they were certainly not negroes, the use of negro equations to estimate their stature has generally been avoided.***

These people are sick, and their racist views are dynamic.



Alex Derrick

<http://www.highculture.8m.com>



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), [alberto34482@y...](mailto:alberto34482@y...) wrote:

> Actually, it is  
widely acknowledged that the first three dynasties  
> were Southern Upper  
Egyptian origin; thus African origin. The  
> question is the  
4,5,6,7,8,9,10,. The 11th and 12th are also widely  
>  
acknowledged as being African. We know that even mainstream  
>  
Egyptologist, Frank Yurco, describes the 12th dynasty as black.

----- Vivendi Universal Games-  
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message is prohibited.

| 9551|2003-08-18 18:43:53|Alex van Deelen|Re: Why Do We Need White People To Tell The  
Truth?|

Message: 2

Date: Sun, 17 Aug 2003 16:35:25 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: Re: Why Do We Need White People To Tell The Truth?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> > I would like to see how \_they\_ backpeddle on this one.  
> > Are they going to question the science of the reconstruction?  
>  
> Over the last few years, things have really been going down hill for  
> the Lefkowitz camp.  
>  
> I wonder if she has heard about the studies suggesting sub-Saharan  
> admixture in Ancient Greece through AEs and Ethiopians.

It seems more and more that Herodotus was just, simply, right about  
early colonisation of Greece by Egyptians and Phoenicians.

I was just thinking - what is the connection between the words  
Aegyptos and Aegean? Was the Aegean called the Egyptian Sea?

Just a thought.

Alex

| 9552|2003-08-18 19:15:24|Paul Kekai Manansala|Re: You can't leave know,because the war is not over|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander" wrote:

LOOK OUT!

> They have switched from a Egypt being a WHITE SOCIETY to a MIXED

RACE

> SOCIETY.

>

Alex, the "mixed race" view still had the AEs as white. Sort of like modern Arabs.

The program last night went one step further. Maybe it was a small step, but remember that we're talking here of New Kingdom Egyptians.

By this time, there was no doubt some significant intermixture into the AE gene pool including among the nobility.

>

> A MIXED CIVILIZATION is what was presented on the Discovery

Channel. The

> only dark skinned people I saw were workers carrying a heavy

load. And

> these people were not that dark!

I agree. Most of the people were more cocoa or cafe au lait. Looking at the New Kingdom paintings the bulk of the population looked more brown to dark.

>

> It has been recognized by Warren (1897) and other [...] that the

physical



> proportions of Ancient Egyptians had negroid affinities;

nevertheless since

> they were certainly not negroes, the use of negro equations to

estimate

> their stature has generally been avoided.

>

> These people are sick, and their racist views are dynamic.

>

Alex, did they mention this view on the program last night?

Regards,

Paul Kekai Manansala

| 9553|2003-08-18 22:44:46|M. Washington|Sidelock of youth still used by Nubians ?|

[Thanks for this post!](#)

Marc

-----Original Message-----

**From:** saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

**Sent:** Monday, August 18, 2003 3:32 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Sidelock of youth still used by Nubians ?

Children in Nubia still adorn their foreheads with a side lock of hair in the same style of the image of infant god Horus. Teen-age girls still surround their waists with the same belt earlier used by princesses of the era of Thutmose II. Old men still walk with the help of canes in the same pattern of Sheikh al-Balad statue. Nubian girls still twist their hair in several dangling braids.

<http://www.touregypt.net/featurestories/edwards.htm>

Does anybody have a picture of this?

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| 9554|2003-08-19 07:22:41|cristofori whitakara|Re: Why Do We Need White People To Tell The Truth?|

if im not mistaken Dr. Ben wrote of how the Mediterranean was once called the Egyptian Sea in Black man of the Nile and His Family.

**Alex van Deelen** wrote:

Message: 2  
Date: Sun, 17 Aug 2003 16:35:25 -0000  
From: "Paul Kekai Manansala"  
Subject: Re: Why Do We Need White People To Tell The Truth?

--- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
wrote:

> > I would like to see how \_they\_ backpeddle on this one.  
> > Are they going to question the science of the reconstruction?  
>  
> Over the last few years, things have really been going down hill for  
> the Lefkowitz camp.  
>  
> I wonder if she has heard about the studies suggesting sub-Saharan  
> admixture in Ancient Greece through AEs and Ethiopians.

It seems more and more that Herodotus was just, simply, right about  
early colonisation of Greece by Egyptians and Phoenicians.

I was just thinking - what is the connection between the words  
Aegyptos and Aegean? Was the Aegean called the Egyptian Sea?  
Just a thought.

Alex

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---

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| 9555|2003-08-19 08:58:23|M.L.W.|Re: You can't leave know,because the war is not over|

Reply:

No!

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Derrick, Alexander"  
> wrote:

>

>

> LOOK OUT!

> > They have switched from a Egypt being a WHITE SOCIETY to a MIXED  
> RACE

> > SOCIETY.

> >

>

> Alex, the "mixed race" view still had the AEs as white. Sort of  
> like modern Arabs.

>

> The program last night went one step further. Maybe it was a small  
> step, but remember that we're talking here of New Kingdom Egyptians.

>

> By this time, there was no doubt some significant intermixture into  
> the AE gene pool including among the nobility.

>

>

> >

> > A MIXED CIVILIZATION is what was presented on the Discovery  
> Channel. The

> > only dark skinned people I saw were workers carrying a heavy  
> load. And

> > these people were not that dark!

>

> I agree. Most of the people were more cocoa or cafe au lait.

Looking

> at the New Kingdom paintings the bulk of the population looked more  
> brown to dark.

>

>

> >

> > It has been recognized by Warren (1897) and other [...] that the  
> physical

> > proportions of Ancient Egyptians had negroid affinities;

> nevertheless since

> > they were certainly not negroes, the use of negro equations to  
> estimate  
> > their stature has generally been avoided.  
> >  
> > These people are sick, and their racist views are dynamic.  
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>  
> Alex, did they mention this view on the program last night?  
>  
> Regards,  
> Paul Kekai Manansala  
| 9556|2003-08-19 12:08:31|duronchavis|Happily NATural Day 8/23/03 RIhmond, VA|  
Happily Natural Day

Contact:  
Duron Chavis  
Museum Coordinator  
The Black History Museum  
00 Clay St.  
Richmond VA 23219  
804-780-9093

Happily Natural Day  
August 23, 2003 12pm-8:00pm

In 1939 a clinical study done by psychologist Kenneth Clark showed that black children were more likely to prefer white dolls than black dolls. The findings of that study became pertinent evidence in the landmark Supreme Court case Brown vs. Board of Education that ended legal segregation of public school facilities in 1954. In 1989 the same study was performed with the same results. What does this say about the permanence of black self-hatred or better yet what does this indicate in 2003, in terms of self-identification, acceptance and love within the African-American community?

On August 23, 2003 The Black History Museum & Cultural Center of Virginia will be proud to present Happily Natural Day, A Celebration in Black Beauty. A community event, this program is designed to elicit pride in one outward manifestation of African American identity- one we have been taught to reject-the nappy/natural hairstyle.

For years the black community has wrestled with the myth of good vs. bad hair. Science has shown that African hair is prone to be extremely curly more so than any other ethnic group. However, as a result of a unique social conditioning and the idea that it is better

to conform to the status quo than to challenge & change it, Africans in America have been taught to conk, straighten, relax and chemically treat their hair so that it no longer retains its inherent extremely curly texture.

Happily Natural Day is a celebration in Black Beauty. Reinforcing the popular adage of the 1960's "Black is Beautiful", this event will promote the redefinition of what we consider socially acceptable in terms of hair. Locks, Afros, Braids and many other natural hairstyles are resurgent in popularity, and by showing their many manifestations we hope to give patrons an alternate perception of nappy/natural hair.

Happily Natural Day will take place on August 23, 2003 and start at 12:00 pm. Admission is \$5.00 per person. There will be a Natural Hair Exhibition, a series of lectures & workshops ranging in emphasis of the cultural importance of an African Centered aesthetic to how to take care of your natural hair. Special guests include Queen Quet-Chieftess of the Gullah/ Geechie Nation, Eric Ture Muhammad revolutionary activist/ Final Call correspondent and son of the late revolutionary Kwame Ture, Dr. Laila Afrika, plus many more. Join us for a day of edutainment, complete with vendors, music, spoken word poetry, food, and fun as we challenge the myth that natural hair is socially unacceptable.

For more information about Happily Natural Day or to purchase tickets in advance contact Duron Chavis at 804-780-9093.

| 9557|2003-08-19 12:24:20|omari maulana|Re: You can't leave know,because the war is not over|

Several Problems:

>Well,if you read Bruce Trigger really carefully he says that from the  
>Delta to Southern Upper Egypt to deep in the Sudan it shifts from  
>Mediterranean type to a more African type in the South.

Trigger was an archaeologist not an anthropologist.

>From what I  
>understand reading Keita describes the Lower Egyptian population as  
>being intermediates.

He calls them intermediate to West Africans and Northern Europeans. Some workers have deemed this coastal intermediate type equivalent to modern Dogon!

>He describes the Southern Upper Egyptians as  
>being tropical Africans, which is really nothing more than a word for  
>Africoid.

He also mentions tropical types in the north during the pre-dynastic

>.. earlier conclusions  
>by Morant was that Lower Egypt was all caucasoid, but the Upper  
>Egyptians were Africoid. The latter two combined and formed.

Morant's work is VERY outdated! Is this what you are working with? This may explain things....

---

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| 9558|2003-08-19 14:02:00|ra\_nehem|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo Marc,

I appreciate your comments and I agree with your analysis. For the sake of clarity, I would add that the concept of androgyny, or of a Supreme Being That contains the balance of Male and Female Potencies necessary for Creation, is truly a union of Two functioning as One Divine Unit.

I.e., Amen and Amenet (Nyame and Nyamewaa in Akan, Chukwu and Komosu in Igbo, etc. ), Two Distinct Entities, come together and function as One Divine Unit. They give birth to the world. This Unit is the Supreme "Androgynous" Being.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (M1W)  
> From: ra\_nehem [mailto:ra\_nehem@h...]  
>  
> Mikyia wo Marc,  
>  
> Again, I apologize for the delayed response. Meda ase (thanks) for  
> your response and the quotes. They are helpful for anyone doing a

- > comparative analysis of our traditions as they moved away from the
- > motherland.
- >
- > Ma asomdwoee,
- > Ra Nehem
- >
- >
- > (M1W) Hello Ra Hehem. Any time. Thank you as well for pulling my coat
- > about the concept of Creator God. The logic of the androgenous African gods,
- > or that Horus has an androgenous type escaped me until you noted that this
- > was a significant, perhaps the most significant aspect of African philosophy
- > and religion. This came even clearer when I read in Gerald Massey. After
- > going into preliminary detail about the two-fold nature of everything in
- > Africa and carried on in those migrating from Africa with that tradition,
- > Massey wrote:
- >
- > "The Australian Totemic system begins with being Dichotomous. There is a
- > Division of the Whole into two halves ... The twofold division was
- > fundamental and universal in Egypt. Beginning with the two Egypts and the
- > two Tiruti, they had the two halves, North and South, divided by the
- > Equinoctial line: the two earths of upper and lower, the two houses of
- > government, the two houses of the treasury [Marc's note: also found in the
- > form of American government - the forefathers were Deists and Masons] the
- > two granaries, the two fields of sacrifice. The War Department was twofold.
- > The property of the State and Temple divided into two parts. An endeavor to
- > recover the Kamite mythology from the traditions of the Arunta may look like
- > fishing the infinite, but deep-sea dredges sometimes find strange things.
- > The Ritual (Book of the Coming Forth into the Light of Day) provides a
- > record of the fact that in the boundaries of South and North ere

determined

- > by two trees. Hence, when the Sun, or Solar God, rises in the East, he is
- > said to issue forth from betwixt the two sycamores of the North and South.
- > This division of the oneness in space into North and South in locality has
- > been curiously preserved by the Arunta Tribes (((Marc's note: Massey uses
- > the Arunta as a case study of an Australian tribe with countless affinities
- > and similarities between Egypt and Africa - building a case for their
- > migration from the people common to the two))) , who make use of the two
- > Poles in their religious or Totemic ceremonies, one the Nurtunja, is erected
- > in the North ; the other, called Waninga, is made use of in the South. These
- > are equivalent to two sycamore trees of the North and South, as types of the
- > original division of the earth, and of the later earth and heaven ; also
- > called the two trees in the beginning. This primordial DIVISION OF THE WHOLE
- > into two classes still persists in the Christian scheme of things (marc's
- > note: and in the later Western and Far Eastern philosophies) where the
- > dichotomous arrangement of the promiscuous multitude is continued as from
- > the first (marc's note: he went into the last point earlier)." G. M. Ancient
- > Egypt, the Light of the World, v. 1, pp. 80 - 81.
- >
- > It is clear, Ra Nehem, that Christianity with its One God the Father, the
- > Creator of All, is an illogical, unnatural falsity. There is no natural way
- > in the world for a male to be the creator of male and female. Rather, a
- > being manifesting the nature of both alone can be the creator of both. It
- > is, I think, clear to me that the Western concept of God the Father and sole
- > creator, is a lie. A lie told by people who came to power in the



late stages

> of a civilization earlier by eons than the newcomers. Newcomers who came

> with a new philosophy grafted onto an ancient way of thought. An ancient

> philosophy. One can trace the dichotomous existence of all creation in

> Western thought and Western religion up to an end point in a male god. it's

> clear this is most unnatural. The concept of a male-alone creator is an

> insult, I would say, against creation itself. An insult and an

> impossibility. No man ever or will ever give birth to life alone.

Nor will

> any creator. Western religion with its single Creator God is a lie which

> would perish in the halls of logic and truth. It will persist, of course, as

> the owners of the media of communication will perpetuate the lie.

But, in

> the face of truth, the male god alone creator is a falsity and a lie.

>

> So, I thank you for pointing out the fact that original religion and

> philosophy was androgenous. The ancient truth rings more true than the

> modern counterfeit.

>

>

> Marc Washington

>

>

>

>

| 9559|2003-08-19 14:03:18|Paul Kekai Manansala|Re: You can't leave know,because the war is not over|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

wrote:

> Several Problems:

>

>

> >From what I

> >understand reading Keita describes the Lower Egyptian population

as

> >being intermediates.

>

> He calls them intermediate to West Africans and Northern

Europeans. Some

> workers have deemed this coastal intermediate type equivalent to

modern

> Dogon!

Also, Keita does not see N. African variation as owing much or anything to extra-African admixture until the Middle Kingdom period.

The early N. African types, including the Mechta-Afalou, were all of African origin. He rejects the earlier idea that these people were Cro-Magnon immigrants.

Regards,

Paul Kekai Manansala

| 9560|2003-08-19 16:13:05|hypacia nile|Re: Yu-Gi-Oh!|

Yes. I watch it with my son and explain the symbols to him. He also knows to "peep game" when he sees cacasians portrayed in those roles.

No. I have not protested. I would be VERY busy. Samuria Jack and X-Men evolution are other cartoons that are "borrowing" our symbols and stories.

Peace,

Hypacia

***Djehuti Sundaka*** wrote:

Has anyone checked out a cartoon called "Yu-Gi-Oh!" about a reincarnated pharaoh with blond hair and pale skin?

Has anyone protested this?

Just wondering.

Djehuti Sundaka

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| 9561|2003-08-19 18:13:16|Omari Keita|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Alafia,

There is the similiar concept in Yoruba with either Olodumare and Eleda or Olodumare and Olorun depending on what elder you talk with. The complimentary essences combined into one whole is inherent throughout many Afrikan belief systems. Also, in Dahomey and Togo, this is seen with Mawu and Lisa, as I think Baba Ra addressed before.

Ire-O!!!

Omari

***ra\_nehem*** wrote:

Mikyia wo Marc,

I appreciate your comments and I agree with your analysis. For the sake of clarity, I would add that the concept of androgyny, or of a Supreme Being That contains the balance of Male and Female Potencies necessary for Creation, is truly a union of Two functioning as One Divine Unit.

I.e., Amen and Amenet (Nyame and Nyamewaa in Akan, Chukwu and Komosu in Igbo, etc. ), Two Distinct Entities, come together and function as One Divine Unit. They give birth to the world. This Unit is the Supreme "Androgynous" Being.

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> From: ra\_nehem [mailto:ra\_nehem@h...]

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Newcomers who  
came  
> with a new philosophy grafted onto an ancient way of  
thought. An  
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> philosophy. One can trace the dichotomous existence of  
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> Marc Washington  
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| 9562|2003-08-19 20:40:34|M.L.W.|Locate Your Favorite "Mummy"|

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[http://members.tripod.com/anubis4\\_2000/Bookmarks.htm](http://members.tripod.com/anubis4_2000/Bookmarks.htm)

Myra

| 9563|2003-08-19 20:47:35|osirica|Confusion in Al-Masr (Egypt)|

What does it mean to be Egyptian? Like any other group of people, there is the self oriented identity and the regional identity. The regional identity has hardly ever been an issue when that identity is "caucasian" "arab" "asian" or "latino"... but when the identity becomes "Black" or "African" there is resistance to it by some people who fit within it's scope.

The Ancient Egyptians were unique, just like anyone else...greeks, zulu, pakistani, etc... but each unique group of people fit into a larger regional group, one of association and origin. They fit almost always into a family of which other groups are a part of. Saudis are part of the arabian family, as are many iraqi and jordanian citizens. Of course SOME people of the middle east are not necessarily arabs. Many Iraqi are Chaldeans, Iranians are not generally arabs, and some Lebanese consider themselves to be Phonecian. But these are MODERN groups of people, and their ancestry and heritage is legitimized by

their presence over time in history. What of the ancient Egyptians? Modern Egyptians, except for Copts, and many Saeedi (southern Egyptians call themselves Saeedi, which BTW is a modern pronunciation of the ancient egyptian word Ta-Seti...beautiful land of the south)and they are not considered arabs, their ancestors were not semites, they were not moors, since moors (which translates dark-skinned from latin/greek) did not exist at that time.

The Ancient Egyptians ARE a mediterranean group, only because well, the land borders the mediterranean. The A.Egyptians are also an African group because they live in Africa! But we know that the term "mediterranean" means off-white in todays mindset.

But when we look at the ancient Egyptians, their sculptures, their paintings, and now their unbiasedly reconstructed features, we cannot ignore the striking similarity between the ancients and the present day people who mainly are of African descent.

What is more striking (not suprising) is the Arab-Egyptian vehemence to deny it. Look at the replies by so many Egyptians on here and other places. The responses sound like people who want to be held in high esteem by white people. There is the constant question "why don't you stop" and "why do you need" type of questioning that is reminiscent of 50s style questions regarding civil equality in the USA.

Whats more interesting is the fact that in Egypt, the Copts and the Saeedi are considered similarly like the African-Americans in the US. They are tolerated to a point, and are minority as well as marginalized. Of course those in Cairo who are primarily foreigners and their recent descendants enjoy the highest respect and consideration.

People like Mostafa Hefny who are Egyptians yet are obviously Black have to face the most ridiculous hypocrisy in America. Meanwhile Arabs in America are classified as white and the lack of protest (especially now) shows that above all other concerns, racial convenience is primary.

But with the Ancient Egyptians, this does not apply. The Hebrews considered them to be part of the Hamitic (AKA Black African) identity. The Egyptians themselves considered themselves to be as the Nubians (as shown by the Tomb of Ramesses III), and as we can see their appearance in their reliefs and sculptures show this.

Of course Black people in almost every part of the world have the



most diverse range of skin color, hair texture, and facial structure. This however does not mitigate their heritage. Firstly, the fact remains that Nefertiti, like most ANCIENT Egyptians of a lighter shade had a mother, father, grandparent, or HUSBAND who exhibited Equatorial Black African features, features more common with Nubians, Ethiopians, and other Africans (who are considered undeniably Black).

There is not any kind of concern with reclassifying millions of Black Americans into this "non-Black" semi-middle ground identity. For to do is useless, if Nefertiti resembles a Black woman, no matter what she looks like, its pointless to mitigate that, most arabs (except Egyptians and Yemeni) do not share these features because well, they are not a part of that heritage.

Of course those of Islam, Christianity will deny this on the basis of the Bible Old Testament/Edjil/Torah/Qu'ran which states that Ishmael is the ancestor of the Arabs, Ishmael is half Egyptian, half Jewish. Yet Arabs refuse to acknowledge this heritage because of their Muslim religion IMHO.

So then where does Ancient Egypt become an issue for Modern ARAB Egyptians? Only in the case where African Americans become interested in their heritage. Hypocritically, these Egyptians who swear they are the legitimate descendants of the Pharoahs will in a heartbeat swear they are Arabs (who by and large were not in Egypt at any period before the start of Islam). Of course reason would dictate that part of their heritage over the centuries derives from both, but this reasonable explanation cannot apply to Black Americans, whose West African ancestry is a point of contention.

The myth is that West Africans are unrelated to East Africans. This myth is pervasive, even though the Sahel region of Africa (just south of the Sahara desert) has been the scene of innumerable mass migrations from East to West since at least the age of the Pharoahs. Almost every African group on both sides claim they came at some point, from another distant part of Africa, and over half of the West African people owe their heritage from ancient migrations from the East.

Bear in mind that White Caucasians were extremely small in number in Northeast Africa during the Biblical period, and although Semites are LIGHTER SKINNED than the average Equatorial African, they are far from being "Caucasian".

BEcause the myth that all lightskinned round eyed individuals come from Caucasian ancestors needs to be debunked. SKin color in

intermediate and lighterskinned groups is due to a variety of factors, many of which is that the environment allows for varying degrees of skintone...not just two polar extremes.

The Ancient Egyptians who were naturally dark on average (and not due to tanning) do not resemble white skinned arabs who never seem to tan even though they live in the same location.

So the game ends. If you say that the Ancient Egyptians were not Black because of how they looked, then you have to still take a majority of African Americans, Senegalese, Ethiopians, Afro-Caribbeans and Brazilians out of Blackness also. If you try to use a DNA argument, then again, so many Black people (some who are very dark, very characteristically Black) who have DNA from Europe and Native America would also have to be reclassified.

But who WANTS to be? Not the Ancient Egyptians...not the Modern Black AMericans. Only those Black people who have been indoctrinated to believe they are undesirable in comparison to a white person. The poor arabs in Egypt are threatened (as evidenced by their ban on Sadat played by Louis Gossett) by the Black presence in their heritage and history. That however changes nothing.

| 9564|2003-08-19 20:51:05|osirica|Re: You can't leave know,because the war is not over|  
Should any of these arguments make any impact on the Black heritage of Egypt?

My dad's parents are Egyptians from Thebes, my mom's mom is Egyptian, and her dad is a Cro-Magnon, Hittite, whatever...

I think the question is answered here.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "omari maulana"

> wrote:

> > Several Problems:

> >

>

>

>

> >

> > >From what I

> > >understand reading Keita describes the Lower Egyptian population

> as

- > > >being intermediates.
- > >
- > > He calls them intermediate to West Africans and Northern Europeans. Some
- > > workers have deemed this coastal intermediate type equivalent to modern
- > > Dogon!
- >
- > Also, Keita does not see N. African variation as owing much or anything to extra-African admixture until the Middle Kingdom period.
- >
- > The early N. African types, including the Mechta-Afalou, were all

of

- > African origin. He rejects the earlier idea that these people were
- > Cro-Magnon immigrants.

>

- > Regards,

- > Paul Kekai Manansala

| 9565|2003-08-19 21:50:49|saidis\_aswan\_egy|Re: Confusion in Al-Masr (Egypt)|

What a wonderful article Osirica. Thank you so much for the article.

I should point out though that many Coptics themselves in Cairo are probably no more indigenous than people in Alexzandria,Cairo and other regions. You forgot to note the Baladi[Upper Egyptians who move into the city],which are the legitmate inheritors to the Pharoanic legacy left by their ancestors. Sa3eadi are wonderful people that still retain much of their ancient culturefrom religion to music to the way they raise their family.

You also fail to mention that the first Coptic converts came from Alexzandria,but later Upper Egyptians embraced Christainty,because it was very similar to their own religion. Most Egyptian muslims from Upper Egypt come from one time Coptic converts. It was not until Caliph Al-Hakim that poll taxes forced us to convert to Islam. The Arabs,Turks,Mamelukes,and other Eur-Asian invaders have forced their will on the Fellahin,Sa3eadi,and Baladi.

The Arab league is scared of these groups idenitfyng with their pharoanic past,because it will put a damper on the Arab league. Even the Sa3eadi know that the elite people in modern Ta-Meri are usurpers. The Sa3eadi formed a millitant movement to try to overthrow these people like their nobel ancestors overthrew the Hykos [Heku Wase] Most Khawagas[foreigners] if they never been to Egypt would never understand our struggle and the pain we have endured. This is one of Egypt's best kept secrets.

Fandy, Mamoun. Egypt's Islamic Group: regional revenge? Middle East

Journal v48, n4 (Autumn, 1994):607. Abstract: Egypt's Islamic Group, al-Jama'a al-Islamiyya, has risen in the southern region because of economic and local issues. These fallahins or non-Arab Egyptians have resorted to revenge killing of the northerners who rule Egypt. Members of the Islamic Group, a militant organization that advocates the Islamization of Egypt, believe themselves to be descendants of ancient Egyptians. The northern tribes' control over the Cairo government is the main reason for the conflict between the Islamic group and other northern Egyptian Parties.

<<http://globetrotter.berkeley.edu/Islam/fundamentalismJ.html>>

Despite the marked growth of several cities especially Cairo, Egyptian social structure retains village roots more than the urban migration would indicate. Increasing hundreds of thousands of landless and displaced Fellahin have flooded into the cities since the 1950's, often grouping themselves by place of origin and thus preserving their village identity. Indeed, this kind of urbanization, the virtual displacement of village to city has been referred to as the ruralization of Cairo. Incoming migrants typically have little education, almost no money, and no relevant skills.

pages 449

Middle East Patterns, Places, Peoples and Politics

Colbert C. Held

<<http://www.iupui.edu/~anthkb/a104/egypt/conflictegyptmex.htm>>

Historically, "baladi" indicated the locals, the Egyptians, as versus the Turks, the Mamelukes, the French, or the British. To be Ibna' Al Balad, sons of the country, was to defend Egypt against French and British occupiers. Balad a noun means community-wheater country, city, town or village; in colloquial Egyptian it can mean downtown or village. Baladi adjective form, means local or indigenous. Through time, baladi has come to connote the local or residents and life of urban quarters such as Bulaq Abu Ala. It is a self-descriptive, emic term that can roughly be translated "traditional" but which also retains a rich infusion of the local and authentic. The early nineteenth century history Abd Al Rahman al Jabarti used ibn al balad to mean urbanite Cairene Muslims who shared a dialect and a religion as opposed to foreign rulers who spoke Arabic and

violate muslim norms Jibarti detailed the mistreatment of these Cairene theologians, merchants, and aristans by ruling elites. The following Al jabarti references are quote in El Messiri "Some of the troops used to buy sheep and slaughter them, then sell them at high price. They would give short weight and ibn al balad could nothing but check them ""

pg 54 Baladi Women of Cairo

Outside the urban centers of Cairo and Alexandria, the Copts are concentrated in Upper Egypt, in Asyut and Luxor

page 105

Middle East Patterns: Places, Peoples, and Politics

by Colbert C. Held

Egyptians long considered Bedouins as "the Arabs" and viewed the majority of the population as the "real Egyptians." Fellahin [literally "tillers of the soil"] in many isolated Nile Valley villages have maintained features and many customs of the Ancient Egyptians, as those shown in ancient representations.

page 447

Middle East Patterns: Places, Peoples, and Politics

by Colbert C. Held

One group prominent among Egypt's growing social and economic elite are descendants of the former ruling class, the Turks

page 448

Middle East Patterns: Places, Peoples, and Politics

by Colbert C. Held

<http://www.washington-report.org/backissues/0390/9003045.htm>

More information on the Sa3eadi !!!!!!!!!!!!!!!

| 9566|2003-08-20 00:03:56|Dawoud|Re: Confusion in Al-Masr (Egypt)|

Thank you for the clarifications, however

I don't think it's that important if Coptics converts first came from the Syrian Orthodox church or not, since ultimately everyone is a convert to Christianity historically speaking. The Coptics culturally are "indigenous" because they are not Arabs. The converts are not the issue, but Coptic Egyptians have a cultural history also. They in my opinion are predominantly of an earlier non-Muslim non-Arab heritage. The fact that they have a special "indigenous name" in Cairo empathizes my point, they are the Baladi "native". It is not clear

why they embraced Christianity, although I would think its because the testimony is compelling... the point is, sometime before Islam arrived Egypt abandoned their religion and even their ancient language because the hieroglyphs themselves were blasphemous.

I probably cannot undersand your struggle, but consider this. Is your struggle really any different than my own as a black american in the USA?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

> What a wonderful article Osirica. Thank you so much for the article.

> I should point out though that many Coptics themselves in Cairo are  
> probally no more indigenous than people in Alexzandria,Cairo and  
> other regions. You forgot to note the Baladi[Upper Egyptians who

move

> into the city],which are the legitmate inheritors to the Pharoanic  
> legacy left by their ancestors. Sa3eadi are wonderful people that  
> still retain much of their ancient culturefrom relgion to music to  
> the way they raise their family.

>

> You also fail to mention that the first Coptic converts came

from

> Alexzandria,but later Upper Egyptians embraced Christainty,because

it

> was very similar to their own religion. Most Egyptian muslims from  
> Upper Egypt come from one time Coptic converts. It was not until  
> Caliph Al-Hakim that poll taxes forced us to convert to Islam. The  
> Arabs,Turks,Mamelukes,and other Eur-Asian invaders have forced

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> will on the Fellahin,Sa3eadi,and Baladi.

>

> The Arab league is scared of these groups idenitfying with

their

> pharoanic past,because it will put a damper on the Arab league.

Even

> the Sa3eadi know that the elite people in modern Ta-Meri are  
> ursurpers. The Sa3eadi formed a millitant movement to try to

> overthrow these people like their noble ancestors overthrew the

Hykos

> [Heku Wase] Most Khawagas[foreigners] if they never been to Egypt

> would never understand our struggle and the pain we have endured.

> This is one of Egypt's best kept secrets.

>

> Fandy, Mamoun. Egypt's Islamic Group: regional revenge?

Middle

> East

> Journal v48, n4 (Autumn, 1994):607. Abstract: Egypt's Islamic

Group,

> al-Jama'a al-Islamiyya, has risen in the southern region because of

> economic and local issues. These fellahins or non-Arab Egyptians

have

> resorted to revenge killing of the northerners who rule Egypt.

> Members of the Islamic Group, a militant organization that

advocates

> the Islamization of Egypt, believe themselves to be descendants of

> ancient Egyptians. The northern tribes' control over the Cairo

> government is the main reason for the conflict between the Islamic

> group and other northern Egyptian Parties.

> <<http://globetrotter.berkeley.edu/Islam/fundamentalismJ.html>>

>

>

>

> Despite the marked growth of several cities especially

Cairo, Egyptian

> social structure retains village roots more than the urban

migration

> would indicate. Increasing hundreds of thousands of landless and

> displaced Fellahin have flooded into the cities since the

> 1950's, often grouping themselves by place of origin and thus

> preserving their village identity. Indeed, this kind of

> urbanization, the virtual displacement of village to city has been

> referred to as the ruralization of Cairo" Incoming migrants

> typically have little education, almost no money, and no relevant

> skills.

>

> pages 449

- >
- > Middle East Patterns, Places, Peoples and Politics
- >
- > Colbert C. Held
- >
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- > Historically, "baladi" indicated the locals, the Egyptians, as

versus

- > the Turks, the Mamelukes, the French, or the British. To be Ibna' Al
- > Balad, sons of the country, was to defend Egypt against French and
- > British occupiers. Balad a noun means community-wheater
- > country, city, town or village; in colloquial Egyptian it can mean
- > downtown or village. Baladi adjective form, means local or

indigenous.

- > Through time, balady has come to connote the local or residents and
- > life of urban quarters such as bulaq Abu Ala. It is a self
- > descriptive, emic term that can roughly be translated "traditional"
- > but which also retains a rich infusion of the local and authentic.
- > The early nineteenth century history Abd Al Rahman al Jabarti used
- > ibn al balad to mean urbanite Cairene Muslims who shared a dialect
- > and a religion as opposed to foreign rulers who spoke Arabic and
- > violated Muslim norms. Jabarti detailed the mistreatment of these
- > Cairene theologians, merchants, and aristocrats by ruling elites. The
- > following Al Jabarti references are quoted in El Messiri "Some of

the

- > troops used to buy sheep and slaughter them, then sell them at high
- > price. They would give short weight and ibn al balad could do nothing
- > but check them ""
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- >
- >
- > Outside the urban centers of Cairo and Alexandria, the Copts are
- > concentrated in Upper Egypt, in Asyut and Luxor
- > page 105
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- > by Colbert C. Held
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- >
- > Egyptians long considered Bedouins as "the Arabs" and viewed the
- > majority of the population as the "real Egyptians." Fellahin
- > [literally "tillers of the soil"] in many isolated Nile Valley
- > villages have maintained features and many customs of the Ancient
- > Egyptians, as those shown in ancient representations.



> page 447  
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 > are descendants of the former ruling class, the Turks  
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 > by Colbert C. Held  
 >  
 >  
 >  
 > <http://www.washington-report.org/backissues/0390/9003045.htm>  
 >  
 > More information on the Sa3eadi !!!!!!!!!!!!!!!  
 | 9568|2003-08-20 08:13:28|saidis\_aswan\_egy|Re: Confusion in Al-Masr (Egypt)|  
 "I don't think it's that important if Copts convert first came  
 from  
 the Syrian Orthodox church or not, since ultimately everyone is a  
 convert to Christianity historically speaking"

Yes, but many Copts like Pope Shenouda don't look like other  
 Egyptians [Baladi], but appear to be more Syriac. I don't doubt that  
 many Upper Egyptian Copts are authentic, but I am somewhat skeptical  
 of the ones in Alexandria. Do you believe that the Ancient Kemetians  
 [Egyptians] look like Butros-Butros Ghali? Come on. Cairene Copts  
 look like Syrians.

"The Copts culturally  
 are "indigenous" because they are not Arabs. The converts are not the  
 issue, but Coptic Egyptians have a cultural history also"

Neither are most Upper Egyptian Muslims. I just pointed out that  
 majority of Upper Egyptian Muslims are Coptic converts. Upper  
 Egyptians remained relatively isolated from other people. Copts in  
 Upper Egypt still outnumber the ones in Cairo and Alexandria, and  
 they look just like their Muslim counterparts. Baladi, Sa3eadi, and  
 fellahin have their own cultural history, and many are Copts. The  
 word Coptic comes from the term Gubti, which comes from Upper Egyptian  
 Sahidic. The oldest Coptic dialect is Sahidic from Upper Egypt.  
 Boharic is spoken by Cairene Copts. Did you also know there are  
 7,000 words in Colloquial Egyptian Arabic that are indigenous?

". They in my  
 opinion are predominantly of an earlier non-Muslim non-Arab

heritage. "

Many don't look like it. Many look like Syrians to be with long flowing beards. Ancient Kemetians never had these, but you find it among many Coptics.

"heritage.

The fact that they have a special "indigenous name" in Cairo empathizes my point, they are the Baladi "native". It is not clear why they embraced Christianity, although I would think it's because the testimony is compelling... the point is, sometime before Islam arrived Egypt abandoned their religion and even their ancient language because the hieroglyphs themselves were blasphemous

Arabs referred to all Egyptians as Coptics. Majority of the population up to Caliph Al-Hakim was Coptic Christians. Just a general term that Arabs referred to Egyptians [Kemetians]. Even during St. Shenute and beyond there were still pockets of Egyptians that practiced their ancestral religion. Many even still continue to this day. Even rural Muslims and Coptics in Upper Egypt continue to practice a religion that is similar to the ancient Kemetians. The people, of course, mask it to fool the Islamicists. Nowhere in Egypt, except Cairo is true Islam practiced.

| 9569|2003-08-20 09:17:31|ra\_nehem|Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Mikyia wo Omari,

I appreciate your comment because I was going to ask you about the Yoruba name for the Great Mother. Wande Abimbola has stated that Olokun is the last wife of Orunmila. My question is this, before the creation of the world, was there ever a time when Olokun was the wife of Olorun? I.e., are They the Great Mother and Great Father, functioning together as the Supreme Being? Or are you saying that Eleda has the position?

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Omari Keita wrote:

> Alafia,

>

> There is the similar concept in Yoruba with either Olodumare and Eleda or Olodumare and Olorun depending on what elder you talk with. The complimentary essences combined into one whole is inherent throughout many African belief systems. Also, in Dahomey and Togo, this is seen with Mawu and Lisa, as I think Baba Ra addressed before.

>

> Ire-O!!!  
> Omari  
>  
> ra\_nehem wrote:  
> Mikyia wo Marc,  
>  
> I appreciate your comments and I agree with your analysis. For the  
> sake of clarity, I would add that the concept of androgyny, or of a  
> Supreme Being That contains the balance of Male and Female  
Potencies  
> necessary for Creation, is truly a union of Two functioning as One  
> Divine Unit.  
>  
> I.e., Amen and Amenet (Nyame and Nyamewaa in Akan, Chukwu and  
Komosu  
> in Igbo, etc. ), Two Distinct Entities, come together and function  
as  
> One Divine Unit. They give birth to the world. This Unit is the  
> Supreme "Androgynous" Being.  
>  
> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
>> Marc's reply here (M1W)  
>> From: ra\_nehem [mailto:ra\_nehem@h...]  
>>  
>> Mikyia wo Marc,  
>>  
>> Again, I apologize for the delayed response. Meda ase (thanks)  
for  
>> your response and the quotes. They are helpful for anyone doing  
a  
>> comparative analysis of our traditions as they moved away from  
the  
>> motherland.  
>>  
>> Ma asomdwoee,  
>> Ra Nehem  
>>  
>>  
>> (M1W) Hello Ra Hehem. Any time. Thank you as well for pulling  
my

> coat  
> > about the concept of Creator God. The logic of the androgenous  
> African gods,  
> > or that Horus has an androgenous type escaped me until you noted  
> that this  
> > was a significant, perhaps the most significant aspect of African  
> philosophy  
> > and religion. This came even clearer when I read in Gerald  
Massey.  
> After  
> > going into preliminary detail about the two-fold nature of  
> everything in  
> > Africa and carried on in those migrating from Africa with that  
> tradition,  
> > Massey wrote:  
> >  
> > "The Australian Totemic system begins with being Dichotomous.  
> There is a  
> > Division of the Whole into two halves ... The twofold division was  
> > fundamental and universal in Egypt. Beginning with the two Egypts  
> and the  
> > two Tiruti, they had the two halves, North and South, divided by  
the  
> > Equinoctial line: the two earths of upper and lower, the two  
houses  
> of  
> > government, the two houses of the treasury [Marc's note: also  
found  
> in the  
> > form of American government - the forefathers were Deists and  
> Masons] the  
> > two granaries, the two fields of sacrifice. The War Department  
was  
> twofold.  
> > The property of the State and Temple divided into two parts. An  
> endeavor to  
> > recover the Kamite mythology from the traditions of the Arunta  
may  
> look like  
> > fishing the infinite, but deep-sea dredges sometimes find strange  
> things.  
> > The Ritual (Book of the Coming Forth into the Light of Day)  
> provides a  
> > record of the fact that in the boundaries of South and North ere  
> determined  
> > by two trees. Hence, when the Sun, or Solar God, rises in the

East,

> he is

> > said to issue forth from betwixt the two sycamores of the North and

> South.

> > This division of the oneness in space into North and South in

> locality has

> > been curiously preserved by the Arunta Tribes (((Marc's note:

> Massey uses

> > the Arunta as a case study of an Australian tribe with countless

> affinities

> > and similarities between Egypt and Africa - building a case for

> their

> > migration from the people common to the two))) , who make use of

> the two

> > Poles in their religious or Totemic ceremonies, one the Nurtunja,

> is erected

> > in the North ; the other, called Waninga, is made use of in the

> South. These

> > are equivalent to two sycamore trees of the North and South, as

> types of the

> > original division of the earth, and of the later earth and

heaven ;

> also

> > called the two trees in the beginning. This primordial DIVISION

OF

> THE WHOLE

> > into two classes still persists in the Christian scheme of things

> (marc's

> > note: and in the later Western and Far Eastern philosophies)

where

> the

> > dichotomous arrangement of the promiscuous multitude is continued

> as from

> > the first (marc's note: he went into the last point earlier)." G.

> M. Ancient

> > Egypt, the Light of the World, v. 1, pp. 80 - 81.

> >

> > It is clear, Ra Nehem, that Christianity with its One God the

> Father, the

> > Creator of All, is an illogical, unnatural falsity. There is no

> natural way

> > in the world for a male to be the creator of male and female.

> Rather, a

> > being manifesting the nature of both alone can be the creator of

> both. It

> > is, I think, clear to me that the Western concept of God the Father  
> and sole  
> > creator, is a lie. A lie told by people who came to power in the  
> late stages  
> > of a civilization earlier by eons than the newcomers. Newcomers  
who  
> came  
> > with a new philosophy grafted onto an ancient way of thought. An  
> ancient  
> > philosophy. One can trace the dichotomous existence of all  
creation  
> in  
> > Western thought and Western religion up to an end point in a male  
> god. it's  
> > clear this is most unnatural. The concept of a male-alone creator  
> is an  
> > insult, I would say, against creation itself. An insult and an  
> > impossibility. No man ever or will ever give birth to life alone.  
> Nor will  
> > any creator. Western religion with its single Creator God is a  
lie  
> which  
> > would perish in the halls of logic and truth. It will persist, of  
> course, as  
> > the owners of the media of communication will perpetuate the lie.  
> But, in  
> > the face of truth, the male god alone creator is a falsity and a  
> lie.  
> >  
> > So, I thank you for pointing out the fact that original religion  
> and  
> > philosophy was androgenous. The ancient truth rings more true  
than  
> the  
> > modern counterfeit.  
> >  
> >  
> > Marc Washington  
> >  
> >  
> >  
> >  
> >  
>  
>  
>

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| 9570|2003-08-20 09:30:53|alberto34482@yahoo.com|SCA denies Nefertiti claims by British team |

SCA denies Nefertiti claims by British team

In response to news about discovery of the mummy of Queen Nefertiti, Secretary-General of the Supreme Council for Antiquities (SCA) Dr Zahi Hawas criticised British scientist Dr Joann Fletcher.

Dr Fletcher, a member of a British archaeological team working in Egypt, recently claimed that the team from York University in England unearthed Nefertiti from a secret tomb (KV35) in the Valley of Kings. Nefertiti, which means 'the beautiful woman has come', was the wife of the 'heretic' Pharaoh Akhenaten, and was long considered to have been the most powerful woman in Ancient Egypt.

Her tomb was found near that of king Tutankhamen, the teenager who ruled Egypt in the 14th century BC, and whose tomb was first discovered in 1922.

Virtually all traces of Nefertiti and her husband (1353-1336 BC) were erased after his unsuccessful attempt to supplant polytheism with the worship of the Sun god Aton -- one of the earliest known practices of monotheism.

Nefertiti, whose limestone bust is in the Berlin Museum, had an unusually high status during her husband's reign. Like her husband, Nefertiti's name was erased from historical records and her likenesses were defaced after her death.

The mummy was first discovered in 1898 and ignored. Dr Fletcher was drawn to the tomb again during an expedition in June 2002, after she had identified a Nubian-style wig worn by royal women during Akhenaten's reign.

The wig was found near three unidentified mummies of two women and a boy.

The news, which Dr Fletcher was trying to spread, and which was broadcast on the Discovery Channel, prompted the SCA chief to

investigate the claims of the British scientist, calling them "mere lies".

In an interview with Middle East News Agency (MENA), Dr Hawas said that the mummy Dr Fletcher and her assistants had found was that of a man.

"That is what Fletcher's supervisor said," Dr Hawas added.

The wig that Dr Fletcher claimed to have found beside the mummy does not exist, "because those who were with Fletcher at the time of the discovery denied seeing such an object," Dr Hawas said.

The mummy, which Dr Fletcher claimed to be that of a 25-year-old woman, turned out to be the mummified corpse of a female aged between 16 and 20.

"That is what the head of the expedition proved," Dr Hawas said.

"Therefore it cannot be the mummy of Nefertiti, because she died at 30 years old," he added.

Dr Hawas said that the holes Dr Fletcher claimed to have found in the earlobes of the corpse did not mean that the deceased was a woman, since ear-piercing was a common practice among men and women at that time.

But it seems that the "pack of lies" championed by Fletcher on the Discovery Channel, which funded the study for a special feature for transmission on 17 August, 2003, in the US, has produced unfavourable results.

"Because Fletcher broke the SCA's code of ethics, SCA has decided that mission by the British expedition in Egypt should be suspended," Dr Hawas said, adding that the rules of the SCA are strict on this point.

Scientific standards must be maintained by the expedition, which must publicise its activities, as well as bear the expenses of preliminary investigations.

Asked about the member of the French expedition who was caught in the act of smuggling artifacts, Dr Hawas said that the SCA assured that it was an individual misdeed and not a general practice by the French team, which Dr Hawas said "can in no way sully their reputation."

Commenting on the latest findings, Dr Hawas said: "There is much to be announced in due course."

<http://www.uk.sis.gov.eg/online/html10/o200823.htm>

| 9571|2003-08-20 09:42:24|ra\_nehem|Re: Confusion in Al-Masr (Egypt)|  
Mikyia wo (Greetings) Saidis,

You wrote:

"Even during St. Shenutes and beyond there was still pockets of Egyptians that practiced their ancestral religion. Many even still continue to this day. Even rural Muslims and Copts in Upper Egypt continue to practice a religion that is similar to the ancient



Kemetians. The people, of course, mask it to fool the Islamicists.  
Nowhere in Egypt, except Cairo is true Islam practiced."

That is refreshing to know. It's similar to the fact that all over  
Afuraka/Afuraitkait (Africa) and in America during the enslavement  
period, many of us continued to practice our Ancestral religions.  
Some didn't hide their practice, such as the Maroon societies in the  
Caribbean, the US, Central America and South America. Others  
practiced under the cloak of "islam", "christianity", or "judaism"  
(Palo Mayombe, Santeria, Haitian Vodou, etc.) but recognized the  
necessity of maintaining their traditions.

The successful revolts, liberation from slavery and the subsequent  
establishment of independent Afurakani/Afuraitkaitnit (African)  
societies was rooted in our practice of our Ancestral religions.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

> "I don't think it's that important if Coptics converts first came  
> from  
> the Syrian Orthodox church or not, since ultimately everyone is a  
> convert to christianity historically speaking"  
>  
> Yes, but many Coptics like Pope Shenouda don't look like other  
> Egyptians[Baladi], but appear to be more Syriac. I don't doubt that  
> many Upper Egyptian Coptics are authentic, but I am somewhat

skeptical

> of the ones in Alexandria. Do you believe that the Ancient

Kemetians

> [Egyptians] look like Butros-Butros Ghali? Come on. Cairene Coptics  
> look like Syrians.  
>  
>  
> "The Coptics culturally  
> are "indigenous" because they are not Arabs. The converts are not

the

> issue, but Coptic Egyptians have a cultural history also"

>

- > Neither are most Upper Egyptian Muslims. I just pointed out that
- > majority of Upper Egyptian Muslims are Coptic converts. Upper
- > Egyptians remained relatively isolated from other people. Coptics

in

- > Upper Egypt still outnumber the ones in Cairo and Alexandria, and
- > they look just like their Muslim counterparts. Baladi, Sa'idi, and
- > fellahin have their own cultural history, and many are Coptics. The
- > word Coptic comes from the term Gubti, which comes from Upper

Egyptian

- > Sahidic. The oldest Coptics dialect is Sahidic from Upper Egypt.
- > Boharic is spoken by Cairene Coptics. Did you also know there are
- > 7,000 words in Colloquial Egyptian Arabic that are indigenous?
- >
- > ". They in my
- > opinion are predominantly of an earlier non-muslim non-arab
- > heritage. "
- >
- > Many don't look like it. Many look like Syrians to be with long
- > flowing beards. Ancient Kemetians never had these, but you find it
- > among many Coptics.
- >
- > "heritage.
- > The fact that they have a special "indigenous name" in Cairo
- > empathizes my point, they are the Baladi "native". It is not clear
- > why they embraced Christianity, although I would think it's because
- > the testimony is compelling... the point is, sometime before Islam
- > arrived Egypt abandoned their religion and even their ancient
- > language because the hieroglyphs themselves were blasphemous"
- >
- > Arabs referred to all Egyptians as Coptics. Majority of the

population

- > up to Caliph Al-Hakim was Coptic Christians. Just a general term

that

- > Arabs referred to Egyptians [Kemetians].
- | 9572|2003-08-20 09:51:46|Paul Kekai Manansala|Re: SCA denies Nefertiti claims by British team|
- Hawass has suspended the British expedition to the Egypt. I think
- most of us know what part of the program he really views as a threat.

Regards,

Paul Kekai Manansala

| 9573|2003-08-20 10:30:32|M.L.W.|Re: SCA denies Nefertiti claims by British team|

About the Hair Piece: Excerpt from Discovery Web Site:

The 37-year-old Egyptologist has studied numerous mummies from a range of ancient cultures in the last 15 years. She holds a Ph.D. from Manchester University. While working on a ponderous thesis about hair, Fletcher took note of a wig that had been described in the literature by Victor Loret, discoverer of tomb KV35 in 1898. In one of the tomb's side chambers, he reported finding a hairpiece along with a shaven-headed mummy whose profile strongly resembled that of the famous bust of Nefertiti in the Berlin Museum. In the course of her research, Fletcher saw in the Egyptian Museum at Cairo an unlabeled hairpiece that, upon further investigation in 1994, she found out came from tomb KV35.

The short fragmentary wig seemed most likely to have been set in the Nubian style, as worn by the royal women of Amarna, a desert city to which the seat of power had been transferred from Thebes by Akhenaten, the so-called "Heretic King" who ruled for 17 years, from 1352 to 1336 B.C.

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Hawass has suspended the British expedition to the Egypt. I think  
> most of us know what part of the program he really views as a

threat.

>

> Regards,

> Paul Kekai Manansala

| 9574|2003-08-20 12:55:44|Toasidye|Black or White|

Attachments :

Hello my friends, first of all,I want to apologize for my poor english, my mother tongue is Spanish. This is my first intervention in this forum and I encourage you to keep alive the flame of afrocentrism.

Let me introduce myself, I'm an Historian, living in Spain, my origins are black because my mother is black but also white because my father is white. Personally I consider myself black. But it is very interesting to understand how perception of what a black or white person changes depending on cultural bias. For instance most north americans will consider arabs as black, but arabs think on themselves as more close to white race, or at least a race apart.

If you permit me I will conduct a small survey about blackness among those of you who want to participate, the game is simple Who is White and Who is Black in the pictures? (they are numbered)

Will keep talking.

Toasije  
Afrika Unganisha!

Viva frica AutAfrica,  
Viva frica Independiente,  
Viva frica Siempre!

---

**Yahoo! Messenger**

**Nueva versi3n b>: Super Webcam, voz, caritas animadas, y m3s Gratis!**

| 9575|2003-08-20 13:12:17|saidis\_aswan\_egy|Re: Black or White|

"But it is very interesting to understand how perception of what a black or white person changes depending on cultural bias. For instance most north americans will consider arabs as black, but arabs think on themselves as more close to white race, or at least a race apart."

I don't know too many North Americans that consider Arabs black,unless they might come from an Arabized country that has a significant amount of a certain black population. Most Americans,even think Egyptians,such as myself,are Arabs. The truth is that America's racial classification system of classifying all Northern Africans as caucasoid is messed up and should be revised. I have black features,but in America I am classified as a caucasian because geographically I am from Northern Africa. Most Northern Africasn donot complain because they are happy with their accepted status of being considered white.

I wish Americans would get it through your head that because you come from an Arabic speaking country does not mean that the entire people are Arabs. Many ethnic minorities exist withing Northern Africa that donot consider themselves Arabic,nor have an Arab identity.

<http://www.cnn.com/US/9707/16/racial.suit/>

read this

| 9576|2003-08-20 14:16:13|Paul Kekai Manansala|Re: Black or White|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:

> If you permit me I will conduct a small survey about blakness

among those of you who want to participate, the game is simple Who is White and Who is Black in the pictures? (they are numbered)

>

>

A little difficult to tell with some of the pictures because of the small size.

I would say that 1, 4 and probably 2 are not black.

For nos. 3,5 and 6, I would have to see more pics. They look like they have at least some black blood.

I believe the rest would be generally considered black. No. 7 has a bit of an Australomelanesian look.

Regards,

Paul Kekai Manansala

| 9577|2003-08-20 14:46:56|Toasidje|Re: Black or White|

I've been not too precise about the word "arab", of course there is a cultural side and a racial side like in most ancient cultures. And of course it is an error to think on North Africans always like Arab descendants, or Moor, or white, or black. You can even find many people from Asiatic countries like India there.

I'm living in an island where 4% or 5% are North African immigrants, and a similar percentage are maybe North African descendants.

Regarding the photos I provided: number 06 and number 05 are people from so-called Arab countries, but I'm sure most North Americans (I know some) would consider them black if it wasn't because of their Arab cultural background.

Very interesting link, of course this is a similar problem to those concerning Hispanics, because many "Hispanics" are entirely black, and also descendants from slaves like most Afro-Americans. So North American institutions are mixing racial and cultural indicators which is totally wrong. Personally I think Brazil has the best classification system with 80 racial types, but maybe this is unproductive. So finally I think at least 20 or more racial types must be considered (sorry again for my English):

#### 5 African Types:

Afro-American (Black with some of other races)

Nilotic-Soudanic (African or American Black with long features)

Bantu-Guinean (African or American Black with wide features, & pigmy)

Hamitic-Etiopic (Black with very long features, Somali & Bissinians)

Kung-San (Black from South West Africa)

#### 5 Eurasian & Mediterranean Types:

North-Mediterranean (White from south of Europe)

South-Mediterranean (Moors, Berbers...)

North-European (White, anglosaxon, german, scandinavian...)  
Middle-Asian (White & west Asia, Kazajastan, East Rusia)  
Middle-Eastern (Arabs, palestinians, etc...)

5 Asiatic Types:

American-Indian (Indians of Am<sup>er</sup>ica)  
Eastern-Asians (Chinese, Japanese, Mongolian but also eskimo...)  
Southesatern-Asians (Philipinos, tailandese, etc. & also polinesians)  
Asian-Indian (Black Indians)  
Indost<sup>an</sup>can (White Indians, Pakistani, Afghanistan, etc...)

5 Oceanian and mixed Types:

Melanesians (Black Pacific Islanders, including Australians)  
Hispanic (Undefined Between black and white)  
Criollo (Undefined Between white and American Indian or asiatic)  
Afro-Asian (Unefined between black and asian or amerindian)  
Other (Not included in this classification)

Toasijs.

Africa Unganisha!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

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> because you come from an Arabic speaking country does not mean that  
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> Northern Africa that do not consider themselves Arabic, nor have an  
> Arab identity.

>

> <http://www.cnn.com/US/9707/16/racial.suit/>

>

> read this

| 9578|2003-08-20 15:01:22|saidis\_aswan\_egy|Re: Black or White|  
"South-Mediterranean (Moors, Berbers...)"

I don't agree with this because Moor is a vague term that refers to heterogeneous people. Some Moors might have looked like Kaybeles, Riffian, or Shawia in Morocco and Algeria. We ignore however Berber groups like the Tuareg, which would most likely fit into the Somali Abyssinian category, and this would apply with the Cheluh living in the Atlas mountains who have a dark brown complexion, and appearance of many mixed African Americans. To the Greco-Roman writers Maure means sun-burnt, which usually means the Greeks and Romans were describing someone darker than themselves. Greeks typically are very dark, so the person they described had to be dark skinned. You have pockets of black communities living in Southern Algeria, Morocco, and other regions of Libya. You ever seen a Berber in the Siwi Oasis. Many of these people remain isolated, and have not mixed with anybody.

Maure in Greco-Roman times was often applied to the Garmantes, a semi-nomadic people, related to the Tibbu in Southern Libya, or perhaps the Tuareg. Berber is not one ethnic group, but a series of heterogeneous people that were grouped together during Roman times to describe Southern barbarians. Even Somalis in The Periplus of the Erythraean Sea were described as Berbers.

| 9579|2003-08-20 16:15:58|Toasidje|Re: Black or White|  
Interesting.

For sure this diagram is not perfect but I think is more accurate

than the actual North American classification.

The classification geographical names refers to the core of these populations, for instance in Andalusia in Spain there is an area where most people have strong black features, you can also find some blond people there, but they are exceptions, the main population 95% are North-Mediterranean. It is also possible to find between pre-columbian American Indians, some with african or melanesian blood, but mainly pre-columbian americans where asian descendants.

It is totally true that many Touareg are black and others almost white. My opinion is that we should refer to Black Touaregs as Nilotic-Sudanic and the rest as Moor. From my knowledge moor is a derived word from "maure" that in origin is bronzed, that is the color of the bronze: light brown, so I think in moors just as a little more black than generally mediterraneans are and the real core of ancient North Africans, the limit between moors and real black africans are the Peul but these peoples are more close to black Soudanese. Concerning Somali they are hammitic-kushitic no doubts, of course there are some bantus in Somalia, even there are some whites, but the core of somalis are hammitic-kushitic, that is black people with long faces. After all touareg and other rare groups are no more than 2% of North Africans.

We have more problems of course, in one hand there is the problem of geography, What is north africa? Algeria is a North African Country but it's South almost reaches the soudanic area or Sahel, for me the limit between cultural and racial North africans and black africans is near the parallel 25 but is not a straight line, so the Ahaggar is in the line but the Tibesti is in the South.

In the other hand, we should separate actual peoples and peoples from the past, for instance Egypt is today generally whiter than in the era of the pyramids. In that era I think perhaps Egypt had 2 racial areas: South of Thebas and North of Thebas, but now there were whites were more than 20%, and the ruling class was 100% black, but in hellenic times the ruling class in Alexandria where whites (so Cleopatra was descendant of the ptolemaic greek family more or less white but Ramses was purely nilotic-sudanese) In the past there was also racial mixing.

I've been in Greece, the Greek people of today are racially related to turkish, because the inclusion of the greeks in the Ottoman empire for the last centuries. Some Turkish have vague black features from ancient palestinians (phoenicians), and recently from slave populations, but in classical period most of the greeks were white.



So we have two changes: Greeks darkening and Egyptians withening. Another example is Hannibal, if Hannibal was an ancient carthaginian (that were colonizers in North Africa, and not original North Africans) he should have an important percentage of semitic blood, the problem comes when we think on today's semitics, my personal opinion is that Hannibal was somewath like number 05 in the photos I provided, Black or White? Of course Massinisa the Argelian opponent of Carthage, was shurely a moor because actual North Africans are wither than those in the past due to the effect of the arab invasion fron 640 aprox.

I think that due to the controversial between blacks and whithes (a bad herency of the slavery and colonial period) we use to forget that many historically important populations even in ancient times were in the line between the two races.

Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

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> perhaps the Tuareg. Berber is not one ethnic group, but a series

of

> heterogeneous people that were grouped together during Roman times to  
> describe Southern barbarians. Even Somalis in The Periplus of the  
> Erythraean Sea were described as Berbers.

| 9580|2003-08-20 16:42:56|Toasidje|Re: Black or White|

Ok thanks, after some opinions I will tell you the origins of each of them.

Regards.

Toasidje.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:

>

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> > If you permit me I will conduct a small survey about blackness  
> among those of you who want to participate, the game is simple Who  
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> has a bit of an Australomelanesian look.

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> Regards,

> Paul Kekai Manansala

| 9581|2003-08-20 16:49:41|saidis\_aswan\_egy|Re: Black or White|

"It is totally true that many Touareg are black and others almost white."

According to Cavalli Sforza 83% of Tuaregs are negroid. Many of the so called white Tuaregs are Western Saharan or Northern Saharans who

claim Tuaregs. The Tuareg share a genetic and cultural connections to the Beja of the Sudan. Tuaregs probably also mixed with white slaves brought into the Magreb. The Pharusi tribes of the Byzantine era were Tuaregs.

"From my knowledge moor is a derived word from "maure" that in origin is bronzed, that is the color of the bronze: light brown, so I think in moors just as a little more black than generally mediterraneans are and the real core of ancient North Africans,"

No, Maure means sunburnt, not Bronze. This referred directly to their complexion. The Maure also described black tribes of the Garmantes in Southern Libya, who are black. This also referred to Mauretania, which is in modern day Morocco and Algeria. Some of these people might be related to the Chuleh, who happen to be dark brown.

"After all touareg and other rare groups are no more than 2% of North Africans."

Yes, but the Sahara was well known to be wet as long ago as 10,000-8,000 B.C and later started to dry out about 4,000 years ago. Black tribes like the Haratin in both the Algerian, Moroccan Oasis are indigenous, not slaves. Some later became slaves, but they are indigenous. Are we talking about the Kaybele, Sahrawi, and others? I would not call Kaybele the norm for Magreb.

"limit between cultural and racial North Africans and black Africans  
y  
near the parallel 25 but is not a straight line, so the Ahaggar is in the line but the Tibesti is in the South.  
"

Well, I am going off pre-history when I define regions. If you did this you would exclude many like the Haratin, Cheuleh, and others who don't live in this longitude. Sounds like you are trying the old Caucasoid [Blanche] vs Africa [Noir] that was popular amongst 19th century historians, that still lingers today.

The Sahara has always been mostly black up until around 2000 B.C. where nomadic coastal types migrated down and even then never penetrated the Sahara.

"for instance Egypt is today generally whiter than in

the era of the pyramids"

I am from Egypt, and even today you will see people who could easily pass for black people in America. the problem is that the media does not show rural Egyptians, Baladi, or Sa'adi who have a more African appearance. many of these lighter type Egyptians come from Mamelukes, Turks, Arabs, Kurds, and are mostly concentrated in Cairo. You will see Upper Egyptian types in poor residential neighborhoods. These places are usually the last place that tourists visit.

The Delta as early as the 12th dynasty had Eur-Asian types like the Hyksos, which I believe left a very big impact. You can see it today in Delta Egyptians, because many are even lighter than Arabs.

"I think perhaps Egypt had 2 racial areas: South of Thebes and North of Thebes, but nowhere whites were more than 20%, and the ruling class was 100% black,"

Egypt lost their genetic continuity as late as the 12th dynasty. Many Egyptians in rural areas still look African, and especially around Luxor, Aswan, el Kab, and these areas were my ancestors are from. I am an Upper Egyptian [Sa'adi] by the way.  
| 9582|2003-08-20 16:50:38|saidis\_aswan\_egy|Re: Black or White|  
<http://www.hinduonnet.com/thehindu/2001/03/28/stories/05281349.htm>

<http://www.washington-report.org/backissues/0390/9003045.htm>

If you are skeptical about black people living in Egypt check this out

| 9583|2003-08-20 17:15:57|Toasidje|Re: Black or White|  
I agree with almost everything, specially that many Egyptians today are black. That's the reason why I said "generally". But I don't agree with the interpretation of what Maure is. I said bronzed, from the verb to bronze in opposition of KMT from the verb to toast, there is a difference because someone bronzed is a copper colored person and someone "toasted" is a real black person. Well maybe my English is too bad, sorry.

Of course the Sahara was wet 6000 years ago, but we were talking about Maures, etc. whose first references are no more than 2500 years ago. the core of the Touareg are the Saharan mountains and not the real desert which is a land of moving caravans, and I said that the mountains were in the south or in the line. Personally I don't think that there is an opposition between caucasoid and blacks in Africa but this is a reality, relating slavery and invasions. Even Herodotus says that "Garamantes" were capturing "Troglodytes" a sad

fact, also is a real point that medieval black empires were much better organized than the reigns in North Africa by the same time.

Another point is that Egypt, or Lybia or Argelia, are not ethnically the same, the Nile river is a highway for those coming from the south (same direction as the river), but the Sahara is more like a barrier, especially in Lybia. Personally I think that moors are more close to white people than to black people, but I also said that many peoples in ancient times and today are in the line between the two races.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

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> Caucasoid [Blanche] vs Africa [Noir] that was popular amongst 19th

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around

> Luxor, Aswan, el Kab, and these areas were my ancestors are from. I am

> an Upper Egyptian [Sa'adi] by the way.

| 9584|2003-08-20 17:28:18|Toasidje|Re: Black or White|

My friend, I never said that, I just said that Egyptians of today are

wilder than Egyptians of the past, I never said that all the

Egyptians were today white. In general terms, we must try to think

more in mixed populations, equalities, majorities and minorities

existed also in the past populations.

From other hand I'm totally sure that there is an important

percentage of black population in every civilization South of the

Mediterranean sea, but not only there also in India and even in the

South West Asia.

But I say again, many populations are in the line it is not easy to

say black or white, there then comes the cultural bias, as simply as

this. I will tell you something, for real black Africans (I know many

and I've been in Africa) moors are white, but for colonizers there

like the French moors were more or less black.

Regards, Toasidje.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

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| 9585|2003-08-20 17:59:59|alberto34482@yahoo.com|Re: Black or White|

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read EV Bovill's Golden Trade of the Moors,and he describes the

Garmantes as being negriod. The so called "ethiopian hole men" were

probably Twa type people. Read about the garmantes,and it turns out

they had a complex irrigation system in the middle of the desert.

Tactius and other Romans were wrong for calling them savages,and had

cities. Garmantes are connected to the Tibbu,which live in Modern

Libya,and are still black.

I realize that slave carvans did bring black slaves to the

North,but the problem is that most of these slaves were little boys

and eunchs. Much of these slaves were killed and never assimilated

into the population. The populations like the Haratin are Nelothic

black populations that lived in the Sahara when it was wet. The rock

art as tassil Najjer shows black people,and this is something you

have to face.

| 9586|2003-08-20 18:04:56|alberto34482@yahoo.com|Re: Black or White|

Herodotus had described them as powerfu. Their power did not wane

the

passge of time ,Early in the first cventury AD Tactius caalled them

invincible. Their home country was Phazania,fezzan.a

congolomertation of oasese in the heart of the sahara,and their

capital Garama,the modern germa;but we hear also of them close to the

syric coast,and in the south east probably extended to the nile.

IN herodotus they appear as sedementairy people engaged in

agriculturle and commerce To lucian they were nomads and dwellers ion

tents.

Ethnologically the garmantes are not easy to place,but we may

preseume them to have been negriod

Kura an a nomadic people of mixed tebu and negro desent appear to be

the modern representations of the garmantes. They occupy the deserts

north the darfur and wadaiwehich were garmantes country. It is



sightly that the Bayuda desert such as khartoum was known as the desert of goran as late as the seventeenth century and was called so by leo africanus

L.P. Kirwan Christianity and the kura an journal of egyptian archeology XX 1934  
pg 201 -3

page 31 golden trade of the moors

Ew bovill

| 9587|2003-08-20 18:06:51|alberto34482@yahoo.com|Black Algerians |  
Tuat Berber of Algeria

Nearly 56,000 Tuat Berber live in northern Algeria

. The Tuat region covers approximately 48,000 square kilometers. Their principal city, In-Salah, lies in the center of Algeria near the Plateau Du Tademait.

The population in the Tuat region is of mixed descent. The original inhabitants, Harratine Negroes, are still the most numerous. Jews also lived there at one time; however, none have lived there since the forced conversions to Islam in the fifteenth century.

The Tuat Berber can be divided into four main groups: the Gurara Oases (inhabited exclusively by Zenata Berbers), the Tadekelt, the Kerzaz, and the Tuat.

The Tuats, like other North African tribes, have gradually shifted from Berber to Arab speech, which is the language of trade and religion. However, they also speak their native language, Tuat, as well. This has helped them to preserve many of their original Berber customs.

[http://www.bethany.com/profiles/p\\_code/1238.html](http://www.bethany.com/profiles/p_code/1238.html)

\_\_\_\_This is not a reliable source,but you get my point  
| 9588|2003-08-20 20:09:49|M.L.W.|Re: Black or White|

>If you permit me I will conduct a small survey about blakness among  
>those of you who want to participate, the game is simple Who is  
>White and Who is Black in the pictures? (they are numbered)

Reply:

My vote is number 1, 2 and 4

Myra

| 9589|2003-08-20 20:15:12|M.L.W.|Re: Black or White|

>>If you permit me I will conduct a small survey about blakness among  
>>those of you who want to participate, the game is simple Who is  
>>White and Who is Black in the pictures? (they are numbered)  
>  
> Reply:  
>  
> My vote is number 1, 2 and 4 being white  
>  
> Myra

| 9590|2003-08-20 20:17:03|M.L.W.|Re: Black or White|

> >If you permit me I will conduct a small survey about blakness

among those of you who want to participate, the game is simple Who  
is White and Who is Black in the pictures? (they are numbered)

>  
> Reply:  
>  
> My vote is number 1, 2 and 4 being white.  
>  
> Myra

| 9591|2003-08-20 21:08:59|Sptpy@aol.com|Re: SCA denies Nefertiti claims by British team|  
Paul Kekai Manansala wrote, "Hawass has suspended the British expedition to Egypt. I think  
most of us know what part of the program he really views as a threat."

Paul, I'd like to read more about this. Maybe I didn't receive this e-mail's antecedent. Is there a link?

Tyrone Thornton

| 9592|2003-08-21 03:07:55|Alex van Deelen|Re: SCA denies Nefertiti claims by British team|  
Message: 6

Date: Wed, 20 Aug 2003 16:50:20 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: Re: SCA denies Nefertiti claims by British team

>  
> Hawass has suspended the British expedition to the Egypt. I think  
> most of us know what part of the program he really views as a threat.

These allegations are extremely serious. Either Joanne Fletcher will be shown up as a fraud, or Hawass is making false claims.

But look at the bright side - he could lose his job over this if he is wrong.

If Fletcher has been wronged, I hope she goes after him.

Alex

| 9593|2003-08-21 04:49:41|Sptpy@aol.com|Re: SCA denies Nefertiti claims by British team|  
Paul Kekai Manansala wrote, "Hawass has suspended the British expedition to Egypt. I think most of us know what part of the program he really views as a threat."

Paul, I'd like to read more about this. I must not have received this e-mail's antecedent. Is there a link?

Tyrone Thornton

| 9594|2003-08-21 05:16:49|Toasidje|Re: Black or White|  
My friend I have the impression of being misunderstood, that's probably because of my bad english.

All the polemics start from some missconceptions, I'll try to be clear:

1) Populations of today are not racially the same in most cases as same populations of the past, for instance many africans reffer temseves as "francophones" this does not mean that they are racially french. We must realize that racism is an invention from XVIII century in the past populations were mixing constantly with few prejudices.

2) Of course the Sahara was mostly black in ancient times and even today, but I placed Sahara in the limit between North Africa and Soudan not in the North (remember the 25N. line I said it is not straigth) Tassili is between 24N. and 26N.

3) Im my classification I was reffering to populations of today, and I want to repeat that there have been many changes in the area since the times of Tassili rock paintings. So nothing to face, I've allready faced this.

4) Of course there is an important amount of black population in Egypt today, but in the pyramid era blacks were more numerous in Egypt than today. If you need percentages I would say that today in Egypt there is 30% of black population 60% of population that can be called more or less north Africans and 10% of other groups. But in dynastic times the populations were black almost in 90%.

5) If you connect point 3 and point 4 you realize that in the past black populations linked the North which is not (generally) the case today, so there has been a moving to south because of Arab and other invasions. River Nile is the exception because of its power to move influences from south to North in the same direction as the river. (see the maps I provide, they show the black population major extension about 2000 BC in Blue and today in Blue)

6) You assume that Garamantes were black, I have no data to assume important things like these, I just know that Garamantes are not Ethiopians for Herodotus, maybe they are these copper skinned peoples difficult to classify.

7) You say that trans-Saharan slavery was not significant, this is totally wrong my brother. I've read documents relating slaves cargo to the island where I'm living, I've touched these documents with my own hands, ranging from XIII century to XVII century, and black Africans slaves (about a 30% of the total slave population in the North Mediterranean were black from south of the Sahara) they were brought from Libya not from the Atlantic, also Sicily had enormous lots of black slave population coming from Saharan routes. A real sad fact, we must not forget them and their sufferings, is another middle passage but in the sea of sand.

8) You said: "The so called 'Ethiopian hole men' were probably Twa type people" too much "probably" for me. There are no reports of Twa populations North to 10N, and Herodotus called Twa, pigmy he would not call them Ethiopians. You must face that we black people have been enslaved long time ago by Moor and Berber peoples to be sold in the Mediterranean.

Regards, Toasije.

Africa Uganisha!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>  
> "Personally I don't think  
> that there is an opposition between caucasoid and blacks in africa  
> but this is a reality, relating slavery and invasions. Even  
> Herodotus says that "garamantes" were capturing "troglodites" a  
sad  
> fact, also is a real point that medieval black empires were much  
> better organized than the reigns in North Africa by the same time."  
>  
> read EV Bovill's Golden Trade of the Moors, and he describes the  
> Garmantes as being negroid. The so called "ethiopian hole men"  
were  
> probably Twa type people. Read about the garamantes, and it turns  
out  
> they had a complex irrigation system in the middle of the desert.  
> Tacitus and other Romans were wrong for calling them savages, and  
had  
> cities. Garmantes are connected to the Tibbu, which live in Modern  
> Libya, and are still black.  
>  
> I realize that slave caravans did bring black slaves to the  
> North, but the problem is that most of these slaves were little boys  
> and eunuchs. Much of these slaves were killed and never assimilated  
> into the population. The populations like the Haratin are Negro  
> black populations that lived in the Sahara when it was wet. The  
rock  
> art at Tassili n'Ajjer shows black people, and this is something you  
> have to face.

| 9595|2003-08-21 05:28:32|Toasidye|Black Populations in Africa|

Attachments :

The maps are red lines indicating the extent of black populations in the past red line (2000 bc) and today, blue line.

---

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| 9596|2003-08-21 05:39:50|Djehuti Sundaka|SCA denies Nefertiti claims by British team|

<http://www.uk.sis.gov.eg/online/html10/o200823.htm>

SCA denies Nefertiti claims by British team

In response to news about discovery of the mummy of Queen Nefertiti, Secretary-General of the Supreme Council for Antiquities (SCA) Dr Zahi Hawas criticised British scientist Dr Joann Fletcher.

Dr Fletcher, a member of a British archaeological team working in Egypt, recently claimed that the team from York University in England unearthed Nefertiti from a secret tomb (KV35) in the Valley of Kings.

Nefertiti, which means 'the beautiful woman has come', was the wife of the 'heretic' Pharaoh Akhenaten, and was long considered to have been the most powerful woman in Ancient Egypt.

Her tomb was found near that of king Tutankhamen, the teenager who ruled Egypt in the 14th century BC, and whose tomb was first discovered in 1922.

Virtually all traces of Nefertiti and her husband (1353-1336 BC) were erased after his unsuccessful attempt to supplant polytheism with the worship of the Sun god Aton -- one of the earliest known practices of monotheism.

Nefertiti, whose limestone bust is in the Berlin Museum, had an unusually high status during her husband's reign. Like her husband, Nefertiti's name was erased from historical records and her likenesses were defaced after her death.

The mummy was first discovered in 1898 and ignored. Dr Fletcher was drawn to the tomb again during an expedition in June 2002, after she had identified a Nubian-style wig worn by royal women during Akhenaten's reign.

The wig was found near three unidentified mummies of two women and a boy.

The news, which Dr Fletcher was trying to spread, and which was broadcast on the Discovery Channel, prompted the SCA chief to investigate the claims of the British scientist, calling them "mere lies".

In an interview with Middle East News Agency (MENA), Dr Hawas said that the mummy Dr Fletcher and her assistants had found was that of a man.

"That is what Fletcher's supervisor said," Dr Hawas added.

The wig that Dr Fletcher claimed to have found beside the mummy does not exist, "because those who were with Fletcher at the time of the discovery denied seeing such an object," Dr Hawas said.

The mummy, which Dr Fletcher claimed to be that of a 25-year-old woman, turned out to be the mummified corpse of a female aged between 16 and 20.

"That is what the head of the expedition proved," Dr Hawas said.

"Therefore it cannot be the mummy of Nefertiti, because she died at 30 years old," he added.

Dr Hawas said that the holes Dr Fletcher claimed to have found in the earlobes of the corpse did not mean that the deceased was a woman, since ear-piercing was a common practice among men and women at that time.

But it seems that the "pack of lies" championed by Fletcher on the Discovery Channel, which funded the study for a special feature for transmission on 17 August, 2003, in the US, has produced unfavourable results.

"Because Fletcher broke the SCA's code of ethics, SCA has decided that mission by the British expedition in Egypt should be suspended," Dr Hawas said, adding that the rules of the SCA are strict on this point.

Scientific standards must be maintained by the expedition, which must publicise its activities, as well as bear the expenses of preliminary investigations.

Asked about the member of the French expedition who was caught in the act of smuggling artifacts, Dr Hawas said that the SCA assured that it was an individual misdeed and not a general practice by the French team, which Dr Hawas said "can in no way sully their reputation."

Commenting on the latest findings, Dr Hawas said: "There is much to be announced in due course."

| 9597|2003-08-21 06:18:29|arumese|Re: Black or White|

I think it's safe to say that all of the types presented more or less represent types that exist within the "Black race."

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:

> Hello my friends, first of all, I want to apologize for my poor english, my mother tongue is Spanish. This is my first intervention in this forum and I encourage you to keep alive the flame of afrocentrism.

>

> Let me introduce myself, I'm an Historian, living in Spain, my origins are black because my mother is black but also white because my father is white. Personally I consider myself black.

>

> But it is very interesting to understand how perception of what a black or white person changes depending on cultural bias. For instance most north americans will consider arabs as black, but arabs think on themselves as more close to white race, or at least a race

apart.

> If you permit me I will conduct a small survey about blakness among those of you who want to participate, the game is simple Who is White and Who is Black in the pictures? (they are numbered)

>

> Will keep talking.

>

> Toasije

> Afrika Unganisha!

>

>

>

>

>

>

> Viva frica Aut𠵽rica,

> Viva frica Independiente,

> Viva frica Siempre!

>

> -----

> Yahoo! Messenger

> Nueva versi𠵽 Super Webcam, voz, caritas animadas, y m𠵽#161;Gratis!

| 9598|2003-08-21 09:44:19|Paul Kekai Manansala|Re: SCA denies Nefertiti claims by British team|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Sptpy@a... wrote:

> Paul Kekai Manansala wrote, "Hawass has suspended the British

expedition to

> Egypt. I think

> most of us know what part of the program he really views as a

threat."

>

>

> Paul, I'd like to read more about this. I must not have received

this

> e-mail's antecedent. Is there a link?

>

> Tyrone Thornton

<http://www.uk.sis.gov.eg/online/html10/o200823.htm>

| 9599|2003-08-21 09:49:17|Paul Kekai Manansala|Re: Black Populations in Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:



> The maps are rude lines indicating the extent of black populations

in the past red line (2000 bc) and today, blue line.

>

Black populations both in the past and present extended beyond these lines. What is the source of these maps?

Regards,

Paul Kekai Manansala

| 9600|2003-08-21 11:44:00|alberto34482@yahoo.com|Re: Black or White|

"You say that trans-Saharan slavery was not significant, this is

Totally wrong my brother."

Depends what time period. Much more white slaves came through the Magreb than black slaves through the Sahara. The Sahara trade occurred at a latter time period around the time of the collapse of Songhai, but I doubt much traffic was prior to this. Plus I pointed out that these black slaves left small amounts of people, and this cannot explain the already black populations like the Tibbu, Haratin, Tuareg, and Chuelh that already existed prior to this. Surely, you are not suggesting these populations which have existed since the Neolithic were products of the trans-Sahara slave trade?

My other point was that female black slaves had a low fertility rate, and were not really used as harem women. Most black slaves were mainly used as cooks, soliders, and euncuhs [which usually had their genetali cut]; thus these people did not leave large amounts of populations.

"I've read documents relating slaves cargo "

Yes, but all these documents date to around the 1600's-1800's. You probably read Heinrich Barth, Clapperton, and even Leo Africanus, which may predate some of these documents by a few hundred years.

"to the island where I'm living, I've touched these documents with my own hands, ranging from XIII century to XVII century, and black africans slaves (about a 30% of the total slave population in the North Mediterranean were black from south of the Sahara"

what about the white slaves brought in the Magreb. Quite a few were brought as harem women, as opposed, to black slaves which did not leave large amounts of populations.

"they were brought from Lybia not from the Atlantic, also Sicilia had enormous lots of black slave population coming from saharan routes';

Mostly as eunuchs

"You said: "The so called "ethiopian hole men" were probably Twa type people" too much "probably" for me"

"There are no reports of Twa populations North to 10N, and Herodotus called Twa, pigmy he would not call them Ethiopians. "

Well, actually Herodotus says that he hunts them down in chariots, so this either sounds like a non-human primate, or Twa people who lived in caves. Homer records the presence of Twa people in these parts.

Besides, the Garamantes are related to the Tibbu people in Southern Libya, which are not Berbers, but Nilo-Saharan types.

"You must face that we black people have been enslaved long time ago by Moor and Berber peoples to be sold in the Mediterranean."

Show me proof and I will believe. I know during the middle ages there was Saharan slave trade, but show me proof in classical times. One quote by Herodotus saying the Garamantes hunt down aethiopian hole-men that squeak like bats. This does not sound even like human beings.

| 9601|2003-08-21 13:09:48|Toasidje|Re: Black or White|

Yes, but all these documents date to around the 1600's-1800's. You > probably read Heinrich Barth, Clapperton, and even Leo

Africanus, which

> may predate some of these documents by a few hundred years.

My friend I said I've read the original documents, they are notarial documents, annotations and accountant marks, real ones; not books I mean the real documents of sales and buyings of black slaves from

XIII centuries to XVII I'm an historian and we have a huge archive here in Majorca with thousands of middle age documents, I repeat I'm talking about the original sources the real documents, written in ancient catalonian.

The peak of slavery in Majorca is the XIV century, with about 3000 slaves, men and women. But I know in Sicily the number was even bigger. Percentages of slaves were about 30% Black 50% North african 20% White Russians. there are a lot of places called here negre or can negre wich means negro or house of the negro, and also there is the surname negre. Forget about eunuchs from 1275 Majorca was a christian kingdom with no harems.

I'm a real historian, reading (if I can) from the sources.

also you said:

Well,actually Herodotus says that he hunts them down in chariots,so  
> this either sounds like a non-human primate ,or two people who

lived

> in caves.

This is totally disrespectful for Two peoples, what do you think they are, animals? Two are as human as you and I! My friend chasing in a chariot is nothing particularly different from chasing from a Horse or a Camel, people were chased this way because this allows a rapid escape to enslavers. Slave hunters usually came to the unprotected areas and run when warriors came, this is the reason why many slaves were children and women. Living in caves is not necessarily too primitive, today in Granada Spain, many people live in well acconditioned caves, and also you can find caves in Capadocia, Turk.

Regards (Toasije)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "You say that trans-Saharan slavery was not significant, this is

> Totally wrong my brother."

>

> Depends what time period. Much more white slaves came through the

> Magreb than black slaves through the Sahara. The Sahara trade occurred

> at a latter time period around the time of the collapse of

> Songhai,but I doubt much traffic was prior to this. Plus I pointed

> out that these black slaves left small amounts of people,and this

> cannot explain the already black populations like the  
 > Tibbu, Haratin, Tuareg, and Chuelh that already existed prior to this.  
 > Surely, you are not suggesting these populations which have existed  
 > since the Neolithic were products of the trans-Saharan slave trade?  
 >  
 > My other point was that female black slaves had a low fertility  
 > rate, and were not really used as harem women. Most black slaves  
 were  
 > mainly used as cooks, soldiers, and eunuchs [which usually had their  
 > genitalia cut]; thus these people did not leave large amounts of  
 > populations.  
 >  
 >  
 > "I've read documents relating slaves cargo "  
 >  
 > Yes, but all these documents date to around the 1600's-1800's. You  
 > probably read Heinrich Barth, Clapperton, and even Leo  
 Africanus, which  
 > may predate some of these documents by a few hundred years.  
 >  
 >  
 >  
 > "to the island where I'm living, I've touched these documents  
 with  
 > my  
 > own hands, ranging from XIII century to XVII century, and black  
 > African slaves (about a 30% of the total slave population in the  
 > North Mediterranean were black from south of the Sahara"  
 >  
 > what about the white slaves brought in the Magreb. Quite a few were  
 > brought as harem women, as opposed, to black slaves which did not  
 leave  
 > large amounts of populations.  
 >  
 >  
 > "they were  
 > brought from Libya not from the Atlantic, also Sicily had enormous  
 > lots of black slave population coming from Saharan routes";  
 >  
 > Mostly as eunuchs  
 >  
 > "You said: "The so called "Ethiopian hole men" were probably Twa  
 > type people" too much "probably" for me"  
 >  
 >  
 > "There are no reports of Twa

> populations North to 10N, and herodotus called Twa, pigmy he would  
 > not call them Ethiopians. "

>

> Well,actually Herodotus says that he hunts them down in chariots,so  
 > this either sounds like a non-human primate ,or twa people who  
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 > in caves. Homer records the pressence of Twa people in these parts.  
 >

> Besides,the Garamantes are related to the Tibbu people in Southern  
 > Libya,which are not Berbers,but Nilo-Saharan types.  
 >

> "You must face that we black people have been  
 > enslaved long time ago by moor and berber peoples to be sold in the  
 > Mediterranean."

>

> Show me proof and I will believe. I know during the middle ages  
 there  
 > was Saharan slave trade,but show me proof in classical times. One  
 > quote by Herodotus saying the Garmantes hunt down aethiopies hole-  
 men  
 > that squeak like bats. This does not sound even like human beings.  
 | 9602|2003-08-21 13:15:20|Toasidje|Re: Black Populations in Africa|  
 The maps are my own personal view of the matter, so I'm the source  
 based on: ancient records such as Herodotus or Plinio, coinage,  
 scriptorium, antropology... Of course there was black population even  
 in Europe ( V. Black Athena) but maps are showing the majoritarian  
 population, not groups of colonizers or enslaved populations. Also  
 the map reffers only to frica, they were large amounts of black  
 populations in Asia as well.  
 I can say: down to this lines more than 90% of the population was  
 black, over this lines less than 10%.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:  
 > > The maps are rude lines indicating the extent of black

populations

> in the past red line (2000 bc) and today, blue line.  
 > >  
 >  
 >

> Black populations both in the past and present extended beyond

these

> lines. What is the source of these maps?

>

> Regards,

> Paul Kekai Manansala

| 9603|2003-08-21 13:23:14|Toasidye|Black Athena forgotten|

I'm sure Martin Bernal will be glad to see this (or maybe he has already seen it), at the beginning Greeks had a real image of their black civilizers:



This image is showing a real black Athena in Athens AR tetradrachm.c420 BC.

But later Athenians started to produce this Athenas:



Athens AR Tetradrachm. 3rd century BC.

Fake memory for those athenians....

Source: <http://www.wildwinds.com/coins/greece/attica/athens/t.html>

Toasije.

Africa Unganisha!

Viva frica Aut#kica,

Viva frica Independiente,

Viva frica Siempre!

---

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| 9604|2003-08-21 13:56:48|Toasidje|Re: Black or White|

> Show me proof and I will believe. I know during the middle ages

there

> was Saharan slave trade, but show me proof in classical times. One

> quote by Herodotus saying the Garmantes hunt down aethiopians hole-

men

> that squeak like bats. This does not sound even like human beings.

I thought it was going to be more difficult:

The First Black Diaspora?

Emperor Septimius Severus was not the only Black Roman in Britain.

There were other African officers, soldiers and slaves here in the

3rd century. Excavations at York between 1951 and 1959 uncovered the largest number of human skeletons from Roman Britain ever exhumed. Archaeologists suggest that several of these people could have been of African origin.

Source:

[http://www.pro.gov.uk/pathways/blackhistory/early\\_times/romans.htm](http://www.pro.gov.uk/pathways/blackhistory/early_times/romans.htm)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

- > "You say that trans-Saharan slavery was not significant, this is
- > Totally wrong my brother."
- >
- > Depends what time period. Much more white slaves came through the
- > Magreb than black slaves through the Sahara. The Sahara trade
- occured
- > at a latter time period around the time of the collapse of
- > Songhai, but I doubt much traffic was prior to this. Plus I pointed
- > out that these black slaves left small amounts of people, and this
- > cannot explain the already black populations like the
- > Tibbu, Haratin, Tuareg, and Chuelh that already existed prior to this.
- > Surely, you are not suggesting these populations which have existed
- > since the Neolithic were products of the trans-Sahara slave trade?
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- > My other point was that female black slaves had a low fertility
- > rate, and were not really used as harem women. Most black slaves
- were
- > mainly used as cooks, soliders, and euncuhs [which usually had their
- > genetali cut]; thus these people did not leave large amounts of
- > populations.
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- >
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- >
- > Yes, but all these documents date to around the 1600's-1800's. You
- > probally read Heinrich Barth, Clapperton, and even Leo
- Africanus, which
- > may predate some of these documents by a few hundred years.
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- >
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- > "to the island where I'm linving, I've touched these documents

with

> my

> own hands, ranging from XIII century to XVII century, and black

> africans slaves (about a 30% of the total slave population in the

> North Mediterranean were black from south of the Sahara"

>

> what about the white slaves brought in the Magreb. Quite a few were

> brought as harem women,as oposed, to black slaves which did not  
leave

> large amounts of populations.

>

>

> "they were

> brought from Lybia not from the Atlantic, also Sicilia had enormous

> lots of black slave population coming from saharan routes';

>

> Mostly as eunuchs

>

> "You said:"The so called "ethiopian hole men" were probally Twa

> type people" too much "probally" for me"

>

>

> "There are no reports of Twa

> populations North to 10N, and herodotus called Twa, pigmy he would

> not call them Ethiopians. "

>

> Well,actually Herodotus says that he hunts them down in chariots,so

> this either sounds like a non-human primate ,or twa people who  
lived

> in caves. Homer records the pressence of Twa people in these parts.

>

> Besides,the Garamantes are related to the Tibbu people in Southern

> Libya,which are not Berbers,but Nilo-Saharan types.

>

> "You must face that we black people have been

> enslaved long time ago by moor and berber peoples to be sold in the

> Mediterranean."

>

> Show me proof and I will believe. I know during the middle ages  
there

> was Saharan slave trade,but show me proof in classical times. One

> quote by Herodotus saying the Garmantes hunt down aethiopies hole-  
men

> that squeak like bats. This does not sound even like human beings.

| 9605|2003-08-21 14:05:40|Paul Kekai Manansala|Re: Black Populations in Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:



- > The maps are my own personal view of the matter, so I'm the source
- > based on: ancient records such as Herodotus or Plinio, coinage,
- > scriptorium, antropology...

So what do you believe the coastal N. African populations were in the Paleolithic, Mesolithic, Neolithic, early historic periods?

Regards,

Paul Kekai Manansala

| 9606|2003-08-21 14:06:26|saidis\_aswan\_egy|Re: Black or White|

"My friend I said I've read the original documents, they are notarial

documents, annotations and accountant marks, real ones; not books I mean the real documents of sales and buyings of black slaves from XIII centuries to XVII I'm an historian and we have a huge archive here in Majorca with thousands of middle age documents, I repeat I'm talking about the original sources the real documents, written in ancient catalonian"

Shepardic Jews were the biggest sellers of slaves during this era. You can even read about their presence in running eunuch stations around Muslim parts of Spain going all the way to Constantinople. I never denied the Trans-Sahara slave trade, but I just pointed out that black Northern Africans are indigenous, and not descendants of trans-Saharan slave trade that occurred during the Middle Ages. Even if these slaves existed in these territories, there was not a significant fertility rate, not large enough populations to displace and change the racial demographics of Northern Africa.

"I'm a real historian, reading (if I can) from the sources."

You being an historian does not mean anything to me. I am half Tuareg, and I know the black Tuareg in blue veils are not from slaves, even though some of my ancestors did traffic in sub-saharan slaves. My mother was sure not a slave, nor was my grandfather who was a Kel Tamelshek and wore the blue veil.

"This is totally disrespectful for Twa peoples, what do you think they are, animals? Twa are as human as you and I! "

People who squeak like bats, as described by Herodotus, are sure not other Africans. What population was he talking about? Do you know who he was talking about? Herodotus also describes a people who barter and trade with the Carthaginians, which is similar to the way

that many Western Africans did. How come he did not say these people squeak like bats?

"My friend chassing  
in a charriot is nothing particularly different from chasing from a  
Horse or a Camel, people were chassed this way because this allows a  
rapid escape to enslavers"

How come the Arabs in Central African slave raids never used these  
methods? Some peculiar that Garmantes[my ancestors] would chase  
down anything in a chariot that was human. Maybe Herodotus is  
describing a primate that is being hunted down and killed.

"Slave hunters usually came to the  
unprotected areas and run when warriors came, this is the reason why  
many slaves were children and women. "

Funny Herodotus is silent on the slave trade, but you read more into  
the passage, probably going off your own interpretation.

"Living in caves is not  
necessarily too primitive, today in Granada Spain, many people live  
in well acconditioned caves, and also you can find caves in  
Capadocia, Turk."

I don't think I insisted that it was.  
| 9607|2003-08-21 14:17:51|saidis\_aswan\_egy|Re: Black or White|  
"The First Black Diaspora?  
Emperor Septimius Severus was not the only Black Roman in Britain"

Septimus Servus was not black, and he was from Leptis Magna, a Greek  
city. He was probably an ethnic Libyan, but we really don't know  
for sure.

"There were other African officers, soldiers and slaves here in  
the  
3rd century"

How do you know they did not come from Meroe? The so-called soldiers  
stationed at Britain were known as Maure, which you asserted that does  
not refer to black, but bronze; yet there is a high ranking general in  
the Roman army called Lusius Quietus, who is described as black.

"Excavations at York between 1951 and 1959 uncovered the largest number of human skeletons from Roman Britain ever exhumed. Archaeologists suggest that several of these people could have been of African origin. "

Yes, but who says they were all slaves? Some could have surely come as freemen.

| 9608|2003-08-21 14:58:15|Toasidje|Re: Black Populations in Africa|

Very interesting question and impossible to answer completely.

Populations in paleolithic and mesolithic eras, can not be regarded as grouped in races such as today races. In the beginning human groups were very small, in the late paleolithic era only 100.000 to 500.000 individuals should have existed, this means maybe only one race existed (but two species extinguished Neander and Sapiens).

Others say that the four main races existed in this period I'm not totally sure. One thing is sure Homo Sapiens came from Africa, 1500.000 years ago, and displaced Neanderthal, but the origins of Neanderthal are also African from erectus.

Regarding Neolithic times, Black Africans were herders in the wet Sahara pastures, surrounded by a typical African fauna: But the insolation was much less in Africa in Neolithic times than today. So:

1st point: If we assume that race is a product of the environment, and original mankind comes from Africa, we must assume that Whites and Asians are decoloured Blacks. But original mankind lived under less insolation (sun burn) conditions so maybe original mankind had a look like actual Kung San, (Remember Kung San have elongated eyes) or some Pigmy. So maybe actual Sudanese Blacks, Western Asians and Caucasian Whites are recent races with no more than 20.000 years more or less.

2nd point: The climate of the North of Africa is totally different from Sahara climate, even in the Neolithic, because of the Atlas mountains and the irrigation coming from the Mediterranean sea stopped there. Sea, winds, currents etc. is a typical Mediterranean climate, so a natural adaptation will not bring True Black populations not True White (such as Scandinavian) populations, but light brown populations. (When I say climatic North Africa here I'm talking of a line from about 300 km from the coast no more).

3rd point: We must realize that even in the past, populations mixed constantly, but stabilized populations were scarce and living in remote areas. But after all, environment conditioned the main racial

features, this is the reason why you don't find original blacks in nordic climates or original whites in tropical climates.

4th point: The desecation of the wet Sahara is a process from North to South, this is the reason Why black catlers where moving south with their cows.

I dont know much more.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> > The maps are my own personal view of the matter, so I'm the

source

> > based on: ancient records such as Herodotus or Plinio, coinage,

> > scriptorium, antropology...

>

> So what do you believe the coastal N. African populations were in

> the Paleolithic, Mesolithic, Neolithic, early historic periods?

>

> Regards,

> Paul Kekai Manansala

| 9609|2003-08-21 15:07:39|Toasidje|Re: Black or White|

One must assume than in history there are no 100% trues or lies, of course there was a large amount of black free population in ancient Europe includin Rome, but also there where slaves, like all other races, because slavery in Rome was not related to colour. So you cand find black roman slave owners (V. encliclopaedia catolica)

In Britain I suppose (wich is not scientific) they where known as maures, because the main original group of enslaved africans where really maures. For instance the word slave comes from Slavic, but still called slaves in Am<sup>er</sup>ica were mainly black not slavic.

In other hand there are several ways to know in someone buried was a slave, even you can know his last supper, also in Rome most slaves carried identification chains and plaques, because slavery was not linked to colour so escaping was easier than in modern slavery.

> Yes,but who says they were all slaves? Some could have surely came

as

> freemen.

I never said all blacks in Ancient Europe where of slave origin, but many.

Toasije.

PD: Please my friends just try to think on past in a more flexible way, populations were not always genetically pure, concepts about blackness and witheness are sometimes very vague.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

> "The First Black Diaspora?

> Emperor Septimius Severus was not the only Black Roman in Britain"

>

> Septimus Servus was not black, and he was from Leptis Magna, a Greek city. He was probably an ethnic Libyan, but we really don't know for sure.

>

>

> "There were other African officers, soldiers and slaves here in the 3rd century"

>

> How do you know they did not come from Meroe? The so-called

soliders

> stationed at Britain were known as Maure, which you asserted that

does

> not refer to black, but bronze; yet there is a high ranking general

in

> the Roman army called Lusius Quietus, who is described as black.

>

>

> "Excavations at York between 1951 and 1959 uncovered the largest number of human skeletons from Roman Britain ever exhumed. Archaeologists suggest that several of these people could have been of African origin. "

>

> Yes, but who says they were all slaves? Some could have surely come

as

> freemen.

| 9610|2003-08-21 17:41:23|Paul Kekai Manansala|Re: Black Populations in Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

>

>

> 3rd point: We must realize than even in the past, populations

mixed

> constantly, but stabilized populations were scarce and living in

> remote areas. But after all, enviroment conditioned the main

racial

> features, this is the reason why you don't find original blacks in

> nordic climates or original whites in tropical climates.

>

I guess I could ask more specifically -- do you believe that coastal  
N. Africans of your early period map owe anything to European or  
West Asian migration?

Do they cluster more closely with Saharan Africans or with Europeans  
and West Asians.

How about the modern populations. How much do they owe of their  
phenotype to W. Asian and European migration?

Regards,

Paul Kekai Manansala

| 9611|2003-08-21 18:56:59|IMJs@webtv.net|The 'N' Word!|

I might have posted this one before, I can't remember.

<http://www.daveyd.com/nword.html>

| 9612|2003-08-21 19:16:33|IMJs@webtv.net|Tell The Truth|

Anybody know anything more about a book titled "Not Out of Greece"?

There's a link on this page... I think Mary L. should get a signed copy.

LOL!

<http://www.nathanielturner.com/tellthetruth.htm>

| 9613|2003-08-22 06:36:57|Toasidje|Re: Black Populations in Africa|

Well this is very complicated, and scientifically needs DNA testings  
in skeletons, etc. But I can bring my own imprecise idea, according  
to archaeology, modern genetics, history, numismatics, etc...

Talking About Coastal North Africa, we must consider 2 areas, West to leptis Magna and east of the same emporium. The first area has at least 4 early chained processus, 1 naturalization of an indigenous population, 2 populations from Sahara, 3 inclusion of Phoenicians and the Pheleset, and maybe contacts with North mediterranean, 4.

Then, for the processus number 1, I said does not bring a black population, processus 2 includes mainly black blood, processus 3 may include some amounts of black blood, considering pheleset propably palestinians and palestinians having contacts with Egypt and black India and black Arabia, with maybe around 37,5% of black blood or more, processus 4 may include very small amounts of black blood. So we can say black blood for coastal North Africans around 2000 bc can't be more than 31,25% (because we must calculate amounts of 50% 25% 12,5% 6,25% etc. and compositions) but the four processus are not equal in intensity, we must suppose the most important processus is natural and naturalized reproduction or a minimum of 50%, we can be almost sure of 12,5% for the second main processus being africans from South of the Sahara +6,25% from the rest of african blood in other processus, that is in total 18,75% I think this is the average of black blood in this Area for 2000 bc, but it can be more.

For the second area we shall include important ammounts of black population coming from the Nile highway, but also importance of Asian elements from Palestina. I suppose (again) that populations in the Nile due to the good conditions of living there in comparison with the desert surrounding areas, are mainly black (about 78,5% in the North or more, and the South 100% black) outside the delta, range will be near 25% of black blood, in conquered or colonized areas such as Crete or Atica it can be a litle more but not much because in ancient times colonizers normally where minoritarian among colonized.

Finally for 2000 bc:

Between 25% and 18,75% of black blood fot the West North Africa  
Around 37,5 and 25% of black blood for the East of North Africa  
Around 78% for the delta region of the Nile

But this is extremelly speculative.

For the present, we must consider a moving South of black populations, black populations persisted in sahara but are not numerous, we must also include the invasion from Arabia, and european colonialism, but also an increasing importance of the slave trade from X to XVIII centuries. My (non scientific) percentages are:

Around 18,75% of black blood for the West North Africa  
Between 25% and 18,75% of black blood for the East of North Africa  
Around 37,5% for the Delta region of the Nile and more in the South

But the main principle to retain is that in a supposed (impossible) total isolation of the coastal North Africans, the environment will not lead in the actual conditions to a Phenotypical black race. But The Sahara will, and also every territory on earth between 25North and 25South.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> >

> >

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> mixed

> > constantly, but stabilized populations were scarce and living in

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> Do they cluster more closely with Saharan Africans or with

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>

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> phenotype to W. Asian and European migration?

>



> Regards,  
> Paul Kekai Manansala  
| 9614|2003-08-22 06:50:31|Paul Kekai Manansala|Re: Black Populations in Africa|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:  
>

The first area has at

> least 4 early chained processus, 1 naturalization of an indigenous  
> population, 2 populations from Sahara, 3 inclusion of Phoenicians

and

> the Pheleset, and maybe contacts with North mediterranean, 4.

>

> Then, for the processus number 1, I said does not bring a black

> population,

What type of population then?

processus 2 includes mainly black blood, processus 3 may

> include some amounts of black blood, considering pheleset propably

> palestinians and palestinians having contacts with Egypt and black

> India and black Arabia, with maybe around 37,5% of black blood or

> more,

What date(s) do you put on process 3?

processus 4 may include very small amounts of black blood.

> So we can say black blood for coastal North Africans around 2000

bc

> can't be more than 31,25%

That tends to contradict with the studies of Chamla and Keita.

To what groups do the percentages of the remaining population at  
2000 BCE belong?

| 9615|2003-08-22 07:41:07|Toasidje|Re: Black Populations in Africa|

> What date(s) do you put on process 3?

Nobody can be too precise about this:

In the latter half of the second millennium B.C. there were extensive movements in the eastern Mediterranean area. Masses of homeless peoples moved slowly across the sea and its coastlands, displacing or merging with the older populations. These migrations ended the Minoan civilization in Crete, contributed to the historical populations of Greece and Italy, wiped out the Hittite Empire, thrust the Philistines into Canaan, and washed up on the shores of Egypt. In Ramses III's eighth year (about 1188 B.c.) the pharaoh met and checked their attempt to push into the rich lands of the Nile. The victory was only a check, because the Egyptian Empire in Asia ended shortly after. The following accounts of this war come from Ramses III's temple of Medinet Habu at Thebes.

From: <http://www.uwm.edu/Course/egypt/274RH/Texts/SeaPeoplesWar.htm>

It is told that such processes were not exceptional from 3000 bc to 1000 bc, and they lead to the creation of civilizations of the Spanish peninsula and islands of the West Mediterranean.

> What type of population then?

An specific population more close to caucasians, similar to southern Spaniards or southern Italians, phenotypical structures are, long noses, light brown skin and middle stature, tendency to brachycephalia (I'm not 100% sure about this) wavy hair (tendency to curl due to contact with black Africans)

> That tends to contradict with the studies of Chamla and Keita.

Unfortunately these are not my sources of information, also genetics can be misunderstood, due to few possible testings in ancient populations, and some "racial blood marks" in discussion.

> To what groups do the percentages of the remaining population at > 2000 BCE belong?

I think my English does not allow me to understand this question, the percentages I've provided are taken from an hypothetical individual, they are not percentages of number of population, when I say 25% of black blood I mean most of the North Africans have 25% of African blood, I don't mean 25% of the population was 100% black, I assume there was no racial separation, so mixing was natural and common.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> >

>

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> > population, 2 populations from Sahara, 3 inclusion of Phoenicians

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> What date(s) do you put on process 3?

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> > So we can say black blood for coastal North Africans around 2000

> bc

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> That tends to contradict with the studies of Chamla and Keita.

>

> To what groups do the percentages of the remaining population at

> 2000 BCE belong?

| 9616|2003-08-22 08:46:23|Paul Kekai Manansala|Re: Black Populations in Africa|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> > What date(s) do you put on process 3?

>

- >
- > > What type of population then?
- >
- > An specific population more close to caucasians, similar to southern
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- > noses, ligh brown skin and middle stature, tendence to
- > braquicephalia (I'm not 100% shure about this) wavy hair (tendency
- to
- > curl due to contact with black africans)
- >

What is your source of information?

If we consider the Mechta-Afalou as "indigenous," they are significantly different from southern Italians or southern Spaniards in craniofacial features.

Generally, speaking they were broad-nosed, prognathous with broad face, wide cheekbones and jaws. They also had many characteristics that have been labeled "Khosianoid."

They were dolichocephalic but nearly mesocephalic with a fair percentage of round-headed types.

Keita sees the indigenous N. Africans as distinctively African types who developed separately from Europeans or West Asians. Any overlap during latter times between Mediterranean populations would be due to demographic movements from African northward in the Neolithic and in the opposite direction after 2,000 BCE.

Regards,  
Paul Kekai Manansala

Regards,  
Paul Kekai Manansala  
| 9617|2003-08-22 12:00:30|Toasidje|Re: Black Populations in Africa|  
Sorry, my main sources are spaniards, they are very interested in the evolution of populations in North Africa, and are real experts in the berber population of the canary islands, the Guanches. They are doing a great Job, and they are too many to cite.

You can find some (abridged) articles in:

<http://members.fortunecity.es/afrikia/historia.htm#art1>

The mechta tipus is today almost inexistant in any trace and totally inexistent in two or more traces, is a very ancient tipus maybe 15.000 ac, that can be relationed to those "Similar to Koisanidans" who can difficulty be relationed with contemporany races (I've told you before about this paleolitics) for them we need genetical testings wich is very difficult.

The protomediterraneans are the source for Berbers, since at least 7000 bc, and Berbers are the main group of coastal North Africans.

Here is an article from two spanish genetists (the link seems to be broken) of course I dont agree with every coma I make my own analysis basen in many sources:

[http://216.239.37.104/search?](http://216.239.37.104/search?q=cache:DHILki0n54UJ:www.metrostate.edu/cgi-bin/troxy/lproxy.cgi/URL-muse.jhu.edu/journals/human_biology/v073/73.5dios.html+Mechta-Afalou&hl=es&ie=UTF-8)

q=cache:DHILki0n54UJ:www.metrostate.edu/cgi-bin/troxy/lproxy.cgi/URL-muse.jhu.edu/journals/human\_biology/v073/73.5dios.html+Mechta-Afalou&hl=es&ie=UTF-8

Quote:

Sub-Saharan Genetic Contribution in Morocco:  
Microsatellite DNA Analysis

S. Dios, J.R. Luis, J.C. Carril, and B. Caeiro<sup>1</sup>

<sup>1</sup>All authors are associated with the Area de Antropoloxia, Facultade de Bioloxia, Universidade de Santiago de Compostela, Galicia, Spain.

[Figures]

[Tables]

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Abstract: Northwest African populations occupy a strategic geographical area that has always been a zone of influence for diverse human groups from different regions. This article focuses on the analysis of the genetic contribution of sub-Saharan African populations by means of four short tandem repeat (STR) systems (HUMTPOX, HUMVWA31/A, HUMTH01, and HUMF13B), which have proven informative in establishing genetic relationships between human populations. Genetic trees and multivariate analyses of European and

Near Eastern populations show that the Moroccan population shares a common genetic substrate with all of them. However, the latter defines a specific lineage. Evolutionary factors inherent in the population's geographical isolation in early times, together with genetic flow from sub-Saharan populations (mainly as reflected by HUMF13B and HUMTPOX), appear to be particularly relevant in understanding the peculiarities of the genetic character of the present-day population.

**Key Words:** Strs, Pcr, HUMTPOX, HUMVWA31/A, HUMVSWA31/1, HUMTH01, HUMF13B, sub-Saharan populations, genetic flow, population genetics

In Paleolithic times the Sahara had a different appearance that it does today: it had green areas, and was therefore more easily crossed. However, desert conditions became more prevalent, and by the end of the Neolithic period the Sahara assumed its present form (Barry and Moore 1993). Contact between black and white Africa was at first limited, and only through successive generations has there been genetic flow between neighboring populations, which is reflected in the genetic structure of present-day populations. Together with this genetic flow, the Atlantic Sahara was visited regularly by traders during the Middle Ages. In this way, there may have been an important allochthonous genetic contribution to northern African populations in the past from Middle Eastern populations during the period of conversion to Islam. At the same time, slavery may have been an additional vehicle for genetic contribution of black African populations. On the other hand, trading with other Mediterranean populations and the persistence of the Mechta-Afalou type could have constituted a specific component of the genetic profile of the actual population (Fage and Oliver 1982). Recently, the Neolithic [End Page 675] expansion in northwest Africa and the genetic relationships with Near Eastern populations have been subject to analysis from diverse molecular perspectives (Bosch et al. 1997; Arnaiz-Villena et al. 1997; Simoni et al. 1999; Kandil et al. 1999).

The dynamism between North and sub-Saharan African populations should be reflected as genetic flow. The main goal of this paper is to assess these phenomena through the analysis of four STR (short tandem repeat) DNA markers by means of polymerase chain reaction (PCR) (Saiki et al. 1985) corresponding to intronic regions (Litt and Luty 1989; Weber and May 1989). These genetic markers are of particular interest not only in genetic structure studies but also in studies of human population biodynamics (Deka et al 1991; Cavalli-Sforza et al. 1994; Deka et al. 1995). We chose four tetrarepeat STRs: HUMTPOX (Anker et al. 1992), HUMVWA31/A (Kimpton et al. 1992), HUMTH01 (Polymeropoulos et al. 1991), and HUMF13B (Nishimura and Murray 1992), since they display generally clear patterns of differentiation

between human populations. Furthermore, we carried out a correspondence analysis and applied the indices of genetic distance when considering the four genetic markers together, with the aim of examining and supporting the populational analyses.

## Materials and Methods

**Samples.** DNA samples were obtained from peripheral blood treated with EDTA-Na<sub>2</sub> as anticoagulant (10%, W/V) (10 L/mL blood), and stored at -20C pending extraction by standard phenol-chloroform method (Maniatis et al. 1982).

The statistical sample consisted of Arab-speaking unrelated individuals of both sexes, each being autochthonous--at least two generations before--and randomly extracted from the general population of northern Morocco. The geographical districts of the origin of individuals are Titt'Aouen, Fes, Al Hoseima, Taza, Nador, and Oudjda regions (Figure 1).

**Polymerase Chain Reaction.** PCR amplification for TPOX, VWA, and TH01 was as previously detailed (Dios et al. 1998). For the F13B locus, PCR was performed in a 12.5 L reaction mixture containing 20 mM Tris-HCl at pH 8.4, 50 mM KCl buffer, 20-100 ng of DNA, 200 M each deoxynucleotide, 1 M each primer, 0.5 U Taq DNA polymerase (Gibco-BRL), and 3 mM MgCl<sub>2</sub>. The optimized conditions were: denaturing at 96 C for 1 min, followed by annealing at 60C for 1 min, and finally an extension time at 72C for 90 s. This cycle was repeated 10 times and then followed by 20 additional cycles at 90C for 1 min, 60C for 1 min, and 70C for 90 s. Primer sequences were as follows (Nishimura and Murray 1992):

HUMF13B-1: 5'-TGA GGT GGT GTA CTA CCA TA-3'

HUMF13B-2: 5'-GAT CAT GCC ATT GCA CTC TA-3' [End Page 676]

**Electrophoresis.** Molecular phenotype analysis was carried out by ultrathin semidry horizontal electrophoresis in polyacrylamide gels, with T and C values depending on the molecular size of the alleles corresponding to each genetic marker. The conditions for TPOX, VWA, and TH01 were as previously detailed (Dios et al. 1998). Regarding the F13B STR, amplified fragments were run in 8%T 5%C polyacrylamide gels (120 mm x 190 mm x 0.4 mm) in a discontinuous buffer electrophoresis system: 375 mM Tris-HCl, pH 8.8 as gel buffer, and 125 mM Tris-Glycine, pH 8.8 as bridge buffer. The gels were run for a period of 2 h 40 min at a constant voltage of 150 V and 4C of constant temperature, followed by the silver staining method with our

own modifications (Budowle et al. 1991).

**Statistical Analysis.** The distribution of observed phenotype frequencies and those expected according to the Hardy-Weinberg law were analyzed by the exact test based on the Markov chain approach (Guo and Thompson 1992). There were 50 batches of 1000 each, and the dememorization period was 1000 steps. The unbiased expected heterozygosity was computed according to Nei (1978) and the polymorphic information content (PIC) was calculated as described by Botstein et al. (1980). Genetic data for European and African populations were collected for comparative analyses from the available literature. Correspondence analysis was carried out. The genetic trees were constructed from the Nei angular distance (DA) (Nei et al. 1983) and Cavalli-Sforza and Edwards' chord distance (DC) (Cavalli-Sforza [End Page 677] and Edwards 1967), since they are the most reliable in obtaining tree topology from microsatellite DNA data (Takezaki and Nei 1996). The robustness of the tree was estimated by bootstrap resampling (Felsenstein 1985).

## Results and Discussion

Allele frequencies obtained after analysis are shown in Table 1. Unbiased expected heterozygosity and PIC were also calculated. The most polymorphic genetic marker was VWA, with heterozygosity and PIC values of 0.8165 and 0.7879, respectively, and the TPOX locus was the least polymorphic for He (0.6972), and PIC (0.6467), which may be partially explained by the number of alleles, higher in the VWA locus than in the other loci (Table 2). Exact test values for Hardy-Weinberg genetic equilibrium showed that there is no statistically significant evidence of deviation from Hardy-Weinberg proportions in any of the STRs, except in the VWA locus with a significant p value (0.0001), where genotypes (13,18) and particularly (19,20) contribute to a great extent to the final value of the  $\chi^2$  test (4.731 and 14.402, respectively). This is due to sampling randomness, since these [End Page 678] genotypes are composed of alleles of low frequency in this population (Table 3). These values generally display the usefulness of STR loci in individual and population genetic characterizations. Multivariate analysis from individual STRs provides a useful insight into the relevance of each genetic marker in the study of the genetic relationships of human populations. However, we can obtain higher statistical efficiency and consistency in the results only through the perspective of a joint analysis.

The results of the correspondence analysis from 15 alleles corresponding to other STRs included in this study are shown in Figure 2. The context analysis has been focused on European, African,



and Near Eastern populations in order to evaluate the genetic affinities of the Moroccan population within a more specific framework. Axis I, which comprises 70.77% of the total variance, offers a substantial quantity of information. European populations are situated, without exception, in the negative portion of this axis, whereas the populations of the African continent offer positive projection values in every case, and are accordingly scattered along this axis. It is interesting to note the strong clustering of European populations, which is in contrast to the wide area throughout which African populations are distributed. In this wide-ranging area, the highest positive values of projections to axis I are offered by sub-Saharan populations, whereas the lowest correspond to the northern African populations, which reveal values very close to the interval defined for European populations. Also noteworthy are the positions occupied by the populations of Cape Verde and African Americans from the United States. In both cases the genetic admixture with European populations has been clearly established (Parra et al. 1995 and 1998), which explains the relative closeness to the projections defined by European populations along this axis. Following this same line of reasoning, the positions shown by the populations of northern Africa from Morocco, although close to Europeans, in some way reflect a relative approach to the position defined by the sub-Saharan populations, which suggests the existence of genetic flow from the latter.

The distribution of STR gene frequencies lends support to this theory. There has been widespread reporting of the instability of STRs and their relatively high rate of mutation. In the case of the STRs used in this study, no specific common alleles exclusive to the major human groups were found. This is the case not only for STRs but also for most of the autosomal genetic markers, including electrophoretic and immunological markers. However, it is also true that some of [End Page 679] [Begin Page 682] the alleles of these STRs under study exhibit ranges of variation among substantially different human groups. The gene frequencies of alleles such as TPOX\*8 and TPOX\*9, VWA\*15, TH01\*6, and TH01\*9.3 are clearly illustrative of gene flow between the range defined by European populations and those described for sub-Saharan populations. This view agrees with the north-south gradient of sub-Saharan lineages observed for mitochondrial DNA studies (Rando et al. 1998).

Apart from the specific genetic contributions because of commerce with caravans or slavery in earlier times, the Sahara is today a geographical barrier that restricts demic diffusion on both sides. However, in more recent times, the situation was quite different. Less than 10,000 years ago, the Saharan region was much wetter, with

populations from both north and south of the Sahara coexisting (Dutour et al. 1988). It was at this time that there could have been a period of relative [End Page 682] genetic exchange, which would be seen in the profile of the present-day Moroccan population, as shown by the previously mentioned multivariate analyses. At a later stage, a progressive drying of the climate occurred, together with the process of desertification. This climatic change determined the progressive movement of the population towards less hostile regions. One of these was the mountainous region of the Maghreb, in the northern Saharan region. Under these circumstances the genetic drift due to small population size in conditions of [End Page 683] population isolation may partly explain the character of the evolution that has taken place in this population. Once again, multivariate analysis reveals interesting clues. Axis II offers significant information. Central and Atlantic European populations tend to be placed into the most negative portions of this axis, Europeans from around the Mediterranean occupy positions near to the origin, and North African populations tend to be scattered along the most positive portions of axis II, with a clear differentiation from other Mediterranean populations. It is possible that this aspect does not show up so clearly in a global analysis, and is even more evident in a correspondence analysis of particularly informative STRs such as TH01 (Figure 3). Once again, it is possible to reflect the specific area that Mediterranean and Near Eastern populations tend to occupy, with the peculiarity of the North African populations, and particularly that of Morocco. These positions are not merely attributable to genetic flow from sub-Saharan populations, as is indicated by a clear distancing from admixed populations such as Cape Verde.

These findings seem to be largely reinforced by results obtained from a different perspective. According to Takezaki and Nei (1996), the genetic trees derived from matrixes of genetic distances after the application of the Nei angular distance and the Cavalli-Sforza chord distance after neighbor-joining are shown in Figures 4 and Figure 5, respectively. Chord distance provides a clear grouping of European populations, in which Atlantic and Central Europeans are clustered together in a branch that differs from the Mediterranean group. The tree topology is also very robust by defining the cluster of the sub-Saharan populations. In any case, the tree derived from Nei's angular distance provides us with the clearest vision of the Moroccan populations, which are consistently grouped in a specific branch and are thus differentiated from the cluster of sub-Saharan populations on the one hand, and European populations on the other.

In summary, it is not possible for us to fully understand the nature

of the populations of northwestern Africa without considering the various contributions that constitute the genetic mosaic of the present population. Therefore, although the population of Morocco belongs to the group traditionally referred to as Caucasoid, it displays a genetic profile that gives it a particular character, even within the general context of the populations of the northern African coastal regions. There have obviously been allochthonous genetic contributions in previous historic moments from mainly Islamic Near Eastern populations that have left their mark in the configuration and structure of the present-day population. Nevertheless, the idiosyncrasy of the northwestern African populations is still very much present. The genetic flow from sub-Saharan populations may have been more significant in previous times, and although it has been diluted among the numerous genetic contributions that have taken place, its presence is still evident, and its genetic memory may still be traced back in the present-day Moroccan population.

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End Quote:

Regard, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> > > What date(s) do you put on process 3?

> >

> >

> > > What type of population then?

> >

> > An specific population more close to caucasians, similar to

> southern

> > spaniards or southern italians, phenotipical structures are, long

> > noses, ligh brown skin and middle stature, tendence to

> > braquicephalia (I'm not 100% shure about this) wavy hair

(tendency

> to

> > curl due to contact with black africans)

> >

>

> What is your source of information?

>

> If we consider the Mechta-Afalou as "indigenous," they are

> significantly different from southern Italians or southern

Spaniards

> in craniofacial features.

>

> Generally, speaking they were broad-nosed, prognathous with broad

> face, wide cheekbones and jaws. They also had many characteristics

> that have been labeled "Khosianoid."

>

> They were dolichocephalic but nearly mesocephalic with a fair

> percentage of round-headed types.

>

> Keita sees the indigenous N. Africans as distinctively African

types

> who developed separately from Europeans or West Asians. Any overlap

> during latter times between Mediterranean populations would be due

> to demographic movements from African northward in the Neolithic

and

> in the opposite direction after 2,000 BCE.

>

> Regards,  
> Paul Kekai Manansala  
>  
>  
> Regards,  
> Paul Kekai Manansala  
| 9618|2003-08-22 12:39:24|Paul Kekai Manansala|Re: Black Populations in Africa|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

>  
> You can find some (abridged) articles in:  
> <http://members.fortunecity.es/ifikiyia/historia.htm#art1>  
>  
> The mechta tipus is today almost inexistant in any trace and

totally  
> inexistent in two or more traces, is a very ancient tipus maybe  
> 15.000 ac, that can be related to those "Similar to

Koisanidans"

The Mechta-Afalou type persists through the Neolithic and in Egypt into the dynastic period.

> who can difficulty be relationed with contemporary races (I've told  
> you before about this paleolithics) for them we need genetical  
> testings wich is very difficult.

I don't think it is possible to use genetics to postulate "racial" relationships of the Mechta type.

> The protomediterraneans are the source for Berbers, since at least  
> 7000 bc, and Berbers are the main group of coastal North Africans.  
>

I do not believe there is evidence for a 'Proto-Mediterranean' phenotype during this period.

The genetic evidence cannot be correlated reliably with phenotype.

Also, Berbers are highly divergent. The largest group is strongly of black phenotype. The coastal group is heavily mixed.

What the physical evidence shows is that the Mechta-Afalou were the predominant "early" type in coastal N. Africa up until the about the Middle Kingdom period in Egypt. The modern types are largely influenced by recent immigrants.

Also, the modern coastal type is physically closer to modern Saharan blacks than the Mechta-Afalou in terms of head and face shape and metrics. Both are very long-headed with narrow faces.

Regards,

Paul Kekai Manansala

| 9619|2003-08-22 12:43:23|alberto34482@yahoo.com|Re: Black Populations in Africa|  
Do you believe that the Gunmache founded Ancient Egypt? Many white supremists are now using the Gunache to prove the Ancient Egypt was established by caucasoids. what is your opinion on this?

| 9620|2003-08-22 13:09:26|Toasidje|Re: Black Populations in Africa|  
Ancient Egypt was founded by real Soudanese-Nilotic Blacks, (just have a look on Narmer's face) I don't think there is any doubt, suppositions about being the Guanches are in my opinion superstitious and unfounded.

Some of those so called scientists are mixing vague cultural similarities (like the small pyramids of the Guanche) with their own wrong racial ideas, but there is a law in Anthropology saying that almost in all cases derived types of perfect models are worst, so maybe some Egyptians where in Canary Islands, this is not impossible, but is totally impossible for Guanches to have any participation in the making of dynastic, predynastic or even in early neolithic Egypt. The Guanche society is very interesting but also too primitive for Egypt.

Regards,

Toasidje

Afrika Unganisha!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>

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| 9621|2003-08-22 13:26:09|omari maulana|Re: Black Populations in Africa|  
What do you base this assumption on?

>I can say: down to this line more than 90% of the population was  
>black, over this line less than 10%.

---

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| 9622|2003-08-22 13:32:29|omari maulana|Older than Egypt is Ethiopia|

Older than Egypt is Ethiopia

From distant past to the dawn of Islam, Gamal Nkrumah looks at the history of this African nation

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Ethiopia is old, even older than Egypt, but its antiquity is somewhat different. While Egypt was the world's first indisputable nation-state, unique in its complex politico-religious system augmented by magnificent material remains and a corpus of epic literature, in Ethiopia, the very cradle of mankind, the material evidence of its ancient civilisation alone attests to its former glory.

The Ancient Egyptians, from the earliest times, kept records of their kings and this chronology is central to the chronological structure of the early Aegean, Levantine and Mesopotamian civilisations. It is, however, of no import to Ancient Ethiopia. If the Ethiopians did keep records, these have either been lost for ever or not yet discovered. The attempts by unnamed writers to compile an Ethiopian king-list -- the Kebra Negast or Book of the Glory of Kings -- from the Queen of Sheba to the rise of the Zagwe dynasty, is believed to be a 13th-century creation; its aim seems to have been to establish the political credentials of the so-called Solomonic dynasty, an Ethiopian king-list that traces the rulers of Ancient Axum to Menelik I (originally Bin Ha Malik, The King's Son), the son of the "Israelite" King Solomon and the "Ethiopian" Queen Makeda, the Queen of Sheba.

Confusingly, the Queen of Sheba features prominently in the oral and written traditions of Ethiopia, Yemen and ancient Israel. The Yemenis saw her as a South Arabian queen, the Ethiopians as Axumite. In Arabic her name is Bilquis, in Ethiopia Makeda and in the biblical language of the Israelites she is known as the Queen of Sheba. To add to the confusion, historians suggest that King Solomon must have reigned around the 10th century BC. It is difficult to decipher fact from fiction, but archaeological evidence is indisputable and it reveals that Axum was founded a millennium later.

Click to view caption

Ethiopia in pictures

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LUCY-DINKENESH: Ethiopia easily claims the longest archaeological record of

any country in the world. It is in Ethiopia that the story of the evolution of mankind began. The remains of the earliest ancestral humans or hominids have been found there. But while sophisticated civilisations historically developed on the Ethiopian highlands, in many parts of the mountains and rugged country, many of its peoples retained a material existence not much different from the hunter-gathering lifestyles of our ancestral hominids.

Two Ethiopian regions stand out as preeminent sites favoured for habitation by the early hominids -- the Omo Valley in the southwestern part of the country, and the Afar or Danakil Depression. To this day, these remote and inhospitable regions remain largely cut off from the outside world. They form different parts of Africa's Great Rift Valley, which runs from central Africa, through the eastern part of the continent, dissecting the Horn of Africa, dividing Arabia from Africa, marking out the outlines of the Sinai Peninsula, and ending somewhat unobtrusively with the Gulf of Aqaba and the River Jordan Valley.

The Omo Valley and the Danakil Depression are markedly different in landscape and terrain. The latter is a desolate and dreary desert, 100 metres below sea level and one of the hottest places on earth, while the Omo Valley is a veritable Garden of Eden with a rich and luxuriant tropical flora and teeming with exotic fauna.

Remains of *Australopithecus Afarensis*, an early hominid dating as far back as four million years, have been found in an almost complete state in the Danakil Depression, which was not always the arid desert it is today. When the early hominids roamed the Afar region, it was a well-watered and wooded savanna country. In 1974 archaeologists excavating sites in the Awash River Valley discovered the skeletal remains of a female hominid whom they promptly named "Lucy" (apparently because they were listening to the song Lucy in the Sky With Diamonds by the Beatles). The diminutive three-and-half-feet tall Lucy -- known as Dinkeneshe or "Thou art beautiful" in Amharic, Ethiopia's official language -- lived some 3.5 million years ago. Her skeletal remains are now deposited at the National Museum of Addis Ababa, which is also home to a host of other prehistoric remains.

**THE ANTECEDENTS OF AXUM:** The history of Ethiopia goes back a long way. The profusion of Stone Age tools and cave paintings hint at the industriousness and vibrancy of the lifestyles of the earliest Ethiopians and attests to the country's antiquity. During the Chalcolithic Age (6200-3000 BC) the inhabitants began cultivating grains and crops that are still much in use in Ethiopia today. Indigenous grasses and grains, such as teff, from which the national Ethiopian sour pancake-like moist bread is made, began to be extensively cultivated as a staple food. The ensete, a root crop known as the false banana because the plant resembles the banana tree but bears no edible fruit, was also grown in the southern and central parts of the

Ethiopian Highlands. Sorghum, barley and buckwheat were also cultivated.

From late prehistoric times patterns of livelihood were established that were to become characteristic of Ethiopia down through the ages and right up to contemporary times. The Early Bronze Age (3000 BC) witnessed the domestication of cattle, a process which had started much earlier in neighbouring Sudan. At this stage of development, regular interaction between the indigenous peoples of Ethiopia and their neighbours first began.

The close proximity of the Ethiopian highlands to the Red Sea has always provided the main line of external communication. This stretch of water has, since time immemorial, provided a means of transport and the Ancient Egyptians recorded voyages to the Land of Punt -- God's Land. To them, Punt was the most ancient country, a sacred territory.

Queen Hatshepsut in the 18th dynasty (1540-1304 BC) dispatched a diplomatic and trading mission to Punt, beautifully depicted on her funerary temple at Deir Al-Bahri. Punt was also the source of a host of exotic goods such as gold, ivory, ostrich feathers, animal skins and hides.

Egyptian legends sometimes referred to Punt as a land ruled by serpent-kings. Interestingly enough, material and literary evidence suggest some form of serpent-worship before the advent of Christianity in Ethiopia. Could then, Ethiopia be the Punt of the Egyptians? To carry the argument further, the sturdy tankwas, or papyrus canoes, that ply Lake Tana -- the source of the Blue Nile -- are curiously reminiscent of the Ancient Egyptian reed boats.

The Hebrews, too, seem to have maintained links with Ancient Ethiopia. The marital union of the Queen of Sheba and King Solomon was not the first biblical reference to a Hebrew-Ethiopian marriage. According to the Bible Moses had an Ethiopian wife. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman," we read in the Book of Numbers.

Ethiopia appears in the King James Version 45 times. Most references to Ethiopia are cited in the Old Testament, not always in the most favourable light. Still, there appears to have been some familiarity with Ethiopian geography in the Levant with frequent biblical references to the rivers of Ethiopia, such as Gihon.

The centrality of the Solomonic link to the Ethiopian heritage is challenged by concrete archaeological evidence. "The Queen of Sheba is clearly recalled as a contemporary of King Solomon, whose reign must be placed around the 10th century BC. There is no archaeological evidence that the site of Axum was settled until one thousand years after this date," argues David W



Phillipson in *Ancient Ethiopia*, published by British Museum Press, 1998.

**AXUM:** This most celebrated state of Ancient Ethiopia could, in its heyday, be compared in grandeur with the empires of Rome, Persia and Ancient China. Among the most imposing features of its material culture are monumental stelae that mark the burial catacombs of Axumite kings. Some 120 survive today -- many in a dilapidated state of disrepair. The largest is over 30 metres long, albeit no longer standing upright. It was the largest single stone ever quarried in the ancient world. The stelae of Axum are grave markers with which catacombs are invariably associated. Shafts, underground passages and chambers are always found nearby. Alas, most of the burial chambers were looted in antiquity, and only a few broken grave-goods were left by robbers

Byzantine Greek and Roman references to Axum -- a prosperous state which at its zenith stretched from Nubia to Yemen and Hejaz, and encompassed much of the Horn of Africa -- abound. The kingdom, in conjunction with the Nabateans and southern Arabians, apparently held a monopoly over the spice and incense trade.

Relations between Axum and some of its other neighbours remain unclear. We know that Axum's fabled King Ezana (who reigned from 325 to 360 AD) controlled Meroë (the once thriving Nubian kingdom) and Yemen as well as the Red Sea coast up to Suakin in Sudan. We know also that Ezana's armies overran Meroë when it was in its last throes. A trilingual inscription, vaguely reminiscent of the Rosetta Stone, was erected by Ezana recording his victories over the Nubians in three languages -- Sabaean, Ge'ez and Greek.

The Axumite empire's heartland was the highlands of northern Ethiopia and southern Eritrea. The most impressive ruins are to be found in the northern Ethiopian region of Tigray, and to a lesser extent in Eritrea. The capital, Axum, in northern Tigray still stands today -- a mere shadow of its former glory.

Axum's rulers assumed the title of Negust Nagast, King of Kings, and started minting coins that provide an interesting chronology of the rulers of Axum. No other kingdom in Africa south of the Sahara did this, and the study of the Axumite coinage system reveals much about the development of the political structure, religion and culture of the ancient empire. For example, the earliest Axumite coins bore the crescent and sun-disc, or crescent and star -- designs characteristic of the pagan religion where moon and sun worship was prevalent. Later, when Christianity was officially adopted as a state religion, the cross replaced the crescent and sun-disc as state emblems engraved on official Axumite coins. Many of the earliest coins also had Greek inscriptions but, as Axum grew in importance, the Greek inscriptions were replaced by Ge'ez inscriptions (see box).

Christianity was adopted as a state religion in Ethiopia in the fourth century AD. According to tradition, two Christian youths from Tyre, Aedeseus and Frumentius, were shipwrecked on the Red Sea coast of what is today Eritrea. They were taken to Axum, became tutors of the future king, and later Frumentius left Ethiopia for Alexandria and asked the Coptic Patriarch of Egypt to send a bishop to head the nascent Ethiopian Church. Frumentius was consecrated. He assumed the name Abuna Salama, initiating a tradition, whereby the Archbishops of the Ethiopian Orthodox Church were consecrated by the Coptic Pope, which lasted until the early 1970s.

**ETHIOPIA AND YEMEN:** The history of Ancient Ethiopia cannot be separated from that of Ancient Yemen, whose recorded history stretches back over 3,000 years. Archaeological evidence shows that settled agricultural communities were established in the Yemeni highlands by the third millennium BC. Urban centres soon developed supported by the surrounding farming countryside. Masonry flourished and monumental sculptures and massive stone architecture were erected. Sophisticated irrigation works were also constructed which attest to a high degree of material sophistication. States like Hadhramaut, Saba, with its capital Ma'rib, and later Himyar thrived as industrious mercantile nations that monopolised the spice and incense trade of the ancient world.

Successive civilisations of Mineans, Sabaeans and Himyarites interacted closely with their counterparts in Ethiopia. The precise nature of the relationship between the people who inhabited Ancient Yemen and their contemporaries across the Red Sea in Ethiopia is unknown. What is clear, however, is that due to geographical proximity, strong cultural and trading links developed between the most celebrated of Ancient Yemeni civilisations, Saba, and the peoples of Ethiopia. Archaeological research based on the results of excavations and the study of extant monuments and artefacts by Western and Ethiopian scholars reveal growing cultural and trade contacts between them.

It is difficult to ascertain how far Axum, the most glorious of Ethiopia's earliest civilisations, can be viewed as a direct heir to Saba. The mystification is deepened by the confusion between Sheba, a variation of Saba, and Ethiopia in the Bible and other mediaeval documents. Sheba, or the Kingdom of the South, could equally refer to either Yemen or Axum.

That controversy apart, there is no doubt that the cultures and histories of Saba and Ethiopia were inextricably intertwined. The Sabaeans were highly skilled masons and water engineers and, not many centuries after they constructed the Ma'rib Dam, walled cities and other architectural wonders, similar structures began to be erected in Ethiopia.

Scholars claim that some 2,500 years ago, successive waves of Semitic people from southern Arabia crossed the Red Sea into what is now Ethiopia, they brought with them their Semitic language and script. Around the fifth century BC, there is archaeological evidence to show that the Semitic influences intensified. Sabaeen merchants and perhaps armies moved across the Red Sea into Ethiopia, as attested by the many Sabeen inscriptions dating to that period. In time they produced a pre-Axumite culture which ripened into a proto-Axumite culture.

We know next to nothing of the pagan religion of the Axumites. In sharp contrast, much is known today about the Ancient Egyptian religious beliefs and practices. We know the names and attributes of Ancient Egyptian gods and goddesses, but little is known about the nature of worship in Ancient Ethiopia -- save perhaps that serpents were sacred creatures and maybe the sun, moon and stars were worshipped, as in Ancient Arabia. Archaeological evidence suggests that South Arabian gods and goddesses were worshipped in Ethiopia before the advent of Christianity. Nothing, though, is conclusive. Archaeological evidence points to the influx of settlers and cultural influences from Yemen, across the Red Sea, into Ethiopia at least about 800 BC, in all probability much earlier. The Red Sea proved no impediment to trade and cultural exchange. Yemen at the time was at the centre of a trading network that linked Egypt and the eastern Mediterranean world -- what is today Greece, Turkey and the Levant -- with Yemen and onwards to Oman, the Arabian Gulf, present day Iraq, Iran and India, perhaps even beyond. In Yemen, the Minaean Civilisation was absorbed or superseded by the celebrated Sabaeen Civilisation about 1000 BC. Trade relations were revolutionised when the inhabitants of Arabia domesticated the dromedary, or one-humped camel, in the 11th century BC.

The domestication of the dromedary made it easier to transport goods over more desolate regions. The spice trade was the mainstay of the economy. The Sabaeans were great builders and the imposing dam they constructed near Ma'rib, their capital, stands testimony to their accomplished architectural skills. They lived in multistoried apartment blocks in walled cities with monumental gates. From the windows and door designs on the Axumite stelae, it appears that these particular Sabaeen colonists probably settled in Ethiopia in much the same way as Europeans settled in America. Indeed, interaction between Yemen and Ethiopia in ancient times is sometimes compared with the historical relationship between Europe and America, with the Red Sea as substitute for the Atlantic Ocean.

The Sabaeans united southern Arabia into a single political entity by the third century BC. By the time of the birth of Jesus Christ, they had expanded their empire to include Ethiopian lands across the Red Sea. With Sabaeen power waning in the fifth and sixth centuries AD, their empire was conquered by the Ethiopians in 525. The Sabaeen civilisation endured for 14

centuries lasting from around 800 BC to 600 AD. And as Saba declined, Axum arose. The tables were soon turned and Ethiopia had the upper hand. For many centuries afterwards, Yemen remained under Axumite suzerainty.

Trade and cultural exchanges between Sabaean Yemen and Ancient pre-Axumite Ethiopia were strengthened. Artefacts and stone slabs bearing the Sabaean script of southern Arabia became more common in Ethiopia. Soon the monumental stone structures similar to those in Ancient Yemen began to appear in Eritrea and northern Ethiopia. The Temple of the Moon in Yeha is the largest surviving structure in East Africa.

With the rise of Islam in the seventh century AD, Axum lost Yemen and Hejaz, and the once flourishing empire shrunk back to its original core region of the northern Ethiopian highlands.

Ge'ez the sacred tongue

>LINGUISTIC affinities between Ethiopia and the Arab world are as strong  
>today as they were in bygone days. Ge'ez, Amharic and Tigrinya are related  
>to Arabic. There are some 80 different languages spoken in Ethiopia, but  
>the country's official language is Amharinya, better known outside Ethiopia  
>as Amharic. It is the language of higher education, most modern literature  
>and government.

Historical linguists generally hold that the languages spoken by a majority of the inhabitants of Ethiopia today, namely the Afro-Asian languages, have their roots in northeastern Africa. The area covered by speakers of the Afro-Asian linguistic group spans a huge swathe of territory from northwestern Africa, the Sahara, eastern and northeastern Africa, Arabia and southwestern Asia. The Afro-Asian group of languages is divided into Semitic, Cushitic and Omotic -- and speakers of all three groups are found in Ethiopia. Indeed, Ethiopia is the only country where all the three linguistic groups are currently in use.

Scholars also suggest that first Omotic and then Cushitic speaking peoples moved into the Ethiopian highlands about 7,000 BC. The Semitic-speaking peoples entered Ethiopia at a later date. Speakers of the Nilotic languages spanning a vast territory in Sudan and other East African countries such as Kenya and Tanzania inhabit in the southwestern extremities of Ethiopia, and it is not known if they previously inhabited other areas of the country. Of the Cushitic languages spoken in Ethiopia, the most widespread is Oromo followed by Somali and Sidamo. But the recorded history of Ethiopia has traditionally been the domain of the country's Semitic speakers.

The foremost of the Semitic languages of Ethiopia is Ge'ez, widely regarded as an offshoot of Sabaean, held in special esteem.

Ethiopia has one of the longest continuous literate traditions in Africa. It is a literary tradition where Ge'ez plays a central, all-important role. Ge'ez is to Ethiopia what Latin is to Europe. Ge'ez, the liturgical language of the Ethiopian Orthodox Church and the official court language of the Axumites, borrowed 24 symbols from the Sabaean writing system.

Amharic, the official language of contemporary Ethiopia, is derived from Ge'ez. Two other languages are closely related to it -- Tigre, spoken in Eritrea; and Tigrinya spoken in Tigray, northern Ethiopia, as well as in Eritrea. Both Amharic and Tigrinya use a modified version of the Ge'ez script.

The Axumites left behind a body of written records in Greek and Ge'ez. The Bible was translated into Ge'ez from Greek, and the Ge'ez alphabet bears an uncanny resemblance to both the Coptic and Greek scripts. Ge'ez, which ceased to be a spoken language in the 10th century, is still widely studied by academic scholars who specialise in Ancient Ethiopia.

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| 9623|2003-08-22 14:01:12|Toasidje|Re: Older than Egypt is Ethiopia|

Oh my friend to hard to repeat, you can follow the debate I've sustained in my past messages (few messages back) with Mister Kekay Manansala, about the populations os north Africa.

I've got the feeling that some scientist need Africa to be 100% black, but there is no continent 100% pure, Europe is not 100% white, nor precolumbian America was 100% Amerindian, nor Australia was 100% aboriginal.

The point is not this, the point is: Did Black strong powerful and meritorious civilizations existed? the answer is yes and many, these civilizations are in the base of what we call universal civilization? the answer is yes no doubt. Berbers blackness or whitenes makes any changes to this questions? I think not, we dont need Carthaghe to be black (after all carthaginians killed babies for religious purposes and this is a fact)

We already have, Egypt, Ethiopia, Soudan, Mojeno Daro, Harappa, Part of Palestina, Part or the Arabian Paeninsula, Oyo, Iwo Eleru, Djenne, etc. and many many more, and maybe more to be discovered.

Thanks, and regards.

Toasij鰻br>

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> Click to view caption

> Ethiopia in pictures

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armies

> overran Meroë when it was in its last throes. A trilingual

inscription,

> vaguely reminiscent of the Rosetta Stone, was erected by Ezana

recording his

> victories over the Nubians in three languages -- Sabaean, Ge'ez and

Greek.

>

> The Axumite empire's heartland was the highlands of northern

Ethiopia and

> southern Eritrea. The most impressive ruins are to be found in the

northern

> Ethiopian region of Tigray, and to a lesser extent in Eritrea. The

capital,

> Axum, in northern Tigray still stands today -- a mere shadow of its

former

> glory.

>

> Axum's rulers assumed the title of Negust Nagast, King of Kings,

and started

> minting coins that provide an interesting chronology of the rulers

of Axum.

> No other kingdom in Africa south of the Sahara did this, and the

study of

> the Axumite coinage system reveals much about the development of

the

> political structure, religion and culture of the ancient empire.

For

> example, the earliest Axumite coins bore the crescent and sun-disc,

or

> crescent and star -- designs characteristic of the pagan religion

where moon

> and sun worship was prevalent. Later, when Christianity was

officially

> adopted as a state religion, the cross replaced the crescent and

sun-disc as

> state emblems engraved on official Axumite coins. Many of the

earliest coins

> also had Greek inscriptions but, as Axum grew in importance, the

Greek

> inscriptions were replaced by Ge'ez inscriptions (see box).

>

> Christianity was adopted as a state religion in Ethiopia in the

fourth

> century AD. According to tradition, two Christian youths from Tyre,

Aedesius

> and Frumentius, were shipwrecked on the Red Sea coast of what is

today

> Eritrea. They were taken to Axum, became tutors of the future king,

and

> later Frumentius left Ethiopia for Alexandria and asked the Coptic

Patriarch

> of Egypt to send a bishop to head the nascent Ethiopian Church.

Frumentius

> was consecrated. He assumed the name Abuna Salama, initiating a

tradition,

> whereby the Archbishops of the Ethiopian Orthodox Church were

consecrated by

> the Coptic Pope, which lasted until the early 1970s.

>

> ETHIOPIA AND YEMEN: The history of Ancient Ethiopia cannot be

separated from

> that of Ancient Yemen, whose recorded history stretches back over

3,000

> years. Archaeological evidence shows that settled agricultural

communities

> were established in the Yemeni highlands by the third millennium

BC. Urban

> centres soon developed supported by the surrounding farming

countryside.

> Masonry flourished and monumental sculptures and massive stone

architecture

> were erected. Sophisticated irrigation works were also constructed

which

> attest to a high degree of material sophistication. States like

Hadhramaut,

> Saba, with its capital Ma'rib, and later Himyar thrived as

industrious

> mercantile nations that monopolised the spice and incense trade of



the

> ancient world.

>

> Successive civilisations of Mineans, Sabaeans and Himyarites

interacted

> closely with their counterparts in Ethiopia. The precise nature of

the

> relationship between the people who inhabited Ancient Yemen and

their

> contemporaries across the Red Sea in Ethiopia is unknown. What is

clear,

> however, is that due to geographical proximity, strong cultural and

trading

> links developed between the most celebrated of Ancient Yemeni

civilisations,

> Saba, and the peoples of Ethiopia. Archaeological research based on

the

> results of excavations and the study of extant monuments and

artefacts by

> Western and Ethiopian scholars reveal growing cultural and trade

contacts

> between them.

>

> It is difficult to ascertain how far Axum, the most glorious of

Ethiopia's

> earliest civilisations, can be viewed as a direct heir to Saba. The

> mystification is deepened by the confusion between Sheba, a

variation of

> Saba, and Ethiopia in the Bible and other mediaeval documents.

Sheba, or the

> Kingdom of the South, could equally refer to either Yemen or Axum.

>

> That controversy apart, there is no doubt that the cultures and

histories of

> Saba and Ethiopia were inextricably intertwined. The Sabaeans were

highly

> skilled masons and water engineers and, not many centuries after

they

> constructed the Ma'rib Dam, walled cities and other architectural

wonders,

> similar structures began to be erected in Ethiopia.

>

> Scholars claim that some 2,500 years ago, successive waves of

Semitic people

> from southern Arabia crossed the Red Sea into what is now Ethiopia,

they

> brought with them their Semitic language and script. Around the

fifth

> century BC, there is archaeological evidence to show that the

Semitic

> influences intensified. Sabaean merchants and perhaps armies moved

across

> the Red Sea into Ethiopia, as attested by the many Sabeian

inscriptions

> dating to that period. In time they produced a pre-Axumite culture

which

> ripened into a proto-Axumite culture.

>

> We know next to nothing of the pagan religion of the Axumites. In

sharp

> contrast, much is known today about the Ancient Egyptian religious

beliefs

> and practices. We know the names and attributes of Ancient Egyptian

gods and

> goddesses, but little is known about the nature of worship in

Ancient

> Ethiopia -- save perhaps that serpents were sacred creatures and

maybe the

> sun, moon and stars were worshipped, as in Ancient Arabia.

Archaeological

> evidence suggests that South Arabian gods and goddesses were

worshipped in

> Ethiopia before the advent of Christianity. Nothing, though, is

conclusive.

> Archaeological evidence points to the influx of settlers and

cultural

> influences from Yemen, across the Red Sea, into Ethiopia at least

about 800

> BC, in all probability much earlier. The Red Sea proved no

impediment to

> trade and cultural exchange. Yemen at the time was at the centre of

a

> trading network that linked Egypt and the eastern Mediterranean

world --

> what is today Greece, Turkey and the Levant -- with Yemen and

onwards to

> Oman, the Arabian Gulf, present day Iraq, Iran and India, perhaps

even

> beyond. In Yemen, the Minaean Civilisation was absorbed or

superseded by the

> celebrated Sabaean Civilisation about 1000 BC. Trade relations were

> revolutionised when the inhabitants of Arabia domesticated the

dromedary, or

> one-humped camel, in the 11th century BC.

>

> The domestication of the dromedary made it easier to transport

goods over

> more desolate regions. The spice trade was the mainstay of the

economy. The

> Sabaeans were great builders and the imposing dam they constructed

near

> Ma'rib, their capital, stands testimony to their accomplished

architectural

> skills. They lived in multistoried apartment blocks in walled

cities with

> monumental gates. From the windows and door designs on the Axumite

stelae,

> it appears that these particular Sabaean colonists probably settled

in

> Ethiopia in much the same way as Europeans settled in America.

Indeed,

> interaction between Yemen and Ethiopia in ancient times is

sometimes

> compared with the historical relationship between Europe and

America, with

> the Red Sea as substitute for the Atlantic Ocean.

>

> The Sabaeans united southern Arabia into a single political entity

by the

> third century BC. By the time of the birth of Jesus Christ, they

had

> expanded their empire to include Ethiopian lands across the Red

Sea. With

> Sabaean power waning in the fifth and sixth centuries AD, their

empire was

> conquered by the Ethiopians in 525. The Sabaean civilisation

endured for 14

> centuries lasting from around 800 BC to 600 AD. And as Saba

declined, Axum

> arose. The tables were soon turned and Ethiopia had the upper hand.

For many

> centuries afterwards, Yemen remained under Axumite suzerainty.

>

> Trade and cultural exchanges between Sabaean Yemen and Ancient pre-

Axumite

> Ethiopia were strengthened. Artefacts and stone slabs bearing the

Sabaean

> script of southern Arabia became more common in Ethiopia. Soon the

> monumental stone structures similar to those in Ancient Yemen began

to

> appear in Eritrea and northern Ethiopia. The Temple of the Moon in

Yeha is

> the largest surviving structure in East Africa.

>

> With the rise of Islam in the seventh century AD, Axum lost Yemen

and Hejaz,

> and the once flourishing empire shrunk back to its original core

region of

> the northern Ethiopian highlands.

>

>

>

>

> Ge'ez the sacred tongue

> >LINGUISTIC affinities between Ethiopia and the Arab world are as

strong

> >today as they were in bygone days. Ge'ez, Amharic and Tigrinya are

related

> >to Arabic. There are some 80 different languages spoken in

Ethiopia, but

> >the country's official language is Amharinya, better known outside

Ethiopia

> >as Amharic. It is the language of higher education, most modern

literature

> >and government.

> Historical linguists generally hold that the languages spoken by a

majority

> of the inhabitants of Ethiopia today, namely the Afro-Asian

languages, have

> their roots in northeastern Africa. The area covered by speakers of

the

> Afro- Asian linguistic group spans a huge swathe of territory from

> northwestern Africa, the Sahara, eastern and northeastern Africa,

Arabia and

> southwestern Asia. The Afro-Asian group of languages is divided

into

> Semitic, Cushitic and Omotic -- and speakers of all three groups

are found

> in Ethiopia. Indeed, Ethiopia is the only country where all the

three

> linguistic groups are currently in use.

>

> Scholars also suggest that first Omotic and then Cushitic speaking

peoples

> moved into the Ethiopian highlands about 7,000 BC. The Semitic-

speaking

> peoples entered Ethiopia at a later date. Speakers of the Nilotic

languages

> spanning a vast territory in Sudan and other East African countries

such as

> Kenya and Tanzania inhabit in the southwestern extremities of

Ethiopia, and

> it is not known if they previously inhabited other areas of the

country. Of

> the Cushitic languages spoken in Ethiopia, the most widespread is

Oromo

> followed by Somali and Sidamo. But the recorded history of Ethiopia

has

> traditionally been the domain of the country's Semitic speakers.

>

> The foremost of the Semitic languages of Ethiopia is Ge'ez, widely

regarded

> as an offshoot of Sabaeen, held in special esteem.

>

> Ethiopia has one of the longest continuous literate traditions in

Africa. It

> is a literary tradition where Ge'ez plays a central, all-important

role.

> Ge'ez is to Ethiopia what Latin is to Europe. Ge'ez, the liturgical

language

> of the Ethiopian Orthodox Church and the official court language of

the

> Axumites, borrowed 24 symbols from the Sabaeen writing system.

>

> Amharic, the official language of contemporary Ethiopia, is derived

from

> Ge'ez. Two other languages are closely related to it -- Tigre,

spoken in

> Eritrea; and Tigrinya spoken in Tigray, northern Ethiopia, as well

as in

> Eritrea. Both Amharic and Tigrinya use a modified version of the

Ge'ez

> script.

>

> The Axumites left behind a body of written records in Greek and

Ge'ez. The

> Bible was translated into Ge'ez from Greek, and the Ge'ez alphabet

bears an

> uncanny resemblance to both the Coptic and Greek scripts. Ge'ez ,

which

> ceased to be a spoken language in the 10th century, is still widely

studied

> by academic scholars who specialise in Ancient Ethiopia.

>

>

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| 9624|2003-08-22 14:01:40|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|

The Stelea in Aksum did not come from the Sabeans. The stela are indigenous to Aksum, and are probably related to the Modern stelea still erected by Cushic people in Ethiopia. Aksum was founded by Africans, not migrating Sabeans across the red sea. Sabeans might have left a genetic impact as much as 30% on the population, but the cultural traditions of Aksum were African.

| 9625|2003-08-22 14:04:50|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|

"Berbers blackness or whiteness makes any changes to this questions? I think not, we don't need Carthagene to be black (after all Carthaginians killed babies for religious purposes and this is a fact)"

20% of the population was. The Berber linguist Helene Hagan knows claim that Berbers founded Kmt[Egypt].

| 9626|2003-08-22 14:06:18|Toasidje|Re: Older than Egypt is Ethiopia (my mistake)|

This message was a reply to: Black Populations in Africa

Not to this one. Sorry, my mistake. No objections to this one.

Toasidje 鮎

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> Oh my friend too hard to repeat, you can follow the debate I've

> sustained in my past messages (few messages back) with Mister Kekay

> Manassala, about the populations of north Africa.

>

> I've got the feeling that some scientists need Africa to be 100%

> black, but there is no continent 100% pure, Europe is not 100% white,

> nor pre-Columbian America was 100% Amerindian, nor Australia was 100%



> aboriginal.

>

> The point is not this, the point is: Did Black strong powerful and  
> meritorious civilizations existed? the answer is yes and many,  
these

> civilizations are in the base of what we call universal  
civilization?

> the answer is yes no doubt. Berbers blackness or whiteness makes any  
> changes to this questions? I think not, we don't need Carthage to  
be

> black (after all Carthaginians killed babies for religious purposes  
> and this is a fact)

> We already have, Egypt, Ethiopia, Sudan, Meroe, Harappa,  
Part

> of Palestine, Part of the Arabian Peninsula, Oyo, Iwo Eleru,  
Djenne,

> etc. and many many more, and maybe more to be discovered.

>

> Thanks, and regards.

> Toasij 鯨br> >

>

> --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "omari maulana"

> wrote:

> > Older than Egypt is Ethiopia

> > From distant past to the dawn of Islam, Gamal Nkrumah looks at  
the

> history

> > of this African nation

> > -----

--

> -----

> >

> > Ethiopia is old, even older than Egypt, but its antiquity is  
> somewhat

> > different. While Egypt was the world's first indisputable nation-  
> state,

> > unique in its complex politico-religious system augmented by  
> magnificent

> > material remains and a corpus of epic literature, in Ethiopia,  
the

> very

> > cradle of mankind, the material evidence of its ancient  
> civilisation alone

> > attests to its former glory.

> >

> > The Ancient Egyptians, from the earliest times, kept records of  
> their kings  
> > and this chronology is central to the chronological structure of  
> the early  
> > Aegean, Levantine and Mesopotamian civilisations. It is, however,  
> of no  
> > import to Ancient Ethiopia. If the Ethiopians did keep records,  
> these have  
> > either been lost for ever or not yet discovered. The attempts by  
> unnamed  
> > writers to compile an Ethiopian king-list -- the Kebra Negast or  
> Book of the  
> > Glory of Kings -- from the Queen of Sheba to the rise of the  
Zagwe  
> dynasty,  
> > is believed to be a 13th-century creation; its aim seems to have  
> been to  
> > establish the political credentials of the so-called Solomonic  
> dynasty, an  
> > Ethiopian king-list that traces the rulers of Ancient Axum to  
> Menelik I  
> > (originally Bin Ha Malik, The King's Son), the son of  
> the "Israelite" King  
> > Solomon and the "Ethiopian" Queen Makeda, the Queen of Sheba.  
> >  
> > Confusingly, the Queen of Sheba features prominently in the oral  
> and written  
> > traditions of Ethiopia, Yemen and ancient Israel. The Yemenis saw  
> her as a  
> > South Arabian queen, the Ethiopians as Axumite. In Arabic her  
name  
> is  
> > Bilquis, in Ethiopia Makeda and in the biblical language of the  
> Israelites  
> > she is known as the Queen of Sheba. To add to the confusion,  
> historians  
> > suggest that King Solomon must have reigned around the 10th  
century  
> BC. It  
> > is difficult to decipher fact from fiction, but archaeological  
> evidence is  
> > indisputable and it reveals that Axum was founded a millennium  
> later.  
> >  
> >  
> > Click to view caption

> > Ethiopia in pictures

> > -----

--

> -----

> >

> > LUCY-DINKENESH: Ethiopia easily claims the longest archaeological  
> record of

> > any country in the world. It is in Ethiopia that the story of the  
> evolution

> > of mankind began. The remains of the earliest ancestral humans or  
> hominids

> > have been found there. But while sophisticated civilisations  
> historically

> > developed on the Ethiopian highlands, in many parts of the  
> mountains and

> > rugged country, many of its peoples retained a material existence  
> not much

> > different from the hunter-gathering lifestyles of our ancestral  
> hominids.

> >

> > Two Ethiopian regions stand out as preeminent sites favoured for  
> habitation

> > by the early hominids -- the Omo Valley in the southwestern part  
> of

> the

> > country, and the Afar or Danakil Depression. To this day, these  
> remote and

> > inhospitable regions remain largely cut off from the outside  
world.

> They

> > form different parts of Africa's Great Rift Valley, which runs  
from

> central

> > Africa, through the eastern part of the continent, dissecting the  
> Horn of

> > Africa, dividing Arabia from Africa, marking out the outlines of  
> the Sinai

> > Peninsula, and ending somewhat unobtrusively with the Gulf of  
Aqaba

> and the

> > River Jordan Valley.

> >

> > The Omo Valley and the Danakil Depression are markedly different  
in

> > landscape and terrain. The latter is a desolate and dreary  
desert,

> 100  
> > metres below sea level and one of the hottest places on earth,  
> while the Omo  
> > Valley is a veritable Garden of Eden with a rich and luxuriant  
> tropical  
> > flora and teaming with exotic fauna.  
> >  
> > Remains of Australopithecus Afarensis, an early hominid dating as  
> far back  
> > as four million years, have been found in an almost complete  
state  
> in the  
> > Danakil Depression, which was not always the arid desert it is  
> today. When  
> > the early hominids roamed the Afar region, it was a well-watered  
> and wooded  
> > savanna country. In 1974 archaeologists excavating sites in the  
> Awash River  
> > Valley discovered the skeletal remains of a female hominid whom  
> they  
> > promptly named "Lucy" (apparently because they were listening to  
> the song  
> > Lucy in the Sky With Diamonds by the Beatles). The diminutive  
> > three-and-half-feet tall Lucy -- known as Dinkeneshe or "Thou art  
> beautiful"  
> > in Amharic, Ethiopia's official language -- lived some 3.5  
million  
> years  
> > ago. Her skeletal remains are now deposited at the National  
Museum  
> of Addis  
> > Ababa, which is also home to a host of other prehistoric remains.  
> >  
> > THE ANTECEDENTS OF AXUM: The history of Ethiopia goes back a long  
> way. The  
> > profusion of Stone Age tools and cave paintings hint at the  
> industriousness  
> > and vibrancy of the lifestyles of the earliest Ethiopians and  
> attests to the  
> > country's antiquity. During the Chalcolithic Age (6200-3000 BC)  
the  
> > inhabitants began cultivating grains and crops that are still  
much  
> in use in  
> > Ethiopia today. Indigenous grasses and grains, such as teff, from  
> which the

> > national Ethiopian sour pancake-like moist bread is made, began  
to  
> be  
> > extensively cultivated as a staple food. The ensete, a root crop  
> known as  
> > the false banana because the plant resembles the banana tree but  
> bears no  
> > edible fruit, was also grown in the southern and central parts of  
> the  
> > Ethiopian Highlands. Sorghum, barley and buckwheat were also  
> cultivated.  
> >  
> > From late prehistoric times patterns of livelihood were  
established  
> that  
> > were to become characteristic of Ethiopia down through the ages  
and  
> right up  
> > to contemporary times. The Early Bronze Age (3000 BC) witnessed  
the  
> > domestication of cattle, a process which had started much earlier  
> in  
> > neighbouring Sudan. At this stage of development, regular  
> interaction  
> > between the indigenous peoples of Ethiopia and their neighbours  
> first began.  
> >  
> > The close proximity of the Ethiopian highlands to the Red Sea has  
> always  
> > provided the main line of external communication. This stretch of  
> water has,  
> > since time immemorial, provided a means of transport and the  
> Ancient  
> > Egyptians recorded voyages to the Land of Punt -- God's Land. To  
> them, Punt  
> > was the most ancient country, a sacred territory.  
> >  
> > Queen Hatshepsut in the 18th dynasty (1540-1304 BC) dispatched a  
> diplomatic  
> > and trading mission to Punt, beautifully depicted on her funerary  
> temple at  
> > Deir Al-Bahri. Punt was also the source of a host of exotic goods  
> such as  
> > gold, ivory, ostrich feathers, animal skins and hides.  
> >  
> > Egyptian legends sometimes referred to Punt as a land ruled by

> > serpent-kings. Interestingly enough, material and literary evidence

> suggest

> > some form of serpent-worship before the advent of Christianity in

> Ethiopia.

> > Could then, Ethiopia be the Punt of the Egyptians? To carry the

> argument

> > further, the sturdy tankwas, or papyrus canoes, that ply Lake Tana -

> - the

> > source of the Blue Nile -- are curiously reminiscent of the Ancient

> Egyptian

> > reed boats.

> >

> > The Hebrews, too, seem to have maintained links with Ancient

> Ethiopia. The

> > marital union of the Queen of Sheba and King Solomon was not the

> first

> > biblical reference to a Hebrew-Ethiopian marriage. According to the

> Bible

> > Moses had an Ethiopian wife. "And Miriam and Aaron spake against

> Moses

> > because of the Ethiopian woman whom he had married: for he had

> married an

> > Ethiopian woman," we read in the Book of Numbers.

> >

> > Ethiopia appears in the King James Version 45 times. Most

> references to

> > Ethiopia are cited in the Old Testament, not always in the most

> favourable

> > light. Still, there appears to have been some familiarity with

> Ethiopian

> > geography in the Levant with frequent biblical references to the

> rivers of

> > Ethiopia, such as Gihon.

> >

> > The centrality of the Solomonic link to the Ethiopian heritage is

> challenged

> > by concrete archaeological evidence. "The Queen of Sheba is

> clearly

> recalled

> > as a contemporary of King Solomon, whose reign must be placed

> around the

> > 10th century BC. There is no archaeological evidence that the

site

> of Axum

> > was settled until one thousand years after this date," argues

David

> W

> > Phillipson in Ancient Ethiopia, published by British Museum Press,

> 1998.

> >

> > AXUM: This most celebrated state of Ancient Ethiopia could, in its

> heyday,

> > be compared in grandeur with the empires of Rome, Persia and

> Ancient China.

> > Among the most imposing features of its material culture are

> monumental

> > stelae that mark the burial catacombs of Axumite kings. Some 120

> survive

> > today -- many in a dilapidated state of disrepair. The largest is

> over 30

> > metres long, albeit no longer standing upright. It was the largest

> single

> > stone ever quarried in the ancient world. The stelae of Axum are

> grave

> > markers with which catacombs are invariably associated. Shafts,

> underground

> > passages and chambers are always found nearby. Alas, most of the

> burial

> > chambers were looted in antiquity, and only a few broken grave-

> goods were

> > left by robbers

> >

> > Byzantine Greek and Roman references to Axum -- a prosperous state

> which at

> > its zenith stretched from Nubia to Yemen and Hejaz, and

encompassed

> much of

> > the Horn of Africa -- abound. The kingdom, in conjunction with the

> Nabateans

> > and southern Arabians, apparently held a monopoly over the spice

> and incense

> > trade.

> >

> > Relations between Axum and some of its other neighbours remain  
> unclear. We  
> > know that Axum's fabled King Ezana (who reigned from 325 to 360  
AD)  
> > controlled Mero` (the once thriving Nubian kingdom) and Yemen as  
> well as the  
> > Red Sea coast up to Suakin in Sudan. We know also that Ezana's  
> armies  
> > overran Mero` when it was in its last throes. A trilingual  
> inscription,  
> > vaguely reminiscent of the Rosetta Stone, was erected by Ezana  
> recording his  
> > victories over the Nubians in three languages -- Sabaeen, Ge'ez  
and  
> Greek.  
> >  
> > The Axumite empire's heartland was the highlands of northern  
> Ethiopia and  
> > southern Eritrea. The most impressive ruins are to be found in  
the  
> northern  
> > Ethiopian region of Tigray, and to a lesser extent in Eritrea.  
The  
> capital,  
> > Axum, in northern Tigray still stands today -- a mere shadow of  
its  
> former  
> > glory.  
> >  
> > Axum's rulers assumed the title of Negust Nagast, King of Kings,  
> and started  
> > minting coins that provide an interesting chronology of the  
rulers  
> of Axum.  
> > No other kingdom in Africa south of the Sahara did this, and the  
> study of  
> > the Axumite coinage system reveals much about the development of  
> the  
> > political structure, religion and culture of the ancient empire.  
> For  
> > example, the earliest Axumite coins bore the crescent and sun-  
disc,  
> or  
> > crescent and star -- designs characteristic of the pagan religion  
> where moon  
> > and sun worship was prevalent. Later, when Christianity was



> officially  
> > adopted as a state religion, the cross replaced the crescent and  
> sun-disc as  
> > state emblems engraved on official Axumite coins. Many of the  
> earliest coins  
> > also had Greek inscriptions but, as Axum grew in importance, the  
> Greek  
> > inscriptions were replaced by Ge'ez inscriptions (see box).  
> >  
> > Christianity was adopted as a state religion in Ethiopia in the  
> fourth  
> > century AD. According to tradition, two Christian youths from  
Tyre,  
> Aedesius  
> > and Frumentius, were shipwrecked on the Red Sea coast of what is  
> today  
> > Eritrea. They were taken to Axum, became tutors of the future  
king,  
> and  
> > later Frumentius left Ethiopia for Alexandria and asked the  
Coptic  
> Patriarch  
> > of Egypt to send a bishop to head the nascent Ethiopian Church.  
> Frumentius  
> > was consecrated. He assumed the name Abuna Salama, initiating a  
> tradition,  
> > whereby the Archbishops of the Ethiopian Orthodox Church were  
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> >  
> > ETHIOPIA AND YEMEN: The history of Ancient Ethiopia cannot be  
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> > centres soon developed supported by the surrounding farming  
> countryside.  
> > Masonry flourished and monumental sculptures and massive stone  
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> > attest to a high degree of material sophistication. States like

- > Hadhramaut,
- >> Saba, with its capital Ma'rib, and later Himyar thrived as
- > industrious
- >> mercantile nations that monopolised the spice and incense trade
- of
- > the
- >> ancient world.
- >>
- >> Successive civilisations of Mineans, Sabaeans and Himyarites
- > interacted
- >> closely with their counterparts in Ethiopia. The precise nature
- of
- > the
- >> relationship between the people who inhabited Ancient Yemen and
- > their
- >> contemporaries across the Red Sea in Ethiopia is unknown. What is
- > clear,
- >> however, is that due to geographical proximity, strong cultural
- and
- > trading
- >> links developed between the most celebrated of Ancient Yemeni
- > civilisations,
- >> Saba, and the peoples of Ethiopia. Archaeological research based
- on
- > the
- >> results of excavations and the study of extant monuments and
- > artefacts by
- >> Western and Ethiopian scholars reveal growing cultural and trade
- > contacts
- >> between them.
- >>
- >> It is difficult to ascertain how far Axum, the most glorious of
- > Ethiopia's
- >> earliest civilisations, can be viewed as a direct heir to Saba.
- The
- >> mystification is deepened by the confusion between Sheba, a
- > variation of
- >> Saba, and Ethiopia in the Bible and other mediaeval documents.
- > Sheba, or the
- >> Kingdom of the South, could equally refer to either Yemen or Axum.
- >>
- >> That controversy apart, there is no doubt that the cultures and
- > histories of
- >> Saba and Ethiopia were inextricably intertwined. The Sabaeans
- were
- > highly

> > skilled masons and water engineers and, not many centuries after  
> they  
> > constructed the Ma'rib Dam, walled cities and other architectural  
> wonders,  
> > similar structures began to be erected in Ethiopia.  
> >  
> > Scholars claim that some 2,500 years ago, successive waves of  
> Semitic people  
> > from southern Arabia crossed the Red Sea into what is now  
Ethiopia,  
> they  
> > brought with them their Semitic language and script. Around the  
> fifth  
> > century BC, there is archaeological evidence to show that the  
> Semitic  
> > influences intensified. Sabaean merchants and perhaps armies  
moved  
> across  
> > the Red Sea into Ethiopia, as attested by the many Sabeen  
> inscriptions  
> > dating to that period. In time they produced a pre-Axumite  
culture  
> which  
> > ripened into a proto-Axumite culture.  
> >  
> > We know next to nothing of the pagan religion of the Axumites. In  
> sharp  
> > contrast, much is known today about the Ancient Egyptian  
religious  
> beliefs  
> > and practices. We know the names and attributes of Ancient  
Egyptian  
> gods and  
> > goddesses, but little is known about the nature of worship in  
> Ancient  
> > Ethiopia -- save perhaps that serpents were sacred creatures and  
> maybe the  
> > sun, moon and stars were worshipped, as in Ancient Arabia.  
> Archaeological  
> > evidence suggests that South Arabian gods and goddesses were  
> worshipped in  
> > Ethiopia before the advent of Christianity. Nothing, though, is  
> conclusive.  
> > Archaeological evidence points to the influx of settlers and  
> cultural  
> > influences from Yemen, across the Red Sea, into Ethiopia at least

> about 800  
> > BC, in all probability much earlier. The Red Sea proved no  
> impediment to  
> > trade and cultural exchange. Yemen at the time was at the centre  
of  
> a  
> > trading network that linked Egypt and the eastern Mediterranean  
> world --  
> > what is today Greece, Turkey and the Levant -- with Yemen and  
> onwards to  
> > Oman, the Arabian Gulf, present day Iraq, Iran and India, perhaps  
> even  
> > beyond. In Yemen, the Minaean Civilisation was absorbed or  
> superseded by the  
> > celebrated Sabaean Civilisation about 1000 BC. Trade relations  
were  
> > revolutionised when the inhabitants of Arabia domesticated the  
> dromedary, or  
> > one- humped camel, in the 11th century BC.  
> >  
> > The domestication of the dromedary made it easier to transport  
> goods over  
> > more desolate regions. The spice trade was the mainstay of the  
> economy. The  
> > Sabaesans were great builders and the imposing dam they  
constructed  
> near  
> > Ma'rib, their capital, stands testimony to their accomplished  
> architectural  
> > skills. They lived in multistoried apartment blocks in walled  
> cities with  
> > monumental gates. From the windows and door designs on the  
Axumite  
> stelae,  
> > it appears that these particular Sabaean colonists probably  
settled  
> in  
> > Ethiopia in much the same way as Europeans settled in America.  
> Indeed,  
> > interaction between Yemen and Ethiopia in ancient times is  
> sometimes  
> > compared with the historical relationship between Europe and  
> America, with  
> > the Red Sea as substitute for the Atlantic Ocean.  
> >  
> > The Sabaesans united southern Arabia into a single political

entity

> by the

> > third century BC. By the time of the birth of Jesus Christ, they

> had

> > expanded their empire to include Ethiopian lands across the Red

> Sea. With

> > Sabaean power waning in the fifth and sixth centuries AD, their

> empire was

> > conquered by the Ethiopians in 525. The Sabaean civilisation

> endured for 14

> > centuries lasting from around 800 BC to 600 AD. And as Saba

> declined, Axum

> > arose. The tables were soon turned and Ethiopia had the upper hand.

> For many

> > centuries afterwards, Yemen remained under Axumite suzerainty.

> >

> > Trade and cultural exchanges between Sabaean Yemen and Ancient pre-

> Axumite

> > Ethiopia were strengthened. Artefacts and stone slabs bearing the

> Sabaean

> > script of southern Arabia became more common in Ethiopia. Soon the

> > monumental stone structures similar to those in Ancient Yemen began

> to

> > appear in Eritrea and northern Ethiopia. The Temple of the Moon in

> Yeha is

> > the largest surviving structure in East Africa.

> >

> > With the rise of Islam in the seventh century AD, Axum lost Yemen

> and Hejaz,

> > and the once flourishing empire shrunk back to its original core

> region of

> > the northern Ethiopian highlands.

> >

> >

> >

> >

> > Ge'ez the sacred tongue

> > >LINGUISTIC affinities between Ethiopia and the Arab world are as

> strong

> > >today as they were in bygone days. Ge'ez, Amharic and Tigrinya

are

> related  
> > to Arabic. There are some 80 different languages spoken in  
> Ethiopia, but  
> > the country's official language is Amharinya, better known  
outside  
> Ethiopia  
> > as Amharic. It is the language of higher education, most modern  
> literature  
> > and government.  
> > Historical linguists generally hold that the languages spoken by  
a  
> majority  
> > of the inhabitants of Ethiopia today, namely the Afro-Asian  
> languages, have  
> > their roots in northeastern Africa. The area covered by speakers  
of  
> the  
> > Afro-Asian linguistic group spans a huge swathe of territory  
from  
> > northwestern Africa, the Sahara, eastern and northeastern Africa,  
> Arabia and  
> > southwestern Asia. The Afro-Asian group of languages is divided  
> into  
> > Semitic, Cushitic and Omotic -- and speakers of all three groups  
> are found  
> > in Ethiopia. Indeed, Ethiopia is the only country where all the  
> three  
> > linguistic groups are currently in use.  
> >  
> > Scholars also suggest that first Omotic and then Cushitic  
speaking  
> peoples  
> > moved into the Ethiopian highlands about 7,000 BC. The Semitic-  
> speaking  
> > peoples entered Ethiopia at a later date. Speakers of the Nilotic  
> languages  
> > spanning a vast territory in Sudan and other East African  
countries  
> such as  
> > Kenya and Tanzania inhabit in the southwestern extremities of  
> Ethiopia, and  
> > it is not known if they previously inhabited other areas of the  
> country. Of  
> > the Cushitic languages spoken in Ethiopia, the most widespread is  
> Oromo  
> > followed by Somali and Sidamo. But the recorded history of

Ethiopia

> has

> > traditionally been the domain of the country's Semitic speakers.

> >

> > The foremost of the Semitic languages of Ethiopia is Ge'ez,  
widely

> regarded

> > as an offshoot of Sabaean, held in special esteem.

> >

> > Ethiopia has one of the longest continuous literate traditions in

> Africa. It

> > is a literary tradition where Ge'ez plays a central, all-  
important

> role.

> > Ge'ez is to Ethiopia what Latin is to Europe. Ge'ez, the  
liturgical

> language

> > of the Ethiopian Orthodox Church and the official court language  
of

> the

> > Axumites, borrowed 24 symbols from the Sabaean writing system.

> >

> > Amharic, the official language of contemporary Ethiopia, is  
derived

> from

> > Ge'ez. Two other languages are closely related to it -- Tigre,

> spoken in

> > Eritrea; and Tigrinya spoken in Tigray, northern Ethiopia, as  
well

> as in

> > Eritrea. Both Amharic and Tigrinya use a modified version of the

> Ge'ez

> > script.

> >

> > The Axumites left behind a body of written records in Greek and

> Ge'ez. The

> > Bible was translated into Ge'ez from Greek, and the Ge'ez

alphabet

> bears an

> > uncanny resemblance to both the Coptic and Greek scripts. Ge'ez ,

> which

> > ceased to be a spoken language in the 10th century, is still

widely

> studied

> > by academic scholars who specialise in Ancient Ethiopia.

> >

> > \_\_\_\_\_  
> > Get MSN 8 and help protect your children with advanced parental  
> controls.  
> > <http://join.msn.com/?page=features/parental>  
| 9627|2003-08-22 14:08:04|Toasidje|Re: Older than Egypt is Ethiopia|  
I guess, this is nationalism, not Science.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

> "Berbers blackness or whiteness makes any  
> changes to this questions? I think not, we don't need Carthage to

be

> black (after all Carthaginians killed babies for religious purposes  
> and this is a fact)"

>

> 20% of the population was. The Berber linguist Helene Hagan knows  
> claim that Berbers founded Kmt[Egypt].

| 9628|2003-08-22 14:08:34|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|  
"Berbers blackness or whiteness makes any  
changes to this questions? "

Why deny that black Berbers exist? I know for a fact that indigenous  
dark-skinned Berbers in Siwa Oasis, Southern Morocco, Tuat oasis in  
Algeria. So why deny the existence of these people? Instead, you  
make up stories that many of these populations came from the Trans-  
Saharan slave trade.

| 9629|2003-08-22 14:18:14|Alex van Deelen|Nefertiti Resurrected|  
I just had an e-mail from Discovery Channel, that the  
documentary will be aired in Europe under the title  
"Nefertiti Revealed", from Sunday September 7th,  
at 21.00 (CET I assume).

Alex

| 9630|2003-08-22 14:19:01|Toasidje|Re: Older than Egypt is Ethiopia|  
Black Berbers exist but not many, I haven't said no to this, also  
slavery in the Sahara existed, a sad and tremendous fact but real,  
and I know what I'm talking about, this is my speciality. Also I  
said northern coastal populations have some near to 1/4 1/5 of black  
blood, what is the problem? I say Berbers are MAINLY not black, and I  
think this a serious opinion, sustained by many disciplines, and  
that's it.

If you can't understand the fact of slavery in the Sahara I recommend  
you to go to Mauritania and find some of those who are still alive and  
have been enslaved by MAINLY NON BLACK Moors, they were real slaves



not slaves in pictures.

Toasij鯁br>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

>

> "Berbers blackness or whiteness makes any  
> changes to this questions? "

>

> Why deny that black berbers exist? I know for a fact that

indigenous

> dark skinned Berbers in Swia Oasis, Southern Morocco, Tuat oasis in  
> Algeria. So why deny the existence of these people? Instead, you  
> make up stories that many of these populations came from the Trans-  
> Saharan slave trade.

| 9631|2003-08-22 14:32:35|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|

"If you can't understand the fact of slavery in the Sahara I

recommend

you to go to Mauritania and find some of those who are still alive and  
have been enslaved by MAINLY NON BLACK moors, they were real slaves  
not slaves in pictures."

Yes, but most of these slaves came from around the Senegal Mali area.  
I understand that slavery exists in the Sahara, but many of these  
Mauritanians are descendants of Yemeni Arabs who mixed in with other  
indigenous Africans. The term moor used in Mauritania referred to  
mixed Arabs who came there from Yemen. The main population of the  
Western Sahara, such as the Sahrawi, are from Yemen.

Southern Mauritania has always been black, and I guess you will  
even deny this.

By the way, the Tuareg in Senegal co-operated with  
the Almoravids and Almohads. The elite in both these groups were  
black Tuaregs. Also, cities like Marrakesh, Siljilmasa, and others  
were founded by black people.

| 9632|2003-08-22 14:37:41|M.L.W.|A Critical Analysis of the Discovery Channel's Nefertiti  
Show|

A Critical Analysis of the Discovery Channel's  
Nefertiti Revealed  
by Jimmy Dunn

"Overall, the life of Nefertiti and the

Amarna Period as depicted in their recent show entitled, Nefertiti Revealed, was of course, mostly factual."--Jimmy Dunn

Tour Egypt web site:

<http://www.touregypt.net/featurestories/dcnefertiti.htm>

Myra

| 9633|2003-08-22 14:39:31|Toasidje|Re: Older than Egypt is Ethiopia|  
Slavery has not finished, and if we don't do nothing will persist. If we deny it it will persist!

Modern slavery links:

with videos:

(here the enslaved woman is clearly accusing a white moor)

[http://web.amnesty.org/web/content.nsf/pages/gbr\\_mauritania](http://web.amnesty.org/web/content.nsf/pages/gbr_mauritania)

<http://www.npr.org/programs/specials/racism/010828.mauritania.html>

<http://members.aol.com/casmasalc/>

<http://www.hrw.org/reports/pdfs/M/MAURITAN/MAURITAN906.PDF>

This black people, our brothers, need to be respected.

Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

- > Black berbers exist but not many, I haven't said no to this, also
- > slavery in the Sahara existed, a sad and tremendous fact but real,
- > and I know what I'm talking about, this is my speciality. Also I
- > said northern coastal populations have some near to 1/4 1/5 of black
- > blood, what is the problem? I say berbers are MAINLY not black, and I
- > think this a serious opinion, sustained by many disciplines, and
- > that's it.
- > If you can't understand the fact of slavery in the Sahara I recommend
- > you to go to Mauritania and find some of those who are still alive and
- > have been enslaved by MAINLY NON BLACK moors, they were real slaves

> not slaves in pictures.

>

> Toasij鯨br> >

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

> wrote:

> >

> > "Berbers blackness or whiteness makes any

> > changes to this questions? "

> >

> > Why deny that black berbers exist? I know for a fact that

> indigenous

> > dark skinned Berbers in Swia Oasis, Southern Morocco, Tuat oasis in

> > Algeria. So why deny the existence of these people? Instead, you

> > make up stories that many of these populations came from the

Trans-

> > Saharan slave trade.

| 9634|2003-08-22 14:58:45|alberto34482@yahoo.com|Re: Older than Egypt is Ethiopia|

I understand that slavery exists in Mauritania, but this is not the

point. Also the use of white Moor is ambiguous, because if you are

not fully black and have a dark brown to light brown complexion black

Africans call people "white". In Western African nations, such as

Ghana African Americans are often called "white" or red, but this

has nothing to do with their racial makeup. Most of the so

called "Bidan"[white moors] look no whiter than myself. Even the

Songhai are related to in some texts as being "red", because of

their lighter complexion to the average Western African.

| 9635|2003-08-22 15:02:21|Toasidje|Re: Older than Egypt is Ethiopia|

My friend you mix everything,

1) You say that the powerful empires of the sahel were created by yemenites?: I say not, suppositions of yemenite ancestors in the lines of the Keitas or the Kant 類 or example are totally ridiculous.

2) Mauritania today is half black, which is the side being enslaved, but 900 years ago Mauritania was at least 90% black and a province of the Ghana empire, ruled by black people with no more contact with Yemen than with China. You must stop reading Mr Olivier and Mr Fage "general histories". Sudanese empires are connected with sub-Saharan Africa early cultures, such as Nok in Nigeria and also to Nubia, there is evidence of a black invention of agriculture in western Africa, near Ghana, from this invention black empires reached, the rest are legends, vague influences like the influence of Papua in the creation of Namibia.

Toasij 類 Berbers are mainly not black, I repeat).

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

- > "If you can't understand the fact of slavery in the Sahara I
- > recommend
- > you to go to Mauritania and find some of those ho are still alive

and

- > have been enslaved by MAINLY NON BLACK moors, they were real slaves
- > not slaves in pictures."
- >
- > Yes,but most of these slaves came from around the Senegal Mali

area.

- > I understand that slavery exists in the Sahara,but many of thses
- > Mauritaniens are desendants of Yemani Arabs who mixed in with other
- > indigenous Africans. The term moor used in mauritania refered to
- > mixed Arabs who came there from Yemen. The main population of the
- > Western Sahara,such as the sahwari,are from Yemen.
- >
- > Southern Mauritania has always been black,and I guess you will
- > even deny this.
- >
- >
- > By the way,the Tukulor in Senegal co-operated

with

- > the Almoravids and Almohads. The elite in both these groups were
  - > black Tuaregs. Also,cities like Marrakesh,Siljilmasa,and others
  - > were founded by black people.
- | 9636|2003-08-22 15:17:23|Toasidje|Re: Older than Egypt is Ethiopia|
- This is true, I've being called white in Africa too, but the reason is that (even if I don't like it) I have white blood in my veins because in fact my father is white, and africans perceive this perfectly. Today being white in africa is synonymous of being rich so many people thinks that they are being "polite" calling you white, even my spouse who is entirely 100% black and african says "wait" to indicate status, other say you live like a white, etc.
- But real light blacks are commonly called in the african precolonial tradition red, not white, so in fact moors have few black blood if not they should have been called red in an era when being black was equal as saying gold owner.

Toasij鯨br>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> I understand that slavery exists in Mauritania, but this is not the  
> point. Also the use of white Moor is ambiguous, because if you are  
> not fully black and have a dark brown to light brown complexion  
black  
> Africans call people "white". In Western African nations, such as  
> Ghana African Americans are often called "white" or red, but this  
> has nothing to do with their racial makeup. Most of the so  
> called "Bidan"[white moors] look no whiter than myself. Even the  
> Songhai are related to in some texts as being "red", because of  
> their lighter complexion to the average Western African.  
| 9637|2003-08-22 15:24:21|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|  
"You say that the powerful empires of the sahel were created by  
yemenites"

I never said that they were. I simply stated that Yemani Arabs mixed  
with the indigenous population of Mauritania. Why do you think the  
main dialect is huyssainia?

"I say not, suppositions of yemenite ancestors in the  
lines of the Keitas or the Kant顔 or example are totally  
ridiculous. "

Yes, but the Keita and Kante are not Soninke; thus not the people who  
founded Ancient Ghana. Sunjata Keita founded Mali, which is a Fulani  
corruption of the word Mande.

"Mauritania today is half black, which is the side being  
enslaved, "

Mauritanian blacks are being enslaved by mixed Yemani Arab and Berber  
tribes. The so-called white Berbers in Mauritania like the Zengaga  
are black. You can ignore this, but it is the truth. The enslavers  
are Yemani Arabs that came from the Beni Hassan.

"but 900 years ago Mauritania was at least 90% black and a province  
of  
the Ghana empire, ruled by black people with no more contact with  
Yemen than with China"

You are correct, and I never insinuated that Yemani Arabs founded  
Ancient Ghana.

"" . Sudanese empires are connected with  
subsaharan Africa early cultures, such as Nok in Nigeria "  
No, but they are connected to Djenné, which existed prior to their  
formation.

"there is evidence of a black invention of agriculture in  
western Africa, near Ghana, from this invention black empires  
reached, the rest are legends"

Yes, the Kintampo culture, I am aware. Agricultural communities also  
existed in Dhat tchitt.

Berbers are heterogeneous people!!!!!!!  
| 9638|2003-08-22 15:31:13|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|  
"But real light blacks are commonly called in the African  
precolonial  
tradition red, not white, so in fact Moors have few black blood "

White and red are used in the same context pre-colonial and in Modern  
Africa. Red and white are used interchangeably.

"so in fact Moors have few black blood if  
not they should have been called red in an era when being black was  
equal as saying gold owner."

Zenaga were called red.  
| 9639|2003-08-22 15:33:12|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|  
Description of Yusuf Ibn Tashfin

Yusuf Ibn Tashfin, was said to be a Sanhadja Berber from the Sudan.  
Yusuf's African ancestry is well documented. According to the Arab  
historian Ali ibn Abd Allah, in his Roudh el-Kartas ( from Beaumier's  
French translation), Yusuf was.....

"teint brun, taille moyenne, maigre, peu de barbe, voix douce, yeux  
noirs, nez aquilin, mèche de Mohammed retombant sur le bout de  
l'oreille, sourcils joints l'un à l'autre, cheveux crépus"

[Brown color, middle height, thin, little beard, soft voice, black  
eyes, straight nose, lock of Mohammed falling on the top of his ear,  
eye-brow joined, woolly hair]. He was also a Murabit Prince. The  
Sanhaja, were described by Ibn Butlan, an 11th century writer, as  
being "mostly black in color."

| 9640|2003-08-22 15:43:30|Toasidje|Re: Older than Egypt is Ethiopia|

> I never said that they were. I simply stated that Yemani Arabs

mixed

> with the indigenous population of Mauritania. Why you do think the  
> main dialect is huyssainia?

Ok buy they were really minoritarian, less than 0,5%,

> Yes, but the Keita and Kante are not Soninke; thus not the people who  
> founded Ancient Ghana. Sunjata Keita founded Mali, which is a Fulani  
> corruption of the word Mande.

The Kante are real Soninke peoples.

And I know of course who was Mari Djat □ Sumaoro, Sogolon etc...

Regards Toasij 鯨br>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

> "You say that the powerful empires of the sahel were created by  
> yemenites"  
>  
> I never said that they were. I simply stated that Yemani Arabs

mixed

> with the indigenous population of Mauritania. Why you do think the  
> main dialect is huyssainia?

>

>

> "I say not, suppositions of yemenite ancestors in the  
> lines of the Keitas or the Kant 頰 or example are totally  
> ridiculous. "

>

> Yes, but the Keita and Kante are not Soninke; thus not the people who  
> founded Ancient Ghana. Sunjata Keita founded Mali, which is a Fulani  
> corruption of the word Mande.

>

> "Mauritania today is half black, which is the side being  
> enslaved, "

>

> Mauritanian blacks are being enslaved by mixed Yemani Arab and

Berber

> tribes. The so-called white Berbers in Mauritania like the Zengaga

> are black. You can ignore this, but it is the truth. The enslavers

> are Yemani arabs that came from the Beni Hassan.

>

> "but 900 years ago Mauritania was at least 90% black and a

province

> of

> the Ghana empire, ruled by black people with no more contact with

> Yemen than with China"

>

> You are correct, and I never insinuated that Yemani Arabs founded

> Ancient Ghana.

>

>

> ""'. Sudanese empires are connected with

> subsaharan Africa early cultures, such as Nok in Nigeria "

> No, but they are connected to Djenné, which existed prior to their

> formation.

>

> "there is evidence of a black invention of agriculture in

> western Africa, near Ghana, from this invention black empires

> reached, the rest are legends"

>

> Yes, the Kintampo culture, I am aware. Agricultural communities

also

> existed in Dhat tchitt.

>

> Berbers are heterogeneous people!!!!!!!!!!

| 9641|2003-08-22 16:16:24|Alex van Deelen|Re: A Critical Analysis of the Discovery Channel's Nefertiti Show|

Message: 20

Date: Fri, 22 Aug 2003 21:36:15 -0000

From: "M.L.W." <[wysingm@ceb.ucop.edu](mailto:wysingm@ceb.ucop.edu)>

Subject: A Critical Analysis of the Discovery Channel's Nefertiti Show

> A Critical Analysis of the Discovery Channel's

> Nefertiti Revealed

> by Jimmy Dunn

>

> "Overall, the life of Nefertiti and the

> Amarna Period as depicted in their recent

> show entitled, Nefertiti Revealed, was of course,



> mostly factual."--Jimmy Dunn  
>  
> Tour Egypt web site:  
>  
> <http://www.touregypt.net/featurestories/dcnefertiti.htm>

Well this may be "critical", but it sounds more churlish to me.

Also, he seems to be unusually affronted by the Black portrayal of Nefertiti.

"I won't even attempt to grace the Afro wig of the Amun priest, "  
and...

"the computer mockup" as he calls it.

As he himself admits that the documentary was "mostly factual" and that:

"It was small points made throughout the special that were a bother..."

Which all means, that the violent reaction to this documentary (for instance the suspension of the British expedition in Egypt, \_which this writer didn't mention\_ and by the very Zahi Hawass the writer would have liked to see more of in the documentary) is about race. Just like it was with Black Athena.

I wonder how much they can villify Joann Fletcher though, as she actually \_is\_ an Egyptologist, and she didn't herself create the computer reconstruction.

Alex

| 9642|2003-08-22 16:16:40|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|  
Jehan Desanges, 'The proto-Berbers', in UNESCO General History of Africa, II, London 1981, 427?8. According to al-Bakri, the city of Sijilmasa in southern Morocco, which soon became an important centre of the caravan trade, was founded and ruled in 140/757?8 by a black called cIsa b. Mazid (Hopkins & Levtzion, 'Corpus', 65). Nothing is known of his ethnicity; he probably belonged to the indigenous North African black population.

\_\_\_what is your opinion on this?

| 9643|2003-08-22 16:22:36|saidis\_aswan\_egy|Re: Older than Egypt is Ethiopia|  
Beni Hassan

One of several Yemeni tribes who emigrated to northwest Africa and the Western Sahara in the Middle Ages

| 9644|2003-08-23 06:25:35|Toasidje|Re: Older than Egypt is Ethiopia|

I need to make a profound investigation in this particular case, with right know is out of my possibilities, although I can suggest some options:

1) The author admits he doesn't know much about the ethnicity of the founder. He can be native of North Africa which is not the same as saying Indigenous (peoples born there who can trace an outsider origin versus natural populations of an area), there was black population even in Spain, but most of them could trace an outside origin three or four generations ago.

2) He can be someone from central Sahara and I said this area is in the limit and sometimes in the South, so black indigenous black populations (not necessarily moor) live there.

3) I admitted many Touareg as being black others as being white, but I said Touareg are a minority.

4) There is nothing particular in a black king or governor, coming from the south, ruling an empire with mostly white subdits, this often happened in muslim world where color is not a real divisory line.

5) I never said that there was no black population in the North I said the population there is Mainly non Black. Also It depends what you call North, just look on the lines I've traced on my maps they are not far from Sijilmasa.

Regards Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

> Jehan Desanges, 'The proto-Berbers', in UNESCO General History of  
> Africa, II, London 1981, 427-8. According to al-Bakri, the city of  
> Sijilmasa in southern Morocco, which soon became an important

centre

> of the caravan trade, was founded and ruled in 140/757-8 by a black  
> called cIsa b. Mazid (Hopkins & Levtzion, 'Corpus', 65). Nothing is  
> known of his ethnicity; he probably belonged to the indigenous

North

> African black population.

> \_\_\_what is your opinion on this?

| 9645|2003-08-23 08:20:13|IMJs@webtv.net|Black People; Black World:..|

Some good stuff here, I just wish the guy who did this listed his sources better. I can't get in touch with him though.

## BLACK PEOPLE; BLACK WORLD: BLACKS FROM ANCIENT TIMES TO TODAY

<http://community-2.webtv.net/BARNUBIANEMPIRE/BLACKPEOPLEBLACK/index.html>

| 9646|2003-08-23 08:54:34|Paul Kekai Manansala|Re: Older than Egypt is Ethiopia|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

- > Beni Hassan
- > One of several Yemeni tribes who emigrated to northwest Africa and
- > the Western Sahara in the Middle Ages

But the Beni Hassan in Mauretania are about as Arab-looking as the Arab speakers of the Sudan or Djibouti. In other words, they are black.

Regards,

Paul Kekai Manansala

| 9647|2003-08-23 09:24:50|Paul Kekai Manansala|Re: A Critical Analysis of the Discovery Channel's Nefertiti Show|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

- > Message: 20
- > Date: Fri, 22 Aug 2003 21:36:15 -0000
- > From: "M.L.W."
- > Subject: A Critical Analysis of the Discovery Channel's Nefertiti

Show

- >
- > > A Critical Analysis of the Discovery Channel's
- > > Nefertiti Revealed
- > > by Jimmy Dunn
- > >
- > > "Overall, the life of Nefertiti and the
- > > Amarna Period as depicted in their recent
- > > show entitled, Nefertiti Revealed, was of course,
- > > mostly factual."--Jimmy Dunn
- > >
- > > Tour Egypt web site:
- > >
- > > <http://www.touregypt.net/featurestories/dcnefertiti.htm>
- >
- > Well this may be "critical", but it sounds more churlish to me.

>  
> Also, he seems to be unusually affronted by the Black portrayal  
> of Nefertiti.  
>  
> "I won't even attempt to grace the Afro wig of the Amun priest, "  
>  
> and...  
>  
> "the computer mockup" as he calls it.  
>  
> As he himself admits that the documentary was "mostly factual" and

that:

>  
> "It was small points made throughout the special that were a

bother..."

>  
> Which all means, that the violent reaction to this documentary (for  
> instance the suspension of the British expedition in Egypt, \_which  
> this writer didn't mention\_ and by the very Zahi Hawass the writer  
> would have liked to see more of in the documentary) is about race.  
> Just like it was with Black Athena.  
> I wonder how much they can vilify Joann Fletcher though, as she  
> actually \_is\_ an Egyptologist, and she didn't herself create the  
> computer reconstruction.  
>

I think the negative reaction shows just how far out on a limb the  
documentary's creators went.

As was stated in the review, these shows have much more impact on  
the general public than anything written in peer review.

Regarding the reconstruction, the artists simply took a computer map  
using the metric and angular measurements of the skull and  
superimposed the most common features as seen in AE art for someone  
of this general craniofacial type. All of this was already  
available in clip art type drawings.

Thus, the full lips, the brown skin, etc. Even they may have been  
surprised at the final result.

Regards,  
Paul Kekai Manansala

| 9648|2003-08-23 18:30:13|Alex van Deelen|Re: A Critical Analysis of the Discovery Channel's Nefertiti Show|

> > I wonder how much they can villify Joann Fletcher though, as she  
> > actually \_is\_ an egyptologist, and she didn't herself create the  
> > computer reconstruction.  
> >  
>  
> I think the negative reaction shows just how far out on a limb the  
> documentary's creators went.

Paul, in your opinion, where did they go out on a limb?

Was it with them not publishing first, as the Egyptian government website stated, the identification of Nefertiti? I have heard several different versions about the possible ages of the mummies.

Alex

| 9649|2003-08-23 19:17:29|Paul Kekai Manansala|Re: A Critical Analysis of the Discovery Channel's Nefertiti Show|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> > > I wonder how much they can villify Joann Fletcher though, as

she

> > > actually \_is\_ an egyptologist, and she didn't herself create

the

> > > computer reconstruction.

> > >

> >

> > I think the negative reaction shows just how far out on a limb

the

> > documentary's creators went.

>

> Paul, in your opinion, where did they go out on a limb?

>

What I meant is that they were taking chances by portraying Nefertiti and Akhenaton as black. The negative reaction was almost guaranteed, although I don't think anyone would have thought the entire British expedition would be suspended.

I doubt very much that the expedition was cancelled simply because Hawass disagrees with the Nefertiti ID.

Regards,

Paul Kekai Manansala

| 9650|2003-08-23 21:54:09|clyde winters|Re: A Critical Analysis of the Discovery Channel's Nefertiti Show|

Hi

I agree Paul. There is a nexus between knowledge production, culture and politics. The fact that the Egyptians were portrayed as members of the Africoid variety (Red, Black, Yellow etc.) this production went against popular academe portrayal of ancient people by the people who presently live in a specific area, e.g., Arabs are the predominant population in Egypt today so "Arab" looking people should portray the ancient Egyptians. If the academe really portrayed the ancient nationalities of the Sumerians, Olmecs, Egyptians and etc., as they actually looked this would correct the lie that African and Black people founded many ancient civilizations. As a result, a member of the academe, like Fletcher was not suppose to abandon the Eurocentric doxic assumptions made reality over the past century, that Egypt was a white civilization. This makes the suspension of the British in Egypt, a pressure tactic to get establishment Egyptologists in Britain to put pressure on Fletcher to change her ideas about Egypt or at least attack her program. It is interesting that given the controversey about the Fletcher documentary, there has not come to my attention any response to her show by the Egyptologist establishment. In truth, Fletcher's work is heresy in the academe.

C.A. Winters

Paul Kekai Manansala wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> wrote:

>>>> I wonder how much they can villify Joann Fletcher though, as

> she

>>>> actually \_is\_ an egyptologist, and she didn't herself create

> the

>>>> computer reconstruction.

>>>>

>>>>

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> the  
> > > documentary's creators went.  
> >  
> > Paul, in your opinion, where did they go out on a limb?  
> >  
>  
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> Nefertiti and Akhenaton as black. The negative reaction was almost  
> guaranteed, although I don't think anyone would have thought the  
> entire British expedition would be suspended.  
>  
> I doubt very much that the expedition was cancelled simply because  
> Hawass disagrees with the Nefertiti ID.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
| 9651|2003-08-23 23:23:26|saidis\_aswan\_egy|Bronze Age Village Unearthed in Israel |  
Bronze Age Village Unearthed in Israel  
Fri Aug 22,10:21 AM ET  
JERUSALEM - Israeli archeologists have unearthed an 8,000-year-old  
Bronze Age settlement and the remains of a 1st century A.D. Jewish  
homestead, close to a town named for Biblical giant Goliath's  
birthplace.

The Israel Antiquities Authority said Monday that contractors working on a new trans-Israel highway asked the authority to carry out an exploratory dig at Ptora, in the archeologically rich region east of the town of Kiryat Gat, before earthmovers started ripping into the ground.

Founded in 1955, Kiryat Gat was named after the Philistine city of Gath, said to be the birthplace of Goliath and believed to lie nearby. Today, most archeologists believe Gath was sited some distance to the northeast, near the coastal town of Ashdod.

The authority said remnants found at the 1.75-acre Ptora site showed that its Bronze Age inhabitants engaged in agriculture, copper production and the making of ceramics and occupied the settlement continuously until about 3,000 BC.

"The excavations reveal to us the daily life of the residents over the course of more than 3,000 years," authority excavation director Yaakov Baumgarten said in a statement.

Also unearthed at the site were the remains of a 1st century A.D. farmhouse, apparently abandoned by its Jewish occupants during the bloody revolt against Roman occupation in the year 70 A.D., the authority said.

The building had an open court yard used as a kitchen, two ritual baths as used by pious Jews and a variety of stoneware vessels, it added

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&cid=1312&ncid=1312&e=5&u=/ap/20030822/ap_on_re_mi_ea/israel_bronze_age_1)

[tmpl=story&cid=1312&ncid=1312&e=5&u=/ap/20030822/ap\\_on\\_re\\_mi\\_ea/israel\\_bronze\\_age\\_1](http://story.news.yahoo.com/news?tmpl=story&cid=1312&ncid=1312&e=5&u=/ap/20030822/ap_on_re_mi_ea/israel_bronze_age_1)

| 9652|2003-08-23 23:45:23|M.L.W.|Great Hair Days in Ancient Egypt|

There was probably no better time for hair than in ancient Egypt. You could dye it, cut it, braid it, shave it, weave charms into it?and then there were the wigs?of countless designs. The ancient Egyptians--both men and women--were known for hating facial and body hair and used all kinds of shaving implements to get rid of it. But hair on the head? They loved it?and had so many ways of showing it.

"Human hair was of great importance in ancient Egypt," writes Egyptologist Joann Fletcher, Ph.D., for Egypt Revealed magazine. "Rich or poor of both genders treated hair?their own or locks obtained elsewhere?as a highly pliable means of self-expression."

<http://touregypt.net/magazine/mag07012001/magf3.htm>

Myra

| 9653|2003-08-24 04:05:54|Toasidje|Various|

This has been an intense week concerning race and science in Spanish media, yesterday public television show Dannish investigations on the natural conditions for best running in Kenyans comapered with europeans, the conclusions after many scientific test is that Kenyans are always around 10% superiors, and there is no way for europeans to achieve this because this is due to que natural muscular structure of the legs, the muscle and the blood is very similar but the way mucle are located in the legs, being theese legs much more thin makes them invincible.

Second issue comes today in the most readed newspaper in the country ("El Pa□) is an extense article about the teories of beeing the Kung! San the ancestors of at least 80% of the globe population (more exactly this means than Kung! San are genetically directly related to ancestors of at least 80% of mankind) genetical markers are



coincidental with linguistics, saying that Click tongues are related to Indoeuropean and also to Na-Dene, the article focuses also in phenotypical features, if we take a view to Kung San (in my opinion they are blacks) they have elongated eyes which is something persistent in Asia, they have curly hair which is persistent in most Africans, they have brown skin that can derive to dark brown, to yellow or pink. The dates for the Kung San expansion are 60.000 bp.

Regards, Toasije.

| 9654|2003-08-24 04:08:04|Toasidje|Re: A Critical Analysis of the Discovery Channel's Nefertiti Show|

I have the impression that the bust of Nefertiti in the Berlin Museum is a falsification, does anyone have information about this?

Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> wrote:

>>>> I wonder how much they can vilify Joann Fletcher though, as she

>>>> actually is an Egyptologist, and she didn't herself create the

>>>> computer reconstruction.

>>>>

>>>

>>> I think the negative reaction shows just how far out on a limb the

>>> documentary's creators went.

>>

>> Paul, in your opinion, where did they go out on a limb?

>>

>

>

> What I meant is that they were taking chances by portraying Nefertiti and Akhenaton as black. The negative reaction was almost guaranteed, although I don't think anyone would have thought the entire British expedition would be suspended.

>

> I doubt very much that the expedition was cancelled simply because Hawass disagrees with the Nefertiti ID.

>

> Regards,

> Paul Kekai Manansala

| 9655|2003-08-24 04:09:53|Toasidje|Re: Black or White|

I'm still waiting for some more oppinions about the race survey, and after I will tell you the origins of every man in the photos.

Thanks, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:

> Hello my friends, first of all, I want to apologize for my poor english, my mother tonge is Spanish. This is my first intervention in this forum and I encourage you to keep alive the flame of afrocentrism.

>

> Let me introduce myself, I'm an Historian, living in Spain, my origins are black because my mother is black but also white because my father is wite. Personally I consider myself black.

>

> But it is very interesting to understand how percepcion of what a black or white person changes depending on cultural bias. For instance most north americans will consider arabs as black, but arabs think on themselves as more close to white race, or at least a race apart.

> If you permit me I will conduct a small survey about blakness among those of you who want to participate, the game is simple Who is White and Who is Black in the pictures? (they are numbered)

>

> Will keep talking.

>

> Toasije

> Afrika Unganisha!

>

>

>

>

>

>

> Viva frica Aut𩇰frica,

> Viva frica Independiente,

> Viva frica Siempre!

>

> -----

> Yahoo! Messenger

> Nueva versi Super Webcam, voz, caritas animadas, y m #161;Gratis!

| 9656|2003-08-24 04:25:24|Toasidye|Black or White (the images again)|

---

Who is black and Who is white?

Thanks, Toasije.

Afrika Unganisha!

---

**Yahoo! Messenger**

**[Nueva versi](#) [b](#): Super Webcam, voz, caritas animadas, y m [Gratis!](#)**

| 9657|2003-08-24 14:45:55|Paul Kekai Manansala|Re: Various|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> This has been an intense week concerning race and science in

Spanish

> media, yesterday public television show Dannish investigations on

the

> natural conditions for best running in Kenyans comapered with

> europeans, the conclusions after many scientific test is that

Kenyans

> are always around 10% superiors, and there is no way for europeans

to

> achieve this because this is due to que natural muscular structure

of

> the legs, the muscle and the blood is very similar but the way

mucles

> are located in the legs, being theese legs much more thin makes

them  
> invincible.

Toasije, is this science or racism masquerading as science?

Sure Kenyans have thinner legs on average, but there are certainly some Europeans with equally thin legs.

The problem with these kinds of studies that almost always provide an "excuse" for \*black\* achievement in sports, is that they discount the hard work and dedication of the athletes involved.

I mean can Yao Ming use average Chinese height as an excuse for poor performance on the court?

>  
> Second issue comes today in the most readed newspaper in the

country

> ("El Pa□) is an extense article about the teories of beeing the  
> Kung! San the ancestors of at least 80% of the globe population

(more

> exactly this means than Kung! San are genetically directly related

to

> ancestors of at least 80% of mankind)

What about the other 20% -- who are they and who are their ancestors?

Regards,

Paul Kekai Manansala

| 9658|2003-08-24 16:25:32|saidis\_aswan\_egy|Re: Various|

Sounds to me somebody has been reading the book "Taboo,why Blacks Dominate Sports"

| 9659|2003-08-24 21:51:38|M. Washington|More on Ptah and dwarfs ... The "Iron Age" South of the Sahara|

Thanks Ra Nehem and Omari.I'm not around too much these days and just saw these posts. You wrote: two distinct entities united in one. And this is common and extant throughout Africa.

Much appreciated.

Marc

-----Original Message-----

**From:** Omari Keita [mailto:sonofsaba@yahoo.com]

**Sent:** Tuesday, August 19, 2003 8:13 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: More on Ptah and dwarfs ... The "Iron Age" South of the Sahara

Alafia,

There is the similiar concept in Yoruba with either Olodumare and Eleda or Olodumare and Olorun depending on what elder you talk with. The complimentary essences combined into one whole is inherent throughout many Afrikan belief systems. Also, in Dahomey and Togo, this is seen with Mawu and Lisa, as I think Baba Ra addressed before.

Ire-O!!!

Omari

*ra\_nehem* wrote:

Mikyia wo Marc,

I appreciate your comments and I agree with your analysis. For the sake of clarity, I would add that the concept of androgyny, or of a Supreme Being That contains the balance of Male and Female Potencies necessary for Creation, is truly a union of Two functioning as One Divine Unit.

I.e., Amen and Amenet (Nyame and Nyamewaa in Akan, Chukwu and Komosu in Igbo, etc. ), Two Distinct Entities, come together and function as One Divine Unit. They give birth to the world. This Unit is the Supreme "Androgynous" Being.

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (M1W)

> From: ra\_nehem [mailto:ra\_nehem@h...]

>

> Mikyia wo Marc,

>

> Again, I apolo gize for the delayed response.  
Meda ase (thanks) for

> your response and the quotes. They are helpful for anyone doing a  
> comparative analysis of our traditions as they moved away from the  
> motherland.  
>  
> Ma asomdwoee,  
> Ra Nehem  
>  
>  
> (MlW) Hello Ra Hehem. Any time. Thank you as well for pulling my coat  
> about the concept of Creator God. The logic of the androgenous African gods,  
> or that Horus has an androgenous type escaped me until you noted that this  
> was a significant, perhaps the most significant aspect of African philosophy  
> and religion. This came even clearer when I read in Gerald Massey.  
After  
> going into preliminary detail about the two-fold nature of everything in  
> Africa and carried on in those migrating from Africa with that tradition,  
> Massey wrote:  
>  
> "The Australian Totemic system begins with being Dichotomous.  
There is a  
> Division of the Whole into two halves ... The twofold division was  
> fundamental and universal in Egypt. Beginning with the two Egypts  
and the  
> two Tiruti, they had the two halves, North and South, divided by the  
> Equinoctial line: the two earths of upper and lower, the two houses  
of  
> government, the two houses of the treasury [Marc's note: also found  
in the  
> form of American government - the forefathers were Deists and  
Masons] the  
> two granaries, the two fields of sacrifice. The War Department was  
twofold.  
> The property of the State and Temple divided into two parts. An

endeavor to  
> recover the Kamite mythology from the traditions of the Arunta may look like  
> fishing the infinite, but deep-sea dredges sometimes find strange things.  
> The Ritual (Book of the Coming Forth i nto the Light of Day) provides a  
> record of the fact that in the boundaries of South and North ere determined  
> by two trees. Hence, when the Sun, or Solar God, rises in the East, he is  
> said to issue forth from betwixt the two sycamores of the North and South.  
> This division of the oneness in space into North and South in locality has  
> been curiously preserved by the Arunta Tribes ((Marc's note: Massey uses  
> the Arunta as a case study of an Australian tribe with countless affinities  
> and similarities between Egypt and Africa - building a case for their  
> migration from the people common to the two))) , who make use of the two  
> Poles in their religious or Totemic ceremonies, one the Nurtunja, is erected  
> in the North ; the other, called Waninga, is made use of in the South. These  
> are equivalent to two sycamore trees of the North and South, as types of the  
& gt; original division of the earth, and of the later earth and heaven ; also  
> called the two trees in the beginning. This primordial DIVISION OF THE WHOLE  
> into two classes still persists in the Christian scheme of things (marc's  
> note: and in the later Western and Far Eastern philosophies) where the  
> dichotomous arrangement of the promiscuous multitude is continued

as from  
> the first (marc's note: he went into the last point earlier)." G.  
M. Ancient  
> Egypt, the Light of the World, v. 1, pp. 80 - 81.  
>  
> It is clear, Ra Nehem, that Christianity with its One God the Father, the  
> Creator of All, is an illogical, unnatural falsity. There is no natural way  
> in the world for a male to be the creator of male and female.  
Rather, a  
> being manifesting the nature of both alone can be the creator of both. It  
> is, I think, clear to me that the Western concept of God the Father and sole  
> creator, is a lie. A lie told by people who came to power in the late stages  
> of a civilization earlier by eons than the newcomers. Newcomers who came  
> with a new philosophy grafted onto an ancient way of thought. An ancient  
> philosophy. One can trace the dichotomous existence of all creation in  
> Western thought and Western religion up to an end point in a male god. it's  
> clear this is most unnatural. The concept of a male-alone creator is an  
> insult, I would say, against creation itself. An insult and an  
> impossibility. No man ever or will ever give birth to life alone.  
Nor will  
> any creator. Western religion with its single Creator God is a lie which  
> would perish in the halls of logic and truth. It will persist, of course, as  
> the owners of the media of communication will perpetuate the lie.  
But, in  
> the face of truth, the male god alone creator is a falsity and a lie.



>  
> So, I thank you for pointing out the fact  
that original religion  
and  
> philosophy was androgenous. The ancient truth  
rings more true than  
the  
> modern counterfeit.  
>  
>  
> Marc Washington  
>  
>  
>  
>

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| 9660|2003-08-25 02:07:45|M. Washington|Buddha is actually Ptah - relationships are right,  
coincidental, or|

Attachments :  
.....

OUTLINE:

IS BUDDHA ACTUALLY PTAH RIGHT, COINCIDENTAL, OR BUNK?

[A] What forms should proof take?

[B] Five recent points for Herodotus zero for historians

[C] Herodotus statement that the Egyptians were black

[D] Report of Sesostri III military campaign to India

[E] Comparisons between Buddhism and Ptah

1. Buddha sits upon the lotus as does Nefertum and other Egyptian gods
2. The Buddhist rebirth from the lotus by the pure man is similar to Egyptian
3. Is the world born from the Lotus in Buddhism the same as the occurrence in Egypt?
4. In Buddhism there is the second death. And there is second death in Egypt.
5. In Buddhism there is reincarnation like Egyptian. In Egypt, there is reincarnation.
6. The one, two, four, eight template.

[F] Is it true, coincidental, or bunk that Buddhism is based on Ptah of Memphis

[A] What forms should proof take?

Spelling is a poor way to establish common origins when they, in fact, exist. Komarno and Komaron are the same cities. Wein is an alternative way of spelling Vienna. Spelling may hide common origins when spellings differ making it impossible for one to determine common origins if spelling alone is relied upon.

In gaining a more thorough understanding of common origins in archeology,

the world's leading authority on the use of genetics to understand human population movements from the last 50,000 years teamed up with an archeologist to show that both genetic and archeological evidence showed movement of middle easterners into Europe 12,000 years ago. Underhill writes: "You have to look at genetics, material culture (archeological findings), linguistics and other areas to find different lines of evidence that reinforce each other."

In: Overlapping Genetic And Archaeological Evidence Suggests Neolithic Migration, Stanford University Medical Center, Posted 11 September 2002,

<http://www.sciencedaily.com/releases/2002/09/020911072622.htm>

[B] Five recent points for Herodotus zero for historians

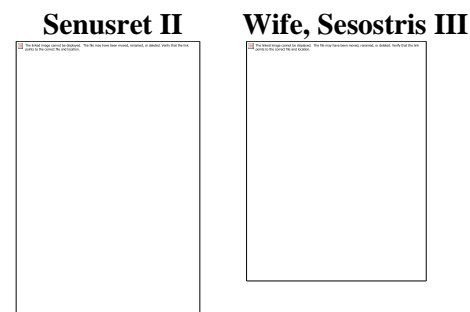
(1) In reporting Cambyses lost army in the desert: Michael Theodoulou, King Cambyses long-lost army: Using DNA to unravel a 2,500-year Persian riddle, Christian Science Monitor, Issue of 8 December 2000; (2) Right in stating that an Egyptian army had been sent to the Balkans and taken up residence there: Sonia Bakaric and James Hider, Macedonias Pharaonic past, Agence France-Presse, 17 April, 2001; (3) right when he said that the Issedones, a presumably Iranian-speaking people who occupied the steppe lands east of the Urals, were cannibals: E.M. Murphy and J.P. Mallory, Herodotus and the Cannibals: New Evidence Suggests the Greek Historian Got it Wrong; (4) Right when he spoke of the City of Medes that historians said never existed: <http://www.timesonline.co.uk/article/0,,2-458678,00.html>; (5) Right when he described the troops of Xerxes wearing fox-skin head gear. It was Arnold Toynbee he noticed Bulgarian peasants wearing such gear that inspired him to write his massive Study of History, begun in 1922. Our dear historians appear to be wrong more than right and Herodotus more right than wrong.

[C] Herodotus statement that the Egyptians were black

That the early Egyptians were black-skinned and curly haired (the straight hair arising late in history through miscegenation) is attested to in such hair found in graves and represented on stelae. And then is the representation of the father and wife of Sesostris III in the Egyptian Museum of Cairo:

<http://www.touregypt.net/featurestories/senusret2.htm>

### Father and wife of Sesostris III



In light of Herodotus' newly understood accuracy, one may take his observation that Egyptians were black-skinned and wooly haired like the Ethiopians more seriously. It should be clearer that the present-day 'Arab-looking' Egypt has everything to do with the spread of Islam by Arabs into Egypt and the displacement of the darker elements of the indigenous population - a population that was solely African before the entry of European influences in the dynastic era. Miscegenation tells the rest of the story.

[D] Report of Sesostris military campaign to India

It is a well-known fact that archeological remains perish exponentially with time. Herodotus spoke of Sesostis' miliary campaign into India from a stella that told the story among other monuments erected along the path of his conquest. It was Pignoria, in close connection with his study of the Isis tablet, inlaid in gold and silver and of ancient ornamentation, published *Le vere e nove imagini de gli dei de gli antichi* (1615) in which he used reproductions of the gods from the Isis tablet in a comparison with the gods of India, advancing the theory that the Indian gods were actually of Egyptian origin. Pignoria as well believed in Egypt's attention to India. Plutinus, the Egyptian monk living in Rome, who founded Neo-Platonism, was en-route to the enlightened teachers in India when the Greek general he was travelling with was killed. Plutinus then returned to Rome and his gift to history is Neo-Platonism - though Plato studied in Egypt. The Enneads of Plutinus, the 9, are a sign language of his true nationality. The Ennead being the lineage of Ra, or Atum, or Ptah.

[E] Comparisons between Buddhism and Ptah

So, here we have it. A Herodotus who speaks of Egyptians as black and wooly-haired and such troops under Sesostris on campaign in India. We have Pignoria's studies of the Isis tablet and Indian iconography which established a relationship between the two. And don't forget that it is Pignoria who is the father of all comparative studies of religion, language, anthropology, etc. etc. His intellect was appreciated. We have, finally, the foundation to understand that such an incursion of Egyptian troops into India would be accompanied by Egyptian gods. Ptah, I believe, was worshipped by Sesostris.

What, then, is one to make of the fact that Buddha phonetically sounds like Ptah? I began this essay saying that one could not rely on spelling to find a genetic relationship pointing to common origins. I

think it was Mikel who pointed out on another list that Buddah and Ptah were one in the same. What is your opinion? I think there are grounds to assume that this is true. The following is my argument.

Ptah was so extraordinary that a nation and civilization was named after him: Ptah was the chief god of Egypt throughout Egyptian history, and the name of his temple - Temple of the ka of Ptah - became the name of the city of Memphis and ultimately of the whole country (Hikuptah > Gr. Aigyptos, Egypt) . Donald Redford (ed), *The Oxford Encyclopedia of Ancient Egypt*, v. 3, (Oxford University Press, Oxford, 2001), p. 74. Ptah was not taken lightly. And there is evidence of its propagation in India in a world where Ra was one of the earlier supreme gods associated with the lotus milliums before Buddha.

Ra was found in the lotus. We read: "The lotus was called the 'redolent flower, the soul of Ra,' and the great sun god was believed to hide inside the bloom." In: Robert A. Armour, *Gods and myths of Ancient Egypt*, (American University in Cairo Press, Cairo, Egypt, [1986] 2001), p. 1.

1. Buddha sits upon the lotus as does Nefertum and other Egyptian gods.

**INDIA:** From Vishnu, the lotus-navelled, issued a lotus on which sat Brahma, the 'lotus-born' Creator.

**EGYPT:** Ptah was the creator god closely associated with the sun. But, in Egypt, as elsewhere, the daily sun mirrored the lives of man where it was the young child at dawn and the aged, weak man at sunset. Each nome had its own cosmogony and in Thebes, the son of Ptah (the first god in human form), Nefertum, represented the sun at dawn.

There are other gods sitting on the lotus. In: Hans Beiderman, *Dictionary of symbolism*, (Facts on file Inc., New York, 1989), p. 212, we read: "In Ancient Egypt the lotus blossom is mentioned in the myth of the creation of the world: it originated from the primordial ooze, and the divine creator of the world ('a handsome lad') arose from its calyx. The blossoms, which open at sunrise and close at sunset, were linked with the sun god and the mythical emergence of light from the slime in which the sun began."

In: Miranda Bruce-Mitford, *The illustrated book of signs and symbols*, (A DK Publishing Book, New York, 1996), p. 52, we read as well, "Often appearing in decoration, the lotus embodies royal power. It is associated with the god Nefertum and the sun god, Re, who is sometimes depicted as a child lying on a lotus." The young child is Nefertum. In a different nome, which escapes me, Re was the father of Nefertum. Via Nefertum, Ra, mentioned above by Armour as being in the lotus is here described as vicariously sitting on the lotus in the form of Nefertum.

And there are yet more gods with or sitting on the lotus: Osiris and Horus. And I think it is useful to mention that we are hampered in thinking of any connection between Egypt and India when considering the differences as being too great to allow such. But, we may recall that Marco Polo made two round trips on foot to China and Plutinus was en route from Egypt to India when the general of the Grecian army he was traveling with was killed. And, Indians did bring their native lotus to Egypt.

In any case, In: Richard Cavendish, *The illustrated encyclopedie of mythology, religion, and the unknown*, (Marshall Cavendish, London, 1985), under "Lotus," We read of other gods sitting on the lotus: "Osiris, god of the underworld, is usually represented as wearing a crown of lotus blossoms while Horus, in his aspect of god of silence, sits on a flower, Buddha-like, his fingers to his lips. In Egyptian mythology, the water lilly represented the newly-created earth, seen in the form of the flower-floating on the water, enshrining the mysterious secrets of the gods. The likeness is so striking, the earlier Horus is compared to the later Buddha.

2. The Buddhist rebirth from the lotus by the pure man is similar to Egyptian.

**INDIA:** Well. Farther afield to China, which got its Buddhism from India, they shared the concept of the Western heaven as did the Egyptians with Osiris as "chief of the Westerners." We read: "Chinese Buddhists believed in a western heaven where, in a sacred lake of lotuses, the souls of the dead await admittance to paradise in lotus buds. Each soul rests in its bud until the time anointed for its opening; the plant flourishes or wilts in accordance with the piety of the individual soul during its earthly existence. A pure soul belonging to a truly devote man, will be released from the bud immediately into divine presence." In: Richard Cavendish, *The illustrated encyclopedie of mythology, religion, and the unknown*, (Marshall Cavendish, London, 1985), under "Lotus."

**EGYPT:** We read: In the Book of the Dead, there is a spell that the dead person used in order to become a lotus flower: Egyptians thought of it as the symbol of rebirth since it came anew out of the depths each morning." In: Robert A. *Armour, Gods and myths of Ancient Egypt*, (American University in Cairo Press, Cairo, Egypt, [1986] 2001), p. 1.

3. Is the world born from the Lotus in Buddhism the same as the occurrence in Egypt?

**INDIA:** The Buddha sat upon a lotus. "The lotus expanded into the Universe, and from its petals arose the mountains and rivers. Buddha was associated with this flower at his birth, and it was his symbol." In: Richard Cavendish, *The illustrated encyclopedie of mythology, religion, and the unknown*, (Marshall Cavendish, London, 1985), under "Lotus."

The concept of mountains and rivers emerging from the gods is also found in Egyptian cosmogony with the principle of Earth, represented as Geb (Seb, Keb) shown as a man reclining whose raised knees are the mountains and so on. Ptah, head represented the heavens, his eyes the sun and moon, his breath, air, his moisture, the waters of earth, his feet, the earth itself. Geb was the grandchild of Ra and so, by extension, Ra as well as the netero were different dimensions of a single principle. So, the lotus petals representing the mountains and rivers is not, in an absolute sense, original symbolism. But, what are the elements of the Buddhist symbolism spoken of in 3? (1) the lotus expanding into the Universe.

**EGYPT:** In 3 above, Cavendish speaks of the lotus symbolizing the creation of the Universe in Buddhism. In 1. above, Hans Beiderman speaks about the lotus symbolizing the creation of the world in Egyptian cosmogony. "In Buddhist cosmology," Miranda Bruce-Mitford writes, "the lotus symbolizes both purity and the primordial waters from which all life is created. Because the beautiful flower grows out of mud and water. (p. 52). In Egyptian cosmogony, Shaw writes as well of the significance of the lotus emerging from the primordial waters and being the source of all life. See: Ian Shaw and Paul Nicholson, *British Museum Dictionary of Ancient Egypt*, (British Museum Press, London, 1998), p. 164. The literature on this subject elucidating this point is vast.

4. In Buddhism there is the second death. And there is second death in Egypt.

**INDIA:** In Buddhism there is second death.

**EGYPT:** There is second death.

The attitude in Taoism, Confucianism, and Buddhism to death is not one of fear as they rather see physical death as part of the natural human transition. As in Ancient Egypt. But, where is there a second death? You mention below the difference between Judeo-Christianity and Islam on one side with the Asian religions on the other. There is no second death in these religions. What is the second death? When

one faces the great judges and has been found to have been wicked. Then there is a second death. And a terrible one. These points are identical. Yet, it was thousands of years in existence in Egypt before Buddhism.

5. In Buddhism there is reincarnation like Egyptian. In Egypt, there is reincarnation.

INDIA: Reincarnation.

EGYPT: Reincarnation. For instance, the king reigned as Horus, a receptacle for Osiris, his father, the king before he. Yet, what was Osiris? Osiris was the confederation (harmonized oneness) of departed kings with divine knowledge, divine goodness, and divine will. Nirvanah is not different.

6. The one, two, four, eight template.

**INDIA: TAOISM:** As the origin of the universe, Heaven is identified with taiji, the Supreme Ultimate, the fountainhead from which all things come into being. The Great Commentary (dazhuan) of the *Book of Changes* first speculates of the Supreme Ultimate in the system of changes. The Supreme Ultimate generates the Two Modes, the yin and yang. The Two Modes generate the Four Forms (the major and minor yin and yang which become the four seasons - as everything happens within four seasons). The Four Forms generate the Eight Trigrams which represent heaven and earth, mountain, lake, fire, water, thunder, and wind. The mutual interaction between the Way of Heaven and the Way of Earth (gangrou xiangmo) and between the Eight Trigrams (bagua xiangdang) generates all things. Feminine and masculine forces come into being and interaction between the two engenders the myriad things. The myriad things produce and reproduce, resulting in unending transformation. Heaven as Nature is closely related to the conception of qi, the vital material force.

**EGYPT:** From one two, from two, four, from four, eight. Considered to be the signature, or calling card of Taoism is the formula: From the one comes the two, from the two, the four, and from the four, the eight. This concept is well-known in Taoism and Confucianism. But: On a coffin of the XXIIInd Dynasty, a priest of Amun, identifying himself with the Demiurge, proclaims: I am One which becomes Two. I am Two which becomes Four. I am Four which becomes Eight. I am One with it (the Eight). In: See XX vol. i. p. 148. A. Moret, (trans.) R. T. Clark, *The Nile and Egyptian Civilization*, (Routledge, London, 1996), p. 380.

[F] Is it true, coincidental, or bunk that Buddhism is based on Ptah of Memphis

Would you feel that: (1) that there is no relationship between Ptah and Buddha or the religion of Egypt and Buddhism; (2) That Buddha is another phonetic spelling for Ptah and Buddhism is the religion of Ptah; (3) that they are similar but arose independently of one another.

Marc Washington

(Im in and out of town. I will

respond to any post though

not immediately)

| 9661|2003-08-25 05:28:44|alberto34482@yahoo.com|Re: Buddha is actually Ptah - relationships are right, coincidental|

"It should be clearer that the present-day 'Arab-looking' Egypt has everything to do with the spread of Islam by Arabs into Egypt and the displacement of the darker elements of the indigenous population - a population that was solely African before the entry of European influences in the dynastic era. Miscegenation tells the rest of the story. "

Not all modern Egyptians are arab looking. The darker element still exists in rural Egypt. miscegenation with other races started in the 12th dynasty with the Hyksos around the Delta. Even in Cairo, you will see darker people around Bulaq Abu Ala.

| 9662|2003-08-25 08:30:17|M.L.W.|'Nefertiti' Puts a Jolt in Discovery's Ratings |  
'Nefertiti' Puts a Jolt in Discovery's Ratings

By Lisa de Moraes  
Wednesday, August 20, 2003  
Washington Post

"Nefertiti Resurrected." The Discovery Channel's Sunday special, about a battered mummy that may or may not be famed Egyptian Queen Nefertiti, wound up with 5.5 million viewers Sunday from 9 to 11 p.m. That makes it Discovery's sixth most watched program ever.

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This is the article that was on the Timesonline United Kingdom web site that could not be viewed without subscribing:

Egypt Bans Briton in Nefertiti dispute

By Anthony Browne

THE world of Egyptology burst into controversy yesterday when one of Britain's most prominent archaeologists was banned by the Egyptian Government from continuing her work.

Egypt says that Joann Fletcher, of York University, has "cheated the world" by publishing inaccurate information about Nefertiti.

British Egyptologists attribute the ban to professional jealousy, politics and attempts by Egypt to exact revenge for the Iraq war.

Dr Fletcher, the field director of York University's "Mummy Research Project", claimed this week to have found the mummy of Nefertiti, ancient Egypt's most famous queen. The disappearance of the mummy had

been one of the enduring mysteries of Egyptology. A programme featuring the reconstructed face of the queen appeared on American television on Sunday, and articles appeared in newspapers around the world.

Egypt's Supreme Council for Antiquities, which controls research in the country, banned the project from any further work in the country yesterday, claiming that Dr Fletcher had "published inaccurate information about Queen Nefertiti without consulting the council".

Zahi Hawas, the council's secretary-general, said that Dr Fletcher "had cheated the whole world by publishing a photo, broadcast on the US television channel Discovery, that was supposed to represent Queen Nefertiti but which is far from reality".

He said: "It has been proven that the mummy that Ms Fletcher has attributed to Nefertiti is that of a man, even according to her professor."

Dr Fletcher was unavailable for comment yesterday. But another British Egyptologist, who wanted anonymity, said: "They are using any excuse to delay or ban any British or American project because of Israel and the Iraq war."

Myra

| 9663|2003-08-25 09:02:05|Toasidje|Re: Various|

Sorry but I've never read this book, here in continental Europe there are few books about black race VS white race, because the race problem is mainly pointed over other racial groups. Also many europeans have a different idea of what a race really is, due to the 2nd World War shock.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

> Sounds to me somebody has been reading the book "Taboo,why Blacks

> Dominate Sports"

| 9664|2003-08-25 09:05:36|Paul Kekai Manansala|Coverage of African-centered view in "mainstream" black media|

Can anyone comments on this?

Has anyone ever been interviewed or seen any coverage by Black



Entertainment Television with regard to the African-centered view on history?

Has BET news ever covered the "Black Athena" debate?

How about the large black-owned magazines and newspapers.

Regards,

Paul Kekai Manansala

| 9665|2003-08-25 10:13:25|Paul Kekai Manansala|Discovery Channel Program Submission Guidelines |

Subject: Program Submission Guidelines

From: [viewer\\_relations@discovery.com](mailto:viewer_relations@discovery.com)

To: [p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net)

Date: Mon, 25 Aug 2003 12:13:42 -0400

## Submission Guidelines

### Program Development & Aquisitions Discovery Networks

If you are a producer who would like to submit a program proposal or a completed program to one of the Discovery Networks, you'll find all the information you need online, at

<http://submissions.discovery.com>

This site has been designed for Producers and Production Companies to submit their proposals on-line to any of the Discovery Networks. You will be able to check the status of your submitted proposals at any time, as well as easily and effectively update your program treatments.

This site can be used to submit program ideas to both the U.S. Networks and our International Networks. The current programming and scheduling needs of the Discovery Networks vary by Network and Region. It is important to read the Guidelines and Requirements of a Network before submitting your program proposal.

To submit a program idea through the e-Submission site you will first need to complete the registration process. To register you'll need to supply your name, address, phone number, email address, and company name. You will also have the option of including a company bio with your registration. To complete the registration process you will need to read the Discovery Networks Idea Submission Policy and Agreement. The Discovery Networks will

only accept program ideas from individuals and companies that have read and agreed to the policies outlined in the Agreement. After registering you will receive an e-mail confirming your username and password. You can now log-on to the site and submit your program idea.

To submit a program proposal you will need to include the title; a short description (250 words or less); a one to two page treatment; the proposed number of episodes and length; and an estimated budget. You will also need to specify whether you're seeking a co-production or a commission. You will receive an e-mail confirming that your idea has been submitted. Please note that a program idea may only be submitted to one Discovery Network at a time. If the original Network declines your program idea, you may submit it to one of the other Discovery Networks. The review process takes approximately 6-8 weeks. If the Network requires additional information or has any questions, you will be contacted by e-mail. You will also be notified by e-mail if the Network declines your program idea.

The e-Submission site also includes instructions for submitting completed programs to the Discovery Networks. The program acquisition and scheduling needs of the Discovery Networks vary by Network and Region. It is important to read the Guidelines and Requirements of a Network before submitting your completed program.

The Discovery Networks are not able to return submitted materials. Paper materials are discarded and all tapes are recycled. Please refrain from sending originals or from sending any materials you consider irreplaceable. There are no exception made to this policy.

Discovery Networks by Region:

United States

Animal Planet - US At this time, Animal Planet is not reviewing unsolicited proposals for non-fiction programming. The Network though, is seeking program ideas for fiction programming on any subject that is related to animals and is suitable for family viewing.

Discovery Channel - US Discovery Channel accepts a limited number of proposals for non-fiction entertainment programming. Genres of greatest interest include research-based expeditions, science, archaeology, paleontology, weather and earth sciences, space, forensics, ancient history,

natural history, science mysteries and world cultures. The Discovery Channel is also considering new formats, such as reality-based series.

For Daytime programming needs, the Discovery Channel accepts a limited number of proposals in the following genres: lifestyle, home improvement, cuisine, travel & adventure, and self improvement. Producers who submit proposals for the daytime schedules must demonstrate experience in producing bulk programming of 50 episodes or more.

Discovery Health Channel - US Discovery Health Channel accepts non-fiction programming proposals for one-hour programs, limited series, and full series for primetime as well as a limited number of submissions for half-hour daytime series. Genres include but are not limited to: pregnancy and parenting, innovations in medicine, medical mysteries, sexual health, mental health, and fitness.

Discovery Kids - US Discovery Kids provides quality programming for children ages 6 to 12. These informative programs cover a variety of genres, such as science & technology, natural history, human adventure, and history. Discovery Kids primarily accepts proposals for half-hour series of 13 episodes or more.

TLC - US TLC accepts a limited number of proposals for non-fiction entertainment programming. Genres of greatest interest include history, human behavior, crime solving & forensics / criminal science, mysteries / unexplained, and technology.

For Daytime programming needs, TLC accept a limited number of proposals in the following genres: lifestyle, home improvement, cuisine, travel & adventure, and self improvement. Producers who submit proposals for the daytime schedules must demonstrate experience in producing bulk programming of 50 episodes or more.

Travel Channel - US Travel Channel accepts non-fiction-programming proposals for one-hour programs, limited series, and full series. Travel genres include but are not limited to: domestic & international destinations, natural history, survival, travel stories & myths, scandalous destinations, treasure hunting, jet-set & luxurious living, secret places, and romance.

Discovery Civilization Channel - US At this time, Discovery Civilization Channel is not reviewing unsolicited proposals for new programming. However, the Network does review completed programs and/or series.

Discovery en Espa - US At this time, Discovery en Espa is not reviewing unsolicited proposals for new programming. However, the Network does review completed programs and/or series.

Discovery Home & Leisure Channel - US Discovery Home & Leisure accepts development proposals for limited series and full series in the following genres: gardening, food, how-to, design, decorating, automotive, hobbies, and diversions. Home & Leisure is a fun, personality-driven and sometimes off-beat channel, and proposals should reflect this style.

Discovery Wings Channel - US Discovery Wings accepts development proposals for limited series and full series. The current programming focus is on civil, commercial, and extreme aviation (not military aviation). Genres include, but are not limited to: aviator, inventor, and pioneer profiles; aircraft, aviation and space history; programs showcasing the passion of flight with themes of adventure, danger and speed; escape and freedom; nostalgia; sports; news; technology; space exploration; enthusiast activities and events.

The Science Channel - US The Science Channel accepts development proposals for limited series and full series in the following genres: all aspects of current and future scientific inquiry (i.e., astronomy, engineering, oceanography, marine biology, etc.), the influence of science and technology on all aspects of life and society, biographies of former and current scientists, or other areas of science.

#### Europe / United Kingdom

Animal Planet - Europe Animal Planet considers acquisitions, co productions/presales, output deals and low budget commissions. Core genres include: natural history documentaries, people and animals, animal protection and history.

Discovery Channel - Europe Discovery Channel Europe accepts non-fiction programming proposals for one-hour

programs, limited series, and full series. Genres include but are not limited to: science, technology, history, natural history, paranormal phenomena, exploration, travel and reality based programming.

Discovery Channel - United Kingdom The core genres for Discovery UK are history and science. Topics include, but are not limited to, contemporary history (social/ globally significant), biographies of historically significant figures & military history, engineering, medicine, biology, psychology, chemistry, physics, natural history, transport, forensics, technology, and geology.

Discovery Civilization - Europe Discovery Civilization considers acquisitions, co productions/presales, output deals and low budget commissions. Core genres include, but are not limited to, modern history (including cultural history), ancient history, biography, warfare, myths and mysteries.

Discovery Health ? United Kingdom Discovery Health is looking for lifestyle, entertaining, and female-focussed series.

Discovery Home & Leisure - Europe Discovery Home and Leisure is an inspirational, how-to and leisure based entertainment channel. The Network is looking for series that allow the viewer to unashamedly indulge in their passion for their particular hobby.

Discovery Kids ? United Kingdom Discovery Kids accepts a very limited number of proposals aimed at pre-schoolers or 4 - 9 year olds. Genres of greatest interest include science , history, adventure and crafts, and live action or animation.

Discovery Sci Trek Channel - Europe Discovery Sci Trek accepts a limited number of development proposals. Core genres include forces of nature, space, paranormal, technology and gadgets, and cutting edge science.

Discovery Travel & Adventure Channel - Europe Discovery Travel & Adventure accepts a limited number of development proposals. Core genres include travel (behind-the scenes), presenter-led series, cities, and eco-travel.

Discovery Wings Channel - Europe Discovery Wings accepts a limited number of development proposals. Core genres

include aviation magazine and documentary series, flight school, stunt and formation flying/aerobatics, contemporary flight and aviation issues, spacecraft, history of flying, personal stories and features.

## Asia

Animal Planet - Asia Animal Planet accepts a limited number of proposals for non-fiction entertainment programming.

Discovery Channel - Asia Discovery Channel accepts a limited number of proposals for non-fiction entertainment programming.

## International

Animal Planet - International Animal Planet accepts a limited number of proposals for non-fiction entertainment programming. Programming proposals should be appropriate for the entire family with animals as the main characters.

Discovery Channel ? International Discovery Channel accepts a limited number of proposals for non-fiction entertainment programming. Genres of greatest interest include research-based expeditions, science, archaeology, paleontology, weather and earth sciences, space, forensics, ancient and modern history, natural history, science mysteries and world cultures.

Discovery Health - International Discovery Health International accepts non-fiction programming proposals for one-hour programs or 30-minute series. Appropriate genres include: well being, traditional and alternative treatments; parenting, nutrition; common diseases and medical breakthroughs.

Discovery Kids - International Discovery Kids accepts a limited number of proposals for entertaining non-fiction programming. Genres include: cutting edge series about science and technology, arts and entertainment, natural history, and animals action and adventure.

Discovery Travel & Adventure - International Discovery Travel & Adventure International accepts non-fiction entertainment programming proposals for one-half hour and one-

hour programs as well as limited and full series. Genres include: adventure programs, expeditions, exotic travels, international locations, luxurious living secret places.

Latin America / Iberia

Animal Planet ? Latin America / Iberia Animal Planet accepts a limited number of proposals for non-fiction entertainment programming.

Discovery Channel ? Latin America / Iberia Discovery Channel accepts a limited number of proposals for non-fiction entertainment programming.

Discovery Health Channel ? Latin America / Iberia  
Discovery Health Channel accepts non-fiction programming proposals for one-hour programs and 30 minute series. Genres include: real-life medical cases; documentaries on the latest breakthroughs in the field of health; and content which provides viewers with insight on achieving a healthy lifestyle and parenting skills.

Discovery Kids ? Latin America / Iberia Discovery Kids accepts a limited number of proposals for non-fiction entertainment programming.

Discovery Travel & Adventure ? Latin America / Iberia  
Discovery Travel & Adventure accepts a limited number of non-fiction programming proposals. Genres include: adventure programs, expeditions, extreme sports and dangerous or exotic travels.

People & Arts ? Latin America / Iberia People & Arts accepts a limited number of proposals for non-fiction entertainment programming.

Frequently Asked Questions:

Do I have to agree to the Idea Submission Policy and Agreement when registering? Yes. You will not be able to complete the registration process unless you read and agree to the terms outlined in the Agreement. The Submission Policies were designed to help you understand your rights, and the rights and obligations of Discovery Communications, Inc., to any materials submitted. These policies were put in place to avoid misunderstanding, and to protect everyone concerned.

What type of program ideas are you seeking? Please review the Network Submission Guidelines, as well as the Primetime Program Guides, for the most up-to-date information on our programming needs.

Will my submission material be returned to me? No. If we pass on a project, all related material will be discarded; tapes will be recycled.

How long does it take to review a proposal? The initial review process takes six to eight weeks. Please refrain from contacting the Networks during this review process. The Network will contact you in writing, to communicate their interest.

May I submit a proposal to more than one of your Networks at the same time? No. Do not submit the same proposal to more than one DCI Network at a time. All of the individual DCI Networks though, will review proposals previously passed on by another DCI Network.

Can I just run an idea by you before submitting it? Unfortunately, the DCI Networks are not able to address individual questions before a proposal is submitted.

May I present my idea to you in person? Due to the high volume of program submissions, the DCI Networks cannot schedule face-to-face meetings for initial program pitches. Please submit your proposal in writing through the e-Submission site.

What if I'm not a Producer, but I have a good idea? The DCI Networks will only consider proposals from production companies, accredited scientists, and research / scientific organizations. If you do not meet these criteria but wish to pursue your idea further, we suggest that you interest a production company. Together, with the production company, you may submit your proposal to the Discovery Networks.

Can you recommend a production company I can contact or let me know who you prefer to work with? The DCI Networks work with hundreds of production companies and thus do not make recommendations.

How do I break into "the business"? You may want to contact a university or college for information about their television and communication courses. Or, you may want to consult an industry publication such as Real Screen or Broadcasting and Cable for further information.



| 9666|2003-08-25 12:29:33|alberto34482@yahoo.com|Re: Coverage of African-centered view in "mainstream" black media|

"Has anyone ever been interviewed or seen any coverage by Black Entertainment Television with regard to the African-centered view on history?"

Bet has never done any special programs on neither African history or really African American history. The programs they show are not even of substance. All you see is videos where people are paraded around like caritures.

"Has BET news ever covered the "Black Athena" debate?"

Not that I know of, and they never really covered it during the early 90's when the fire to Black Athena, Marry Leftowitz and others started to rise.

| 9667|2003-08-25 13:10:59|clyde winters|Re: Coverage of African-centered view in "mainstream" black media|

Hi Paul

I will give you a comment:

1. No

2. No.

3. Never

C.A. Winters

Paul Kekai Manansala wrote:

> Can anyone comments on this?

>

> Has anyone ever been interviewed or seen any coverage by Black Entertainment Television with regard to the African-centered view on history?

>

> Has BET news ever covered the "Black Athena" debate?

>

> How about the large black-owned magazines and newspapers.

>

> Regards,

> Paul Kekai Manansala

>

>

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| 9668|2003-08-25 13:54:03|Freddie Thompson|Re: Black or White|

Greetings Toasije,

You might have read my earlier post suggesting that all of the individuals in the photographs resemble various types that exist within the "Black race." While I appreciate the survey, I would like to comment with no disrespect to you that the very fact of questioning the racial affiliation of these men is like asking--'what percentage of gray is actually black, and what percentage of grey is not black at all?'

**Toasidje** wrote:

I'm still waiting for some more opinions about the race survey, and after I will tell you the origins of every man in the photos.

Thanks, Toasije.

--- In Ta\_Seti@yahoogroups.com, Toasidye wrote:

> Hello my friends, first of all, I want to apologize for my poor english, my mother tongue is Spanish. This is my first intervention in this forum and I encourage you to keep alive the flame of afrocentrism.

>

> Let me introduce myself, I'm an Historian, living in Spain, my origins are black because my mother is black but also white because my father is white. Personally I consider myself black.

>

> But it is very interesting to understand how perception of what a black or white person changes depending on cultural bias. For instance most north americans will consider arabs as black, but arabs think on themselves as more close to white race, or at least a race apart.

> If you permit me I will conduct a small survey about blackness among those of you who want to participate, the game is simple ?Who is White and Who is Black in the pictures? (they are numbered)

>

> Will keep talking.

>

> Toasije

> Afrika Unganisha!

>

>

>  
>  
>  
>  
> ?Viva ?frica Aut?ntica,  
> Viva ?frica Independiente,  
> Viva ?frica Siempre!  
>  
> -----  
> Yahoo! Messenger  
> Nueva versión: Super Webcam, voz, caritas animadas, y  
más #161;Gratis!

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| 9669|2003-08-25 17:56:26|alberto34482@yahoo.com|Scholars Perform Autopsy on Ancient Writing Systems |

Scholars Perform Autopsy on Ancient Writing Systems

Cause of Death Related to Lack Of Accessibility

By Guy Gugliotta

Washington Post Staff Writer

Monday, August 25, 2003; Page A07

When a system of writing begins to die, people probably don't even notice at first. Maybe the culture that spawned it loses its vitality, and the script decays along with it. Maybe the scribes or priests decide that most ordinary people aren't able to learn it, so they don't teach it.

Or a new, simpler system may show up -- an alphabet, perhaps -- that can be easily learned by aggressive upstarts who don't speak the old language and don't care to learn its fancy pictographic forms.

Or perhaps invaders take over. They decide the old language is an inconvenience, the old culture is mumbo jumbo and the script that serves it is subversive. The scribes are shunned, discredited and, if they persist, obliterated.

In the first study of its kind, three experts in the study of written language have described the common characteristics that caused three famous scripts -- ancient Egyptian, Middle Eastern cuneiform and pre-Columbian Mayan -- to disappear.

"Thousands of languages have come and gone, and we've studied that

process for years," said Brigham Young University archaeologist Stephen D. Houston, the study's Maya specialist. "But throughout history, maybe 100 writing systems have ever existed. We should know more about why they disappear."

The collaboration among Houston, University of Cambridge Egyptologist John Baines and Assyriologist Jerrold S. Cooper of Johns Hopkins University began at a meeting that Houston hosted earlier this year to discuss the origins of writing. What resulted was "Last Writing," an essay on script death published recently in the British journal *Comparative Studies in Society and History*. Its basic conclusion: Writing systems die when those who use them restrict access to them. "The sociological and cultural dimension is crucial," Houston said. "Successful systems don't have these prohibitions. Once there's this perception that the writing is only for this function or that function, script death is almost a self-fulfilling prophecy."

On the surface, the disappearances of the three ancient scripts appear to have little in common.

Both Egyptian and cuneiform survived for 4,000 years, a millennium longer than the Latin alphabet that Westerners use today, and both died in the early centuries of the Christian era after long declines. Mayan, by contrast, lasted about 2,000 years and died relatively abruptly around 1600 because of active repression by Spanish conquerors.

Both Mayan and Egyptian served only one language, while cuneiform, invented by ancient Sumerians around 3500 B.C., was adopted by many different Mesopotamian peoples who spoke Semitic and Indo-European languages and other tongues completely unrelated to Sumerian.

Mayan and cuneiform took one basic form, while Egyptian was actually four related but different systems. Hieroglyphics, the lovely script that adorns the pyramids and monuments of the pharaohs, was the most elaborate.

Mayan never had a real competitor, while cuneiform eventually succumbed to rough-and-ready local Semitic alphabets -- principally Aramaic -- that better served the region. Egyptian endured centuries of onslaught from the Greek and Latin of its invaders before finally giving way.

Despite the differences, all three writing systems fell victim to some of the same mistakes: "There's discrimination against everyday use, so that while religion may help a script survive, it does not extend its reach," Baines said. "And when the people [or conquerors] begin to identify the religion and its script as something heretical or dangerous, there's nobody left to protect it."

For ancient languages, the margin for survival was always narrow: "We're so used to universal literacy that we forget that the whole Mayan [literate] population may have been a third of the number of people who go to a college football game today," said Pennsylvania

State University anthropologist David Webster, a Maya expert. "I don't think most of us focus on just how limited literacy was in a lot of these societies."

For centuries Egyptian script thrived because it served a relatively homogeneous people who lived on the edge of the known world unchallenged by outside forces, Baines said. This changed with conquests first by Alexander the Great in the 4th century B.C. and later by the Romans.

Greek became Egypt's official language during the Hellenistic period, and the Romans discriminated against indigenous nobles by taxing those who didn't speak it: "This was a body blow," said Cambridge's Baines.

But the Romans, who saw themselves as the heirs of the pharaohs, invested heavily in temple building, which helped hieroglyphics survive and even thrive, he added. It wasn't until polytheism went into disrepute with the strengthening of Christianity that Egyptian script lost its anchor and finally died.

In Mesopotamia, cuneiform benefited for about 2,000 years by being the only script in the region. Even as Sumerian civilization began to decline, the Semitic Akkadians who replaced them adopted their writing system around 2500 B.C. Other peoples followed.

Cuneiform continued into the first millennium B.C. as the script for ritual, administration and commerce, but later tablets show notes in the margin written in the more recently developed Aramaic alphabet, an ominous sign.

Besides that, said Johns Hopkins' Cooper, "the fact that nobody spoke the [Sumerian] language [by about 1400 B.C.] put the script in jeopardy." Finally, he added, "the texts depended on a certain kind of belief system that was changing, while the texts weren't."

The script began to disappear, lingering in temples and then disappearing altogether after a last flowering among Chaldean astronomers who probably used it, Cooper said, because cuneiform's numerical system is based on 60, offering a much less cumbersome mathematical mechanism than anything else that existed at the time.

The fate of Mayan script differed from cuneiform or Egyptian, because it appears to have suffered a largely self-inflicted wound. Long before the Spanish conquest, use of the elaborate glyphs that had flourished for 1,500 years was sharply restricted, Penn State's Webster said, probably because they "were so closely identified with rulers whose rule had been discredited" by wars and corruption. By the time the Spaniards set out to systematically destroy the remains of Mayan civilization, the script may have needed little more than a coup de grace.

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| 9670|2003-08-25 19:04:03|Bruno Matt|Re: Coverage of African-centered view in "mainstream" black media|

The closest I've seen to the African-centric view on TV was the tour of Africa by Henry Louis Gates that he did on PBS.

*clayde winters* wrote:

Hi Paul  
I will give you a comment:  
1. No  
2. No.  
3. Never  
C.A. Winters

Paul Kekai Manansala wrote:

> Can anyone comments on this?  
>  
> Has anyone ever been interviewed or seen any coverage by Black  
> Entertainment Television with regard to the African-centered view on  
> history?  
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> Has BET news ever covered the "Black Athena" debate?  
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> How about the large black-owned magazines and newspapers.  
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> Regards,  
> Paul Kekai Manansala  
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| 9671|2003-08-25 20:05:22|Toasidje|Re: Various|

Maybe what you say is true I don't really know, but in the tv seemed to be very convincent, they started with no traineed boys from Denmark and from Kenya (from 14 to 17 years old, etc) and after, they

made similar trainings from both groups. They said also that african training was hard, but europeans had a lot of advantages in sports because the use of medical the technology which was difficult in Kenya (sounds like Rocky against the Russian). During the training they made oxygen tests, blood tests, live habits test, food testing, even biopsies to take small parts of muscles, finally Kenyan scientists pointed that maybe the cause was that kenyans have longer legs than Danish, and that was true but they found after many testings this was not really determinant. the attitude during the process was no racist at all, they always informed kenyan boys and kenyan scientist about the investigation. Finally (after months) they realized that if your legs are thinner then they are also lighter, and this was a great difference between Kenyans and Danese (for danish was like wearing extra pounds in their legs). finally they never said that all the white race was inferior in sports or that all the black race was superior, they were simply centred in Kenyans and Danish, also they just pointed long distance running, not other sports. regarding chinese it is true that a being generally small makes them better in gymnastics. Of course you can find very big chinese but they are exceptional, although among Watusi it is difficult to find small people, there can be good small basketball players but they are minoritarian, and it is impossible to find a person above 200 cm good in gymnastics.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

>> This has been an intense week concerning race and science in

> Spanish

>> media, yesterday public television show Danish investigations on  
> the

>> natural conditions for best running in Kenyans compared with

>> europeans, the conclusions after many scientific test is that

> Kenyans

>> are always around 10% superiors, and there is no way for

europeans

> to

>> achieve this because this is due to the natural muscular

structure

> of  
> > the legs, the muscle and the blood is very similar but the way  
> muscles  
> > are located in the legs, being these legs much more thin makes  
> them  
> > invincible.  
>  
> Toasije, is this science or racism masquerading as science?  
>  
> Sure Kenyans have thinner legs on average, but there are certainly  
> some Europeans with equally thin legs.  
>  
> The problem with these kinds of studies that almost always provide  
> an "excuse" for \*black\* achievement in sports, is that they

discount

> the hard work and dedication of the athletes involved.  
>  
> I mean can Yao Ming use average Chinese height as an excuse for

poor

> performance on the court?  
>  
>  
>  
> >  
> > Second issue comes today in the most readed newspaper in the  
> country  
> > ("El Pa□") is an extense article about the theories of being the  
> > Kung! San the ancestors of at least 80% of the globe population  
> (more  
> > exactly this means than Kung! San are genetically directly

related

> to  
> > ancestors of at least 80% of mankind)  
>  
>  
> What about the other 20% -- who are they and who are their

ancestors?

>  
> Regards,  
> Paul Kekai Manansala  
| 9672|2003-08-25 20:30:16|Paul Kekai Manansala|Re: Various|



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

Toasidje, what I was saying is that while many Kenyans have thin, long legs, not all do. There are also Europeans with long thin shanks, and certainly other Africans other than Kenyans and Ethiopians with these kinds of legs.

In the same sense, Chinese mean height is low, but then you have guys like Yao Ming, who cannot use any scientific tests as an excuse since he is one of the tallest players in the NBA.

I don't see how these statistical tests, which must use samples meant to represent populations, can mean anything when it comes to the individuals involved in the race.

Why don't we see West Africans excelling in long-distance running over Europeans. They also have longer and thinner legs. Also, Japanese and Koreans are quite accomplished at marathons and other long distance events.

Regards,  
Paul Kekai Manansala

| 9673|2003-08-26 04:32:55|roburra|Re: Various|

It's a bit entertaining reading about the supposed reasons for members of different nationalities excelling in certain sports.

To add to the confusion, I will point out that for a number of long distance runners in the so-called developing world, long distance trekking was/ is a part of their everyday life right from childhood, whether to go to distant schools or administrative areas. Or even as part of a pastoralist life style.

A reasonable number of these same runners continue with the same long distance exploits even while in boarding school (at cross-country meets or competitions) and some go on to join the army/ police force... more sustained physical activity involved.

Then of course there's always the diet to consider: what they eat, how much they actually eat, and how many times per day. Anyone involved in an attempt to determine exactly what makes their achievements possible has a hard task ahead of them. (Impossible, in my opinion.)

Just for fun, one might be interested in checking out a range of long-distance runners from, say, Algeria, Kenya, Morocco and Ethiopia and considering the following questions.

1. Did they grow up in rural/ urban areas?

- 2.What was the primary economic activity in their area?
- 3.High or low altitude?
- 4."Economic status"?
- 5.Extent to which milk forms a part of daily diet, and extent of lactose intolerance if any? etc

Btw, how exactly does one come to the conclusion that many Kenyans have thin long legs? Or even that Ethiopians are of a specific phenotype? The individuals that represent a country in a certain sport/ economic activity are usually non-representative of the entire population and more often than not, come from one community/ region within the whole nation. Especially if we're talking about nations that only began to exist as "sovereign" states in the world's imagination 40 or so yrs ago...

| 9674|2003-08-26 07:31:56|Paul Kekai Manansala|BET|

Alex Van Deelen has alerted to me to an article and resulting discussion on BET.com.

The article, which may have also been a feature story on the news program, is about the Fletcher's Nefertiti reconstruction.

In the discussion, there is one Coptic Christian from Aswan who has views very much like Alberto's.

Here is the link:

<http://www.bet.com/articles/0,1048,c1gb7109-7928-1,00.html>

Regards,

Paul Kekai Manansala

| 9675|2003-08-26 08:30:25|Toasidje|Re: Various|

I understand what you mean and I assume it in my arguments. We must realize that there is a problem talking about any human groups, we must always suppose that any affirmation is statistical, I always talk under this enlightenment, talking about humans has always a percentage of error or incertitude. So when we say "Kenyans" what we are really saying is "the immense majority of kenyans", but the fact is that we say kenyans (in spanish we call this "economía de palabras") which means if not we could never say Kenyans do this or do that because there is always a different person in every group. The fact is that statistically Kenyans have thinner legs than Danish, this is just like saying that there are more blondes in Denmark than in Kenya of course is also a statistical affirmation.

Regards, Toasidje.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

>

>

> Toasidje, what I was saying is that while many Kenyans have thin,  
> long legs, not all do. There are also Europeans with long thin  
> shanks, and certainly other Africans other than Kenyans and  
> Ethiopians with these kinds of legs.

>

> In the same sense, Chinese mean height is low, but then you have  
> guys like Yao Ming, who cannot use any scientific tests as an

excuse

> since he is one of the tallest players in the NBA.

>

> I don't see how these statistical tests, which must use samples  
> meant to represent populations, can mean anything when it comes to  
> the individuals involved in the race.

>

> Why don't we see West Africans excelling in long-distance running  
> over Europeans. They also have longer and thinner legs. Also,  
> Japanese and Koreans are quite accomplished at marathons and other  
> long distance events.

>

> Regards,

> Paul Kekai Manansala

| 9676|2003-08-26 08:40:21|Toasidje|Re: Various|

"Why don't we see West Africans excelling in long-distance running  
over Europeans. They also have longer and thinner legs."

West africans are much more robust than Kamitics or Hamitic-Kamitics,  
even much more than nilotics. (remember I always talk in statistical  
therms)

But there are other factors, personally I think this excellency of  
Kenyans is also due to altitude, many kenyans and ehtiopinas live in  
highlands which may make them take better profit on oxigen, this  
could happen also to some marrocans in Atlas. But this a personal  
oppinion with no scientifical proof.

Of course if there is not a very hard and continuous training no one,  
Kenyan or not, can be a champion, I'm not trying to minimize their  
efforts.

Regards, Toasij鯁br>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

>

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> Toasidje, what I was saying is that while many Kenyans have thin,  
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> over Europeans. They also have longer and thinner legs. Also,  
> Japanese and Koreans are quite accomplished at marathons and other  
> long distance events.

>

> Regards,

> Paul Kekai Manansala

| 9677|2003-08-26 08:49:59|Paul Kekai Manansala|Re: Various|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

> "Why don't we see West Africans excelling in long-distance running  
> over Europeans. They also have longer and thinner legs."

>

> West africans are much more robust than Kamitics or Hamitic-

Kamitics,

> even much more than nilotics. (remember I always talk in

statistical

> therms)

I believe this is correct, but at the same time West Africans are more gracile statistically with tropical limb ratios as compared to Europeans.

However, I would say that Europeans have generally done better in long-distance racing.

> But there are other factors, personally I think this excellency of  
> Kenyans is also due to altitude, many kenyan and ethiopian live

in

> highlands which may make them take better profit on oxygen, this  
> could happen also to some marroccans in Atlas. But this a personal  
> opinion with no scientific proof.  
> Of course if there is not a very hard and continuous training no

one,

> Kenyan or not, can be a champion, I'm not trying to minimize their  
> efforts.  
>

Ok, that was my point. As also mentioned by Roburra, there are so many other possible factors that go into any particular country excelling in a specific sport.

Regards,

Paul Kekai Manansala

| 9678|2003-08-26 08:53:20|Toasidje|Re: Various|

You've pointed many interesting subjects, but over all there is the same curiosity pushing Daneses to do this work. they can be right or wrong but they did it, they just tried to determine if there is a scientific reason or simply is due to stronger character, special kenyan training or due to spiritual believes or any unimaginable reason.

I said that they made comparisons in the diet, and also they checked the habits, it is evident than kenyan diet is never the same than danese diet, but in terms of nutrients was quite similar.

The group of kenyan were randomly taken from secondary kenyan schools from central parts of the country so I don't think this was ethnically oriented, but I think most of the kids were kikuyu (I know many kikuyus), but in many cases they also seemed to be kamba or nilotic, I'm not really sure because the program wasn't oriented towards specific ethnicity, and also because there are few or none differences between many groups in Kenya.

The measurement of the legs "masa" was done with the archimedes principle, very easy, just putting legs in water.

Regards, Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "roburra" wrote:

- > It's a bit entertaining reading about the supposed reasons for
- > members of different nationalities excelling in certain sports.
- >
- > To add to the confusion, I will point out that for a number of long
- > distance runners in the so-called developing world, long distance
- > trekking was/ is a part of their everyday life right from
- childhood,
- > whether to go to distant schools or administrative areas. Or even
- as
- > part of a pastoralist life style.
- > A reasonable number of these same runners continue with the same
- long
- > distance exploits even while in boarding school (at cross-country
- > meets or competitions) and some go on to join the army/ police
- > force... more sustained physical activity involved.
- > Then of course there's always the diet to consider: what they eat,
- > how much they actually eat, and how many times per day. Anyone
- > involved in an attempt to determine exactly what makes their
- > achievements possible has a hard task ahead of them. (Impossible,
- in
- > my opinion.)
- >
- > Just for fun, one might be interested in checking out a range of
- long-
- > distance runners from, say, Algeria, Kenya, Morocco and Ethiopia
- and
- > considering the following questions.
- > 1. Did they grow up in rural/ urban areas?
- > 2. What was the primary economic activity in their area?
- > 3. High or low altitude?
- > 4. "Economic status"?
- > 5. Extent to which milk forms a part of daily diet, and extent of
- > lactose intolerance if any? etc
- >
- > Btw, how exactly does one come to the conclusion that many Kenyans
- > have thin long legs? Or even that Ethiopians are of a specific
- > phenotype? The individuals that represent a country in a certain
- > sport/ economic activity are usually non-representative of the
- entire
- > population and more often than not, come from one community/ region

> within the whole nation. Especially if we're talking about nations  
> that only began to exist as "sovereign" states in the world's  
> imagination 40 or so yrs ago...

| 9679|2003-08-26 08:59:59|Toasidje|Re: Various|

I've checked this in the dictionary spanish word "masa" is "mass" in english.

Sorry for my english

Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:

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> same curiosity pushing Daneses to do this work. they can be right  
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>

> Regards, Toasije.

>

>

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long

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>> trekking was/ is a part of their everyday life right from

> childhood,  
 >> whether to go to distant schools or administrative areas. Or even  
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 >> part of a pastoralist life style.  
 >> A reasonable number of these same runners continue with the same  
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 >> force... more sustained physical activity involved.  
 >> Then of course there's always the diet to consider: what they  
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 >> 5. Extent to which milk forms a part of daily diet, and extent of  
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 >>  
 >> Btw, how exactly does one come to the conclusion that many  
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 >> sport/ economic activity are usually non-representative of the  
 > entire  
 >> population and more often than not, come from one community/  
 region  
 >> within the whole nation. Especially if we're talking about  
 nations  
 >> that only began to exist as "sovereign" states in the world's  
 >> imagination 40 or so yrs ago...

| 9680|2003-08-26 09:18:28|Toasidje|Re: BET|

Wow! Looks perfect.

Now we can really say she was the most beautiful woman in antiquity.

Toasije.



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> Alex Van Deelen has alerted to me to an article and resulting  
> discussion on BET.com.

>

> The article, which may have also been a feature story on the news  
> program, is about the Fletcher's Nefertiti reconstruction.

>

> In the discussion, there is one Coptic Christian from Aswan who has  
> views very much like Alberto's.

>

> Here is the link:

>

> <http://www.bet.com/articles/0,1048,c1gb7109-7928-1,00.html>

>

> Regards,

> Paul Kekai Manansala

| 9681|2003-08-26 09:50:13|Omari Keita|Re: More on Ptah and dwarfs ... The "Iron Age" South  
of the Sahara|

Alafia Bro. Ra,

Excuse my tardiness. I have been very busy of late. I've heard stories about Olokun, especially the antiquity of the orisa of the deep sea. There is the saying that "no one knows what lies at the bottom of the sea." This illustrates that Olokun and the domain of Olokun are the sources of deep mystery, the arena which I personally associate to an extent with the unconscious mind. In the Yoruba creation story, Olokun represents the owner and the locality distinct from Olorun and Orun. According to the creation story, Obatala peered down from Orun into Olokun's domain and pondered about the possibility of the Earth's creation. Perhaps, Olokun fulfilled the role of Olorun's companion at some earlier epoch. Many will tell you now that Olokun is male and has always been male. Olokun's Dahomean equivalent is Agwe or Densu both thought to be male, as well. I've heard that at least Agwe was originally female. At this point, my knowledge in such affairs is little and limited. As I stated some elders proclaim that Eleda is the companion of Olorun. Eleda means the Creator and Olorun means the Owner of Orun (Heaven).

Personally, I believe Olodumare is essentially the Yoruba version of Nana Buluku. Historically, the Ewe, Ga, Fon and related peoples state they originally came from the Yoruba. At the deepest cosmogonic levels, we can assume the Yoruba and the Ewe have similar beliefs, especially at the Great Ancestor/ess level, since they both issued from the same cultural petri dish. One elder has shown where Olodumare is basically a name with strong feminine connotations. He says that Olodumare means the "Owner of the Womb of the Rainbow." This same elder believes that Oduduwa and Obatala, in Ifa cosmology, are the equivalents of and function similarly to Mawu and Lisa, respectively.

In the Lukumi tradition of Cuba, much influenced by Catholic teachings, Olodumare is thought to be composed of three major orisa: Olodumare Nzame, Olofin Mbere and Obaorisha Baba Mkwa. Of this tripartite, I've seen pictorial representations, from non-Catholic oriented Lukumi,

of Olofin (most commonly referred to as Olofi) as a pregnant Black woman possessing the whole of the potential universe and creation within her womb.

What makes the actual discernment of the Great Ancestor/ess so complicated, at least for me still a aleyo, is the many praise names given to Olodumare/Olorun. I believe they represent more than praise names in some cases, but as you so eloquently expressed before the influx of foreign beliefs and strict patriarchy has confused the situation. The Yoruba have suffered similarly like the Akan and many, even traditionalists, have adopted the concepts of foreigners.

Forgive my lack of conclusions. I am still learning. However, I hope have provide some form of insight.

Ire-O!!!

Omari

***ra\_nehem*** wrote:

Mikyia wo Omari,

I appreciate your comment because I was going to ask you about the Yoruba name for the Great Mother. Wande Abimbola has stated that Olokun is the last wife of Orunmila. My question is this, before the creation of the world, was there ever a time when Olokun was the wife of Olorun? I.e., are They the Great Mother and Great Father, functioning together as the Supreme Being? Or are you saying that Eleda has the position?

Ma asomdwoee-Hetep,  
Ra Nehem

--- In Ta\_Seti@yahoogroups.com, Omari Keita wrote:

> Alafia,  
>

> There is the similiar concept in Yoruba with either Olodumare and Eleda or Olodumare and Olorun depending on what elder you talk with.

The complimentary essences combined into one whole is inherent throughout many Afrikan belief systems. Also, in Dahomey and Togo, this is seen with Mawu and Lisa, as I think Baba Ra addressed before.

>  
> Ire-O!!!

> Omari  
>

> ra\_nehem wrote:

> Mikyia wo Marc,  
>

> I appreciate your comments and I agree with your analysis. For the  
> sake of clarity, I would add that the concept of androgyny, or of a  
> Supreme Being That contains the balance of Male and Female  
Potencies  
> necessary for Creation, is truly a union of Two functioning as One  
> Divine Unit.  
>  
> I.e., Amen and Amenet (Nyame and Nyamewaa in Akan, Chukwu and  
Komosu  
> in Igbo, etc. ), Two Distinct Entities, come together and function  
as  
> One Divine Unit. They give birth to the world. This Unit is the  
> Supreme "Androgynous" Being.  
>  
> Ma asomdwoee-Hetep,  
> Ra Nehem  
>  
>  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:  
> > Marc's reply here (M1W)  
> > From: ra\_nehem [mailto:ra\_nehem@h...]  
> >  
> > Mikyia wo Marc,  
> >  
> > Again, I apologize for the delayed response. Meda ase (thanks)  
for  
> > your response and the quotes. They are helpful for anyone doing  
a  
> > comparative analysis of our traditions as they moved away from  
the  
> > motherland.  
> >  
> > Ma asomdwoee,  
> > Ra Nehem  
> >  
> >  
> > (M1W) Hello Ra Hehem. Any time. Thank you as well for pulling  
my  
> coat  
> > about the concept of Creator God. The logic of the androgenous  
> African gods,  
> > or that Horus has an androgenous type escaped me until you noted

> that this  
> > was a significant, perhaps the most significant aspect  
of African  
> philosophy  
> > and religion. This came even clearer when I read in  
Gerald  
Massey.  
> After  
> > going into preliminary detail about the two-fold nature  
of  
> everything in  
> > Africa and carried on in those migrating from Africa  
with that  
> tradition,  
> > Massey wrote:  
> >  
> > "The Australian Totemic system begins with being  
Dichotomous.  
> There is a  
> > Division of the Whole into two halves ... The twofold  
division was  
> > fundamental and universal in Egypt. Beginning with the  
two Egypts  
> and the  
> > two Tiruti, they had the two halves, North and South,  
divided by  
the  
> > Equinoctial line: the two earths of upper and lower,  
the two  
houses  
> of  
> > government, the two houses of the treasury [Marc's  
note: also  
found  
> in the  
> > form of American government - the forefathers were  
Deists and  
> Masons] the  
> > two granaries, the two fields of sacrifice. The War  
Department  
was  
> twofold.  
> > The property of the State and Temple divided into two  
parts. An  
> endeavor to  
> > recover the Kamite mythology from the traditions of the  
Arunta  
may  
> look like  
> > fishing the infinite, but deep-sea dredges sometimes  
find strange  
> things.  
> > The Ritual (Book of the Coming Forth into the Light of  
Day)  
> provides a  
> > record of the fact that in the boundaries of South and  
North ere

> determined  
 > > by two trees. Hence, when the Sun, or Solar God, rises  
 in the  
 East,  
 > he is  
 > > said to issue forth from betwixt the two sycamores of  
 the North  
 and  
 > South.  
 > > This division of the oneness in space into North and  
 South in  
 > locality has  
 > > been curiously preserved by the Arunta Tribes ((Marc's  
 note:  
 > Massey uses  
 > > the Arunta as a case study of an Australian tribe with  
 countless  
 > affinities  
 > > and similarities between Egypt and Africa - building a  
 case for  
 > their  
 > > migration from the people common to the two))) , who  
 make use of  
 > the two  
 > > Poles in their religious or Totemic ceremonies, one the  
 Nurtunja,  
 > is erected  
 > > in the North ; the other, called Waninga, is made use  
 of in the  
 > South. These  
 > > are equivalent to two sycamore trees of the North and  
 South, as  
 > types of the  
 > > original division of the earth, and of the later earth  
 and  
 heaven ;  
 > also  
 > > called the two trees in the beginning. This primordial  
 DIVISION  
 OF  
 > THE WHOLE  
 > > into two classes still persists in the Christian scheme  
 of things  
 > (marc's  
 > > note: and in the later Western and Far Eastern  
 philosophies)  
 where  
 > the  
 > > dichotomous arrangement of the promiscuous multitude is  
 continued  
 > as from  
 > > the first (marc's note: he went into the last point  
 earlier)." G.  
 > M. Ancient  
 > > Egypt, the Light of the World, v. 1, pp. 80 - 81.  
 > >  
 > > It is clear, Ra Nehem, that Christianity with its One

God the  
> Father, the  
> > Creator of All, is an illogical, unnatural falsity.  
There is no  
> natural way  
> > in the world for a male to be the creator of male and  
female.  
> Rather, a  
> > being manifesting the nature of both alone can be the  
creator of  
> both. It  
> > is, I think, clear to me that the Western concept of  
God the  
Father  
> and sole  
> > creator, is a lie. A lie told by people who came to  
power in the  
> late stages  
> > of a civilization earlier by eons than the newcomers.  
Newcomers  
who  
> came  
> > with a new philosophy grafted onto an ancient way of  
thought. An  
> ancient  
> > philosophy. One can trace the dichotomous existence of  
all  
creation  
> in  
> > Western thought and Western religion up to an end point  
in a male  
> god. it's  
> > clear this is most unnatural. The concept of a male-  
alone creator  
> is an  
> > insult, I would say, against creation itself. An insult  
and an  
> > impossibility. No man ever or will ever give birth to  
life alone.  
> Nor will  
> > any creator. Western religion with its single Creator  
God is a  
lie  
> which  
> > would perish in the halls of logic and truth. It will  
persist, of  
> course, as  
> > the owners of the media of communication will  
perpetuate the lie.  
> But, in  
> > the face of truth, the male god alone creator is a  
falsity and a  
> lie.  
> >  
> > So, I thank you for pointing out the fact that original  
religion  
> and

```
> > philosophy was androgenous. The ancient truth rings
more true
than
> the
> > modern counterfeit.
> >
> >
> > Marc Washington
> >
> >
> >
> >
>
>
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| 9682|2003-08-26 11:53:05|alberto34482@yahoo.com|Uncovered Trove May Yield Clues to  
Pharaohs|  
Uncovered Trove May Yield Clues to Pharaohs  
By JOHN NOBLE WILFORD

hen the Aswan High Dam was built across the Upper Nile in the 1960's,

international teams managed to rescue ancient temples and other monuments from the rising waters upstream. They were moved and restored to dry land.

A less grand but important Aswan site avoided submersion but not the neglect of years. Only recently have Egyptian archaeologists begun work on a major quarry that yielded the black granite for the sarcophagi, statues and enormous obelisks.

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<[http://www.nytimes.com/adx/bin/adx\\_click.html?type=goto&page=www.nytimes.com/yr/mo/day/science&pos=MiddleRight&camp=newstrackerpromo-ROSBigad&ad=tristatic\\_240x400.gif&goto=http%3A%2F%2Fwww%2Enytimes%2Ecom%2Fpremiumproducts%2Fnewstracker%2Findex%2Ehtml%3Fvendor%3Dtnt%5Fgen1](http://www.nytimes.com/adx/bin/adx_click.html?type=goto&page=www.nytimes.com/yr/mo/day/science&pos=MiddleRight&camp=newstrackerpromo-ROSBigad&ad=tristatic_240x400.gif&goto=http%3A%2F%2Fwww%2Enytimes%2Ecom%2Fpremiumproducts%2Fnewstracker%2Findex%2Ehtml%3Fvendor%3Dtnt%5Fgen1)>

Sediment and debris buried the quarry floor. Once it was cleared, archaeologists found pits in the shapes of the extracted obelisks and materials for removing and finishing the stone. They also uncovered remains of the harbor where boats picked up the stones.

On a visit to the United States this month, Dr. Zahi Hawass, director of the Supreme Council of Antiquities, reported that the discoveries were expected to provide new insights into the technology behind the splendor of the pharaohs. Dr. Hawass is also a visiting professor at the University of California at Los Angeles.

"This is telling us a lot about the cutting and moving of the huge obelisks," he said. "Graffiti on some stones tell us something about life of the people working at the quarry."

Scholars are studying an inscription from the 25th year of the reign of Tuthmosis III in the 18th dynasty, more than 3,400 years ago. It apparently concerns the pharaoh's order of two obelisks for the temple at Karnak.

Several inscriptions record the dates of work on an order and the lengths of quarried stones. The remains of seven obelisks, each 60 feet long, still rested on the quarry floor. Nearby were thousands of balls of dolerite, a stone harder than granite. Archaeologists theorize that the dolerite, imported from Nubia, was used to pound slabs free from the bedrock and put some finishing touches on the works.

Sometimes, it appears, the artisans could not resist a blank stone wall. On one wall, they left drawings of ostriches. Elsewhere, they etched a fish. If it is a dolphin, as it looks to be, Dr. Hawass said, this suggests a Mediterranean influence.



[http://www.nytimes.com/2003/08/26/science/26ASWA.html?](http://www.nytimes.com/2003/08/26/science/26ASWA.html?ex=1062475200&en=5d6e2529745c6b21&ei=5062&partner=GOOGLE)  
<http://ap.tbo.com/ap/breaking/MGATGVRWUJD.html>

Many Kids With Sickle Cell Disease Don't Get Antibiotics  
By Lindsey Tanner The Associated Press  
Published: Aug 27, 2003

CHICAGO (AP) - Many children with sickle cell disease are not getting the antibiotics recommended for preventing life-threatening infections, a study suggests.

Sickle cell disease involves defective hemoglobin, the oxygen-carrying protein in red blood cells. The defect causes severe pain and makes patients prone to dangerous infections.

An estimated 2,000 U.S. children are born with sickle cell disease each year. The most common form is sickle cell anemia, which affects about 72,000 Americans, most of them black.

Daily penicillin is widely advised for children with sickle cell disease from infancy through age 5 to help keep them from getting pneumonia as well as bloodstream and brain infections.

But a study of Medicaid data in Tennessee and Washington found that children with sickle cell disease received only enough antibiotic prescriptions to last about five months of the year on average, and 10 percent received no antibiotics at all.

Insurance covered most of the patients' prescription costs, and the researchers said the reasons for the findings are unclear.

"Either doctors were not writing prescriptions ... or patients were not delivering prescriptions that were written to pharmacies," said Dr. Colin Sox of the University of Washington. "It's probably a combination of both."

The findings appear in Wednesday's Journal of the American Medical Association.

Sox and colleagues reviewed medical data on 261 children under 4. Information was collected from 1995 through 1999. Sox said similar

results would probably be found in other regions of the country.

The findings suggest many children were left prone to what are known as pneumococcal infections, Sox said, though the researchers did not examine the incidence of those ailments.

Doctors and patients may not have been aware of the recommendations for daily antibiotics, which come from experts including the American Academy of Pediatrics, Sox said.

Also, insurance restrictions requiring patients to refill prescriptions monthly may have contributed, he said.

In addition, he noted that vaccines against pneumococcal disease became available toward the study's end and may have made some doctors think protective antibiotics were no longer necessary.

But available vaccines do not protect against all strains of the bacteria and the drugs are still recommended.

Dr. Leonard Valentino, a sickle cell expert at Chicago's Rush-Presbyterian-St. Luke's Medical Center, said some parents find it difficult to give their chronically ill children pills every day, or may not understand the need if their youngsters have never had a life-threatening infection.

"The controversy should really be zero" because the benefits are "pretty well-established," Valentino said.

---

On the Net:

JAMA: <http://jama.ama-assn.org>

AP-ES-08-27-03 0126EDT

| 9684|2003-08-27 08:29:01|Toasidje|Re: Black or White|

>questioning the racial affiliation of these men is like asking--  
>'what percentage of gray is actually black, and what percentage of  
>grey is not black at all?'

Yes, that's the point but we're getting there too soon, let's wait for more opinions, and I would tell you after.

Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

> Greetings Toasije,

>

> You might have read my earlier post suggesting that all of the individuals in the photographs resemble various types that exist within the "Black race." While I appreciate the survey, I would like to comment with no disrespect to you that the very fact of >

> Toasidje wrote:

> I'm still waiting for some more oppinions about the race survey, and

> after I will tell you the origins of every man in the photos.

>

>

> Thanks, Toasije.

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Toasidye wrote:

> > Hello my friends, first of all, I want to apologize for my poor

> english, my mother tonge is Spanish. This is my first intervention in

> this forum and I encourage you to keep alive the flame of

> afrocentrism.

> >

> > Let me introduce myself, I'm an Historian, living in Spain, my

> origins are black because my mother is black but also white because

> my father is wite. Personally I consider myself black.

> >

> > But it is very interesting to understand how percepcion of what a

> black or white person changes depending on cultural bias. For

> instance most north americans will consider arabs as black, but arabs

> think on themselves as more close to white race, or at least a race

> apart.

> > If you permit me I will conduct a small survey about blakness among

> those of you who want to participate, the game is simple Who is

> White and Who is Black in the pictures? (they are numbered)

> >

> > Will keep talking.

> >

> > Toasije

> > Afrika Unganisha!

> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > Viva frica Aut~~frica~~frica,  
> > Viva frica Independiente,  
> > Viva frica Siempre!  
> >  
> > -----  
> > Yahoo! Messenger  
> > Nueva versi~~o~~n Super Webcam, voz, caritas animadas, y  
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| 9685|2003-08-27 11:00:23|arumese|Re: Black or White|  
Understood.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Toasidje" wrote:  
> >questioning the racial affiliation of these men is like asking--  
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> >grey is not black at all?'  
>  
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>  
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> > Thanks, Toasije.

> >

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> >

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> > > If you permit me I will conduct a small survey about blakness

> among

> > those of you who want to participate, the game is simple Who is

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> > >

> > > Will keep talking.

> > >

>>> Toasije  
>>> Afrika Unganisha!  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> Viva frica Autkica,  
>>> Viva frica Independiente,  
>>> Viva frica Siempre!  
>>>  
>>> -----  
>>> Yahoo! Messenger  
>>> Nueva versi#161;Super Webcam, voz, caritas animadas, y  
>> m#161;#161;Gratis!  
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>> -----  
>> Do you Yahoo!?  
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| 9686|2003-08-27 11:36:41|sanu\_tepa|Re: Coverage of African-centered view in "mainstream"  
black media|  
The only coverage of Africentric issues or the Black Athena debate  
that I'm aware of which appeared in Black owned media is the  
following excellent article written by Molefi K. Asante. It appeared  
in the August '96 edition of Emerge Magazine.

#### Race in Antiquity: Truly Out of Africa

Africa's influence on ancient Greece, the oldest European civilization, was profound and significant in art, architecture, astronomy, medicine, geometry, mathematics, law, politics, and religion. Yet there has been a furious campaign to discredit African influence and to claim a miraculous birth for Western civilization. A

number of books and articles by white and some black conservatives seek to disprove the Egyptian influence on Greece.

One of the most recent works in this genre is a book by Wellesley professor Mary Lefkowitz, *Not Out of Africa*. It continues what Martin Bernal calls in *Black Athena* the Aryanist tradition of attacking African agency in regard to Greece by raising strawpeople arguments and then knocking them over. This is unfortunate but to be expected by an intellectual tradition that supports the dominant mythologies of race in the history of the West by diverting attention to marginal issues in the public domain.

Afrocentricity seeks to discover African agency in every situation. Who are we? What did we do? Where did we travel? What is our role in geometry? How do we as a people function in this or that contemporary situation? But the Afrocentrist does not advance African particularity as universal. This is its essential difference from Eurocentricity which is advanced in the United States and other places as if the particular experiences of Europeans is universal. This imposition is ethnocentric and often racist. Afrocentricity advances the view that it is possible for a pluralism of cultures to exist without hierarchy but this demands cultural equality and respect.

Mary Lefkowitz' book has sought to re-assert the idea that Greece did not receive substantial contributions from Kemet, the original name of Egypt, which is the Greek name for the ancient land. Professor Lefkowitz has offered the public a pabulum history which ignores or distorts the substantial evidence of African influence on Greece in the ancient writings of Aetius, Strabo, Plato, Homer, Herodotus, Diogenes, Plutarch, and Diodorus Siculus. A reader of Lefkowitz' book must decide if she or he is going to believe those who wrote during the period or someone who writes today. History teaches us that a person is more likely to distort an event the farther away from it she happens to be. If you have a choice, go with the people who saw the ancient Egyptians and wrote about what they saw.

Conservative white columnists have felt a tremendous need to respond in the most vigorous fashion with their applause to shore up their racial mythologies. And now George Will (*Newsweek*, February 12, 1996) and Roger Kimball (*Wall Street Journal*, February 14, 1996) have seen fit to bless Professor Mary Lefkowitz' *Not Out of Africa* as a sort of definitive moment in intellectual history. It is no such moment. It is a racial argument clearly fast back-stepping. As is too often the case these days, however, Lefkowitz received the go-ahead to attack Afrocentricity by writing this book of blacks such as Anthony Appiah

and Henry Gates. They have, of course, had a real problem with the Afrocentric idea.

What this indicates is that we have gone full circle from the Hegelian "Let us forget Africa" to a late 20th century attack on African scholarship by declaring, in the face of the evidence, that major influences on Greece were not out of Africa. And as such it will simply confirm the inability of some scholars to get beyond the imposition of their particularism of Europe. No one can remove the gifts of Europe nor should that ever be the aim of scholarship but Greece cannot impose itself as some universal culture that developed full-blown out of nothing, without the foundations it received from Africa.

The aim of Professor Lefkowitz is to support the unsupportable idea of a miraculous Greece and thus to enhance a white supremacist myth of the ancient world. Perhaps George Will and Roger Kimball believe that that they have found a savior of the pure white thesis. They are wrong. The thesis cannot be supported with facts although Professor Lefkowitz goes to great length to confuse the picture by concentrating on irrelevancies.

Professor Mary Lefkowitz' work pales besides the research done by Cornell professor Martin Bernal, *Black Athena*, the late Cheikh Anta Diop, author of *Civilization or Barbarism*, and Temple professor Theophile Obenga, author of the important *La Philosophie Africaine de la préhistoire Pharonique*, (African Philosophy in the Age of the Pharaohs) or the forthcoming work by Professor Maulana Karenga on ancient Egyptian ethics.

The press fanfare granted *Not out of Africa*, however, does demonstrate how noise can be confused with music. But what is more worrisome is that it demonstrates a glee, although misinformed, of those who feel some sense of relief that a white scholar has taken on the Afrocentrists, a kind of white hope idea. This stems, as I believe George Will has shown in his essay on the subject, from what is viewed as white salvation from the irrationality of Afrocentrists. It originates in an historical anti-African bias and Roger Kimball nearly gloated that readers would "savor" Lefkowitz' "definitive dissection of Afrocentrism." Contrary to any definitive dissection of Afrocentrism what Professor Lefkowitz offered was a definitive exposure of the principal assumptions of a racial structure of classical knowledge.

Professor Lefkowitz is conversant with many Greek sources but as she admits this is the first time that she has ventured into these



waters. This is unfortunate because she has created a false security among those who believe that Greece sprung like a miracle unborn and untaught. Bringing Frank Snowden in the discussion of the ancient world does not help because Professor Snowden's book *Blacks in Antiquity: Ethiopians in the Graeco-Roman Experience* is fatally flawed as a Eurocentric interpretation of the African past. His objective was to demonstrate that Africans existed in the imaginations and experience of Greece and Rome. He succeeded in stripping all agency from Africans. The problem is that Ethiopia in the form of Nubia and Kemet (Egypt) existed thousands of years before there was a Greece or Rome. To start a discussion of the ancient world with 800 B.C is certainly poor scholarship. But Professor Lefkowitz's reliance on Snowden is the least of her problems.

The book is badly written and terribly redundant as if she is in a hurry to enlarge a relatively poor argument. How many times can you really say that George G. M. James should not have used the term "stolen legacy" when he claimed that the Africans influenced the Greeks? Professor James certainly had just as much rhetorical justification as Professor Lefkowitz who chose the unsubtle title "Not Out of Africa" probably for the same reason as Professor James called his book *Stolen Legacy*.

Ruling classes always seek to promote and to maintain their ruling mythologies. Professor Lefkowitz' passion in trying to walk a tight rope between support of the false mythology of a Greek miracle and the facts of Egyptian influence on the early Greeks is telling. She seeks to minimize the role Egypt played in civilizing Greece by claiming that only in art and architecture was there real influence. This flies in the face of the ancient observers and beneficiaries of the largesse of the Africans.

Mary Lefkowitz's *Not Out of Africa*, has demonstrated the tremendous power of a false idea especially when it is advanced in the halls of the Academy. I have come to believe that it is a part of a larger falsification that encompasses the various right-wing ideologies that parade as truth. They are rooted in the same dogma: reason is the gift of the Greeks. The Greeks are Europeans, Europeans are white, white people gave the world reason and philosophy. This is not only a bad idea it is a false idea. It is a bad idea because it preaches a European triumphalism and it is a false idea because the historical record is contrary. Tragically the idea that Europeans have some different intellectual or scientific ability is accepted doctrine and some scholars will go to any length to try to uphold it. Usually, as Lefkowitz does, they commit four fundamental flaws:

1. They attack insignificant or trivial issues to obscure the main points.

Professor Lefkowitz has three main axes to grind in her book. The first is that a student told her that she believed Socrates was black. The second is that the Greek gods came from Africa which she attributes to Martin Bernal, the author of *Black Athena*, and to Cheikh Anta Diop, the author of *The African Origin of Civilization*. The third is that freemasonry is the source of George James' claim in his book *Stolen Legacy* that the Greeks got many of their major ideas from the Egyptians.

The main point made by Afrocentrists is that Greece owes a substantial debt to Egypt and that Egypt was anterior to Greece and should be considered a major contributor to our current knowledge. I think I can say without a doubt that Afrocentrists do not spend time arguing that either Socrates or Cleopatra were black. I have never seen these ideas written by an Afrocentrist nor have I heard them discussed in any Afrocentric intellectual forums. Professor Lefkowitz provides us with a hearsay incident which she probably reports accurately. It is not an Afrocentric argument.

I believe that both Bernal and Diop have done admirable jobs making their own cases on the legendary origins of the Greeks and I believe that readers should go to the sources themselves to see whose case, theirs or Professor Lefkowitz', is most plausible. I am convinced from my reading that the relationship between ancient Greece and Africa was closer and more familiar than Greece's relationship to Northern Europe.

2. They will make assertion and offer their own interpretations as evidence.

Professor Lefkowitz makes a statement on page 1 of her book that "In American universities today not everyone knows what extreme Afrocentrists are doing in their classrooms. Or even if they do know, they choose not to ask questions." We are off to a bad start. Who are these extreme Afrocentrists? She does not provide us with one example of something that an extreme Afrocentrist is teaching in a classroom. Not one. But already the reader is inclined to believe that something exists where nothing exists. No matter how passionate, assertion is not evidence. What Afrocentrists do teach is that you cannot begin the discussion of world history with the Greeks. Creating clouds of suspicion about scholarly colleagues in order to support a racial mythology developed over the past centuries to accompany European enslavement of Africans, imperialism, and exploitation will not

dissipate the fact of Greece's debt to Africa.

3. They will undermine writers they previously supported in order to maintain the fiction of a Greek miracle.

Professor Lefkowitz and others who once considered Herodotus to be the Father of History now find fault with Herodotus because as Afrocentrists read Book Two of Histories we find that Herodotus glorifies the achievements of Egypt in relationship to Greece. But Herodotus is not the only ancient Greek writer to be dismissed by classicists who accept what Bernal rightly calls an Aryan interpretation of the ancient world.

Aristotle reported that the Egyptians gave the world the study of geometry and mathematics and the Aryanists argue that Aristotle made mistakes in what he observed. Professor Lefkowitz carries the denial of the ancient Greeks to a new level saying essentially that you cannot trust Homer, Diogenes Laertius, Plutarch, or Strabo. Her position is that Strabo, like Herodotus, depended too much on what the Egyptian priests told him. Every Greek who wrote on the overwhelming impact of Egypt(Africa) on Greece (Europe) is discredited or set up to be discredited by the Aryanists. The idea to abandon the Greek authors rests on the belief that these ancient Greek writers cannot be counted upon to support the theories of white supremacy.

4. They will announce both sides of an issue are correct, then move to uphold only the side that supports European triumphalism.

Professor Lefkowitz could have admitted that Egypt during the times of the Pharaohs, whatever interpretation you have of that ancient society, for example, as ornamented with Mystery Schools or simply filled with keepers of mysteries at the temples of Ipet sut, Edfu, Kom Ombo, Philae, Esna, Abydos, and other cities, was the source of much of Greek knowledge. Rather she claims that the only real impact of Egypt on Greece was in art and architecture. This is to state an obvious fact in order to obscure the deeper influences in science, astronomy, geometry, literature, religion, mathematics, law, government, music, medicine, and philosophy.

Professor Lefkowitz' major points are not only flawed but her reasoning is faulty and cannot be sustained by any inquiry into the Greek or Egyptian languages or into ancient history. She wonders why the Afrocentric perspective is plausible to so many intelligent people. Clearly it is plausible to intelligent people because they do not believe that there was some unique brand of intelligence that

struck the Greeks and created a Greek miracle willy-nilly without contact with the civilized world. In most cases knowledge builds upon knowledge. In the case of the ancient Greeks they tell us that they built upon the Egyptians. Should we believe them or should we believe the modern Aryanist interpreters who want to dismiss the ancient Greek observers?

What are the substantial arguments advanced by Afrocentrists, not the hearsay comments of a student or some rhetorical repartee between public debaters? What Afrocentrists articulate is that the Greeks were students of the Egyptians. Readers should see the works of Yusef Ben-Jochannon and George G. M. James for themselves rather than rely on the misinterpretations and distortions of others.

On these facts we stand:

- \*Ancient Egyptians were black people.

- \*Egyptian civilization precedes Greece by several thousand years

- \*The pyramids are completed (2500 BC) long before Homer appears (800 BC)

- \*Philosophy originates in Africa and the first Greek philosophers (Thales, Isocrates) studied in Egypt

- \*A discussion of the wise, wisdom, (sb) appears on tomb of Antef in 2052 BC

- \*Thales of Miletus is not a philosopher until 600 BC

Among Greek historians and others who wrote about what the Greeks learned from Egypt are Homer, Herodotus, Iamblicus, Aetius, Diodorus Siculus, Diogenes Laertius, Plutarch, and Plato. Who were some of the Greek students of Africans, according to the ancient records? They were Plato, Solon, Lycurgus, Democritus, Anaxamander, Anaxagoras, Herodotus, Homer, Thales, Pythagoras, Eudoxus, and Isocrates and many others. Some of these students even wrote of their studies in Egypt as well.

In the end I have asked myself, what is Professor Lefkowitz' point, why does she see the need to challenge Bernal, James, Diop, or to question my integrity? She states very clearly that her project is about sustaining the American myth of European triumphalism. In her own words:

"Any attempt to question the authenticity of ancient Greek civilization is of direct concern even to people who ordinarily have little interest in the remote past. Since the founding of this country, ancient Greece has been intimately connected with the ideals of American democracy."

No one could have given a better reason than that for Professor Lefkowitz' spirited but misguided attempt to defend a falsification of history in the name of attacking Afrocentricity. When all is said and done a more perfect union of this nation can only be based on facts.

| 9687|2003-08-27 11:37:54|M. Washington|Prince Charles battles for the Bushmen |  
Attachments :

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This article appeared in the Daily Telegraph, UK, 30 agosto 2002

Prince Charles battles for the Bushmen

The Prince of Wales is repaying the debt owed to his spiritual mentor, Sir Laurens van der Post, by championing the cause of the Bushmen of the Kalahari in their struggle to resist expulsion from their ancient homeland. The Prince, whose personal philosophy was largely moulded by his time in Africa with Sir Laurens, is concerned that the Bushmen's way of life will be destroyed by Botswana's policy of removing them from their last refuge in the Central Kalahari Game Reserve, a vast desert wasteland covering an area larger than Denmark.

He has asked to be kept informed of the results of a trip to the region next week by the Tory peer Lord Pearson of Rannoch, who is campaigning on behalf of Africa's oldest indigenous people.

Prince Charles came to regard Sir Laurens as an intellectual and spiritual guru, and visited the Kalahari with him in 1987. He has remained faithful to his memory despite a posthumous biography revealing the South African to have been a fantasist and womaniser of the first order who exaggerated or distorted virtually every aspect of his life, including the duration of his visits to the Bushmen.

Writing of the 1987 trip, the Prince wrote: 'What I discovered was the profound and intuitive ties that bind the Bushmen to their land; their awareness of the workings of the natural world and of the delicate balance between life, physical surroundings and inner spirituality that they had maintained for so long in the harshest of environments.

'I came away with a sense of wonder that the Bushmen, a so-called 'primitive' people, had a wiser understanding at a deeper, mysterious level of how Nature worked than all the batteries of scientists and experts mobilised by more 'modern' civilisations.'

Botswana has said it is trying to bring the Bushmen into the modern era by offering them schools and other facilities, but this is disputed by critics who accuse the Botswanan government of 'covert genocide' by moving them from the reserve.

Prince Charles provided the foreword for a book last year on the subject in

which he wrote 'turning a blind eye is no longer an option if the Bushmen are to survive.'

It will also increase scrutiny of Botswana's environmental record at a time when more than a hundred world leaders are gathering in the region for the United Nations Earth Summit in Johannesburg.

'As an indigenous people they really must be allowed the right to continue their lifestyle if that is what they want to do,' said Lord Pearson, who owns a 16,000-acre stalking estate in the Highlands near Glencoe.

'They have the most extraordinary skills not just of survival but spiritual skills as well and they must not be allowed simply to be brushed out of the way.'

The huge CKGR reserve, set up in 1961, covers an area of 20,000 square miles. It was not seen as economically significant for decades and the Bushmen were effectively left alone to continue their ancient way of life hunting in the arid flatlands.

In the 1990s the Botswanan government started moving them from the CKGR, which has no roads, schools or any other infrastructure, into new settlements.

'It is the government's intention that all citizens, and particularly children, are given proper access to facilities,' Roy Blackbeard, Botswana's High Commissioner in London, said in a letter to The Telegraph.

'It is simply not possible to provide them in the Central Kalahari Game Reserve.'

Human rights groups led by Survival International, which campaigns for tribal peoples, have challenged the Botswanan government and accused it of gross human rights abuses. Robin Hanbury-Tenison, President of Survival, who is currently in Johannesburg for the Earth Summit, claimed the Botswana government had given no sensible reason for moving the Bushmen.

'In 35 years of campaigning for the rights of indigenous people, this is the nastiest and least excusable case I have ever come across,' he said.

When Lord Pearson returns to Britain the findings of his visit will be passed to St James's Palace for consideration by Prince Charles.

'The Prince does have a keen interest in all that is going on as regards the Bushmen,' a spokesman for St James's Palace said yesterday.

by Tim Butcher

| 9688|2003-08-27 11:46:07|Paul Kekai Manansala|Re: Prince Charles battles for the Bushmen|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>  
>

I guess the term "Bushman" must still be PC in the United Kingdom.

Regards,  
Paul Kekai Manansala

| 9689|2003-08-27 12:02:31|Paul Kekai Manansala|The origin and dispersion of human parasitic diseases in the old world|  
Mem Inst Oswaldo Cruz. 2003;98 Suppl 1:13-9.

The origin and dispersion of human parasitic diseases in the old world (Africa, Europe and Madagascar).

Nozais JP.

[sgbalta@pasteur.fr](mailto:sgbalta@pasteur.fr)

The ancestors of present-day man (*Homo sapiens sapiens*) appeared in East Africa some three and a half million years ago (*Australopithecus*), and then migrated to Europe, Asia, and later to the Americas, thus beginning the differentiation process. The passage from nomadic to sedentary life took place in the Middle East in around 8000 BC. Wars, spontaneous migrations and forced migrations (slave trade) led to enormous mixtures of populations in Europe and Africa and favoured the spread of numerous parasitic diseases with specific strains according to geographic area. The three human plasmodia (*Plasmodium falciparum*, *P. vivax*, and *P. malariae*) were imported from Africa into the Mediterranean region with the first human migrations, but it was the Neolithic revolution (sedentarisation, irrigation, population increase) which brought about actual foci for malaria. The reservoir for *Leishmania infantum* and *L. donovani*--the dog--has been domesticated for thousands of years. Wild rodents as reservoirs of *L. major* have also long been in contact with man and probably were imported from tropical Africa across the Sahara. *L. tropica*, by contrast, followed the migrations of man, its only reservoir. *L. infantum* and *L. donovani* spread with man and his dogs from West Africa. Likewise, for thousands of years, the dog has played an important role in the spread and the endemic character of hydatidosis through sheep (in Europe and North Africa) and dromedary (in the Sahara and North Africa). *Schistosoma haematobium* and *S. mansoni* have existed since prehistoric times in populations living in or passing through the Sahara. These populations then transported them to countries of Northern Africa where the specific, intermediary hosts were already present. Madagascar was inhabited by populations of Indonesian origin who imported lymphatic filariasis across the Indian Ocean (possibly of African origin since the Indonesian sailors had spent time on the African coast before reaching Madagascar). Migrants coming from Africa and Arabia brought with them the two African forms of bilharziosis: *S. haematobium* and *S. mansoni*.

| 9690|2003-08-27 12:04:35|Paul Kekai Manansala|ABSTRACT: Mitochondrial DNA affinities at the Atlantic fringe of E|

Am J Phys Anthropol. 2003 Apr;120(4):391-404.

Mitochondrial DNA affinities at the Atlantic fringe of Europe.

Gonzalez AM, Brehm A, Perez JA, Maca-Meyer N, Flores C, Cabrera VM.

Departamento de Genetica, Universidad de La Laguna, 38271 La Laguna, Tenerife, Spain. [amglez@ull.es](mailto:amglez@ull.es)

Mitochondrial DNA analysis of Atlantic European samples has detected significant latitudinal clines for several clusters with Paleolithic (H) and Neolithic (J, U4, U5a1, and U5a1a) coalescence ages in Europe. These gradients may be explained as the result of Neolithic influence on a rather homogeneous Paleolithic background. There is also evidence that some Neolithic clusters reached this border by a continental route (J, J1, J1a, U5a1, and U5a1a), whereas others (J2) did so through the Mediterranean coast. An important gene flow from Africa was detected in the Atlantic Iberia. Specific sub-Saharan lineages appeared mainly restricted to southern Portugal, and could be attributed to historic Black slave trade in the area and to a probable Saharan Neolithic influence. In fact, U6 haplotypes of specific North African origin have only been detected in the Iberian peninsula northwards from central Portugal. Based on this peculiar distribution and the high diversity  $\pi$  value ( $0.014 \pm 0.001$ ) in this area compared to North Africa ( $0.006 \pm 0.001$ ), we reject the proposal that only historic events such as the Moslem occupation are the main cause of this gene flow, and instead propose a pre-Neolithic origin for it. Copyright 2003 Wiley-Liss, Inc.

| 9691|2003-08-28 03:47:07|alberto34482@yahoo.com|Mum's the word on Egyptian mummy |  
Mum's the word on Egyptian mummy

CHETAN MALLIK

TIMES NEWS NETWORK [ MONDAY, AUGUST 25, 2003 02:36:02 AM ]

Reminder, rejoinder and restoration never go together. The pitiable condition of the mummy, which Hyderabad Times reported earlier, at the AP State Museum, is now a blatant example of bureaucracy gone wrong.

<[http://203.199.70.171/cgi-bin/adceptclickthrough.cgi?random\\_key=28/7/20033:23:70.8045559244909848&host\\_name=timesofindia.in](http://203.199.70.171/cgi-bin/adceptclickthrough.cgi?random_key=28/7/20033:23:70.8045559244909848&host_name=timesofindia.indiatimes.com&url_name=www.timesofindia.com/cms.dll/html/uncomp/articleshow)

<[http://203.199.70.171/cgi-bin/adceptclickthrough.cgi?random\\_key=28/7/20033:23:70.8045559244909848&host\\_name=timesofindia.in](http://203.199.70.171/cgi-bin/adceptclickthrough.cgi?random_key=28/7/20033:23:70.8045559244909848&host_name=timesofindia.in)



diatimes.com&url\_name=www.timesofindia.com/cms.dll/html/uncomp/article  
show>While the babus are still stuck in pointless paperwork, for the  
Pharaoh's mummified daughter Nasihu, time is running out. The cloth  
wrappings, which were earlier only torn, are now on the brink of  
falling apart and the cover is still split wide open and there is  
also a gaping hole near the head.

The museum staff, as always, are confused and the officials at the  
Department of Archaeology and Museums are blaming Rajasthan  
government for not responding to the reminders, the latest of which  
was sent on July 10, 2003.

"I don't have any idea about what's going to happen to the mummy.  
There was a talk of some expert coming from Cairo. But till date  
nothing has materialised," says Rangacharilu, curator at the AP State  
Museum.

In 2000 the state had agreed to a proposal suggested by the Rajasthan  
government regarding the restoration of the mummy. It was proposed  
that Youssef Iskander of Cairo University, an expert in mummy  
conservation, would be brought to conserve the mummies. The State was  
asked to bear part of the cost.

"We have received no response from them till date. For the last three  
years we are sending reminders. We had agreed to their proposal but  
they are yet to send us the project estimate," says a senior official  
at the Department of Archaeology and Museums.

The sad part is that the said official has no idea about alternatives  
if the deal with Rajasthan government falls flat, which it most  
probably will. "What more can we do apart from sending them  
reminders. They were supposed to bring the expert and we agreed to  
bear the cost," he adds.

And while all these reminders are doing the usual rounds, Nasihu  
might be thinking that she was fortunate enough to live in  
civilisation, which had no bureaucracy.

[http://timesofindia.indiatimes.com/cms.dll/html/uncomp/articleshow?  
msid=145552](http://timesofindia.indiatimes.com/cms.dll/html/uncomp/articleshow?msid=145552)

| 9692|2003-08-28 08:51:58|Alex Derrick|Forensic illustration of Ramses II.|

A non-evasive forensic evaluation of the Ancient African King,  
Rameses II

Alexander B. Derrick

8/28/2003

Keywords:

Facial reconstruction, forensic sciences, non-destructive & non-  
evasive analysis, 3d modeling, Egypt, Kmt.

Abstract:

Radiographic studies have been used to evaluate and reconstruct  
likenesses of modern and ancient human remains. Forensic science and

illustrative techniques has allowed researchers and modern artists to recreate human likenesses. These illustrations have been used in a court of law to help identify people. The techniques of K.T. Taylor and Professor M. M. Gerasimov's anatomical forensic methodology were used to recompose a 3,000-year-old mummy. Dr. S. Rhine and Dr. H.R. Campbell's African derived tissue depths were also applied. The author drew on his anatomical training from Californian master artist Glen Vilpu. To the author's knowledge, this is the first attempt to reconstruct a historical personage using a combined tissue depth and anatomical forensic technique with digital methodology and rigor. The world wide web format makes this study available to various forensic, radiology, archeology, and Egyptology web sites and e-publications.

<http://www.highculture.8m.com/r2.htm>

| 9693|2003-08-28 10:39:42|Paul Kekai Manansala|Re: Forensic illustration of Ramses II.| Great work, Alex. Is it just me or does the left eye look a bit bloodshot?

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

- > A non-evasive forensic evaluation of the Ancient African King,
- > Rameses II
- > Alexander B. Derrick
- > 8/28/2003
- >
- > Keywords:
- > Facial reconstruction, forensic sciences, non-destructive & non-
- > evasive analysis, 3d modeling, Egypt, Kmt.
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> <http://www.highculture.8m.com/r2.htm>

| 9694|2003-08-28 11:17:05|alberto34482@yahoo.com|Ancient technology behind Nile splendor

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Ancient technology behind Nile splendor

John Noble Wilford/NYT

template=articlesearch.tmpl&dt=articleAuthor&location=John Noble

Wilford/NYT> NYT Thursday, August 28, 2003

template=articlesearch.tmpl&dt=articleLocation&location=>When the Aswan High Dam was built across the Upper Nile in the 1960's, international teams managed to rescue ancient temples and other monuments from the rising waters upstream. They were moved and restored to dry land. A less grand but important Aswan site avoided submersion but not the neglect of years. Only recently have Egyptian archaeologists begun work on a major quarry that yielded the black granite for the sarcophagi, statues and obelisks. Sediment and debris buried the quarry floor. Once it was cleared, archaeologists found pits in the shapes of the extracted obelisks and materials for removing and finishing the stone. They also uncovered remains of the harbor where boats picked up the stones. On a visit to the United

States this month, Zahi Hawass, director of the Supreme Council of Antiquities, reported that the discoveries were expected to provide new insights into the technology behind the splendor of the pharaohs. Hawass is also a visiting professor at the University of California at Los Angeles. "This is telling us a lot about the cutting and moving of the huge obelisks," he said. "Graffiti on some stones tell us something about life of the people working at the quarry." Scholars are studying an inscription from the 25th year of the reign of Tuthmosis III in the 18th dynasty, more than 3,400 years ago. It apparently concerns the pharaoh's order of two obelisks for the temple at Karnak. Several inscriptions record the dates of work on an order and the lengths of quarried stones. The remains of seven obelisks, each 19 meters long, about 60 feet, still rested on the quarry floor. Nearby were thousands of balls of dolerite, a stone harder than granite. Archaeologists theorize that the dolerite, imported from Nubia, was used to pound slabs free from the bedrock and put some finishing touches on the works. Sometimes, it appears, the artisans could not resist a blank stone wall. On one wall, they left drawings of ostriches. Elsewhere, they etched a fish. If it is a dolphin, which is what it looks like, Hawass said, this suggests a Mediterranean influence. The New York Times

< < Back to Start of Article

template=articlesearch.tmpl&dt=articleLocation&location=>When the Aswan High Dam was built across the Upper Nile in the 1960's, international teams managed to rescue ancient temples and other monuments from the rising waters upstream. They were moved and restored to dry land. A less grand but important Aswan site avoided submersion but not the neglect of years. Only recently have Egyptian archaeologists begun work on a major quarry that yielded the black granite for the sarcophagi, statues and obelisks. Sediment and debris buried the quarry floor. Once it was cleared, archaeologists found pits in the shapes of the extracted obelisks and materials for removing and finishing the stone. They also uncovered remains of the harbor where boats picked up the stones. On a visit to the United States this month, Zahi Hawass, director of the Supreme Council of Antiquities, reported that the discoveries were expected to provide new insights into the technology behind the splendor of the pharaohs. Hawass is also a visiting professor at the University of California at Los Angeles. "This is telling us a lot about the cutting and moving of the huge obelisks," he said. "Graffiti on some stones tell us something about life of the people working at the quarry." Scholars are studying an inscription from the 25th year of the reign of Tuthmosis III in the 18th dynasty, more than 3,400 years ago. It apparently concerns the pharaoh's order of two obelisks for the temple at Karnak. Several inscriptions record the dates of work

on an order and the lengths of quarried stones. The remains of seven obelisks, each 19 meters long, about 60 feet, still rested on the quarry floor. Nearby were thousands of balls of dolerite, a stone harder than granite. .Archaeologists theorize that the dolerite, imported from Nubia, was used to pound slabs free from the bedrock and put some finishing touches on the works. .Sometimes, it appears, the artisans could not resist a blank stone wall. On one wall, they left drawings of ostriches. Elsewhere, they etched a fish. If it is a dolphin, which is what it looks like, Hawass said, this suggests a Mediterranean influence. .The New York Times

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template=articlesearch.tmpl&dt=articleLocation&location=>When the

Aswan High Dam was built across the Upper Nile in the 1960's, international teams managed to rescue ancient temples and other monuments from the rising waters upstream. They were moved and restored to dry land. A less grand but important Aswan site avoided submersion but not the neglect of years. Only recently have Egyptian archaeologists begun work on a major quarry that yielded the black granite for the sarcophagi, statues and obelisks. Sediment and debris buried the quarry floor. Once it was cleared, archaeologists found pits in the shapes of the extracted obelisks and materials for removing and finishing the stone. They also uncovered remains of the harbor where boats picked up the stones. On a visit to the United States this month, Zahi Hawass, director of the Supreme Council of Antiquities, reported that the discoveries were expected to provide new insights into the technology behind the splendor of the pharaohs. Hawass is also a visiting professor at the University of California at Los Angeles.

<http://www.iht.com/articles/107910.html>

| 9695|2003-08-28 13:55:41|Paul Kekai Manansala|An 1887 article on the discovery of Rameses II|

Interesting old article (1887) on the discovery of Rameses II. You can use the top frame of the page to keep navigating to the end of the article on page 26. There is some interesting discussion on the ethnicity of the Pharaoh and repeated denials that his "Negroid" features are not actually Negroid.

<http://cdl.library.cornell.edu/cgi-bin/moa/moa-cgi?notisid=ABP2287-0034-3>

Regards,

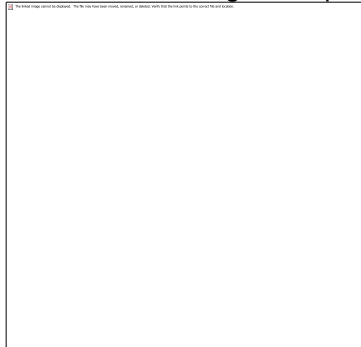
Paul Kekai Manansala

| 9696|2003-08-28 21:33:14|kcamm23063@aol.com|Spinning Nefertiti (Al-Ahram)|

[Al-Ahram Weekly | Egypt | Spinning Nefertiti](#)

### Spinning Nefertiti

A British Egyptologist who claims to have identified the mummy of the legendary Queen Nefertiti is accused of breaking the Supreme Council of Antiquities' protocol. **Nevine El-Aref** reports



[Click to view caption](#)

A fake portrait?

The beautiful 18th dynasty Queen Nefertiti, wife of monotheist King Akhenaten, is again grabbing headlines. This time it is not for her painted limestone bust, now on display at the Berlin Museum, sitting atop a nude female statue. Currently Nefertiti has been in the news for embroiling British Egyptologist Dr Joan Fletcher in a controversy that threatens her career. To be fair to the old queen, it may be Fletcher who is embroiling herself in controversy by claiming to have identified Nefertiti's mummy. Fletcher stands accused of breaking the Supreme Council of Antiquities' (SCA) protocol on reporting discoveries. The member of York University's expedition currently working in Amenhotep II's tomb may be banned from further excavations in Egypt. The SCA's code of ethics for foreign missions in Egypt stipulates that any discovery or conservation works should first be reported to the SCA before being published. The report must be written and submitted to the SCA by the expedition's head and not to be published by a member of the team. The whole fracas started about two months ago when Fletcher announced her identification of mummified Nefertiti among three mummies discovered in Amenhotep II's tomb by the French Egyptologist Victor Loret in 1898. A subsequent Discovery Channel programme saw Fletcher explaining how she came to the conclusion that the mummy is indeed Nefertiti through identification of common physical characteristics between the mummy and the limestone bust. A double-pierced ear lobe, which she claims was a rare fashion statement in the Amarna era, the shaved head, and the visible impression of a tight-fitting brow-band worn by royalty were also cited to support her conclusion. Egyptologists are divided into camps on Fletcher's identification. Some, like Cambridge-trained Susan James, are sceptical of the scientificity of her claims. James, a specialist on Loret's mummies, believes that without any comparative DNA studies on the mummy that Fletcher identifies as Nefertiti, statements of certainty are dubious. However, her findings indicate that the mummy in question does belong to a young female of the late 18th dynasty, very probably a member of the royal family -- circumstantial evidence supporting Fletcher's theory that cannot substantiate the identity of the mummy in absolute terms. Meanwhile, the SCA's Secretary-General Zahi Hawass called Fletcher's theory "pure fiction". He asserted that Fletcher's claims are not based on facts or solid evidence, "only on facial resemblance between the mummy and Nefertiti's bust and on artistic representations of the Amarna period in which the queen lived". Elaborating on his scepticism, Hawass told the *Weekly* that X-ray analysis carried out by himself and American University in Cairo Egyptologist Kent Weeks on the mummy prior to Fletcher's publicised claims indicated a 16-year-old girl, whereas Nefertiti is thought to have died in her 30s. The dispute recently reached its peak after a 17 August Discovery Channel broadcast of another two-hour programme on Fletcher's theory, this one entitled "Nefertiti Resurrected". With the aid of a computer-generated recreation of the mummy's face, Fletcher asserted the plausibility of her claim while Hawass and Weeks appeared in adversarial roles. Hawass accused Fletcher of cheating the whole world by circulating false historical information that contradicts the report sent by her supervisor and Head of the York University Mission Professor Don Brothwell, as well as broadcasting a questionable drawing purported to represent Nefertiti. *Al-Ahram Weekly* obtained a copy of Brothwell's report to the SCA, which did not even unequivocally identify the gender of the mummy. The general shape of the mummy indicates that it could be a male. However, due to its deflated breasts, the wide space of its sciatic notch, and the absence of a penis, the report concludes that it probably belongs to a female with an estimated age between 18 to 25 years. On the other hand, Samia El-Marsani, head of the SCA's anthropology lab, who also accompanied the expedition, revealed in her report that during the studying and excavation work carried out, no Nubian-style wig, known to be worn by royal women during Akhenaten's reign, was found near the mummies. She also cited two reasons why Fletcher's mummy was not Nefertiti. First, the estimated age of the mummy is not consistent with Egyptological consensus on Nefertiti's age at the time of death; and, two, the shape of the mummy is not the shape of a woman who was married for at least 12 years and delivered six children. British and American Egyptologists have also pointed out that the double piercing of the mummy's left ear are not exclusively the style of Amarna but are also apparent in the mummies of New Kingdom youth. These specialists also criticise Fletcher for breaking professional protocol by broadcasting the finding to corporate media rather than first writing about it in an academic journal. In response to Fletcher's alleged violations of SCA rules, Hawass has written a letter of complaint to both Brothwell and the Discovery Channel, also accusing Fletcher of circulating spurious evidence. "I am sorry to see a scholar who has earned a PhD deceive the world in this way, and flout the rules of a country that has respected scholars and opened the archaeological sites of Egypt to more than 300 foreign missions," said Hawass in his letter to Brothwell. Before taking the allegations against Fletcher to the permanent committee, which, according to the SCA's code of ethics, would deprive the expedition or Fletcher from

carrying out further research in Egypt, Hawass is waiting for Brothwell's response to his request for an urgent and complete justification of what happened and why the York expedition did not follow the rules. Meanwhile, on 22 August *The Times* of London on-line published the opinion that "Fletcher was a victim of a collusion between international politics and the world of archaeology, glamorized in Hollywood films such as Indiana Jones." It also stated that "the dispute has thrown British Egyptology into turmoil with British archaeologists accusing the Egyptian government of taking revenge on Britain for occupying Egypt in the 19th century, for invading Iraq and for refusing to give back the Rosetta Stone. They also say that the rise of Islamism and nationalism in Egypt is leading to a pool of resentment against the British." *The Times* also accused Hawass of ruining British Egyptology and of being willing to use his status as Egypt's most powerful archaeologist to "break the careers of any Egyptologist". "All these [accusations] are a pack of lies," Hawass told the *Weekly*. "We have put restrictions on future work in Egypt not only for foreign missions but for Egyptians as well, in order to pay attention more to conservation, preservation and documentation work in sites threatened by modern development."

Forward Ever (by any means necessary)!  
Karen C. Aboiralor

| 9697|2003-08-29 06:21:43|Alex van Deelen|Re: Forensic illustration of Ramses II.|

- > Message: 2
- > Date: Thu, 28 Aug 2003 15:51:45 -0000
- > From: "Alex Derrick" <[Alexander.Derrick@vugames.com](mailto:Alexander.Derrick@vugames.com)>
- > Subject: Forensic illustration of Ramses II.
- >
- > A non-evasive forensic evaluation of the Ancient African King,
- > Rameses II
- > Alexander B. Derrick
- > 8/28/2003

Great job. Cheers,

Alex

| 9698|2003-08-29 08:37:44|M.L.W.|Prof. Ampim's Web Site|

I just love Prof. Ampin's new web site.

It's a piece of art. Alex Derrick you did a beautiful job. His students is going to love it! It's one of the best I seen on the net.

<http://www.manuampim.com/>

Myra

| 9699|2003-08-29 10:39:35|alberto34482@yahoo.com|A fruitful season Archaeological expeditions unearthed treasure-tro|

A fruitful season

Archaeological expeditions unearthed treasure-troves in Alexandria, Siwa and Minya during the spring-summer season. Nevine El-Aref has a



peek at the discoveries

[Click to view caption](#)

Clockwise from top: a trench at Deir Al-Barsha necropolis; a gilded mummy mask; a face-shaped stopper of a canopic jar; an alabaster head rest and the gold bracelet discovered at Abu Sir necropolis

Archaeologists and their teams working through the spring-summer excavation season, which lasted from March through July, made many important discoveries at sites around the country.

At Abu Sir necropolis, 45 kilometres west of Alexandria, a Hungarian archaeological team from Pázmány University, Budapest stumbled upon a cache of gold items from the Byzantine era while conducting routine cleaning near the acropolis which Ptolemy II had built during the fourth century BC. The newly discovered treasure-trove consists of five gold coins minted in Constantinople and a gold bracelet decorated with nine crosses.

"The discovery at Abu Sir necropolis was peerless," said Minister of Culture Farouk Hosni, adding that they were the first gold objects to be found in the area. The Hungarian team had previously unearthed a number of household items made of bronze as well as some granite statues of the goddess Isis.

Mohamed Abdel-Maqsood, head of antiquities for Lower Egypt, said two of the coins bear the bust of the Byzantine Emperor Maurice Tiberius who ruled from 582 to 602 AD. Another is graced by the Byzantine Emperor Hercules on one side and his son Hercules Constantine on the other. The Byzantine Emperor Phocas, who ruled from 602 to 610, appears on the other two coins.

Abu Sir, which is rich in Ptolemaic and Graeco- Roman monuments is spread over an area two- kilometres square and was built on a limestone ridge. The cult of Isis was strong in this city by the sea whose name at the time of founding was Taposiris Magna.

Among the city's many claims to fame is that it is home to the oldest known wine press and one of the earliest constructed bridges.

Heading west towards Siwa, but stopping 150km east of the oasis, one happens upon the site of the Italian archaeological mission of Turin University located on the shore of a salt lake now known as Bahrein. That expedition uncovered the remains of a Pharaonic temple dated to the 30th dynasty. A boon to Egyptologists and aesthetes alike, the walls are covered with intricate reliefs.

"It is a wonderful discovery for both scientific studies and the history of art," said Hosni, adding that it would add greatly to Egyptologists' understanding of life in the oasis during the fourth century BC.

Although the temple seems to have been dedicated to the god Amun, all the major deities of the Ancient Egyptians are represented on the reliefs of its collapsed walls. A naos (a small shrine) that was

constructed and decorated by King Nectanebo I (380 to 360 BC), was completely excavated.

"It is a very significant discovery from a historical perspective," said Zahi Hawass, secretary-general of the Supreme Council for Antiquities (SCA), who pointed out that in addition to being the first known monument built by Nectanebo I in Siwa oasis, it attests to his political will to develop the oasis and Egypt's western flank and improve caravan links with the Nile Valley.

Paolo Gallo, the head of the mission, said inscriptions on the temple's walls provided Egyptologists with Bahrein's ancient name, Imespep.

Mahmoud Afifi, who runs the SCA's technical office, said Imespep was originally a city on the route between Bahariya and Siwa oases. The site is located in a part of the Western Desert called the Great Sand Sea, thought to be the burial place of Persian Emperor Cambysis and his army who invaded the area in 525 BC.

It was while searching for evidence of that campaign, Afifi said, that an Egyptian archaeological mission came across a stela depicting King Nectanebo I making an offering to Siwa's local deities -- the first finding to show that the king had been in the area.

In fact, little is known about Siwa Oasis during the Ancient Egyptian era. No artefacts have been found dating to the three major Egyptian dynasties -- the Old, Middle or New -- although there is some evidence to suggest that Siwa, along with another oasis, came under the sway of Ramses III.

Looking south, excavations at Deir Al-Barsha in Minya, where a team of Belgian archaeologists working for the Katholieke Universiteit Leuven toiled away this spring and summer, yielded what are believed to be two Middle Kingdom tomb complexes. The tombs contain artefacts that evidence burial practices followed by people from various social strata.

"The find did not come wholly unexpectedly," explained Harco Willems, field director of the Belgian mission. Willems said the team conducted a magnetometric survey of the area to see what lay beneath Deir Al-Barsha cemetery. Such surveys detect deviations in the magnetic field that are usually the result of human intervention in the natural landscape, for instance mud brick walls.

"At first, the results of the survey -- the largest carried out in Egypt -- seemed disappointing, but at the north-western corner of the investigated area, a rectangular structure measuring approximately 20 metres by 20 metres appeared," Willems told Al-Ahram Weekly. Excavations this year confirmed the results of the survey with the discovery of a rectangular wall containing the entrance to a tomb shaft.

Although some of the previously discovered tombs at the site had been looted, those discovered this year appeared to have been untouched

for some 3,500 years. "We cannot yet tell how large the inviolate area is, but we expect it to be much larger than what we have unearthed so far," Willems said.

Hawass said that among funerary items found inside the Middle Kingdom (200 BC) tomb were pottery vessels, jewellery, bronze objects and a gilded funerary mask. The Old Kingdom tombs likewise contained a variety of alabaster pots, head rests, funerary masks, painted canopic jars and pots, some of which were still sealed.

"That is not all the Hungarian mission found," said Samir Anis, director general of antiquities of Middle Egypt, adding that findings include two wooden models of boats from the Middle Kingdom along with a pair of gold bracelets and a number of scarabs.

Willems said that excavations thus far show that although the people buried in Deir Al-Barsha were not poor, their tombs were much smaller than others previously found at the site. "We think that what we found was the cemetery of the middle class in the Middle Kingdom," he said, adding that the items in the tombs supported that view.

As an example, Willems said the coffins in the larger tombs were made of costly cedar wood imported from Lebanon, while those in the smaller tombs were made of a cheaper lower quality wood, although they had been covered with a veneer of cedar wood.

Anis added that the mission had also cleaned the open court of Gihuti Hetep, a Deir Al-Barsha governor during the Middle Kingdom, and uncovered a collection of painted limestone blocks featuring Gihuti's daughters and a stela dated to the eras of kings Nectanebo I and II.

Mohamed Isamil, director of scientific research at the SCA's technical office, told the Weekly that although archaeologists have long known that Deir Al-Barsha was a site rich in artefacts, excavations have been conducted only sporadically since the late 19th century. Starting in the early 20th century, said Magdi El-Ghandur head of the SCA's foreign missions, the tombs suffered extensive looting and many of their artefacts found their way to various Western museums.

<http://weekly.ahram.org.eg/2003/653/he1.htm>

| 9700|2003-08-30 05:58:10|Toasidje|Re: ABSTRACT: Mitochondrial DNA affinities at the Atlantic fringe |

Very interesting, as you can see Spaniards are getting deep in this issue.

Regards, Toasidje

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Am J Phys Anthropol. 2003 Apr;120(4):391-404.

>

> Mitochondrial DNA affinities at the Atlantic fringe of Europe.

>  
> Gonzalez AM, Brehm A, Perez JA, Maca-Meyer N, Flores C, Cabrera VM.  
>  
> Departamento de Genetica, Universidad de La Laguna, 38271 La

Laguna,

> Tenerife, Spain. amglez@u...

>

> Mitochondrial DNA analysis of Atlantic European samples has

detected

> significant latitudinal clines for several clusters with

Paleolithic

> (H) and Neolithic (J, U4, U5a1, and U5a1a) coalescence ages in  
> Europe. These gradients may be explained as the result of Neolithic  
> influence on a rather homogeneous Paleolithic background. There is  
> also evidence that some Neolithic clusters reached this border by a  
> continental route (J, J1, J1a, U5a1, and U5a1a), whereas others

(J2)

> did so through the Mediterranean coast. An important gene flow from  
> Africa was detected in the Atlantic Iberia. Specific sub-Saharan  
> lineages appeared mainly restricted to southern Portugal, and could  
> be attributed to historic Black slave trade in the area and to a  
> probable Saharan Neolithic influence. In fact, U6 haplotypes of  
> specific North African origin have only been detected in the

Iberian

> peninsula northwards from central Portugal. Based on this peculiar  
> distribution and the high diversity  $\pi$  value ( $0.014 \pm 0.001$ ) in  
> this area compared to North Africa ( $0.006 \pm 0.001$ ), we reject the  
> proposal that only historic events such as the Moslem occupation

are

> the main cause of this gene flow, and instead propose a pre-  
> Neolithic origin for it. Copyright 2003 Wiley-Liss, Inc.  
| 9701|2003-08-30 06:46:01|Toasidje|Re: Prince Charles battles for the Bushmen|  
My opinion is that Botswana government is doing well, they are right,  
because today in the 21st century no one child must remain  
uneducated or with poor access to water or clinic with any excuse,  
the ancient times of hunting and gathering are off except for those  
who want blacks to be like their own idea of what a primitive man is,  
and for a poor country like Botswana it is not easy to do this  
without ressettling people, because providing those services to small  
moving groups is very expensive.

Prince Charles would better take care of his problems in UK like giving northern ireland the "freedom" he wants for Kung! (not bushmen) people, why they don't guive a solution to the Gipsy problem here in Spain for instance? because they will be sent home by spanish authorities.

Toasije.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> >

> >

>

> I guess the term "Bushmen" must still be PC in the United Kingdom.

>

> Regards,

> Paul Kekai Manansala

| 9702|2003-08-30 10:09:23|IMJs@webtv.net|Re: Forensic illustration of Ramses II.  
GREAT stuff Alex, another solid piece of work!

Btw, this is one my all-time favorite sites on the AE's, one of those few instant 'racist-shuter-uppers'... After seeing it and realizing their usual obfuscating tricks won't work they just run away mumbling to themselves. LOL

I love it.... keep on swinging it!

IMJ

| 9703|2003-08-30 12:48:03|alberto34482@yahoo.com|A question about Indonesia|

I know this message group is only about KMT,Africa,and Nubia. I am curious if anybody on here has heard of some people caleld Sudanese in Indonesia. Did the Arabs name these people this? what is their origins?

| 9704|2003-08-30 16:28:42|Toasidje|Re: A question about Indonesia|  
Sudanese or Sundanese?

I know there are some sudanese in Java but not a recognized ethnical group.

Information about sundanese (but neocolonialist):

<http://www.sunda.org>

Regards, Toasije

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> I know this message group is only about KMT,Africa,and Nubia. I  
am  
> curious if anybody on here has heard of some people caleld Sudanese  
> in Indonesia. Did the Arabs name these people this? what is their  
> origins?  
| 9705|2003-08-30 18:55:58|Paul Kekai Manansala|Re: A question about Indonesia|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> I know this message group is only about KMT,Africa,and Nubia. I

am  
> curious if anybody on here has heard of some people caleld  
  
Sudanese  
> in Indonesia. Did the Arabs name these people this? what is  
  
their  
> origins?

Alberto, the word is "Sundanese" from Sunda, the name of a region in western Indonesia.

Formerly, this area was connected to mainland Southeast Asia, before parts of the area were submerged by the sea.

The submerged region is known as Sundaland.

Regards,  
Paul Kekai Manansala  
| 9706|2003-08-30 23:24:41|alberto34482@yahoo.com|different lectures on Egyptology |  
The Society for the Study of Egptian Antiquities  
Calgary Chapter  
Past Lectures  
2003 Lectures  
Date: Friday 04 April 2003  
Lecturer: Dr. John ("Jack") Robertson, Department of Anthropology,  
Mount Royal College  
Presentation: Mer□□the Ignored Civilisation.  
The University of Calgary, under Professor Emeritus Peter Shinnie,  
excavated over 10 years at Mer□□located on the east bank of the  
Nile in the Butana region of modern Sudan (ancient Nubia). This city  
was once the center of a great yet little known civilisation, known  
as the kingdom of Kush, during the 5th century BC. Mer□□also gives  
its name to a later chronological development within Nubia, known as  
the Meroitic period, spanning roughly 300 BC through AD 350. The

inhabitants of this region south of Egypt, the Kushites, at a certain time played on the world stage and were active in world politics. Dr. Robertson, who was Prof. Shinnie's Assistant Director on the site, will delve into some of the mysteries of this city and civilisation, and their major accomplishments.

Date: Friday 07 February 2003

Lecturer: David George, Project Photographer and Videographer, for the Mendes archaeological project

Presentation: Video Presentation on the latest discoveries of the Mendes Archaeological Project

The site of Mendes (ancient Per-banebdjedet, modern Tell er-Rub`a) was the capitol of the 16th nome of Lower Egypt, and originally the sacred city of the fish-goddess Hat-Mehit common in the Delta.

Identified by her emblem as the goddess with the Nile carp (Lepidotus) upon her head, her power here was eventually eclipsed by the worship of her consort the ram-god Banebdjedet, after whom the site was re-named. Herodotus, who visited the site around 450 BC and changed its name to the Greek Mendes, says he witnessed here the sacrifice of goats?probably a mistake for the ram. The span of its occupation is tremendous: Predynastic through Late Period, including the famous naos dated to the reign of Ahmose II (570-526 BC) and some remains of Dynasty XXIX (399-380 BC). The Mendes Archaeological Project has been exploring these ruins and recently has made some fascinating discoveries that David will reveal to all.

2002 Lectures

Friday 01 November 2002 Mark Zender, PhD Candidate, Department of Archaeology, University of Calgary

Title: "Texts from Tut's Tomb"

Mark will examine the life and reign of the most famous and perhaps the least understood of all of Egypt's pharaohs, from the point of view of the inscriptions found in Tutankhamun's tomb. Mark will examine several vexing questions: What do we really know of Tutankhamun from contemporaneous sources? How do texts from outside his tomb compare to those commissioned by him? And how secure are the recent suggestions of foul play behind Tut's death?

Tuesday 15 October 2002 - Speaker: Prof. Steffen Wenig, Seminar fr Sudanarchäologie und Ägyptologie, Humboldt-Universität zu Berlin, and Director of Excavations, Musawwarat as-Sufra, Sudan

Title: What we now know from the Excavations at Musawwarat as-Sufra, Sudan

Location: Science Theatre 129

Prof. Wenig will review the fabulous discoveries of the German expedition to Musawwarat as-Sufra, one of Sudan's major archaeological sites located in the east central region in what was once part of Nubia, covering the later period of Egyptian influence through the Byzantine period.

Friday 04 October 2002 - Speaker: Dr. W. D. Glanzman, Nexen Inc  
Professor of Middle Eastern Archaeology, Department of Archaeology,  
University of Calgary

Title: Some recent and unexpected connections between South Arabia  
and Egypt.

Dr. Glanzman will discuss the latest of discoveries from Yemen that  
unveil a long and rich tradition of cultural connections between  
Egypt and South Arabia, including a few surprises.

Friday, February 8\*, 2002 - Dr. Bill Glanzman (Department Of  
Archaeology, University Of Calgary)

"Where and What was Punt?" Dr. Glanzman has worked and travelled  
throughout the Middle East and Egypt. In this lecture, Bill will  
explore "Where and What was Punt?". A small and mysterious ancient  
kingdom, Punt is known to us only through Ancient Egyptian writings,  
which describe seagoing trade and travel expeditions to this land.

punt was known as early as the Old Kingdom and was the source of  
several exotic commodities. Queen Hatshepsut depicted her expedition  
to Punt on her funerary temple walls at Deir el Bahari.

2001 Lectures

Friday, October 12, 2001- Mary McDonald

"Results of the Last several Field Seasons at Dakhleh Oasis." Mary  
McDonald (Department of Archaeology University of Calgary) has spoken  
to us several times regarding Her work on the prehistoric period of  
Egyptian history.

FRIDAY March 2 - David George

"The Dig at Mendes, Egypt" - David, many of you may remember, shared  
his gorgeous slides of Egypt with us at the SSEA Christmas part a  
year ago. This time he will show slides(and perhaps a video) of "The  
Dig at Mendes, Egypt". David participated in the work at this  
Canadian dig last year, working with members of the Toronto SSEA.  
This talk is sure to be a visual delight!

FRIDAY February 5 - Lynne Nash

"Romance in the shadow of the Sphinx" For those of you not able to  
attend "After hours with singles and friends" at the Glenbow  
(Thursday, February 22, 7:30 pm), I will present the same lecture to  
our group. Ancient Egyptians were really not that different from us.  
They enjoyed having a good time, partying the night away and dressing  
to the nines. Getting ready to go out for the evening was a  
complicated affair involving bathing, oiling, perfuming and adorning  
the body with make-up, wigs and beautiful clothing. This lecture will  
look at "what was hot and what was not" - how would stylish, male or  
female, upwardly mobile Egyptians have entertained themselves and how  
would they prepare for a night out on the town.

2000 Lectures

FRIDAY November 3 - Judith Klassen

"Cloth and Clay: An Archaeological Look at Meroitic Weaving" Meroe



was the capital city of the ancient kingdom of Kush is Nubia, modern Sudan, from the 8th Century B.C. to 300 A.D. Some of the pottery from that era has fabric impressions on it. Analysis of spindle whorls and these cloth impressions has opened a window as to what ancient Meroitic textiles looked like, as well as how they were made.

Judith is a graduate student at the University of Calgary, Department of Archaeology.

**FRIDAY October 13 - Rebecca Bradley**

Rebecca has a background in Egyptology and archaeology and has a PhD from Cambridge University. She teaches Egyptology at Mount Royal College. Rebecca will present "A Critical Overview of Alternative Interpretations of Egyptian History", having a closer look at some of those wild theories about the Great Pyramid being built by aliens, etc. This should be a fun Lecture.

**FRIDAY MAY 5 - GERALDINE CHIMIRR-RUSSELL**

Geraldine comes to us from the Nickle Arts Museum at the University of Calgary. A numismatic specialist, she will speak to us on "The Change in the Depiction of Gods on Egyptian Coins". The Ancient Egyptians never actually had a money system of their own, goods being bartered rather than paid for. It wasn't until later times when the Greeks, and later the Romans, ruled Egypt that the use of money to pay for goods became widespread in Egypt. Both the Greeks and the Romans incorporated many elements of Egyptian religion and culture into their own beliefs. This will be a fascinating look at the way in which Egyptian, Greek and Roman ideas were melded together, as depicted for us in their coinage. \*\*NOTE: due to renovations being undertaken in Room 162 at this time, this lecture will take place in Room 859, Earth Sciences Building, 7:30 p.m.

**FRIDAY FEBRUARY 4 - JULIUS SZKRENYES**

"A Survey of the Valley of the Kings"

**FRIDAY MARCH 3 - ABDUL RAHMAN AL-AYEDI**

Hailing from Egypt, Abdul Rahman is Chief Inspector for the Sinai, and has excavated for several years in that area. He is currently in the Department of Near and Middle Eastern Civilizations at the University of Toronto. He will be talking about "The Way of Horus", an ancient military road which connected Egypt and Palestine. If this name sounds familiar, it may be because this was the road the Egyptian soldiers took when heading off to the Battle of Megiddo, circa 1450 B.C.

**FRIDAY APRIL 7 - PETER SHINNIE**

Peter is also very familiar to our group, being one of the founding members of the Calgary SSEA, as well as Professor Emeritus in the Department of Archaeology at the University of Calgary. Peter is a familiar - and always popular - speaker to our group. He will give us an overview of "Ancient Languages of the Nile", which will be a description of the several languages written (and presumably spoken)

over the centuries and millennia along the Nile, from the Delta down into Nubia. Although it is not known what the Ancient Egyptian languages sounded like when spoken, changes can most definitely be seen in the written languages over time. As well, the Coptic language, spoken by the Coptic Christians in Egypt even today, gives us a few insights into what the ancient language may have sounded like.

<http://members.attcanada.ca/~jmorison/past.htm>

| 9707|2003-08-31 07:18:59|IMJs@webtv.net|Magical Egypt|  
I caught a promo ad for this series the other day on one the discovery channels. I wonder if it's even worth getting. Anybody heard about it?

<http://www.magicalegypt.com/>

| 9708|2003-08-31 10:18:19|willie bennett|Re: Magical Egypt|  
I like West. He bucks traditionalist and has conflicts with Hawass. The first three or four episodes I could find time for.  
wb

>From: [IMJs@webtv.net](mailto:IMJs@webtv.net)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Magical Egypt

>Date: Sun, 31 Aug 2003 10:18:31 -0400 (EDT)

>

>

>I caught a promo ad for this series the other day on one the discovery  
>channels. I wonder if it's even worth getting. Anybody heard about it?

>

><http://www.magicalegypt.com/>

>

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<http://join.msn.com/?page=features/virus>

| 9709|2003-08-31 12:26:39|Paul Kekai Manansala|Re: Magical Egypt|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> I like West. He bucks traditionalist and has conflicts with Hawass.

The

> first three or four episodes I could find time for.

> wb

>

>

Of course, he is one of the guys along with Schooch proposing the Sphinx is much older than thought. He gives much older dates than Schooch though.

Regards,

Paul Kekai Manansala

| 9710|2003-08-31 20:14:54|Paul Kekai Manansala|Nefertiti lives! |  
<http://www.cairotimes.com/news/Nefertiti0724.html>

Nefertiti lives!

The Discovery Channel trumpets the discovery of a mummy that few experts think is the monotheistic queen

Paul Schemm

A big media event, but not necessarily true

For Zahi Hawass, the head of the Supreme Council of Antiquities (SCA), 2003 may well be remembered as the year of Nefertiti, or at least the year Europeans seemed to be trying to appropriate one of Egypt's most famous queens. Following on the heels of Nefertiti's famous Berlin Museum bust being placed on a statue made by some Hungarian artists as part of their Venice Biennale show, an English archeologist announced?on the Discovery Channel no less?that she had found Nefertiti's mummy.

The show, "Nefertiti Resurrected," aired on 18 August and will be shown again throughout the week. It features archeologist Joann Fletcher crouching next to the mummies in the tomb explaining why she believes a certain mummy is Nefertiti.

The mummy is part of a trio (including "Elder Woman" and "Younger Boy") found sealed up in in a small side chamber in the tomb of an earlier 18th dynasty pharaoh discovered in 1912.

No stranger to television cameras and tombs himself, Hawass is furious about the program and Fletcher's announcement, which he says breaks all the rules of archeologists operating in Egypt.

"According to our law, if you make a discovery you should inform the antiquities department about this discovery," he told Cairo Times. He added that she was just a member of a larger expedition from York University and thus any announcement should have come from the expedition leader.

"The evidence of this lady is wrong and it is known all over the world that she looks for fame," Hawass continued. While there is little he can do to stop the program being aired, Hawass has fired off letters to York University and the Discovery Channel protesting the program and Fletcher's "discovery." He added that people from York University (and of course Fletcher) "cannot work in Egypt until they resolve this."

For her part, Fletcher is confident about her discovery and cites various pieces of evidence, including the mummy's shaved head, double pierced ears, arm position and a fragment of wig as proof that the mummy must be a royal woman from the late 18th dynasty and therefore Nefertiti. In fact, it was Fletcher's research on Pharaonic hair (the topic of her PhD dissertation at the University of Manchester) that led her to a fragment of Nubian-style wig? reportedly characteristic of royal ladies of that period?that supposedly came from the tomb.

"So, by default, it has to be Nefertiti, unless you imagine it is one of her daughters, which some Egyptologists do," she told the Discovery channel's website. "It's easy for people to take potshots at me. I've really put my head over the parapet for this one."

Hawass maintains there is nothing that uniquely dates any of these pieces of evidence and questions whether the mummy, which is in poor condition, can definitely be certified as female or is even the right age.

Fletcher seemed quite aware that her discovery is not uniformly welcomed by the Egyptology community, which tends to be very suspicious of discoveries presented on television rather than in scholarly papers.

"Somebody like myself tends to attract as much negative attention as possible. I tend not to approach things in the most orthodox manner. Say the stereotypical thing and don't express too much emotion, or it might look like you're enjoying yourself," she told Discovery.

Aidan Dodson, professor of archeology at Bristol University, and co-

author with AUC's Salima Ikram of *The Mummy in Ancient Egypt*, maintained that Fletcher's evidence needs a bit of work. He added that this could stem from a lack of familiarity with the subject.

"She is not someone I would immediately go to as being an expert on mummies," he said. He pointed out that many of her examples of evidence, including the double-pierced ear, need to be better examined. According to Fletcher, only two Egyptian women were known to have double pierced ears, Nefertiti and her daughter. Dodson, however, said that's just because we don't know much about ear styles for 18th dynasty royal women. Statuary from this period tended to show the ears covered. Same with the Nubian wig (which Hawass denies was even ever in the tomb). While it was quite in fashion during Nefertiti's Amarna period, that doesn't mean it wasn't worn in the previous hundred years.

Dodson maintains that first Fletcher needs to prove who the mummies aren't. Since they were found in Pharaoh Amenhotep II's tomb (Nefertiti's great grandfather), they could well belong to that pharaoh's family. Several other mummies were discovered in other chambers, including nine royal mummies reburied there in coffins—a common practice following widespread tomb robberies. Fletcher believes the Nefertiti mummy and its two companions were similarly reburied in Amenhotep's tomb.

Dodson, however, pointed out that, unlike the nine other royal mummies, these did not come with coffins, a very necessary accessory to move the fragile mummies, which have a distressing tendency to break apart. This suggests they were originally buried in the tomb, disturbed by grave robbers, and then when priests came in to rebury the other nine mummies, the three were hastily reassembled and sealed in another small chamber.

"Everything about them implies that they were never anywhere but in that tomb," he said.

The terrible condition of the mummy, including a large gash across the mouth and a big hole in the chest, is cited by Fletcher as evidence that the mummy was defaced after embalming, probably by priests jealous of her power and adherence to monotheism.

"Someone systematically damaged the mummy with sharp blades that cut straight through to the bone," she told *Discovery*. "It is that calculated damage that sends a chill through your spine. People were trying to condemn them to damnation."

Dodson, though, said that there are plenty of royal mummies in much worse shape than this one due to the depredations of tomb robbers? forget vengeful priests.

"The first thing the robber did is take an axe and use it to get through the thick wrappings," he explained with the air of someone used to seeing mutilated mummies. "You end up scraping the face off and hacking the chest open." The mummy of Ramses IV was in much worse shape, he added. Besides, "if someone had wanted to be really nasty to Nefertiti, they would have set fire to her," Dodson explained, saying that would have really interfered with getting on in the afterlife.

Regardless of these and other reservations on the part of the Egyptology community, the general public will watch an entertaining program complete with live reenactments and period costumes and may find it believable that Nefertiti has been discovered?at least until someone else "finds" the elusive queen. In the meanwhile, however, Fletcher will probably not be doing much more fieldwork in Egypt.

"Sacrificing your whole academic future just to make some money is a strange way to go about things," remarked Dodson.

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Volume 7, Issue 24  
21-27 August 2003

Cairo Times

| 9711|2003-09-01 03:34:34|Toasidye|More on !Kung and Botwana government|  
More on !Kung and Botwana government.

Regards, Toasije.

from: <http://www.gov.bw/basarwa/background.html>

## ECONOMIC EMPOWERMENT AND PROVISION OF PUBLIC FACILITIES IN REMOTE AREA DWELLERS SETTLEMENTS

Government recognizes that some of its citizens are socio-economically worse off than others and require special assistance. It

was therefore found necessary to assist in a comprehensive and organized way, the target group which was defined as Remote Area Dwellers. This group is generally found outside established villages that have social services and other developments. Dominant among this group of people are the Basarwa.

There are currently 64 Remote Area Dweller settlements countrywide, with a total population of 37 771 spread over 7 districts, namely; Central, Ghanzi, Kgatleng, Kweneng, Kgalagadi, North West and Southern districts.

The Remote Area Development Programme was started in 1974 as a Basarwa Development Programme, and the residents of Kaudwane, Xere and G'Kgoisakeni (New Xade) are some of the beneficiaries. Emphasis was to empower Basarwa economically.

The overall goal of the programme is to promote the social, cultural and economic development of the Remote Area Dwellers to enable them to equally benefit from the development programmes offered by government and the rapid economic growth of the country.

Specifically, the programme aims to:

Undertake intensive development of remote settlements so as to bring them to levels comparable with the rest of other communities/villages in the country;

Promote production-oriented income and employment generating activities;

Enhance the Remote Area Dwellers' access to land and other natural resources;

Encourage community leadership and active participation by Remote Area Dwellers in the election of their representatives in political and developmental organisation;

Provide training and education to enable Remote Area Dwellers to lead self-sustaining livelihoods; and

Promote cultural and economic advancement of Remote Area Dwellers by facilitating their integration into the mainstream society without any detriment to their unique culture and tradition.

Through this programme, the government has been able to provide considerable development assistance to Remote Area Dwellers,

particularly in social services such as schools, water supplies, health services and others. To encourage economic activity and improve the economic welfare of the target group, the programme includes the Economic Promotion Fund, which aims at developing sustainable small-scale enterprises for Remote Area Dwellers. Through this Fund, start-up capital and appropriate training for small-scale industrial enterprises and other economic activities as chosen by the target group are provided. It also provides down payments to get assistance from other programmes, as may be required.

Government has already provided basic facilities in the new settlements of G'Kgoisakeni (New Xade) and Kaudwane. Fully-fledged primary schools, health facilities, water reticulation, leadership structures and facilities, etc are already in place. In G'Kgoisakeni (New Xade) a hostel is also being built next to the school for the purpose of accommodating school children whose parents live outside the settlement. The Gantsi District Council is in the process of building a clinic with a maternity ward worth three million Pula (P3 000 000) or US\$500 000. These physical infrastructure developments, which have so far cost Government P34 580 597 (thirty four million, five hundred and eighty thousand, five hundred and ninety-seven pula) (US\$5 763 432) are necessary for the livelihoods of Basarwa.

Government is also putting in place extension machinery within the new settlements of G'Kgoisakeni (New Xade), Xere and Kaudwane. A decision has also been taken that the Labour Intensive Public Works Programme be effectively implemented at these settlements even during non-drought periods. These developments include the building of staff housing, Customary Courts and Mini-Rural Administration Centers at Kaudwane and Xere. G'Kgoisakeni (New Xade) already has some of these facilities.

Furthermore, those who relocate are each allocated residential and arable land for which they hold land title certificates. In addition, Government has so far issued a total of 1462 cattle and 765 goats to G'Kgoisakeni (New Xade) residents, 63 cattle to Xere residents and 1018 cattle and 408 goats to Kaudwane residents. Each family is given a choice of being issued with either \ 5 cattle or 15 goats.

Some non-governmental organizations (NGOs) have also been involved in economic empowerment of the Remote Area Dwellers. For instance, Permaculture Trust of Botswana has been collaborating with the Kweneng and Ghanzi District authorities in the implementation of sustainable development projects such as shelter, backyard gardens and poultry in G'Kgoisakeni (New Xade) and Kaudwane. The projects costs over a five-year period (2002 - 2007) are P2, 439, 300 and P2,



844, 600 for Kaudwane and G'Kgoisakeni (New Xade) respectively. The commencement period of these projects was 19 July 2002 and so far, 90 people have already benefited. It is expected that at the end of the projects period, 180 people in Kaudwane and 320 in G'Kgoisakeni (New Xade) would have benefited.

It should also be noted that through other Government schemes, many Basarwa got engaged in income generating projects which enable them to live sustainable and self-reliant livelihoods, and not perpetually depend on Government handouts. Basarwa also benefit from other Government schemes such as the Destitute Programme and the Old Age Pension Scheme.

## CONCLUSION

In summary:

There has never been any forceful relocation of Basarwa from the Central Kalahari Game Reserve (CKGR)

There is no mining nor any plans for future mining anywhere inside the CKGR as the only known mineral discovery in the CKGR, the Gope deposit, has proven not commercially viable to develop into a mine.

The intention of Government is to bring the standards of living of Basarwa up to the level obtaining in the rest of the country as well as to avoid land use conflicts in the CKGR, i.e. allowing permanent settlement, growing of crops and rearing of livestock inside the reserve which is not compatible with preserving wildlife resources.

In a world where Governments stand accused of many terrible crimes, it does seem strange that the Botswana Government should have to defend itself against the charge of improving the lives of its citizens. The Government has demonstrated sincerity in its stated intention and those who wish to verify or elaborate on the facts are at liberty to visit any part of Botswana and speak to any of our people.

Contact us:

[mofaic.registry@gov.bw](mailto:mofaic.registry@gov.bw)

Afrika Unganisha!

Viva frica Autērika,  
Viva frica Independiente,  
Viva frica Siempre!

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**Yahoo! Messenger**

**Nueva versi**o**n b>: Super Webcam, voz, caritas animadas, y m**u**l Gratis!**

| 9712|2003-09-01 10:37:46|Alex van Deelen|Re: ABSTRACT: Mitochondrial DNA affinities at the Atlantic fringe |

Message: 7

Date: Wed, 27 Aug 2003 19:04:22 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: ABSTRACT: Mitochondrial DNA affinities at the Atlantic fringe of Europe.

Hi Paul,

I always get confused when people seem to be comparing the frequency of the occurrence of a gene, when there seem to be so many factors that could influence that distribution, historically.

(For instance - sickle cell gene distribution waxes and wanes with the occurrence of malaria.) People also move around, are expelled if they didn't convert (in the case of the Moors in Spain and Portugal), etc.

What is your opinion? Also, considering the history of the place, what is "specific north african origin" with regards to the U6 haplotype?

Alex

-----

" Am J Phys Anthropol. 2003 Apr;120(4):391-404.

Mitochondrial DNA affinities at the Atlantic fringe of Europe.

Gonzalez AM, Brehm A, Perez JA, Maca-Meyer N, Flores C, Cabrera VM.

Departamento de Genetica, Universidad de La Laguna, 38271 La Laguna, Tenerife, Spain. [amglez@ull.es](mailto:amglez@ull.es)

Mitochondrial DNA analysis of Atlantic European samples has detected significant latitudinal clines for several clusters with Paleolithic (H) and Neolithic (J, U4, U5a1, and U5a1a) coalescence ages in

Europe. These gradients may be explained as the result of Neolithic influence on a rather homogeneous Paleolithic background. There is also evidence that some Neolithic clusters reached this border by a continental route (J, J1, J1a, U5a1, and U5a1a), whereas others (J2) did so through the Mediterranean coast. An important gene flow from Africa was detected in the Atlantic Iberia. Specific sub-Saharan lineages appeared mainly restricted to southern Portugal, and could be attributed to historic Black slave trade in the area and to a probable Saharan Neolithic influence. In fact, U6 haplotypes of specific North African origin have only been detected in the Iberian peninsula northwards from central Portugal. Based on this peculiar distribution and the high diversity  $\pi$  value ( $0.014 \pm 0.001$ ) in this area compared to North Africa ( $0.006 \pm 0.001$ ), we reject the proposal that only historic events such as the Moslem occupation are the main cause of this gene flow, and instead propose a pre-Neolithic origin for it. Copyright 2003 Wiley-Liss, Inc. "

| 9713|2003-09-01 11:01:25|Paul Kekai Manansala|Re: ABSTRACT: Mitochondrial DNA affinities at the Atlantic fringe |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
>  
> Message: 7  
> Date: Wed, 27 Aug 2003 19:04:22 -0000  
> From: "Paul Kekai Manansala"  
> Subject: ABSTRACT: Mitochondrial DNA affinities at the Atlantic

fringe of

> Europe.  
>  
> Hi Paul,  
>  
> I always get confused when people seem to be comparing the

frequency

> of the occurrence of a gene, when there seem to be so many factors  
> that could influence that distribution, historically.

Me too.

> (For instance - sickle cell gene distribution waxes and wanes with  
> the occurrence of malaria.) People also move around, are expelled  
> if they didn't convert (in the case of the Moors in Spain and

Portugal),

- > etc.
- > What is your opinion?

Most genetic studies that rely on some historical or social "evidence" have big holes in them. Often this is due to the fact that the geneticists do not undertake in-depth historical and social studies of their research subjects.

Also, considering the history of the place,  
> what is "specific north african origin" with regards to the U6

haplotype?

>

The best studies should be able to stand on their own without relying on other data. After they are made to stand on their own, then you bring in the other stuff as supporting evidence.

Usually, "specific" origin is determined by where the haplotype has its greatest diversity combined with "least moves" logic.

For example let's say we have a parent gene A.

There are three six genes that descend directly from A in the following locations:

Location I: A1, A3, A4

Location II: A2, A5

Location III: A1, A2, A3, A4, A5

Location IV: A1, A5, A6

Location V: A1, A2

Location III has the greatest diversity.

Futhermore, the parent A gene in Location III is found to be linked with other genes that are also more diverse than in other locations.

The conclusion would be that A originated in Location III.

Sometimes "specific" just refers to a place where the haplotype is most commonly found and forms the major type in that region.

Regards,  
Paul Kekai Manansala  
| 9714|2003-09-01 12:29:40|alberto34482@yahoo.com|400,000 target for Tut's sister|  
400,000 target for Tut's sister  
Clarissa Satchell

CHANCE DISCOVERY: Is this a statue of King Tut's sister?  
AS one of the country's leading collectors of Egyptian antiquities,  
Bolton Museum is used to shipping rare artefacts from all over the  
world.

But now curators are keen to get their hands on a piece that has been  
lying practically under their noses.

A local man phoned the museum to say he believed he had a piece of  
Egyptian sculpture that might interest them.

When staff visited his home they were amazed to discover a sculpture  
of an Egyptian princess thought to be the sister of Tutankhamun.

This particular type of sculpture, a statuette dating back to  
1,300BC, is so rare that only two similar smaller pieces are known to  
exist, at the Louvre in Paris and a museum in America.

Now curators at the Bolton museum are waiting to find out if their  
attempt to raise 400,000 to buy the 3,300-year-old piece has been  
successful.

If not, the owner, who does not want to be named, plans to put the  
sculpture up for auction, meaning it could go anywhere in the  
country.

HOPEFUL: The museum's Dave Edwards with a mummy's mask  
The 20-inch tall statuette has lost its head, arms and feet, but  
Egyptologists believe it is one of the four daughters of  
Tutankhamun's mother Queen Nefertiti.

Angela Thomas, keeper of Egyptology at the museum in Le Mans  
Crescent, said: "When we went round to his house we thought it would  
probably be a modern reproduction so it was quite a surprise to find  
such a rare specimen.

"We have a lot of exhibits from this period and most are from  
excavations in Egypt so it is very unusual to come across something  
like this by chance in Bolton. It would be a great addition to the

museum. There are not many female pieces like this in the world."

The owner's grandfather bought the statuette from a house in Devon that used to belong to the Earl of Egremont in the 1890s. The museum has already secured a 75,000 grant from the National Arts Collection Fund and is waiting to hear if a bid for 360,000 from the National Heritage Memorial Fund is successful.

The legendary boy king Tutankhamun ruled over the empire for nine years until his death in his late teens. His tomb was discovered in 1922 by British Egyptologist Howard Carter.

01/09/2003

[http://www.manchestersonline.co.uk/news/stories/Detail\\_LinkStory=66481.html](http://www.manchestersonline.co.uk/news/stories/Detail_LinkStory=66481.html)

| 9715|2003-09-01 12:30:20|alberto34482@yahoo.com|Canon technology used to reveal the face of ancient Egyptian mummy|

Canon technology used to reveal the face of ancient Egyptian mummy  
Sep 01, 2003 (TELECOMWORLDWIRE via COMTEX) -- Imaging and IT solutions provider Canon has announced that its Canon CXDI-31 digital radiography system has been used by forensic scientists to rebuild the face of Queen Nefertiti from ancient Egypt.

The imaging equipment was used on a mummy that is believed to be that of Queen Nefertiti to scan for facial structure, any hairline fractures and any jewellery still on the mummy. The Discovery Channel expedition used the Canon CXDI-31 in the tomb to obtain instant digital images of the mummified body after just three seconds, previously the body would have been shipped to a hospital for X-rays.

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[http://www.zawya.com/Story.cfm?](http://www.zawya.com/Story.cfm?id=244u5525&section=Countries&page=Egypt&channel=Press%20Releases&objectid=C549C0B2-8A4E-11D5-867E00D0B74A0D7C&l=114500030901)

id=244u5525&section=Countries&page=Egypt&channel=Press%20Releases&objectid=C549C0B2-8A4E-11D5-867E00D0B74A0D7C&l=114500030901

| 9716|2003-09-01 12:57:38|Saffron Tiger|Re: Digest Number 950|

Hello everyone

Im a newbie. Just thought id do the introductory thing.

Im a third year classics student (which at my university means classics and ancient near eastern studies)

at saint marys university in Nova Scotia canada. I have 2 years of middle egyptian under my belt and i hope to go on to do some sort of masters in the field :P.

That's pretty much it i guess.

A note on the Nefertit Special. Did anyone else find it Soap Opera-y and the ending completely lame?

I think some of her work was good but i didnt quite get how she figured that lone wig had to do with the unknown woman and why there was so much theatrics (im not sure if thats the wrod to use but anyone who feels the same way will know what i mean)

also, can any one link me to the info/reference the woman in the special (i forgot her name already) used to reconstruct the wig of the high priest?  
thanks,  
"Zephyr"

"Behold this which i have done for you; i have saved you from your obstructor, i will never give you over to your attacker; I have protected you by means of the power of repulsion which is on my face."  
-pyramid texts

---

Add photos to your e-mail with MSN 8. Get 2 months FREE\*.  
<http://join.msn.com/?page=features/featuredemail>  
| 9717|2003-09-01 13:59:13|IMJs@webtv.net|"Moor Or Less" |  
This is a great piece. A little on the long side, but it's worth it.

<http://www.cx.unibe.ch/ens/cg/shak/oth/art/braxton.html>  
| 9718|2003-09-01 14:31:19|Paul Kekai Manansala|Re: Digest Number 950|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Saffron Tiger"  
wrote:

>  
> Helloo everyone  
> Im a newbie.

Welcome, Zephyr!

> I think some of her work was good but i didnt quite get how she  
figured that  
> lone wig had to do with the unknown woman and why there was so  
much  
> theatrics (im not sure if thats the word to use but anyone who  
feels the same  
> way will know what i mean)

They were looking for ratings, and it worked.

> also, can any one link me to the info/reference the woman in the

special (i

> forget her name already) used to reconstruct the wig of the high

preist?

> thanks,

> "Zephyr"

>

You mean Joann Fletcher? She participated in a lengthy "hair" discussion with us on this forum some time back.

<http://dsc.discovery.com/convergence/quest/projects/fletcher.html>

Regards,

Paul Kekai Manansala

| 9719|2003-09-01 15:05:39|saidis\_aswan\_egy|Re: Digest Number 950|

What is funny is that on Delphi forums there is a forums called Nordic History and History of Technology. The people there claim that Joann Fletcher told off some black nationalists at Ta-Seti. The people even try to use her statements to prove there were blondes in Nubia. I should post the link to the messageboard. Not only to the people misquote Fletcher, but they also insult Egyptians.

| 9721|2003-09-02 06:17:13|carmendeesspana2002|To the women in love with Egypt|

We are a community of women crazy about Egypt who have met through the internet and have developed a good friendship. Some of us have met in real life, some others just felt as if they had. If you are a woman interested in Egypt and would like to join, do not be shy. Cross the bridge and knock on the door.

Check this link: <http://pub163.ezboard.com/bthenewtreehouse>

| 9722|2003-09-02 17:25:14|Paul Kekai Manansala|"Look on My Works!" The Many Faces of Ramesses the Great|

[http://www.bib-arch.org/bswb\\_AO/bswbao0605f2.html](http://www.bib-arch.org/bswb_AO/bswbao0605f2.html)

"Look on My Works!"

The Many Faces of Ramesses the Great

Jack Meinhardt

Photos by O. Louis Mazzatenta

You barely notice him in the cacophony of the modern city. Austere, stiffly formal, he is either too large or too small, slightly



ridiculous amid Cairo's dissonant traffic.

The 31-foot-tall, 90-ton granite statue of the Egyptian pharaoh Ramesses II (1279-1213 B.C.) was found in the 1920s in the ancient religious capital of Memphis, 15 miles south of Cairo. In 1954, after Gamal Abdel Nasser assumed control of the newly independent state of Egypt, the statue was cut into three parts, loaded onto trucks, transported to Cairo and re-erected in front of the Cairo railroad station, as a symbol of resurgent Egyptian nationalism. Ever since, Ramesses has been a familiar landmark—the first thing glimpsed by weary travelers about to immerse themselves into the metropolitan commotion.

Part of what makes Cairo's humble colossus seem so incongruous is that the modern city is, indeed, a "commotion," a confluence of motion, whereas Ramesses' original context, the ancient past, is a condensation of motion. Relics like Ramesses have nothing to do with the bustling uncertainty of modern life; they are quiet and still, contained by their antiquity. They require the isolation of a landscape, or the flooding darkness, or other ruins like themselves.

Ramesses the Great, King of Kings, is traditionally believed to be the Pharaoh of the Israelite Exodus from Egypt. He was one of Egypt's most active and effective rulers, coming to power at the age of 25 and ruling for 67 years. His patron deity was the sun-god Re. At birth, he was given the name Ramesses (Fashioned by Re), and later, when he became pharaoh, he took other names, called throne names, including Setepenre (Chosen by Re) and Usermaatre (Power and Truth of Re).

[Click here for caption.](#)

The Greeks rendered Usermaatre as "Ozymandias," which is how Ramesses has long been known in the West. In the first century B.C., the historian Diodorus Siculus visited Ramesses' mortuary temple at Thebes, the Ramesseum, and recorded a thousand-year-old inscription on the pedestal of one of the site's colossal statues: "King of Kings am I, Ozymandias. If anyone would know how great I am and where I lie, let him surpass one of my works" (Library of History 1.47). Two thousand years later, these words inspired Percy Bysshe Shelley's "Ozymandias" (1817), in which the poet, like the modern city of Cairo, mocks the pharaoh for his bombast: A traveler in an "antique land" comes across the pedestal of a statue—now "two

trunkless legs of stone," whose "shattered visage" lies half sunk in the sand?bearing the inscription, "My name is Ozymandias, King of Kings, / Look on my works, ye mighty, and despair!"

Ramesses' grandfather, also named Ramesses, was an army officer from a humble family in the eastern Nile Delta. He eventually rose to become a vizier in the court of Horemheb (1323-1295 B.C.), the last pharaoh of the 18th Dynasty. The fact that this first Ramesses held such a high position, despite lacking noble blood, suggests that Horemheb may have selected him to be his heir.

In 1295 B.C. Ramesses I took control of an Egypt that had remained weakened and fragmented since the disruptive reign of the "heretic king" Akhenaten (1352-1336 B.C.). He ruled only a year before he was succeeded by his son Seti I (1294-1279 B.C.), who sired his successor, the second Ramesses, who brought stability to the realm. Ramesses II, King of Kings, was revered by his successors, ten of whom took the name "Ramesses" (for this reason, the 19th Dynasty [1295-1186 B.C.] and the 20th Dynasty [1186-1070 B.C.] have been called the Ramesside Period).

Ramesses devoted his life to establishing his greatness, and to leaving behind its proper manifestations. He reconquered territories in the Levant, Libya and Nubia that had been neglected during the fractious years of the late 18th Dynasty. He built more temples, erected more obelisks and sired more sons and daughters than any other pharaoh, before or after. And he scattered the landscape with images of himself, from the magnificent statues at Abu Simbel on Egypt's southern border to the modest colossus that now confronts Cairo's railroad station and the carvings at Pi-Ramesses in the eastern Nile Delta, Ramesses' ancestral home.

By Ramesses' own reckoning, his greatest accomplishment?one he recounted again and again, on any available wall in any available temple?was his defeat of the Hittite Empire in the Battle of Kadesh, in northern Syria. At the time, the Hittites were the great northern superpower, controlling Anatolia and much of northern Mesopotamia. Ramesses feared that they would encroach on traditional Egyptian vassals in the Levant, and so, in the fifth year of his reign, he mustered an army of 20,000 men and marched north. In a month he reached the mouth of the Orontes River, 10 miles from Kadesh. Captured Hittite spies informed Ramesses that the Hittite army had fled to the north. Ramesses then marched to Kadesh and established camp?where he was ambushed by the Hittite forces, which had not in fact retreated (the spies had lied). Ramesses' army was nearly annihilated; fortunately, however, an Egyptian contingent that had

traveled a different route to Kadesh arrived, allowing Ramesses to emerge with a stalemate.

In celebration of this "victory," Ramesses had battle narratives and relief scenes carved on the walls of temples at Abydos, Karnak, Thebes, Luxor, Abu Simbel and el-Derr. An English translation of a passage from the treaty that Ramesses signed (though not until some 13 years after the battle) with the Hittite king Hattusili III can now be found above the entrance to the Security Council of the United Nations in New York City: "Ramesses, Great King, King of Egypt, is in good peace and good brotherhood with Hattusili, great king of Hatti ..."

[Click here for caption.](#)

Above all, Ramesses was determined to establish his place in history by pleasing the gods, and the best way to please the gods was to build them temples. Soon after taking the throne, he completed the great temple his father, Seti I, had begun at Abydos. Ramesses then built a temple to Osiris at Abydos, expanded temples at Luxor and Karnak in eastern Thebes and constructed his own mortuary temple, the Ramesseum, at western Thebes.

In these and many other temples, Ramesses set up statues of himself in the guise of gods. At Pi-Ramesse and the Ramesseum, for example, he had himself depicted as Osiris, god of the underworld and symbol of rebirth into the afterlife. In these statues, the deified Ramesses wears Osiris's distinctive atef crown, a tall conical crown ending in a bulb, with a plume on either side. Another stunningly beautiful statue shows Ramesses as a young boy, squatting in front of the falcon-god Horus, who was god of the sky, as befits the hawk symbol, and the embodiment of divine kingship. In Egyptian myth, Horus, the son of Isis and Osiris, is often depicted as a child seated on his mother's lap, touching his tongue with a finger.

Of all his building projects, the most stunningly beautiful were the cliff temples at Abu Simbel, on the west bank of the Nile, 450 miles south of Cairo. (In the 1960s, this temple was moved block by block to higher ground, to save it from the rising waters of Lake Nasser.) The cliff face is carved sloping backwards, to suggest the huge pylons that normally mark the entrance to Egyptian temples. On the temple's facade are four colossal statues of a seated Ramesses, each 70 feet high. The walls of the temple's great pillared hall, which is lined with eight large statues of Ramesses as Osiris, are covered with reliefs of battle scenes: Kadesh on the north wall and the

Syrian, Libyan and Nubian wars on the south wall. In the innermost sanctuary, more than 200 feet from the entrance, a statue of the deified Ramesses sits on a bench with the principal gods of the Egyptian pantheon: Ptah, Amun and Re.

Ramesses gave the Abu Simbel temple a simple name: Hut Ramesses Meryamun (Temple of Ramesses, Beloved of Amun). Directly above the entrance, between the pairs of colossal seated statues, is a relief carving of the sun-god Re holding signs for power (user) and truth (maat)?forming a rebus for the king's throne name of Usermaatre, or Ozymandias.

Beside the great temple at Abu Simbel is a smaller temple built in honor of Ramesses' principal wife, Nefertari, who was often depicted wearing the cow-goddess Hathor's headdress, which consisted of a wig, horns and sun-disk. Hathor was especially associated with mothering and nourishment, and she was sometimes depicted as a cow suckling the pharaoh. As a funerary god, she was known as the Lady of the West, for she was thought to protect the sun at night, until it was strong enough to emerge the next morning.

[Click here for caption.](#)

We know other things about Ramesses. He took seven more wives after marrying Nefertari. His second wife, Isetnofret, bore Ramesses' 13th son and eventual successor, Merneptah (1213-1203 B.C.). He married his younger sister, three of his daughters, and two Hittite princesses sent to Egypt as part of the dynastic alliance created after the battle of Kadesh.

These were fruitful unions, producing at least 30 sons?and probably many more sons and daughters of whom history has left no trace. Since Ramesses ruled for 67 years, he outlived most of his children, and so he built a monumental tomb for his sons not far from the Ramesseum. (This tomb, called KV 5, was found by the American archaeologist Kent Weeks in 1995 and is now being excavated under the auspices of the Theban Mapping Project.)

We know that Ramesses longed to return to the Nile Delta. One of his vast projects was to complete the building of a new capital, Pi-Ramesse, begun by his father as an extension of the old capital of Avaris (modern Tell el-Dab'a, where important excavations are being conducted by the Austrian archaeologist Manfred Bietak). This Avaris/Pi-Ramesse is the "Rameses" mentioned in the Bible. In Exodus, Pharaoh expresses fear that the Israelites living in the

Nile Delta "will increase and ... join our enemies and fight against us." So Pharaoh enslaved the Israelites and forced them to build the supply cities "Pithom and Rameses" (Exodus 1:9-11).

Surprisingly, we also know what Ramesses looked like. In the late 19th century, his mummy was recovered from the Ramesseum, and in 1975 it was sent to Paris for conservation. The pharaoh had a long, narrow face with a strong jaw; he stood almost 6 feet tall, a giant among ancient Egyptians; and he had reddish-brown hair. His mummy showed the wear and tear that 92 years extract from a life: He had severe tooth abscesses, heart disease, hardening of the arteries and arthritis of the hips and spine.

Click here for caption.

What is Ramesses now but the accumulation of these fragments? Builder of temples and tombs, sire of (outlived) sons and daughters, warrior, peacemaker. He was a self-aggrandizing braggart (though all pharaohs talked trash) who fused his image to every powerful god. He was Pharaoh, possibly, too dumb to recognize the power of Yahweh but smart enough not to make any mention of the Exodus in his annals. And he is a "shattered visage" resting on the sand? though that image, that "colossal wreck," does seem to have something eternal about it

| 9723|2003-09-02 22:12:12|Paul Kekai Manansala|Egypt starts legal measures to recover smuggled antiquities from Sw|

<http://www.uk.sis.gov.eg/online/html10/o010923p.htm>

September 01 , 2003

Egypt starts legal measures to recover smuggled antiquities from Switzerland

The Supreme Council of Antiquities (SCA) will start within the coming few days taking legal procedures to recover the Egyptian antiquities smuggled to Switzerland inside parcels.

A committee grouping architects and jurists will fly back from Switzerland next Wednesday where they sought recovery of about 280 pieces dating back to different eras.

A senior official from the SCA said the only way to recover these stolen antiquities is to hire a Swiss lawyer because the judiciary there will decide the fate of these antiquities.

He pointed out that Egypt has a better opportunity to recover

them because Egypt and Switzerland had concluded a judicial cooperation agreement in addition to the Swiss authorities' decision to raise the time limit of claiming stolen antiquities from only 5 years to 30.

The case emerged on January 31, 2003 when the Interpol in Bern reported to its Egyptian counterpart that the authorities in the airport seized a parcel packed with ancient antiquities and they (the authorities) didn't know whether they were original or reproduced.

Fortunately, the authorities released the parcel but kept it in the customs' warehouses. Switzerland welcomed to receive an Egyptian delegation to check the antiquities.

In unrelated development, a delegation will travel to London to hire a British lawyer to recover smuggled antiquities seized inside a container in Heathrow airport.

| 9724|2003-09-02 22:15:18|Paul Kekai Manansala|Marketing campaign for "Nefertiti Resurrected"|

[http://www.uemedia.com/CPC/article\\_11331.shtml](http://www.uemedia.com/CPC/article_11331.shtml)

Viewpoint Studios Promos Discovery Channel's 'Nefertiti Resurrected'

By Katie Makal

Aug 25, 2003, 10:41 PST

"Spirit"

4.3 MB QuickTime Movie

Viewpoint Studios completed production on the theatrical, television and radio advertising campaign for Discovery Channel special presentation "Nefertiti Resurrected," which debuted on August 17. As part of the promotional campaign for "Nefertiti Resurrected," Viewpoint also produced international versions of the spots: re-created in 11 additional languages, the promotional packaging will be used in nearly 80 countries and territories worldwide.

"This is potentially one of the biggest archeological finds since King Tut," stated Viewpoint Studios creative director Michael Middeleer. "The goal of this campaign was to communicate the magnitude of this finding. We sought to demonstrate the beauty, drama and mystery surrounding Nefertiti and show how the Discovery

Channel resurrects one of ancient Egypt's most famous and powerful queens."

"Museum"

4.3 MB QuickTime Movie

In developing the campaign, the Viewpoint Studios creative team adopted two promotional approaches. One was designed to tell Queen Nefertiti's story of love, power and betrayal; the other takes a look at how forensic science has brought this fascinating queen back to life. Both involved complex live-action shoots, intricate special effects, extensive editorial and elegant design.

The first, "Spirit," centers on the beauty, seduction and mystery of Queen Nefertiti. The promo features a beautiful woman glimpsed through sheer cloth and extreme close-ups carefully interwoven with matching shots of a re-created bust of Nefertiti. Joseph Kiely, Viewpoint Studios creative director, design, explained, "As the piece progresses, we use the contrast of the living queen and the defacement of a mummy to shock the viewer into a false sense of beauty and power that is then torn away and destroyed."

International Promos

[Click for Large Image](#)

Viewpoint Studios flame\* artist Dave DiNisco added, "In 'Spirit,' we walked the fine line between exposing the beauty, power and danger that Nefertiti possessed without revealing too much of the Queen herself. This is an inherent problem with using and shooting 're-creation' footage. Using a combination of shooting styles and overlaying composites of the actress and headpiece, we were able to evoke the emotion without revealing too much of the actress' identity."

The second approach, "Museum," features a bust of Nefertiti inside a darkened museum at night. As the camera dollies forward, the room begins to tremble; spirit forms rise up and begin to swirl around the bust. Kiely continued, "Simple, iconic and impactful, the spot climaxes as her eye snaps open, pushing away the remaining pieces of the bust. As the bust falls into ruin, the living queen is revealed beneath."

DiNisco added, "'Museum' had some interesting challenges of its own, including the need to work in high resolution for the theatrical

release. To meet the client's tight deadline, we teamed up with RhinoFX in New York. We used three different live-action models of Nefertiti's bust and shot it in a variety of conditions, including clean, cracked and in pieces. After filming, the images were scanned and realistically texture mapped for use in CGI. Through our combined efforts, the 'Museum' spot brings together an effective combination of live action and CGI effects."

[Click for Large Image](#)

"This is a very important film for Discovery Channel, with a very powerful message," stated Discovery Channel executive director on-air creative Mary Clare Baquet. "We were really seeking a partner who would understand that in the creative execution of our marketing campaign. We had a pretty solid direction we wanted to go in. The team at Viewpoint Studios understood that direction and brought the ideas to a whole new level. From concept to execution, they consistently brought great input and commitment to the project. It's easy to find a great production company to execute, but it's not so easy to find a partner. I think we did on this campaign."

"This was a very exciting project to be a part of," added Viewpoint Studios executive producer Dave Shilale, "not only because it showcases a truly amazing archeological discovery, but from a creative standpoint as well. It encompassed every aspect of the Viewpoint Studios team. From concept development, to complex shoot, to the addition of massive special effects, great editorial and elegant design, it's the kind of project you like to get your hands around."

The "Nefertiti Resurrected" campaign will air on Discovery Channel and other cable networks, as well as in over 2000 theaters nationwide. It continues a longstanding relationship between Viewpoint Studios and Discovery Channel. Most recently, Viewpoint Studios created a promotional campaign for Discovery's "Unsolved History," which received a 2003 Gold BDA Award.

As part of the "Nefertiti Resurrected" international campaign, Viewpoint Studios re-created the domestic promo spots in 11 additional languages; the promos will air in nearly 80 countries and territories worldwide. In creating the international versions, a number of modifications were made to address proper translation as well as international sensitivities. Language that depicted graphic references were toned down, and the word "Resurrected," which was used in the domestic promotion, was changed to "Revealed" for the international promotions. Sound design was slightly altered as well;



the team removed and modified the female voice "echoing" key words in English.

The international promotions will began airing in mid-August. "Nefertiti Revealed" will premiere internationally on the Discovery Channel on September 7.

| 9725|2003-09-03 13:07:42|IMJs@webtv.net|Moor Disinformation?|  
Now where does this one rank on the disinformation scale?

<http://www.angelfire.com/md/8/moors.html>

| 9726|2003-09-03 23:35:14|Marenda W.|Muslim writer: Jerusalem not sacred|  
[http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=34411](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=34411)

#### TROUBLE IN THE HOLY LAND

Muslim writer: Jerusalem not sacred

Official Egyptian weekly reinterprets Muhammad's 'Night Journey'

Posted: September 4, 2003

1:00 a.m. Eastern

2003 WorldNetDaily.com

A columnist for an Egyptian government journal has called into question the established Muslim belief that Jerusalem is a sacred Islamic city.

Writing for the weekly Al-Qahira, published by the Egyptian Ministry of Culture, Ahmad Muhammad 'Arafa rejects the Islamic doctrine that the Prophet Muhammad's celebrated "Night Journey" took him from Mecca to Jerusalem.

The passage in Quran 17:1 ? known as the Sura of the Night Journey ? does not refer to a miraculous trip from Mecca to Jerusalem, but to the prophet's emigration from Mecca to Medina, Arafa asserts in his Aug. 5 article.

MEMRI said the column constitutes a "dramatic departure" from a standard Islamic belief held for more than 1,300 years.

"The fact that this article was published in a government journal adds to its political significance," the Washington, D.C.-based group noted.

Jerusalem, at the center of the Palestinian-Israeli conflict, is considered to be Islam's third holiest city, after the Saudi Arabian cities of Mecca and Medina.

The text of the Quranic passage says, according to a

translation, "Praise be to Him who took His servant by night from the Al-Haram [Sacred] Mosque [in Mecca] to the Al-Aqsa [literally 'the most distant'] Mosque, whose environs We did bless, so that We might show him some of Our signs, for He is the All-Hearing and All-Seeing One."

Arafa contends "Al-Aqsa" must refer to an existing mosque, not a place where a mosque would be established later.

"But in Palestine during that time, there was no mosque at all that could have been the mosque 'most distant' from the Al-Haram Mosque," he said, according to MEMRI. "During that time, there were no people in [Palestine] who believed in Muhammad and would gather to pray in a specific place that served as a mosque."

The Egyptian columnist noted most of the inhabitants of Palestine at that time were Christians and a Jewish minority.

"The construction of the mosque situated today in Jerusalem and known as the Al-Aqsa Mosque began only in the year 66 of the Hijra of the prophet ? that is, during the era of the Omayyad state, not during the time of the prophet nor that of any of the righteous caliphs," he said. "So much for the mosque."

The Al-Aqsa Mosque and the adjacent Muslim shrine known as the Dome of the Rock were built after Caliph Omar I captured Jerusalem from the Persians, six years after Muhammad's death in AD 632.

Omar decreed that the Jews holy Temple Mount was the place referred to in the Quran.

According to the Jewish Scriptures, Solomon built the First Temple on that spot, where Abraham was prepared to sacrifice his son Isaac.

Arafa says the Quranic expression "He took His servant by night" means Muhammad ordered him to journey in secret from his enemies to a place where he and his mission would be secure.

"In other words, the text speaks of the Hijra of the prophet from Mecca to Medina, and not of a visit to Palestine," Arafa said. "[Indeed], the Hijra of the Prophet [to Medina] was carried out unbeknownst to his enemies."

Arafa concludes the Night Journey began at the Al-Haram Mosque in Mecca "after the prophet had prayed there with his companion, and both of them had left it, and the journey ended at the mosque of

As'ad ibn Zurara, in front of the house of Abu Ayyub Al-Ansari, in Medina, where the prophet built the mosque known as the Mosque of the Prophet."

The details of the journey of the Hijra, or emigration, Arafa says, "are the very same details of the Night Journey, because the Night Journey is indeed the secret Hijra."

| 9727|2003-09-04 07:59:15|carmendeespana2002|To the women in love with Egypt|  
We are a community of women crazy about Egypt who have met through the internet and have developed a good friendship. Some of us have met in real life, some others just felt as if they had. If you are a woman interested in Egypt and would like to join, do not be shy. Cross the bridge and knock on the door.

Check this link: <http://pub163.ezboard.com/bthenewtreehouse>

| 9728|2003-09-04 08:31:09|alberto34482@yahoo.com|Skulls found in Mexico suggest the early Americans would have said |

Skulls found in Mexico suggest the early Americans would have said 'G'day mate'

By Steve Connor, Science Editor

04 September 2003

The accepted theory of how prehistoric humans first migrated to America has been challenged by a study of an ancient set of bones unearthed in Mexico.

An analysis of 33 skulls found on the Mexican peninsula of Baja California suggests that the first Americans were not north Asians who crossed to the American continent about 12,000 years ago.

The skulls more closely resemble the present-day natives of Australia and the South Pacific, suggesting that there might have been an earlier movement to America across the Bering Strait separating modern Russia from Alaska.

The research, published in today's issue of the journal Nature, is the latest twist in the controversy over who were the first Americans and how did they arrive in the New World?

Native Americans today bear a close physical resemblance to north-east Asians and anthropologists have long believed that this is because they are both descended from the same ancestors, some of whom migrated to America across the Ice Age bridge that spanned the Bering Strait.

However, a team of scientists led by Rolando Gonzales-Josif of the University of Barcelona in Spain believes that a different scenario could have occurred prior to the accepted migration of northern Asians.

Dr Gonzales-Josif and his colleagues analysed the shape and dimensions of 33 skulls of a tribe of people who lived near the western Mexican coast of Baja California between 2,500 and 300 years ago.

These relatively long and narrow skulls share a closer affinity to the skulls of the present-day inhabitants of south Asia and the southern Pacific Rim.

This suggests that these particular people could not have shared the same ancestor as present-day native Americans whose skulls more closely resemble broad and short shape of northern Asians.

Tom Dillehay, an anthropologist from the University of Kentucky in Lexington, said the accepted idea of how America became populated with humans was probably far too simple. "More recent archaeological discoveries suggest that there were several different founding populations, arriving from different places," Dr Dillehay said.

"To complicate matters further, it is no longer certain that the first colonisers arrived about 12,000 years ago - some archaeological sites in South America date from 12,500 years ago, which suggests that the first humans arrived at least 15,000 years ago," he said.

Dr Dillehay said the ancient people who lived on the long peninsula of Baja California probably became isolated from the rest of the north American population. This meant they retained the much older ancestral trait of a long and narrow skull.

[http://news.independent.co.uk/world/science\\_medical/story.jsp?story=440002](http://news.independent.co.uk/world/science_medical/story.jsp?story=440002)

| 9729|2003-09-04 08:33:36|alberto34482@yahoo.com|Secrets of past centuries emerge from under Miami parking-lot site|

Secrets of past centuries emerge from under Miami parking-lot site  
BY MARTIN MERZER

[mmerzer@herald.com](mailto:mmerzer@herald.com) <mailto:[mmerzer@herald.com](mailto:mmerzer@herald.com)>

The archaeological site in the heart of downtown Miami is beginning to surrender its centuries-old secrets.

On Tuesday alone, scientists digging, combing and filtering soil covered for 50 years by a parking lot found a hand ax fashioned from a conch shell, another small tool called an awl and numerous shards of ancient pottery.

Another significant discovery: South Florida's original residents -- the Tequesta Indians who occupied the site for 2,500 years -- enjoyed bay views as much as the occupants of today's condominiums, hotels and office towers.

Noted archaeologist Bob Carr and his Davie-based team have uncovered post holes just 30 feet from Biscayne Bay's original shoreline, evidence that the Tequesta lived remarkably close to the shore.

"The challenge is in connecting the dots," Carr said. "But it looks like we've found signs, just in this small area, of posts that would support three or four huts. The Tequesta obviously liked to live just within a stroll of their canoes."

The site -- in the center of the city's commercial district on three parking lots north of the Dupont Plaza Hotel -- served for thousands

of years as the tribe's main village. The Tequesta also are believed responsible for the Miami Circle, the 38-foot-wide stone carving discovered across the Miami River in 1998 by Carr and other archaeologists.

#### SIX-ACRE SITE

Soon, the parking lots will become the One Miami development of luxury condominiums, stores and offices. But first, as required by law, the six-acre site must be assessed by archaeologists.

And so, Alison Elgart-Berry, a member of Carr's team, spent much of Tuesday on her hands and knees.

She dug with a small shovel and sometimes with her fingers. She carefully swept away thin coatings of soil. She perspired profusely in the mid-summer heat and humidity.

And every now and then, she unearthed a piece of South Florida history.

First, Elgart-Berry found the four-inch-long hand ax, probably used as to carve wood. Then, a few minutes later, she found a three-inch-long awl -- a pointed tool that makes holes in wood or leather.

Each discovery was carefully removed from the ground, rinsed in a puddle of rainwater, bagged for future examination and display.

"This really gives a purpose to all of this digging," said a smiling Elgart-Berry. "It shows that there really are valuable things to be found here."

Previously, the team found an ax made from non-local basalt, a stone tool that presumably found its way here through ancient trade routes.

#### BASALT AXES

Two basalt axes were found years ago at the Miami Circle in nearly mint condition, apparently placed at the Circle for ceremonial purposes; the ax discovered at this latest site was worn and chipped.

"This clearly was a tool that was used regularly," Carr said.

The Tequesta -- hunters and gatherers who worshiped animals and the sun -- thrived in the area until they were driven into exile by 1763 and eventual extinction by European explorers and their descendants.

A burial mound, early Spanish forts, the 19th-century Fort Dallas and the famed Royal Palm Hotel also occupied the site over the years.

Scientists already have found many artifacts from those periods, including a 100-year-old bullet. (Imagine that, a bullet in downtown Miami.)

The developer, MDM Development Group, has been working closely with Carr and has promised to preserve and exhibit everything of interest found on the site. The archaeological work is scheduled to continue for at least a year.

"We already know we will end up with a terrific collection of exhibits," Carr said, "as well as evidence for many scientific studies."

<http://www.miami.com/mld/miamiherald/news/local/6676471.htm>

| 9730|2003-09-04 12:01:36|Paul Kekai Manansala|Re: To the women in love with Egypt|  
Hi Carmen,

What are the more popular reasons that women in your group are in love with Egypt?

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "carmendeespana2002" wrote:

> We are a community of women crazy about Egypt who have met through  
> the internet and have developed a good friendship. Some of us have  
> met in real life, some others just felt as if they had. If you are

a  
> woman interested in Egypt and would like to join, do not be shy.  
> Cross the bridge and knock on the door.  
>

> Check this link: <http://pub163.ezboard.com/bthenewtreehouse>

| 9731|2003-09-04 13:29:06|alberto34482@yahoo.com|Re: To the women in love with Egypt|  
<http://www.egyptsearch.com/forums/Ultimate.cgi?action=intro&BypassCookie=true>

visit this message board,go under the Living in Egypt section,and you will see why.

| 9732|2003-09-04 18:16:16|Saffron Tiger|Re: Digest Number 951|  
helloo

thanks for the link- hopefully it will help..

Has anyone personally come across this high priest wig info?

Also i am looking for information regarding the finding of human bodies (especially male) in any of the egyptian pyramids-does anyone know where i could find "first hand"-ish notes on this?

thanks,  
Zephyr

"Behold this which i have done for you; i have saved you from your obstructor, i will never give you over to your attacker; I have protected you by means of the power of repulsion which is on my face."  
-ptexts

---

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| 9733|2003-09-04 19:29:26|saidis\_aswan\_egy|Re: Digest Number 951|

"information regarding the finding of human bodies

(especially male) in any of the egyptian pyramids-does anyone know

where i

could find "first hand"-ish notes on this?"

What dyanasty? Are you looking for the bodies of royalty or commoners. The unfortunate fact is that mummification in Ancient Kmt did not get fully established untill around the 12th dyansty,and was not perefected untill later. The oldest royal mummy is of Pepi during the 6th dyansty,and also of a muscian from the tomb of Nefer called Wati.

| 9734|2003-09-05 03:17:41|M. Washington|Lion-man of African vintage found in Germany and attributed to 30 t|

Attachments :

---

tya = thousand years ago; tyo = thousand years old

Below is an image of the Lion-Man. A 30 tyo carbon-dated image found in Germany. The archeologist making the discovery near the Danube river hypothesized that Africans penetrated Europe via a frozen Danube. Statues with body scarification found in Transylvania and dated to 5000 BC (I posted an image before) would at least give credence to the theory as the Danube passes near the Transylvanian region. The author is indirectly attributing this to an African vintage though found in Germany. The Venus of Willendorf, found in Austria, and of 21 25 tyo vintage is clearly of Twa-like personage with an afro-wig and steatophygia. Again, the Venus is evidence of African presence nearby to the region the Lion-Man was found. We have evidence, in all these instances, of superb African artistic skills that surpass much sculpture made today. And that it was found at such an early date is an indication of the advanced conceptual development of those peoples that todays art, abstract and otherwise, is often a very poor shadow of. Massey has spoken of the great height African society once perched. This image from 30 tya gives testimony to that.

Marc Washington

#### **Lion man takes pride of place as oldest statue**

30,000-year-old carving might be work of Neanderthals or modern humans.  
4 September 2003

REX DALTON

*This story is from the news and features section of the journal **Nature**.*

Intricate ivory carvings said to be the oldest known examples of figurative art have been uncovered in a cave in southwestern Germany. Researchers say that the finding could change our understanding of early man's imaginative endeavours.

The artefacts - including a figurine depicting a Lowenmensch ('lion man') - have been carbon-dated to around 30,000 years ago, when some of the earliest known relatives of modern humans populated Europe.

Discovered last year by a team led by US archaeologist Nicholas Conard of the University of Tübingen in Germany, at the Hohle Fels cave near Ulm, the objects include figures depicting a horse and a bird.

Conard says he thinks that the figures are older than a previously discovered Lowenmensch, fragments of which were found by German archaeologists in 1939 near Vogelherd and dated to about the same time. Until now, those artefacts were accepted as the oldest examples of figurative art in the world. The newly discovered objects are older, Conard argues, as they were uncovered at a lower level in the cave floor's sediments.

"These discoveries have incredible significance," says Clive Gamble, an archaeologist at the University of Southampton, UK. "They depict the animal world in a semi-realistic way. It shows early man moving from his immediate world to an imaginative world."



**This German lion man might be about to become the second oldest sculpture.**  
*J. Duckeck / Showcaves.com*

Conard reported the discovery on 30 July at the Sixteenth Congress of the International Quaternary Association in Reno, Nevada, during a lecture on the human colonization of Europe. He is now preparing a manuscript on the discovery for publication.

Conard, who has studied human migration from Africa at dig sites stretching from Syria to Germany, believes that humans first arrived in central Europe by following the River Danube west into the area. The figurines add a new dimension to theories about the Danube route, agrees Gamble. "During the Ice Age in Europe, the frozen Danube would be like a highway," he says, "providing a fast track to new environments."

Fossil remains suggest that modern humans and Neanderthals both lived in Europe during this period. Conard reported that the sedimentary levels in which the ivory carvings were embedded did not include any Neanderthal fossils. But some archaeologists argue that it is possible that the much-maligned Neanderthals produced similar objects. "I don't think that is as far-fetched as some people might think," says Jeffrey Brantingham, an archaeologist at the University of California, Los Angeles. "These objects are pushing the markers and traits" of modern man "further back into time", he says.

**During the Ice Age the frozen Danube would be like a highway**

**Clive Gamble**  
**University of Southampton, UK**

Archaeologists have pointed out that beads, bone points and pendants have already been discovered in association with Neanderthal fossils. Attributing artefacts to one of the two hominid groups remains difficult, says Brantingham. Gamble says that the discovery will spur fresh exploration of France, Spain and South Africa, where even older cave drawings - but not figurative art of this age - have been identified.

*Rex Dalton is the West Coast Correspondent of the journal Nature.*

Nature News Service / Macmillan Magazines Ltd 2003

| 9735|2003-09-05 08:26:01|M.L.W.|Re: Digest Number 951|

Locate Mummies Website:

[http://members.tripod.com/anubis4\\_2000/Bookmarks.htm](http://members.tripod.com/anubis4_2000/Bookmarks.htm)

Myra

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:



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- > during the 6th dynasty, and also of a musician from the tomb of Nefer
- > called Wati.

| 9736|2003-09-05 09:49:20|Tony|6,000-year-old human remains place birth of civilization in the Delta|

September 4, 2003

6,000-year-old human remains place birth of civilization in the Delta

Egyptian civilization is one of the oldest in history. It is a civilization created by the minds, efforts and religious beliefs of an ancient people who were eager to observe religious rituals in the burial of their dead prompted by a strong belief in the afterlife.

Archaeologists however widely disagree on the birthplace of Egyptian civilization, although they mainly refer to Upper Egypt as the land from which it emerged.

Relatively speaking, information and antiquities found in the Delta are inferior to those from Upper Egypt.

But that is perhaps owing to problems such as the dominance of farmland in the Delta and rising underground water.

However, recently archaeologists including members of a French team, have unearthed the oldest human remains dating back to 3,800 BC (around 6,000 years old), in the Delta.

The find was made at Kom Al Khilgan in Mansura where the complete male skeleton relates to a 6,000-year period preceding the first Pharaonic dynasties.

Director of Upper Egypt Antiquities Dr Mohamed Abdul Maqsood said that the site of the find includes antiquities from the Predynastic civilization of Naqada, which later formed the cultural base for

ancient Egyptian civilization.

The site also includes antiquities from the time of the Hyksos, a dark age of foreign occupation, yet which brought things like horse-driven chariots which were unknown up to then.

Unfortunately, not much has been found from this period because the site is primarily within a zone of agricultural land.

However, there are incomplete structures which show that the houses were big, which indicates that the community itself was large.

He added that each archaeological site has its characterizing stamp which affects and is affected by neighbouring sites.

For instance the areas of Buto and Maadi which are from a period preceding that of Kom Al Khilgan, had a cultural effect on the latter.

However, the new find raises questions as the whereabouts of the houses and town which should be close to the site of the collection of tombs found there, said Dr Abdul Maqsoud.

Certainly the community in Kom Al Khilgan is a large one, which requires the re-mapping of the area so that excavations can continue on a sound basis, he added.

Some archaeologists identify Kom Al Khilgan as the oldest cultural place in the Delta.

The types and the way of moulding the earthenware utensils found beside the unearthed body indicate that they date back to the 4th millennium BC, noted Dr Abdul Maqsoud.

By: Hassan Saadallah  
The Egyptian Gazette  
September 4, 2003

<http://www.uk.sis.gov.eg/online/html10/o040923s.htm>

| 9737|2003-09-05 10:31:33|Alex Derrick|Re: Lion-man of African vintage found in Germany and attributed to |

Hi Marc.

Interesting article in Nature. I came across the lion statue in an back issue of Nat'l Geographic at my job a few months back. I have more scans of the statue if you are interested.

The image immediately reminded me of Apedemak (sp) from the Nubian pantheon.

here is a photo of apedemak.

<http://www.inform.umd.edu/EdRes/Colleges/ARHU/Depts/ArtHistory/courses/ARTH275/FA01/Images/Nubianart/Apedemak.jpg>

But I did not feel I could make anything more than a general connection because I could not find any information on the rise/genesis of Apedemak. The dates separating the cultures is more than 25,000 years.

Do you have anything more specific?  
Maybe the name Apedemak might be helpful to you.

peace

Alex Derrick

<http://www.highculture.8m.com>

| 9738|2003-09-05 11:07:32|M.L.W.|Re: Lion-man of African vintage found in Germany and attributed to |

Apedemak (the god of war and victory and protector of the Nubian king). The ultimate authority of the priests of Amun in the kingdom of Kush was broken in the third century BC when the ruling King Arkamani was ordered to commit suicide. He refused to do so, and instead had all the priests of Amun killed. This signified a total break with the past. The royal necropolis at the foot of Gebel Barkal fell into disuse and the monarchs were henceforward buried near the royal city of Meroe in the south of the kingdom. The Egyptian language and culture fell into disuse. It was King Arkamani (270-260 B.C.) who defied the power of the priests of Amun, who would determine when a ruler would die. The most important Meroitic deity was Apedemak, usually shown with a lion's head, who became one of the greatest state gods. The outstanding Meroitic industry known to us is iron. The site of Meroe recently excavated have unearthed parts of the furnaces used to smelt the metal.

Myra

welcome any feedback

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wrote:

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> Alex Derrick

> <http://www.highculture.8m.com>

| 9739|2003-09-05 11:08:47|Paul Kekai Manansala|Re: 6,000-year-old human remains place birth of civilization in the|

The title of the article is a bit deceiving. There is nothing in the text suggesting that Egyptian civilization originated in the Delta.

The Delta site is not any older than Naqada nor is there any evidence given that it is somehow ancestral to Naqada.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Tony" wrote:

>  
> September 4 , 2003  
> 6,000-year-old human remains place birth of civilization in the  
Delta  
>

| 9740|2003-09-05 11:40:16|M.L.W.|Debating ?Illegal Archeology? |  
The collecting policies of several major American museums came under renewed criticism in May at an international conference in Berlin

titled "Illegal Archeology" and devoted to the traffic in looted antiquities. One important point that emerged from the discussions is that there is a widening divide between the collecting policies of large, donor-driven American institutions and the more rigorous practices pursued by smaller university collections and adopted by major European museums in recent years.

[http://www.artnewsonline.com/currentarticle.cfm?art\\_id=1400](http://www.artnewsonline.com/currentarticle.cfm?art_id=1400)

Myra

| 9741|2003-09-05 11:54:15|M.L.W.|Museum raises funds to buy possible statue of Tutankhamun`s sister |

As one of the country's leading collectors of Egyptian antiquities, Bolton Museum is used to shipping rare artefacts from all over the world.

But now curators are keen to get their hands on a piece that has been lying practically under their noses.

A local man phoned the museum to say he believed he had a piece of Egyptian sculpture that might interest them.

[http://www.manchesteronline.co.uk/news/stories/Detail\\_LinkStory=66481.html](http://www.manchesteronline.co.uk/news/stories/Detail_LinkStory=66481.html)

Myra

| 9742|2003-09-05 12:10:57|saidis\_aswan\_egy|Re: 6,000-year-old human remains place birth of civilization in the|

What about Nabta Playa? Upper Egypt seems to have more material culture than the Delta. In the Palermo Stone,there is evidence that two indepdent kingdoms reigned around the pre-dyanstic period. the list contains both kins form Lower and Upper Egypt,which seem to date before unification.

| 9743|2003-09-05 12:50:15|M.L.W.|Re: 6,000-year-old human remains place birth of civilization in the|

Egyptian Stonehenge

Saharan slabs: before Stonehenge, before the pyramids, there was Nabta Playa. (J. McKim Malville, reprinted with permission of Nature) While studying nomads camped some 600 miles south of Cairo about 20 years ago, Fred Wendorf noticed groups of large stones near the camp. He thought the stones were bedrock outcrops and didn't take much interest in them. Only in 1990, on a return trip, did he take a closer look. Then he realized that the stones lay on the site of an ancient lake bed and must have been brought there. Curious, he began excavating. Eight years and much digging and surveying later,

Wendorf, an anthropologist at Southern Methodist University, announced that the stone slabs he had unearthed--some standing nine feet tall--are among the oldest astronomical alignments of megaliths in the world. Erected 7,300 to 6,800 years ago, they predate Stonehenge by more than 1,000 years and may have been built by a nomadic society that later settled and gave rise to early Egyptian civilization.

At the site--called Nabta Playa (Nabta means "little bushes" in Arabic, and playa refers to a basin that holds water seasonally)--is a 12-foot-wide circle of stones formed by four pairs of large upright slabs. Two pairs line up north-south, and the other two pairs lie east-northeast to west-southwest. The sunrise on the summer solstice could have been sighted along the latter pairs 6,800 years ago, says Wendorf.

Wendorf also found an unusual tomb. When he discovered the tomb--a roofed, clay-lined chamber about 25 feet wide--he had hoped it might hold the remains of a ruler. But the tomb contained only cattle bones. Wendorf says the burial suggests that the megalith builders were a nomadic, cattle-raising people like the Masai.

The site may have been built to commemorate the arrival of the summer monsoons. Between 11,000 and 4,800 years ago, monsoons swept north from Central Africa and formed temporary lakes in southern Egypt. When the lakes dried up, the nomads moved on, only to return the next year. If the nomads did go on to found the first civilization in the Nile Valley, says Wendorf, "it could explain the religious significance that Egyptians attached to the cow and cattle in the Old Kingdom."

Myra

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- > list contains both kings from Lower and Upper Egypt, which seem to

date

- > before unification.

| 9744|2003-09-05 12:50:26|cristofori whitakara|Re: Coverage of African-centered view in "mainstream" black media|

Gil Noble's "Like It Is" aired the debate b/w Professor Henrik Clarke, Bernal and the "Not Out Of Africa" chick Lefkowitz

*sanu\_tepira* wrote:

The only coverage of Africentric issues or the Black Athena debate that I'm aware of which appeared in Black owned media is the following excellent article written by Molefi K. Asante. It appeared in the August '96 edition of Emerge Magazine.

Race in Antiquity: Truly Out of Africa

Africa's influence on ancient Greece, the oldest European civilization, was profound and significant in art, architecture, astronomy, medicine, geometry, mathematics, law, politics, and religion. Yet there has been a furious campaign to discredit African influence and to claim a miraculous birth for Western civilization. A number of books and articles by white and some black conservatives seek to disprove the Egyptian influence on Greece.

One of the most recent works in this genre is a book by Wellesley professor Mary Lefkowitz, Not Out of Africa. It continues what Martin Bernal calls in Black Athena the Aryanist tradition of attacking African agency in regard to Greece by raising strawpeople arguments and then knocking them over. This is unfortunate but to be expected by an intellectual tradition that supports the dominant mythologies of race in the history of the West by diverting attention to marginal issues in the public domain.

Afrocentricity seeks to discover African agency in every situation. Who are we? What did we do? Where did we travel? What is our role in geometry? How do we as a people function in this or that contemporary situation? But the Afrocentrist does not advance African particularity as universal. This is its essential difference from Eurocentricity which is advanced in the United States and other places as if the particular experiences of Europeans is universal. This imposition is ethnocentric and often racist. Afrocentricity advances the view that it is possible for a pluralism of cultures to exist without hierarchy but this demands cultural equality and respect.

Mary Lefkowitz' book has sought to re-assert the idea that Greece did not receive substantial contributions from Kemet, the original name of Egypt, which is the Greek name for the ancient land. Professor Lefkowitz has offered the public a pabulum history which ignores or distorts the substantial evidence of African influence on Greece in the ancient writings of Aetius, Strabo, Plato, Homer, Herodotus, Diogenes, Plutarch, and Diodorus Siculus. A reader of Lefkowitz' book must decide if she or he is going to believe those who wrote during the period or someone who writes today. History teaches us that a person is more likely to distort an event the farther away from it she happens to be. If you have a choice, go with the people who saw the ancient Egyptians and wrote about what they saw.

Conservative white columnists have felt a tremendous need to respond in the most vigorous fashion with their applause to shore up their

racial mythologies. And now George Will (Newsweek, February 12, 1996) and Roger Kimball (Wall Street Journal, February 14, 1996) have seen fit to bless Professor Mary Lefkowitz' *Not Out of Africa* as a sort of definitive moment in intellectual history. It is no such moment. It is a racial argument clearly fast back-stepping. As is too often the case these days, however, Lefkowitz received the go-ahead to attack Afrocentricity by writing this book of blacks such as Anthony Appiah and Henry Gates. They have, of course, had a real problem with the Afrocentric idea.

What this indicates is that we have gone full circle from the Hegelian "Let us forget Africa" to a late 20th century attack on African scholarship by declaring, in the face of the evidence, that major influences on Greece were not out of Africa. And as such it will simply confirm the inability of some scholars to get beyond the imposition of their particularism of Europe. No one can remove the gifts of Europe nor should that ever be the aim of scholarship but Greece cannot impose itself as some universal culture that developed full-blown out of nothing, without the foundations it received from Africa.

The aim of Professor Lefkowitz is to support the unsupportable idea of a miraculous Greece and thus to enhance a white supremacist myth of the ancient world. Perhaps George Will and Roger Kimball believe that that they have found a savior of the pure white thesis. They are wrong. The thesis cannot be supported with facts although Professor Lefkowitz goes to great length to confuse the picture by concentrating on irrelevancies.

Professor Mary Lefkowitz' work pales besides the research done by Cornell professor Martin Bernal, *Black Athena*, the late Cheikh Anta Diop, author of *Civilization or Barbarism*, and Temple professor Theophile Obenga, author of the important *La Philosophie Africaine de la p?riode Pharonique*, (African Philosophy in the Age of the Pharaohs) or the forthcoming work by Professor Maulana Karenga on ancient Egyptian ethics.

The press fanfare granted *Not out of Africa*, however, does demonstrate how noise can be confused with music. But what is more worrisome is that it demonstrates a glee, although misinformed, of those who feel some sense of relief that a white scholar has taken on the Afrocentrists, a kind of white hope idea. This stems, as I believe George Will has shown in his essay on the subject, from what is viewed as white salvation from the irrationality of Afrocentrists. It originates in an historical anti-African bias and Roger Kimball nearly gloated that readers would "savor" Lefkowitz' "definitive dissection of Afrocentrism." Contrary to any definitive dissection of Afrocentrism what Professor Lefkowitz offered was a definitive exposure of the principal assumptions of a racial structure of classical knowledge.

Professor Lefkowitz is conversant with many Greek sources but as she admits this is the first time that she has ventured into these waters. This is unfortunate because she has created a false security among those who believe that Greece sprung like a miracle unborn and untaught. Bringing Frank Snowden in the discussion of the ancient world does not help because Professor Snowden's book *Blacks in*



Antiquity: Ethiopians in the Graeco-Roman Experience is fatally flawed as a Eurocentric interpretation of the African past. His objective was to demonstrate that Africans existed in the imaginations and experience of Greece and Rome. He succeeded in stripping all agency from Africans. The problem is that Ethiopia in the form of Nubia and Kemet (Egypt) existed thousands of years before there was a Greece or Rome. To start a discussion of the ancient world with 800 B.C is certainly poor scholarship. But Professor Lefkowitz reliance on Snowden is the least of her problems.

The book is badly written and terribly redundant as if she is in a hurry to enlarge a relatively poor argument. How many times can you really say that George G. M. James should not have used the term "stolen legacy" when he claimed that the Africans influenced the Greeks? Professor James certainly had just as much rhetorical justification as Professor Lefkowitz who chose the unsubtle title "Not Out of Africa" probably for the same reason as Professor James called his book Stolen Legacy.

Ruling classes always seek to promote and to maintain their ruling mythologies. Professor Lefkowitz' passion in trying to walk a tight rope between support of the false mythology of a Greek miracle and the facts of Egyptian influence on the early Greeks is telling. She seeks to minimize the role Egypt played in civilizing Greece by claiming that only in art and architecture was there real influence. This flies in the face of the ancient observers and beneficiaries of the largesse of the Africans.

Mary Lefkowitz's Not Out of Africa, has demonstrated the tremendous power of a false idea especially when it is advanced in the halls of the Academy. I have come to believe that it is a part of a larger falsification that encompasses the various right-wing ideologies that parade as truth. They are rooted in the same dogma: reason is the gift of the Greeks. The Greeks are Europeans, Europeans are white, white people gave the world reason and philosophy. This is not only a bad idea it is a false idea. It is a bad idea because it preaches a European triumphalism and it is a false idea because the historical record is contrary. Tragically the idea that Europeans have some different intellectual or scientific ability is accepted doctrine and some scholars will go to any length to try to uphold it. Usually, as Lefkowitz does, they commit four fundamental flaws:

1. They attack insignificant or trivial issues to obscure the main points.

Professor Lefkowitz has three main axes to grind in her book. The first is that a student told her that she believed Socrates was black. The second is that the Greek gods came from Africa which she attributes to Martin Bernal, the author of Black Athena, and to Cheikh Anta Diop, the author of The African Origin of Civilization. The third is that freemasonry is the source of George James' claim in his book Stolen Legacy that the Greeks got many of their major ideas from the Egyptians.

The main point made by Afrocentrists is that Greece owes a substantial debt to Egypt and that Egypt was anterior to Greece and should be considered a major contributor to our current knowledge. I

think I can say without a doubt that Afrocentrists do not spend time arguing that either Socrates or Cleopatra were black. I have never seen these ideas written by an Afrocentrist nor have I heard them discussed in any Afrocentric intellectual forums. Professor Lefkowitz provides us with a hearsay incident which she probably reports accurately. It is not an Afrocentric argument.

I believe that both Bernal and Diop have done admirable jobs making their own cases on the legendary origins of the Greeks and I believe that readers should go to the sources themselves to see whose case, theirs or Professor Lefkowitz', is most plausible. I am convinced from my reading that the relationship between ancient Greece and Africa was closer and more familiar than Greece's relationship to Northern Europe.

2. They will make assertion and offer their own interpretations as evidence.

Professor Lefkowitz makes a statement on page 1 of her book that "In American universities today not everyone knows what extreme Afrocentrists are doing in their classrooms. Or even if they do know, they choose not to ask questions." We are off to a bad start. Who are these extreme Afrocentrists? She does not provide us with one example of something that an extreme Afrocentrist is teaching in a classroom. Not one. But already the reader is inclined to believe that something exists where nothing exists. No matter how passionate, assertion is not evidence. What Afrocentrists do teach is that you cannot begin the discussion of world history with the Greeks. Creating clouds of suspicion about scholarly colleagues in order to support a racial mythology developed over the past centuries to accompany European enslavement of Africans, imperialism, and exploitation will not dissipate the fact of Greece's debt to Africa.

3. They will undermine writers they previously supported in order to maintain the fiction of a Greek miracle.

Professor Lefkowitz and others who once considered Herodotus to be the Father of History now find fault with Herodotus because as Afrocentrists read Book Two of Histories we find that Herodotus glorifies the achievements of Egypt in relationship to Greece. But Herodotus is not the only ancient Greek writer to be dismissed by classicists who accept what Bernal rightly calls an Aryan interpretation of the ancient world.

Aristotle reported that the Egyptians gave the world the study of geometry and mathematics and the Aryanists argue that Aristotle made mistakes in what he observed. Professor Lefkowitz carries the denial of the ancient Greeks to a new level saying essentially that you cannot trust Homer, Diogenes Laertius, Plutarch, or Strabo. Her position is that Strabo, like Herodotus, depended too much on what the Egyptian priests told him. Every Greek who wrote on the overwhelming impact of Egypt(Africa) on Greece (Europe) is discredited or set up to be discredited by the Aryanists. The idea to abandon the Greek authors rests on the belief that these ancient Greek writers cannot be counted upon to support the theories of white supremacy.

4. They will announce both sides of an issue are correct, then move to uphold only the side that supports European triumphalism.

Professor Lefkowitz could have admitted that Egypt during the times of the Pharaohs, whatever interpretation you have of that ancient society, for example, as ornamented with Mystery Schools or simply filled with keepers of mysteries at the temples of Ipet sut, Edfu, Kom Ombo, Philae, Esna, Abydos, and other cities, was the source of much of Greek knowledge. Rather she claims that the only real impact of Egypt on Greece was in art and architecture. This is to state an obvious fact in order to obscure the deeper influences in science, astronomy, geometry, literature, religion, mathematics, law, government, music, medicine, and philosophy.

Professor Lefkowitz' major points are not only flawed but her reasoning is faulty and cannot be sustained by any inquiry into the Greek or Egyptian languages or into ancient history. She wonders why the Afrocentric perspective is plausible to so many intelligent people. Clearly it is plausible to intelligent people because they do not believe that there was some unique brand of intelligence that struck the Greeks and created a Greek miracle willy-nilly without contact with the civilized world. In most cases knowledge builds upon knowledge. In the case of the ancient Greeks they tell us that they built upon the Egyptians. Should we believe them or should we believe the modern Aryanist interpreters who want to dismiss the ancient Greek observers?

What are the substantial arguments advance by Afrocentrists, not the hearsay comments of a student or some rhetorical repartee between public debaters? What Afrocentrists articulate is that the Greeks were students of the Egyptians. Readers should see the works of Yosef Ben-Jochannon and George G. M. James for themselves rather than rely on the misinterpretations and distortions of others.

On these facts we stand:

\*Ancient Egyptians were black people.

\*Egyptian civilization precedes Greece by several thousand years

\*The pyramids are completed (2500 BC) long before Homer appears (800 BC)

\*Philosophy originates in Africa and the first Greek philosophers (Thales, Isocrates) studied in Egypt

\* A discussion of the wise, wisdom, (sb) appears on tomb of Antef in 2052 BC

\*Thales of Miletus is not a philosopher until 600 BC

Among Greek historians and others who wrote about what the Greeks learned from Egypt are Homer, Herodotus, Iamblicus, Aetius, Diodorous Siculus, Diogenes Laertius, Plutarch, and Plato. Who were some of the Greek students of Africans, according to the ancient records? They were Plato, Solon, Lycurgus, Democritus, Anaxamander, Anaxagoras, Herodotus, Homer, Thales, Pythagoras, Eudoxus, and Isocrates and many

others. Some of these students even wrote of their studies in Egypt as well.

In the end I have asked myself, what is Professor Lefkowitz' point, why does she see the need to challenge Bernal, James, Diop, or to question my integrity? She states very clearly that her project is about sustaining the American myth of European triumphalism. In her own words:

"Any attempt to question the authenticity of ancient Greek civilization is of direct concern even to people who ordinarily have little interest in the remote past. Since the founding of this country, ancient Greece has been intimately connected with the ideals of American democracy."

No one could have given a better reason than that for Professor Lefkowitz' spirited but misguided attempt to defend a falsification of history in the name of attacking Afrocentricity. When all is said and done a more perfect union of this nation can only be based on facts.

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| 9745|2003-09-05 13:14:05|M.L.W.|Sety I|

This site is fun to explore. For an example see  
this link:

<http://www.world-heritage-tour.org/africa/eg/luxor/kingsValley/setyI/map.html>

You may have to cut and paste.

Click on the yellow dots.

Myra

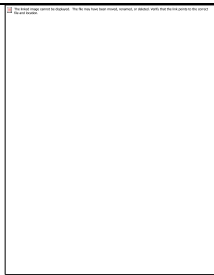
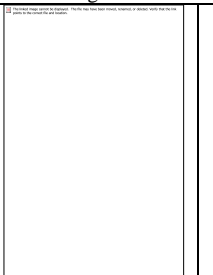
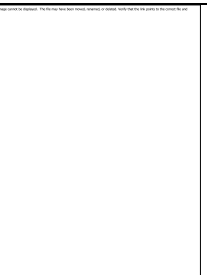
| 9746|2003-09-05 20:26:28|M. Washington|1. The African-Chinese connection - 6 images ; 2.

The Straight-hair|

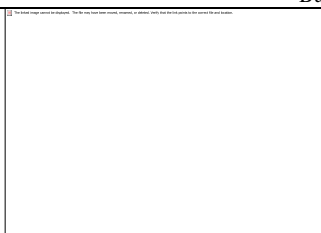

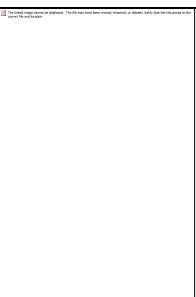
Attachments :  
.....

Hi. This post is divided into two parts. The first accounts for African fashions in Asia. The second discusses the Straight-hair belt surrounding Europe from China, through India, the Middle-East, and Spain. It asks why there is a straight-hair belt and the dynamics of its formation.

## I. ACCOUNTING FOR AFRICAN FASHION IN ASIA

| The free-standing or ladder coiffure                                              |                                                                                   |                                                                                   |
|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
|  |  |  |
| <b>I.</b>                                                                         | <b>II.</b>                                                                        | <b>III.</b>                                                                       |

Last spring, I encountered image **I** in Philadelphia. In July of this summer in Budapest, Hungary this summer, I saw an advertisement for an art exhibit borrowed from Vienna and being held for a Chinese artist in which **II** was displayed. In going through an old Hungarian in Pusztaszabolcs in a book from the early 60s, I ran upon the picture **III** of a young girl from Zanzibar. Are the hair styles coincidental?

| Bulls horns and Negroes                                                            |                                                                                    |                                                                                    |
|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
|  |  |  |
| <b>IV</b>                                                                          | <b>V</b>                                                                           | <b>VI</b>                                                                          |

In **IV**, a careful look reveals a Negroid figure embracing the protective lion. The second image, that of the seated man, clearly has the healthy nostrils of the Negro. Both images are China Shang Dynasty Negritos in China (2200.BC 1100). IMJ at Ta-Seti provided the link for **IV**. Image **V** is from a book on African art. **VI** comes from elsewhere (By the way, in **V**, he cut his tongue with a knife and it supposedly didnt bleed).

Keep in mind that cattle-raising culture began in the single cultural sphere including the realm from Northeast Africa to Anatolia. Those people were Northeast Africans. They did not come from Mars; they, many will not be happy to know, are not related to the fictive Atlanteans. They are not related to Peter Pan. Whenever you see cattle motifs, ice cream, McDonalds hamburgers, or cows (hello Pres. Bush over there in cattle country), or farming, you see people who have encountered and adopted African traditions. Amazing how these have been embraced by all humanity and astounding how long they have been maintained virtually unchanged, isnt it? However circuitous, **VI** was copied from **V** where both the bull horn motif and necklace are African prototypes.

How, one asks, might it be that Asians originated in Africa? Ask Jin Li of Stanford University: Yuehai Ke and Li Jin, et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, Issue of 11 May 2001.

Ask Brother Clyde Winters:

<http://homepages.luc.edu/~cwinter/xia.htm>

Winters, Clyde Ahmad, "Blacks in Ancient China, Part 1: The Founders of Xia and Shang", *Journal of Black Studies* 1, no2 (1983c).

Winters, Clyde Ahmad, "Possible Relationship between the Manding and Japanese", *Papers in Japanese Linguistics* 9, (1983d) pages 151-158.

Winters, Clyde Ahmad, "Further Notes on Japanese and Tamil", *International Journal of Dravidian Linguistics* 13, no2 (June 1984c) pages 347-353.

## II. ACCOUNTING FOR THE STRAIGHT HAIR BELT

Based on genetic studies as well as substantial archeological artifacts in the form of statuettes spanning an 7000 year period from 10,000 BC through 2000 BC, I suggest that the San densely populated the area from Northeast Africa (shared with Twa-type persons) through Asia (shared with Negroid-type persons). Though originating in Africa, based on statuettes of the class containing the slanted eye, it appears the farther northeast one traveled, the more pronounced the slant of the eye became. Those farthest north provided the stock that became known as Asian and Indian. This demographic insight explains how Indians, as a branch of San (the Indian society prophesying about five suns had to have had its start in Africa as American habitation is 4/5ths too short for the phenomena), have cultures which are African and features that are Mongoloid. Though both San and Negro share the same roots, as it were, the farther West one went, the more Negroid populations became.

Notice Spain, the Middle-East, India, China. What do they share in common? They both border on Europe. They form a geographical belt surrounding Europe. What else do you notice? That belt is non-white. What else do you notice? That belt has straight hair. What happens when you mix a white father with a black mother? What happens is that the hair of the children becomes less curly and becomes halfway between curly and straight it becomes wavy. What happens if you a person with wavy hair has a child with a person with straight hair? The hair of the child become straight. So, in two generations, a person who was initially black becomes white-looking.

Here is what I propose. I propose that in the early Holocene, the Caucasoid migrated outwards from Europe into Asia, India, China. They initially encountered African types variously with round or slanted eyes and from black to reddish color (basically I know the San is often yellow or yellowish-brown). These people all initially had curly hair but mixing with the Caucasian lead to straightened hair and more Caucasoid features. I suggest this is why India which was initially African in phenotype, could evolve to a people with Caucasoid features. The density of the black population (and sun) accounts, I believe for the darkness of the skin. By contrast, the Middle East and Spain had lesser densities of African populations due to those places receiving a huge influx of Caucasians from Europe (Spain getting their Caucasoid population from northern Europe).

This dynamic, I suggest, accounts for the STRAIGHT-HAIR BELT surrounding Europe where the populations are darker in skin tone (from an African base) and Caucasoid in features (where the Indian, Middle Eastern, and Spanish facial structure is concerned).

The above is a generalization and generalizations can never be true in each aspect. But, I hope and think it provides some template to understand population movement and formation (Indians, Pakistani, Spanish,

Middle Eastern are all racial types under 10,000 years old formed from miscegenation between African and Caucasoid) during the Holocene.

Marc Washington

I. 12-10-100-00-01

II. 12-10-700-06-01

III. 12-10-100-59-02

IV. 01-11-600-06-01

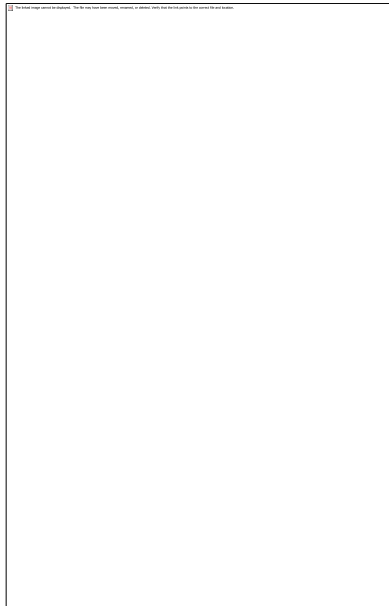
V. 06-10-100-00-01

VI. 06-10-600-06-01

| 9747|2003-09-05 21:32:25|M. Washington|The African-Chinese connection - an almond-eyed girl wearing the la|

Attachments :

**IV** below can be added to the group of three women I just sent wearing the free-standing or ladder coiffure. She is from Northeast Africa. **In:** Carol Beckwith, Angela Fisher, *African Ceremonies, v.1*, (H.N. Abrams, New York, 1999), p. 45. The Asian girl in **II**, with her full, red lips, and save for skin tone, resembles the Northeast African girl in **IV** with her almond eyes.



Marc Washington

| 9748|2003-09-05 23:52:51|willie bennett|Re: Digest Number 950|

Welcome to the group. You seem up on the texts. I once heard John H. Clark discuss a story about how a Pharoh ordered his magician to part the Nile to

retrieve a necklace, and how the story was written thousands of years before the bible. I would like to find a reference for this passage. Can you help?  
wb

>From: "Saffron Tiger" <[sekhmet\\_mafdet@hotmail.com](mailto:sekhmet_mafdet@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Digest Number 950  
>Date: Mon, 01 Sep 2003 16:56:04 -0300  
>  
>  
>Helloo everyone  
>Im a newbie. Just thought id do the introductory thing.  
>Im a third year classics student (which at my university means classics and  
>ancient near eastern studies)  
>at saint marys university in Nova Scotia canada. I have 2 years of middle  
>egyptian under my belt and i hope to go on to do some sort of masters in  
>the  
>field :P.  
>That's pretty much it i guess.  
>A note on the Nefertit Special. Did anyone else find it Soap Opera-y and  
>the  
>ending completely lame?  
>I think some of her work was good but i didnt quite get how she figured  
>that  
>lone wig had to do with the unknown woman and why there was so much  
>theatrics (im not sure if thats the wod to use but anyone who feels the  
>same  
>way will know what i mean)  
>also, can any one link me to the info/reference the woman in the special (i  
>forgot her name already) used to reconstruct the wig of the high preist?  
>thanks,  
>"Zephyr"  
>  
>"Behold this which i have done for you; i have saved you from your  
>obstructor, i will never give you over to your attacker; I have protected  
>you by means of the power of repulsion which is on my face."  
>-pyramid texts  
>  
>  

---

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| 9749|2003-09-06 02:51:34|Loring Edward|Re: Digest Number 950|

The story is in papyrus Westcar

Ed Loring

----- Original Message -----

**From:** [willie bennett](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, September 06, 2003 8:51 AM

**Subject:** Re: [Ta\_Seti] Digest Number 950

Welcome to the group. You seem up on the texts. I once heard John H. Clark

discuss a story about how a Pharaoh ordered his magician to part the Nile to

retrieve a necklace, and how the story was written thousands of years before

the Bible. I would like to find a reference for this passage. Can you help?

wb

>From: "Saffron Tiger" <[sekhmet\\_mafdet@hotmail.com](mailto:sekhmet_mafdet@hotmail.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Digest Number 950

>Date: Mon, 01 Sep 2003 16:56:04 -0300

>

>

>Hello everyone

>I'm a newbie. Just thought I'd do the introductory thing.

>I'm a third year classics student (which at my university means classics and

>ancient near eastern studies)

>at Saint Mary's University in Nova Scotia Canada. I have 2 years of middle

>Egyptian under my belt and I hope to go on to do some sort of masters in

>the

>field :P.

>That's pretty much it I guess.

>A note on the Nefertiti Special. Did anyone else find it Soap Opera-y and

>the

>ending completely lame?

>I think some of her work was good but I didn't quite get how she figured

>that

>how she had to do with the unknown woman and why there was so much

>theatrics (I'm not sure if that's the word to use but anyone who feels the

>same

>way will know what I mean)

>also, can any one link me to the info/reference the woman in the special (i  
>forgot her name already) used to reconstruct the wig of the high priest?  
>thanks,  
>"Zephyr"  
>  
>"Behold this which I have done for you; I have saved you from your  
>oppressor, I will never give you over to your attacker; I have protected  
>you by means of the power of repulsion which is on my face."  
>-pyramid texts  
>  
>

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| 9750|2003-09-06 07:03:54|IMJs@webtv.net|KAM History|

Attachments :

<http://www.geocities.com/CollegePark/Classroom/9912/africanhist.html>

| 9751|2003-09-06 08:11:50|M. Washington|African pinnacle culture as pillar of modern world;  
African language|

**ABSTRACT:** *The language of the bible is a language of parables, similes, metaphors, analogies, and philosophies based on agriculture, farming, building, and settlements. It is based on the African template of **pinnacle culture** imitated by incursive European tribes of hunter-gatherers into Asia and Africa following the outset of the Holocene epoch.*

If one reads a number of Clyde Winter's articles at <http://homepages.luc.edu/~cwinter/>, there is information showing the Northeast African origin ((as it was also Africans in the earliest New Stone Age stages of the geographical area from Northeast Africa through Anatolia)) of neolithic culture - agriculture, farming, permanent settlements, and the language to express these things. A language which added something to traditional European Upper Paleolithic languages which had only hunter-gatherer vocabulary. Linguists are being intentionally deceptive when they introduce a murky Mediterranean or obscure European presence in Neolithic Middle Eastern languages as being the innovation that brought the world out of the Middle Stone Age. Clyde's articles show that what has been called Indo-European languages had significant input from Northeast African cultures. The original (anti)scholars weren't honest enough to admit it. Western historians, writers, philosophers, theologians, and scholars have traditionally found peace, contentment, and satisfaction in lies, deception, self-delusion, subterfuge, and trickery. They show abhorrence to ethics and morality.

These four pillars of the temple of modernity, these four items (agriculture, farming, permanent settlements, new language) might be called "*pinnacle culture*," as they were an advance over the human way of life for the millions of preceding years. They ushered in the great civilizations of the Middle East and Africa - as in Egypt of North Africa and based on pinnacle culture.

Where one sees neolithic advances, one sees the effect of these NE African cultures. The bible is filled with agricultural and cattle-keeping scenes and language. That is the result of incursive peoples and cultures entering Asia and Africa from Europe during the neolithic adopting newly discovered African ways of life they encountered - keeping in mind the genetic evidence by Underhill, Szfora, and others at Stanford who trace NE African movement northwards into the Middle East and those African Middle Eastern farmers into Europe at the outset of the Holocene. Read, for instance:

?The M35/M215sub-clade of haplotypes fragments a lineage described previously. We suggest that a population within this subclade of the African YAP M145/M203/PN2 cluster expanded into the southern and eastern Mediterranean at the end of the Pleistocene. These lineages then would have been then from the Middle East into southern Europe (and to a lesser extent northern India and Pakistan) by farmers during the Neolithic expansion. In: P. A. Underhill, C. Passarino, A. Lin, P. Shen, M. Mirazon, Lahr, R. A. Foley, P. J. Oefner, L. L. Cavalli-Sforza, The Phylogeography of Y chromosome binary haplotypes and the origin of modern populations, *Ann Hum Genet* 65, pp. 43 - 62, 2001, pp. 50 - 51.

And one is reminded of the same Mediterranean peoples (more accurately termed 'Northeast African migrants') in Grafton Elliot-Smith. He wrote of the original peoples of the neolithic world from an archeological point of view giving support to the recent genetic finds at Stanford: "At the outset of my remarks on the story bones have to reveal I should like to emphasize a statement made by Prof. Giuseppe Sergi in his remarkable book on the Mediterranean Race. So striking is the family likeness between the early Neolithic peoples of the British Isles and the Mediterranean and the bulk of the population of both ancient and modern Egypt and East Africa, that a description of the bones of an early Briton of that remote epoch might apply in all essential details to the inhabitants of Somaliland." In: Grafton Elliott Smith, *The ancient Egyptians and the origin of civilization*, (Books for Libraries Press, New York, [1923] 1970), p. 65.

This statement is supported by the abundant occurrence in rock art of the slender, black, brown, or red figure seen in Spanish Levant, Mesopotamia, Mycenae, (one instance I know of of French rock art), and so forth, variously from the Upper Paleolithic down through the neolithic. This rock art, as well as the thousands of superb rock engravings, are overwhelmingly of tiny figures some centimeters in length. It is my claim, I make it here, that this Upper Paleolithic art was a forerunner to the red-figured hieroglyphics found in Egypt decamillennia later than the first rock art. Hieroglyphics had its start in human depictions of the Upper Paleolithic in a vast cultural sphere spanning the tip of South Africa up through France. This is abundantly supported in the figures of rock art. The engravings and figures of the Aha stela, along with the desert boat, all speak to this ancient culture of symbolic representation and pre-writing of the Upper Paleolithic.

The Aryan language, again, recent evidence shows has its infusion of neolithic advances in pinnacle culture from the Sahara and Northeast Africa. Scholars were too ashamed to admit the fact before. But, today, they are more frank, candid and ingenuous than historian, theologians, and scholars writing even since before the time of Christ. See a massive new study (Albert, was it you who originally posted it?) with contributions from scholars worldwide: Peter Bellwood & Colin Renfrew, *Examining the farming/language dispersal hypothesis*, (McDonald Inst of Archeological Research, New York, 2003). And, though these are not the only such entries speaking of the innovations coming from Northeast Africa, one might read the following chapters in the Bellwood/Renfrew book:

Chapter 14 Language Family Expansions: Broadening our Understandings of Cause from an African Perspective, Christopher Ehret

Chapter 15 Language and Farming Dispersals in Sub-Saharan Africa, with Particular Reference to the Bantu-speaking Peoples

This book can be ordered from Amazon. Released only last month, it may not be available for two or three weeks from Amazon. But, you can read of and order it there even today.

Such works will provide the means to understand some of the cultural similarities and traditions between Egypt and India (As countless Egyptian religious and cultural beliefs and practices, as you all know, have pretty widespread occurrence in Africa to this day). Seeing how the religious mythologies between Egypt and Mesopotamia share so much in common enables one to understand how such religions sharing common origins in Northeast Africa diverge over time - even as languages do. Interesting, isn't it? The famously called Mediterranean peoples of Mycenae with their marvelous acrobats; the people of the Levant; variously, those of the Anatolian, Natufian, Kebaran, and Ubaid cultures were African - they did not come from the moon nor ski

down from the North Pole wearing sun-glasses. Carrying their cultural toolkits gathered at a common point, those peoples were the results of migrations from Northeast Africa over (for recent migrations) a 12,000 year period prompted, variously, by conditions of the Wild Nile at the end of the ice age (due to the melting ice caps atop mountains in Ethiopia, Kenya, and Uganda) and cycles of aridity in the Sahara.

Along with people went the cultural toolkit of the time: and hence the similarities seen wherever agriculture and cattle-based cultures are found worldwide. Not recognizing this point is where people fall short in seeing similarities of religions and cultures and proposing independent origins. It is understandable. The process of education is always slow.

Marc Washington

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. .  
. .

| 9752|2003-09-06 10:36:27|alberto34482@yahoo.com|Re: Digest Number 950|

The story you are refering to is about Snefru and his various royal women rowing him around the Nile. One of the royal women loses a turquoise amulet, and Snefru calls upon a magician by the name of Djedei to retrieve the amulet. The story is from the Westcar Papyrus and entitled "Khufu and the Magicians"

| 9753|2003-09-06 10:53:22|alberto34482@yahoo.com|Skulls point to varied origins for first Americans|

Skulls point to varied origins for first Americans

Last Updated Wed, 03 Sep 2003 17:21:16

BARCELONA, SPAIN - The ancestry of the first Americans may be more complex than anthropologists thought.

Researchers studied 33 ancient skulls excavated in Mexico. They say unlike other early American remains, the artifacts resemble those of people from south Asia and the southern Pacific Rim.

Specimen from Baja California Sur Courtesy: Rolando Gonz lez-Jos f >

Rolando Gonz lez-Jos f of the University of Barcelona and his colleagues took detailed measurements of skulls from an extinct tribe.

The skulls were excavated at the tip of the Baja California Peninsula in Mexico. The study appears in Thursday's issue of the journal Nature.

The researchers conclude the skulls' features appear more Paleoamerican than those of the Paleoindians, thought to be direct ancestors of present-day Native Americans.

"Surprisingly, the craniofacial features of these Baja Paleoamericans skulls have similar long and narrow braincases and relatively short, narrow faces, implying a common ancestry with the inhabitants of south Asia and the Pacific Rim," wrote anthropology researcher Tom Dillehay in a commentary accompanying the study.

Anthropologists believe different skeletal populations with similar skull features share a common ancestry and are genetically related, while those with different features show a different ancestry.

Reconstruction of burial pattern from a museum in La Paz, Mexico

Courtesy: Rolando Gonz lez-Jos    
to

explain the similarities and differences.

Researchers originally thought the first humans in America began arriving 12,000 years ago, based on dental and other archeological evidence.

Recently, findings have painted a more complicated picture.

Archeologists say there may have been several different founding populations who arrived in various places with different lifestyles and technologies.

Dillehay notes scientists can't draw firm conclusions about the relationship between ancient Paleoamericans and Baja Amerindians until more skeletal data and archeological evidence is found.

"What we really want to know is what took place within and between these populations, how they changed over time, and how quickly they changed," he wrote.

Written by CBC News Online staff <<http://cbc.ca/bios.html>>

H e a d l i n e s : S c i - t e c h

[http://www.cbc.ca/stories/2003/09/03/skulls\\_baja030903](http://www.cbc.ca/stories/2003/09/03/skulls_baja030903)

| 9754|2003-09-06 10:53:30|alberto34482@yahoo.com|Israelites Found in Egypt|

Israelites Found in Egypt

Four-Room House Identified in Medinet Habu

Manfred Bietak

The history behind the biblical tradition of Israel in Egypt has always excited scholars and laymen alike. The subject may seem somewhat worn out, however, especially in view of the current "minimalist" tendencies in scholarship. I do not claim to be a Bible scholar myself?I am an Egyptologist. But sometimes an outsider can shed new light on an important subject. I hope that will be the case here.

Reed huts more than 3,000 years old belonging to workers?perhaps slaves?and with the same floor plan as ancient Israelite four-room houses have been identified at Medinet Habu, opposite Luxor in Egypt.<sup>1</sup> These reed huts may represent extra-Biblical evidence of Israel in Egypt.

If true, Israelite?or proto-Israelite?workers were in Egypt in the second half of the 12th century B.C.E., more than a half century later than has previously been thought. This evidence, in turn, would have important implications for the historicity of the Biblical narrative.

Our story begins in the 1930s on the west bank of the Nile, where the University of Chicago's Oriental Institute was carrying out excavations at Medinet Habu, the area at the southern end of the

Theban necropolis. The most conspicuous standing monument at Medinet Habu is the so-called "House of a Million Years," a memorial temple of Ramesses III (c. 1184-1153 B.C.E.), but numerous other temples pepper the site, designed for worship of the state gods connected to the Pharaoh's divinity and his mortuary cult. One of these is the Temple of Ay and Horemheb. Ay (1327-1323 B.C.E.) was an important figure in the court of Akhenaten, the heretic king who tried to limit Egyptian worship to the single god Aten. Ay also played a leading role in the court of Akhenaten's successors, especially Tutankhamun (c.1336-1327 B.C.E.); Ay may have figured prominently in Tutankhamun's rejection of the Aten heresy and the restoration of the cults of all the other gods. In any event, on Tutankhamun's death, Ay became the ruler of Egypt, even though he was not born into the main royal line. And Ay promptly began the construction of a memorial temple for himself at Medinet Habu.

Ay's reign lasted only three years?not long enough to complete his temple. He was succeeded by Horemheb, who was not of royal blood. Horemheb started out as a mere scribe and, after a successful military career, rose to the top rank. When Ay died, Horemheb assumed the throne. He was the last ruler of the XVIIIth Dynasty.

During his reign, Horemheb usurped the not-yet-finished memorial temple of Ay. (That is why it is called the Temple of Ay and Horemheb.) At the time of Ay's death, only the temple rooms and some subsidiary buildings had been completed. The decoration, however, was of the very highest artistic quality. Extraordinarily fine relief carvings?of which, unfortunately, only fragments have survived?lined the walls. The temple was also embellished with fine statuary, including colossal seated figures of Ay himself. The courts in front of the temple, however, were completed only by Horemheb, who enclosed the temple in a magnificent colonnade of papyrus-cluster columns and reconstructed the forecourts with three imposing sets of pylons. In addition, he was careful to obliterate all references to Ay, simply replacing them with his own name. It was this temple of Ay and Horemheb that was excavated by the Oriental Institute in the 1930s.

In the course of this excavation, the archaeologists discovered evidence of some rude makeshift huts, whose dates I shall discuss later. The evidence for the huts consisted of narrow trenches chiseled out of the bedrock, from 6 to 8 inches wide and only 4 to 8 inches deep. In these small trenches were postholes, apparently for wooden poles or reed bundles bound together with ropes to be used as posts. The trenches and postholes still held evidence of the mortar or plaster used to secure the posts and the reed-walls. At two spots, postholes were found in pairs at ends of trenches, showing breaks. Here doorposts could be reconstructed. The excavators interpreted all this as evidence of workers' huts, the walls of which were made of reeds plastered with mud or desert clay stamped around them and

supported by intermittent posts in grooves in the bedrock. Similarly constructed huts can still be found in Egypt even today.

But what was the date of these ancient huts? Although some mud-brick domestic buildings were older than the temple at Medinet Habu, the huts we are talking about are, as the excavators recognized, later than the temple. They are actually situated in the temenos (courtyard) of the temple and are built parallel to the temple wall? leading the excavators to suggest that the temple was still there when the huts were built and belonged to workmen assigned to demolish the temple. When was the temple demolished? We know that it was still standing in the time of Ramesses III (c. 1184-1153 B.C.E.). We know this because he built his temple adjacent to the temple complex of Ay and Horemheb; the girdle wall of the Temple of Ramesses III is slightly deflected from its course in order to avoid the nearby complex of the Temple of Ay and Horemheb. (That is actually how the excavators happened to find the Temple of Ay and Horemheb: They saw the deflection of the girdle wall of the Temple of Ramesses III and suspected it made this curve to avoid another temple complex.) So the Temple of Ay and Horemheb was demolished no earlier than the time of Ramesses III's successor, Ramesses IV, who reigned from approximately 1153 to 1147 B.C.E. Indeed, Ramesses IV is the most likely candidate to have begun the demolition since he erected a temple immediately adjacent to the north and found it necessary to move some of the perimeter wall of the Temple of Ay and Horemheb. Moreover, Ramesses IV demolished several temples in the Theban west bank; the spoils were found in the remains of another of his temples, in an area known as Asasif.<sup>2</sup>

From the evidence of postholes and trenches, the excavators were able to draw a careful plan of one entire workmen's hut and part of another. The plan of the huts is actually marked in the bedrock. In vain, however, do we look to Egyptian house architecture for parallels.<sup>3</sup> On the contrary, despite the flimsy construction of these huts, we find the same room configuration in the so-called Israelite four-room house in Palestine.<sup>4</sup>

A four-room house consists of three parallel long rooms separated by two walls or rows of columns, plus a broad room across one end. Often the rooms are subdivided, and sometimes subsidiary rooms are added. The central long room is thought to have been a roofless courtyard, often separated from one of the adjoining rooms by a row of columns. The four-room house is the predominant type of domestic building in Palestine during the entire Iron Age (1200-586 B.C.E.). In other words, it made its initial appearance when the Israelites began to settle perceptibly in Canaan in Iron Age I and continued to be the most popular house-type during Iron Age II. After the Babylonian destruction of 586 B.C.E., it entirely disappeared. The house-type endured for more than 600 years.

In scholarly circles today, the four-room house is often called the "Israelite house" because it is ubiquitous in the Israelite period and at Israelite sites, with only a few appearances elsewhere. The late Yigal Shiloh called the four-room house "an original Israelite concept."<sup>5</sup> Two Israeli archaeologists recently concluded in these pages that "the four-room house may safely be called the Israelite house." I am not so sure. First, there is a very old prototype from Mesopotamia and Syria, called the "Mittelsaal Haus" (middle-room house), which goes back to the fourth millennium B.C.E. Second, the four-room house can also be found outside the settlement area of the proto-Israelites. Perhaps, as has been suggested, the exceptions can be accounted for as belonging to Israelites living for relatively short periods in non-Israelite areas. On the other hand, some of the earliest four-room houses, at Tel Masos in the Negev, have been ascribed to the Amalekites,<sup>6</sup> although the excavators claim the settlement is Israelite. At two sites suggested to be Philistine (Tel Qasile, stratum X, and Tel Sera' #146;=Tell esh-Shari' #146;a, stratum VII), four-room houses have been excavated, but they date to the end of Iron Age I (1000 B.C.E.) at the earliest and probably to Iron Age II. Apparently, if Philistines built four-room houses, they did not do so until some time after their settlement on Palestine's southern coastal plain. Most of the four-room houses are from Israelite settlements. Even if all early four-room houses are not necessarily Israelite, the early or proto-Israelites were surely among their main inhabitants.

The four-room house at Medinet Habu was not recognized as such by the excavators. I recognized it by pure chance when studying the Chicago reports. There can be no doubt now what it is, especially because of the very typical pillar separation of the center room or courtyard from one side room (a hallmark of the four-room house) and the fact that the four-room house first appears in Palestine at precisely this time. In one detail, however, the Egyptian example does deviate from the usual four-room house: Its entry is through the broad room rather than through the courtyard (the middle long room). (From the broad room, one would have walked into the middle long room.) But even this anomaly sometimes occurs in houses in Canaan, at Tel Masos, for example.<sup>7</sup> It may well be that the entry to this house is through the broad room because it is the northern room and, as in most contemporary Egyptian houses, is designed to let the prevailing north wind enter the house, especially during the heat of the summer.<sup>8</sup> On this basis, the workmen?perhaps slaves?employed to demolish the Temple of Ay and Horemheb in the late 12th century B.C.E. could have been early Israelites, although we cannot prove it with absolute certainty.

Ramesses III campaigned against Sea Peoples (including Philistines),



as well as Shosu Bedouin, and brought them back as prisoners of war. According to the first section of the Papyrus Harris (one of the longest ancient Egyptian papyri still in existence, now in the British Museum), most of these Shosu Bedouin were dispersed among the main temples as slaves. Many scholars follow Raphael Giveon in identifying the early Israelites as a faction of the Shosu Bedouin.<sup>9</sup> In any event, it is clear that the majority of early Israelites came out of this pool of wanderers.

The above-mentioned Harris papyrus recounts Ramesses III's exploits during what was probably the last, large-scale Egyptian campaign in Canaan:

I extended all the frontiers of Egypt and overthrew those who had attacked them from their lands. I slew the Denyen in their islands, while the Tjekker and the Philistines were made ashes. The Sherden and Weshesh of the Sea were made nonexistent, captured all together and brought in captivity to Egypt like the sands of the shore ... I destroyed the people of Se<sub>3</sub> among the bedouin [Shosu] tribes. I razed their tents, their people, their property, and their cattle as well, without number, pinioned and carried away in captivity, as the tribute of Egypt. I gave them to the Ennead of the gods, as slaves for their houses (temples).<sup>10</sup>

The Sea Peoples (including Philistines) who came originally from the Aegean or Asia Minor had their own distinctive domestic architecture. (No four-room houses have been found at such Philistine sites as Ekron, Ashdod and Ashkelon.) They may have occasionally adopted the four-room house, but only later. (But even this is doubtful, as excavator Amihai Mazar informs me; at the Philistine site of Tell Qasile, the discovery of a colored rim jar may be an indication that Israelites were present at the site and responsible for building the four-room houses there.)

The proto-Israelites, however, were expanding dramatically in the 12th century B.C.E. Archaeologists have recently found several hundred new settlements with four-room houses and related structures in the highlands of central Canaan. Therefore some proto-Israelites were very likely among the prisoners from the campaigns of Ramesses III and were employed to demolish the Temple of Ay and Horemheb. The workmen who lived in the four-room house in Egypt were probably slaves descended from the prisoners of war from Palestine or the desert of Se<sub>3</sub>—perhaps early or proto-Israelites.

The next question is whether this four-room house in Egypt may be significant in dating the presence of proto-Israelites in Egypt (perhaps corresponding to the Biblical Exodus). I think it is. The demolition in which these probable proto-Israelite workmen participated occurred after the time of Ramesses III, no earlier than the reign of Ramesses IV?c.1153-1147 B.C.E., in other words in the mid-12th century. Not in the XVIIIth Dynasty, not in the XIXth

Dynasty, but in the XXth Dynasty, the second of whose rulers was Ramesses III.

If proto-Israelites were in Egypt at this time, as the reed huts by the Temple of Ay and Horemheb suggest, they must have been close to Egypt prior to this time. It seems highly likely that to some extent they had already settled in Canaan or in its immediate neighborhood, and later were either deported to Egypt by force, or migrated toward Egypt in order to keep their flocks alive (as the Bible suggests). This reasoning would imply that if an Exodus (a flight of a group of proto-Israelite slaves)<sup>11</sup> occurred, the order of the Biblical tradition should be reversed.

First came the Israelite settlement of Canaan, which had already begun before their sojourn in Egypt. Otherwise they would not have demanded to return to this region after leaving Egypt.

Second came their time in Egypt.

Third came the Exodus from Egypt. It is also possible that some proto-Israelites moved (or were moved) to Egypt directly from Transjordan, and only afterwards departed for Canaan. Such a case could be made for the Shosu whom Ramesses III captured in the desert of Se~~ar~~<sup>12</sup> But for most of the proto-Israelites the connection with Canaan must have been established before their journey to Egypt. Therefore, the presence of proto-Israelites in Egypt should be dated to a time when the settlement at Canaan had already begun.

According to recent archaeological surveys, the spread of Iron Age settlements ascribed to the proto-Israelites

began no earlier than the 12th century B.C.E.<sup>13</sup> These settlements were located in the central hill country of Canaan, while the Canaanites continued to control the fertile plains. However, the material culture?mainly pottery?of these new settlers is so significantly different from that of the inhabitants of Palestine in the Late Bronze Age that we must assume a new population with a pastoral background had arrived. Whether this migration was a peaceful infiltration or a military conquest is a question that we need not decide here.<sup>14</sup> Suffice it to say that in the stratigraphy of a large part of Canaan, archaeologists have found a series of destruction levels in the 12th century B.C.E. indicating military actions by the Sea Peoples (Philistines),<sup>15</sup> by proto-Israelites and by related populations. These are found not only on the coast, but also in the interior (at Megiddo, Taanach, Gibeon and Hazor).

The famous Merneptah Stele that mentions Israel in Canaan, not as a city or a state or a land, but as a people, can be dated to the late 13th century B.C.E. and is therefore sometimes cited as evidence for an Exodus at some time earlier in the 13th century. But Israel is mentioned along with Ashkelon, Gezer and Yinoam. These names follow a progression from the coast to the interior (Yinoam is southwest of the Sea of Galilee). The stele may indicate that the people Israel

were still east of the Jordan at this time. At any rate, the Israelites (or proto-Israelites) clearly did not possess any land of their own at this point, because the hieroglyphic determinative attached to their name indicates they were still a people without a land.<sup>16</sup>

All this, I believe, supports an assumption that the settlement in Canaan took place no earlier than the early 12th century B.C.E. in the XXth Dynasty. This was followed by the sojourn in Egypt (at least by some of the proto-Israelites). If there was a historical Exodus, it was probably a group of these people who left Egypt in the XXth Dynasty.

This finding also could have significant implications for the core historicity of the Biblical account. Ancient philology indicates that the historical reliability of oral traditions can be sustained for only about three to six generations—say 200 years at most. After that the historical picture fades into mythical darkness.<sup>17</sup> This is as true for Herodotus as it is for the Hebrew Bible. Genealogical lists are the exceptions; they can be reliable for a much longer period.<sup>18</sup> The books of Genesis and Exodus may have taken their final shape only in the seventh century B.C.E. Admittedly, the Biblical writers had sources. They did not write on a clean slate, a *tabula rasa*. There may well have been written accounts from as early as the time of the United Monarchy (the hotly debated tenth century B.C.E.), when we even find some references to court annals.<sup>19</sup>

If Israel's stay in Egypt and the so-called Exodus occurred in the XXth dynasty, say the middle of the 12th century B.C.E. (and it may have occurred a little later—Ramesses IV's reign is the earliest that the Temple of Ay and Horemheb could have been destroyed), and if the accounts of the Exodus were written down in the mid-tenth century B.C.E., this puts us just within the limits of historical reliability. (Another way of calculating is by the number of generations in the Biblical account. Gary Rendsburg has counted five generations from David back to the Exodus—back to Nachshon, Aaron's brother-in-law [Exodus 6:23].)

Dating the Exodus to the XXth dynasty (mid-12th century B.C.E.) brings us significantly closer to the composition of the Biblical writings that incorporate the Exodus tradition.

Moreover, a date so late would be consistent with the description of the "Way of the Land of the Philistines" in the book of Exodus (what the Egyptians called "the Way of Horus"). The Israelites did not, according to Exodus 13:17, leave Egypt by the Way of the Land of the Philistines. By the XXth dynasty, the Philistines were already settled in their pentapolis—Ashkelon, Ashdod, Gath, Ekron and Gaza—on the southern Canaanite coast. The term "way of the Philistines" is no longer an anachronism. It would make sense for the Israelites to avoid this route.

From a purely literary viewpoint, the earliest Hebrew texts?like the Song of Deborah (Judges 5) and the Song of the Sea (Exodus 15)?that incorporate the Exodus and Sinai traditions date from very close to this time, in the opinion of leading scholars, including Frank M. Cross, J.C. De Moor, D.A. Robertson and others.<sup>20</sup> In the article following this one, Baruch Halpern, a respected Biblical scholar, explains how these poems are dated and places their composition between 1050 and 1100 B.C.E.?well within 200 or even 100 years of the Exodus, meaning that they could very likely contain an accurate recital of core history. Indeed, people who had been in Egypt and participated in the Exodus may well have still been alive when these songs were composed.

1 See U. Hersh, *The Excavations of Medinet Habu II*, Oriental Institute Publications 41 (Chicago: Oriental Institute, 1939), pp. 68-72, esp. 71 and fig. 59. See also Manfred Bietak, "An Iron Age Four-Room House in Ramesside Egypt," *Eretz Israel* 23 (1991), pp. 10-12, and "Der Aufenthalt '145;Israels' in Ägypten und der Zeitpunkt der 'Landnahme' aus heutiger archäologischer Sicht," *Egypt and the Levant* 10 (2000), pp. 179-186.

2 Manfred Bietak, "Thebes-West (Luqsor): Vorbericht über die ersten vier Grabungskampagnen (1969-1971)," *Sitzungsberichte der Philosophisch-historischen Klasse der österreichischen Akademie der Wissenschaften*, 278, Band 4 (Vienna, 1972), pp. 17-26.

3 H. Rieke, *Der Grundriss des Amarna Wohnhauses* (Leipzig, 1932); A. Badawy, *A History of Egyptian Architecture: The Empire* (Berkeley and Los Angeles, 1968), pp. 11-35, 55; E. Roik, "Das altägyptische Wohnhaus und seine Darstellung im Flachbild," *Europ.*

*Hochschulschriften*, Reihe XVIII, Band 15 (Frankfurt-Bern, 1988). The contributions in the following provide a panorama of the present state of house research in Ancient Egypt: "House and Palace in Ancient Egypt," *International Symposium 8th to 11th April 1992 in Cairo*, ed. M. Bietak, in *Untersuchungen der Zweigstelle Kairo des österreichischen Archäologischen Instituts* 14. *Denkschriften der Gesamtakademie* 14 (Vienna, 1995), pp. 23-43.

4 Recent summary of literature: John S. Holladay, Jr., "The Four-Room House," in Eric M. Meyers, ed., *The Oxford Encyclopedia of Archaeology in the Near East* vol. 2 (New York: Oxford Univ. Press, 1997), pp. 337-342. Further reading: Yigal Shiloh, "The Four-Room House: Its Situation and Function in the Israelite City," *Israel Exploration Journal (IEJ)* 20 (1970), pp. 180-190, and "The Four-Room House?The Israelite Type-House?" *Eretz-Israel* 11 (1973), pp. 277-285 (in Hebrew); Volkmar Fritz, "Bestimmung und Herkunft des Pfeilerhauses in Israel," *Zeitschrift des Deutschen Palästina-Vereins (ZDPV)* 93 (1977), pp. 30-45; F. Braemer, *L'architecture domestique du Levant à l'âge du fer* (Paris, 1982), pp. 102-105; George Ernest Wright, *Ancient Building in South Syria and Palestine* (Leiden-Köln)

- 1985), pp. 134-136, 225-229, 294-298 and Figure 31, 194.
- 5 Shiloh, "Four-Room House," *IEJ* 20 (1970), p. 180.
- 6 Personal information.
- 7 Volkmar Fritz, *ZDPV* 92 (1976), pl. 2, loc. no 110b and 124 and *ZDPV* 96 (1980), pp. 121-135; Fritz and Kempinski, "Ergebnisse der Ausgrabungen auf der Chirbet Msas (Tel Masos), Abhandlungen des Deutschen Palästina Vereins, vols. I-III (Wiesbaden, 1983).
- 8 The plan of the second four-room house, of which only about a third is plotted, does not appear to contain this anomaly. The entry is not through the north.
- 9 Raphael Giveon, *Les Bedouin Shosou des documents Égyptiens* (Leiden, 1971).
- 10 James B. Pritchard, ed., *Ancient Near Eastern Texts* (Princeton, NJ: Princeton Univ. Press, 1969), p. 262.
- 11 As illustrated in Papyrus Anastasi V.19, 3-20-6 from the time of the end of the XIXth Dynasty (c. 1200 B.C.E.)
- 12 W. Erichsen, *Papyrus Harris I, Hieroglyphische Transkription. Bibliotheca Aegyptiaca V*, Brussels 1933, 93 (p. 76, 9-10).
- 13 Israel Finkelstein, *The Archaeology of the Israelite Settlement* (Jerusalem: Israel Exploration Society 1988 [Hebrew, Tel Aviv, 1986]).
- 14 On this, see Abraham Malamat, "Israelite Conduct of War in the Conquest of Canaan," in *Symposia Celebrating the Seventy-Fifth Anniversary of the Founding of the American Schools of Oriental Research (1900-1975)*, ed. Frank M. Cross (Cambridge, MA, 1979), pp. 35-56; B.S.J. Isserlin, "The Israelites' Conquest of Canaan: A Comparative Review of the Arguments Applicable," *Palestine Exploration Quarterly* 115 (1983), pp. 85-94; Volkmar Fritz, "Conquest or Settlement? The Early Iron Age in Palestine," *Biblical Archaeologist* 50 (1987), pp. 94f.
- 15 M. Bietak, "Zur Landnahme Palästinas durch die Seevölker und zum Ende der Ägyptischen Provinz Kanaan," in *Festschrift Werner Kaiser*, *MDAIK* 47 (1991), pp. 35-50; "The Sea Peoples and the End of the Egyptian Administration in Canaan," in A. Biran and J. Aviram, eds., *Biblical Archaeology Today II, Proceedings of the Second International Congress on Biblical Archaeology, Jerusalem, June-July, 1990* (Jerusalem, 1993), pp. 299-306; Trude Dothan, "The Arrival of the Sea Peoples: Cultural Diversity in Early Iron Age Canaan," in *Recent Excavations in Israel: Studies in Iron Age Archaeology*, *ASOR* 49 (1989), pp. 1-14; T. Dothan & M. Dothan, *People of the Sea: The Search for the Philistines* (New York, 1992); I. Singer, "The Beginning of Philistine Settlement in Canaan and the North Boundary of Philistia," *Tel Aviv* 12 (1985), pp. 109-122; I. Singer, "Egyptians, Canaanites, and Philistines in the Period of the Emergence of Israel," in *From Nomadism to Monarchy*, eds. I. Finkelstein and N. Na'aman (Jerusalem: Israel Exploration Society, 1994), pp. 232-238; Lawrence E. Stager, "The Impact of the Sea

Peoples in Canaan (1185-1050 B.C.E.)," in T.E. Levy, ed., *The Archaeology of Society in the Holy Land* (New York: Facts on File, 1995), pp. 332-348.

16 H. Engel, "Die Siegesstele des Merneptah," *Biblica* 60 (1979), pp. 373-394; M.C. Astour, "Yahweh in Egyptian Topographical Lists," in *Elmar Edel Festschrift* (Bamberg 1979), pp. 17-34.

17 D.P. Henige, *The Chronology of Oral Tradition* (Oxford, 1974); J. Vansina, *Oral Tradition as History* (London, 1985); O.

Murray, "Herodotus and Oral History," in H. Sancisi-Weerdenburg and A. Kuhrt, eds., *Achaemenid History II: The Greek Sources* (Leiden, 1987), pp. 93-115; D.D. Fehling, *Herodotus and His Sources* (Leeds, 1989); W. Burkert, "Lydia Between East and West or How to Date the Trojan War: A Study in Herodotus," in J.B. Carter and S.P. Morris, eds., *The Ages of Homer, A Tribute to E.T. Vermeule* (Austin, 1995), pp. 139-148.

18 D.P. Henige, *The Chronology of Oral Tradition* (Oxford: Clarendon Press), pp. 121-144.

19 On the emergence of written culture with the state, see for example, T.N.D. Mettinger, "Solomonic State Officials. A Study of the Civil Government Officials in the Israelite Monarchy," *Coniectanea Biblica, OTS*, vol. V (Lund, 1971); Volkmar Fritz, "Die Entstehung Israels im 12. und 11. Jh. V. Chr.," *Biblical Encyclopaedia* vol. 2 (Stuttgart, 1996), pp. 202f.

20 Frank M. Cross, *Canaanite Myth and Hebrew Epic* (Cambridge, MA, 1980); J.C. De Moor, "The Rise of Jahwism. The Roots of Israelite Monotheism II" *Bibliotheca ephemeridum theologicarum Lovaniensium* (Louvain, 1990); D.A. Robertson, *Linguistic Evidence in Dating Early Hebrew Poetry* (Missoula, MT, 1972).

[http://www.bib-arch.org/bswb\\_BAR/bswbba2905f2.html](http://www.bib-arch.org/bswb_BAR/bswbba2905f2.html)

| 9755|2003-09-06 10:53:39|alberto34482@yahoo.com|DNA tests may solve mystery of blonde Inuit |

DNA tests may solve mystery of blonde Inuit

Last Updated Fri, 05 Sep 2003 20:30:46

MONTREAL - Icelandic scientists are weeks away from completing a genetic map of the Far North. They hope it may uncover more about the possible presence of blondes among northern Inuit.

The search for an answer to the centuries-old puzzle continues in the form of a new Canadian film about Vilhjalmur Stefansson.

FROM MARCH 26, 2002: Scientists to study DNA of Nunavut residents

<<http://north.cbc.ca/regional/servlet/View?filename=mar26dna>>

The Canadian explorer claimed to have found a lost, white tribe.

Around 1910 Stefansson wrote about meeting blonde-haired Inuit in what is now western Nunavut.

"He was a controversial character," said Arctic Dream writer Patrick Reed. "He's a Canadian hero, in quotes, an icon that we don't know

much about."

The idea of blonde Inuit appears in 1,000 year old Norse texts describing battles and trade between the Norse and the Inuit.

"So if we assume that trade and fighting is going on, then we can assume other contact occurring," said Andy Orchard of the medieval studies department at the University of Toronto.

Stefansson also claimed "a small number of these people seem to have certain white characteristics in terms of lighter coloured skin and hair and blondish eyes," said Reed.

The explorer became an international star. Many doubted his findings, or disliked his fondness for publicity.

Anthropologist Andre Costoupolos of McGill University said the "discovery" was welcome in a young country searching for identity. "This idea of the white Eskimo, it legitimizes the presence of North Americans here."

Although no one has found a village of blonde Inuit since Stefansson, the myth continues.

Written by CBC News Online staff <<http://cbc.ca/bios.html>>

H e a d l i n e s : S c i - t e c h

[http://www.cbc.ca/stories/2003/09/05/inuit\\_blonde030905](http://www.cbc.ca/stories/2003/09/05/inuit_blonde030905)

| 9756|2003-09-06 15:33:08|Alex Derrick|Re: Lion-man of African vintage found in Germany and attributed to |

A couple quick notes I did not make in my first post.

The article from National Geographic I was refering to in my first post is, National Geopgraphic, Oct 1988. Vol. 174, No. 4 pg 459 & 467.

Marc Wrote>

The Venus of Willendorf, found in Austria, and of 21 ? 25 tyo vintage is clearly of Twa-like personage with an afro-wig and steatophygia...

Alex>

1) The 'Venus' is not steatopygic. The figure from Willendorf's buttocks is quite flat, Her hair is braided, in a style similar to that found in the historical epoch in Kmt. There are steatopygic figures from this era, but the Willendorf statue \_is not one of them.\_

Prof. Ampim, made some remarks regarding this statue @

[http://groups.yahoo.com/group/Ta\\_Seti/message/4622](http://groups.yahoo.com/group/Ta_Seti/message/4622)

Compare for yourself.

Women of Willendorf

<http://witcombe.sbc.edu/willendorf/images/willendorf1side.jpg>

An authentic steatopygic Augrican figure from the South of France

[http://www.ankhonline.com/venus\\_1.gif](http://www.ankhonline.com/venus_1.gif)

2) Her shortered appearance is because the legs are broken off, \*just below the knee\*.

<http://witcombe.sbc.edu/willendorf/images/willendorf-large.jpg>

The Venus of Sireuil (Dordogne) could be an example of a person of small size (dwarf, twa?).

Anthropomorphic figures of high quality similar to the 'lion man' were being made right up into the Modern era.

[http://www.ankhonline.com/art\\_1.gif](http://www.ankhonline.com/art_1.gif)

Hotep

| 9757|2003-09-06 20:05:56|willie bennett|Re: Digest Number 950|

Thank you for the info Alberto. I'm going to try to find it online.  
wb

>From: [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Digest Number 950

>Date: Sat, 06 Sep 2003 17:36:18 -0000

>

> The story you are refering to is about Snefru and his various royal  
>women rowing him around the Nile. One of the royal women loses a  
>turquoise amulet, and Snefru calls upon a magician by the name of  
>Djedei to retrieve the amulet. The story is from the Westcar Papyrus  
>and entitled "Khufu and the Magicians"

>

>

>

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| 9758|2003-09-06 21:11:11|willie bennett|Re: Digest Number 950|

Thank ypu ED.

wb

>From: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: Re: [Ta\_Seti] Digest Number 950

>Date: Sat, 6 Sep 2003 11:45:02 +0200



>  
>The story is in papyrus Westcar  
>  
>Ed Loring  
>  
> ----- Original Message -----  
> From: willie bennett  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Saturday, September 06, 2003 8:51 AM  
> Subject: Re: [Ta\_Seti] Digest Number 950  
>  
>  
> Welcome to the group. You seem up on the texts. I once heard John H.  
>Clark  
> discuss a story about how a Pharaoh ordered his magician to part the Nile  
>to  
> retrieve a necklace, and how the story was written thousands of years  
>before  
> the Bible. I would like to find a reference for this passage. Can you  
>help?  
> wb  
>  
>  
>  
>>From: "Saffron Tiger" <[sekhmet\\_mafdet@hotmail.com](mailto:sekhmet_mafdet@hotmail.com)>  
>>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>Subject: Re: [Ta\_Seti] Digest Number 950  
>>Date: Mon, 01 Sep 2003 16:56:04 -0300  
>>  
>>  
>>Hello everyone  
>>I'm a newbie. Just thought I'd do the introductory thing.  
>>I'm a third year classics student (which at my university means classics  
>and  
>>ancient near eastern studies)  
>>at Saint Mary's University in Nova Scotia Canada. I have 2 years of  
>middle  
>>Egyptian under my belt and I hope to go on to do some sort of masters  
>in  
>>the  
>>field :P.  
>>That's pretty much it I guess.  
>>A note on the Nefertiti Special. Did anyone else find it Soap Opera-y  
>and  
>>the  
>>ending completely lame?

> >I think some of her work was good but i didnt quite get how she figured  
> >that  
> >lone wig had to do with the unknown woman and why there was so much  
> >theatrics (im not sure if thats the wod to use but anyone who feels the  
> >same  
> >way will know what i mean)  
> >also, can any one link me to the info/reference the woman in the  
> >special (i  
> >forgot her name already) used to reconstruct the wig of the high  
> >preist?  
> >thanks,  
> >"Zephyr"  
> >  
> >"Behold this which i have done for you; i have saved you from your  
> >obstructor, i will never give you over to your attacker; I have  
> >protected  
> >you by means of the power of repulsion which is on my face."  
> >-pyramid texts  
> >  
> >  

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| 9759|2003-09-06 22:09:33|Paul Kekai Manansala|Re: DNA tests may solve mystery of blonde  
Inuit|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

>

> Although no one has found a village of blonde Inuit since

Stefansson,

> the myth continues.

>

The problem with any explorers a few decades after Gobineau is that the racial supremacy theory was gaining ground fast and there were/are many people intent on finding the "Lost Tribes" that would support that theory.

Regards,

Paul Kekai Manansala

| 9760|2003-09-07 07:15:20|M. Washington|Libyan boomerang in cave art: an African-Australian connection?|

Attachments :

I imagine the boomerang is abundant in prehistoric Africa though I've not seen evidence of it until now. On the link is a fine representation of a man with a boomerang seemingly hunting an elephant:

<http://www.bradshawfoundation.com/africa/libya.html>

Browse around the site. They have a small but very high quality of rock art from half-a-dozen African countries.

Marc Washington

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. .

| 9761|2003-09-07 08:36:33|M. Washington|An eclectic site|

Attachments :

Browsing on the net, I came across the following:

<http://www.mythinglinks.org/home.html>

It is an eclectic hodge podge. There is extensive information and are many links are there that someone with time and interest would find a rich source of information. I haven't gone through much of it. It could be good to bookmark.

MW

| 9762|2003-09-07 08:57:58|M. Washington|Egypt and Sahara Page|

Attachments :

I'm sure you'll find this interesting. Wonderful image on opening page there:

<http://www.mythinglinks.org/afr~egy~sahara.html>

MW

[illegible]

•  
• •

•

| 9763|2003-09-07 10:00:05|IMJs@webtv.net|New White Race / what the white man said |  
I just found these pages the other day and thought I'd pass 'em on.

That's what the white man said

<http://www.stewartsynopsis.com/Communique7thatswhatthe%20white.htm>

New White Race

[http://www.stewartsynopsis.com/death\\_by\\_blackness\\_files/blackswites1.htm](http://www.stewartsynopsis.com/death_by_blackness_files/blackswites1.htm)

| 9764|2003-09-07 13:24:26|alberto34482@yahoo.com|Putting the Queen of Sheba to the Test |

Putting the Queen of Sheba to the Test

By Nora Boustany

Friday, September 5, 2003; Page A18

Wars and calamities aside, civilizations have a way of sustaining themselves. Ask Ricardo Eichmann, an archaeologist who is applying science to the story of the queen of Sheba, and has found no sign that she ever existed.

Eichmann is not the first skeptic to doubt the existence of the legendary monarch. But in speaking today at a symposium about the glamorous queen, the German archaeologist will add a degree of expertise that comes from a series of twice-yearly, two-month visits to the Middle East. His lecture also will focus on the ability of an ancient culture to thrive and overcome harsh natural challenges. So far, says Eichmann, 47, no excavation or study has yielded evidence that can be backed up by "scientific arguments" that the queen of Sheba was "a real historical person." Eichmann is speaking at the Freer Gallery, part of a two-day program entitled "Windows on the Cultural Heritage of Yemen."

The event showcases the findings of the world's leading archaeologists, ethnomusicologists and experts on the crafts, textiles and architecture of old cultural settlements at the southern tip of the Arabian peninsula. Eichmann, who has been going to Yemen since 1996, will chronicle the Sabaeans, who cultivated a large oasis at the Yemeni city of Marib, controlling trade along the incense route and sending caravans to Mesopotamia.

The queen of Sheba -- a figure deeply rooted in the collective imagination -- has drawn scores of archaeologists to Yemen over the years. Her aura and mystery have inspired them to keep digging, discovering in the process layers of ancient societies, settlements and artifacts that depict lifestyles, burial traditions, development and commerce between East and West.

Eichmann's fascination with digging into the earth and recovering pictures of past lives began when he was a child. He said he and his classmates would run behind trucks laden with debris from construction sites in Osterburken, in southern Germany. He grew up near an old castle near the border of the ancient Roman Empire. He said construction workers would find well-preserved pottery several yards below the surface. "I grew up with ruins and it opened my eyes about the past," Eichmann said in an interview. He recalled wondering: "What does it have to do with us?" He studied archaeology at the University of Heidelberg, earning his doctorate and eventually becoming director of the Middle East division of the German

Archaeological Institute in Berlin.

The Old Testament and the Koran refer to the queen of Sheba as the formidable sovereign of a polytheistic kingdom whose caravan reached Jerusalem from Yemen with precious gifts, incense and gold for King Solomon. She tested Solomon's wisdom with her riddles and admired him. The tale supposedly relates to sites and figures that may have existed in the 10th century B.C.

Archaeologists have examined the strata preserving the cultural record between that century and the Sabaean settlements -- chronicled in Marib with drilled sites, collected pottery and charcoal samples, which can be dated. In the Koran, Sheba was a Sabaean believing in many gods; she so admired Solomon's monotheism that she became a Muslim.

"In 900 B.C. there was no Islam. This was not a historic, but a fictive event," Eichmann said. "I don't say there definitely is no queen of Sheba, I just say we have no physical or scientific evidence. We don't know where she came from.

"Did Sabaeans have ladies in high positions? Assyrian records and inscriptions from 700 B.C. do not mention princesses. Legends develop a life of their own. Without more research, we will always stick to the same fantasy," he said.

"Like with the story of Gilgamesh, a mythological king from south Mesopotamia dated to 2800 B.C., or King Arthur from the fifth or sixth century A.D., we have no proof, just the epic."

Over the centuries, civilizations and their leaders have used epic stories for political purposes. "For an emperor, it was a tactic to legitimize his power," Eichmann said.

"It is like the quandary over weapons of mass destruction now. Find them. Bring me a piece of the queen of Sheba and I will believe you. Our policy as archaeologists is to try to collect evidence that can be checked by others. Truth is always a construction," he said.

Going back to the 8th century B.C., the Sabaeans built temples for their astral gods and dams to guard against flash floods. They developed the desert, making it flourish, creating fertile lands around well-organized oasis settlements that offered hospitality and accommodations to travelers.

"Today, I believe, to know more about the past is very important for a better management of the present," Eichmann said. "If you know more about the evolution of things such as, for example, environmental catastrophes and you have experience dealing with the past, you realize certain things.

"You don't say: Oh my God, this is the end. You have already registered that there were many disasters in the past and people survived. You don't just despair, but manage to look forward," he said.

Eichmann is the son of Adolf Eichmann, who was executed in Israel in

1962 for his role as an architect of the Holocaust during World War II. "I was not born when these things happened," Eichmann said yesterday, "and I could not influence them."

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<http://www.washingtonpost.com/wp-dyn/articles/A28514-2003Sep4.html>

| 9765|2003-09-07 14:38:35|alberto34482@yahoo.com|Look for a picture of a Kefitu |  
Does anybody have a picture of a Kefitu? I would appreciate it if anybody has a picture.

| 9766|2003-09-07 18:42:05|Saffron Tiger|Re: Digest Number 954|  
hi

dynasty wise- any .. royalty/"upper-middle class" preferably.

Was the mumi of pepi found in a pyramid- in the coffin meant for him? this is what i am looking for. i know there must have been someone found in a pyramid built for them, but because i have never looked at that subject i don't know of any examples and its been picking at my brain for 2 weeks. i really want to be able to get back to the person with proof.

thanks,

zephyr

---

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| 9767|2003-09-07 19:30:10|alberto34482@yahoo.com|Arab writters about the Fellahin during the Middle Ages |

While the villages live on in their enclosed world,almost untouched by the influence of Islam,the cities were the product of the great medevil Islamic civilization which was essentially urban. The city dwellers depised the Fellahin and had almost no contact with them except in the purchase of their crops. It is no exgeration to say that the citzens of Cairo felt more in common with the inhabitants felt more in common with the inhabitants of Damacus or Bagdad than he did with a Egyptian fellahin. All the Arabic litterature of the period belongs to the cities and provides no insight of the country side.

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The Arab World: A Comprehensive History

by Peter Mansfield

| 9768|2003-09-07 19:53:07|alberto34482@yahoo.com|Re: Digest Number 954|

[http://www.ancient-egypt.org/kings/0604\\_merenre\\_i/mummy.html](http://www.ancient-egypt.org/kings/0604_merenre_i/mummy.html)

According to the website, the mummy of Pepi menure was found inside a pyramid complex.

You might also want to check Bob Brier's book "The Egyptian Mummy" which states the same. Previously to this,I believe Petrie



found a remain of a mummified foot in the step pyramid at Djoser. Menure-Pepi is the oldest mummy that has ever been found and dates to the 6th dynasty.

| 9769|2003-09-07 20:50:09|alberto34482@yahoo.com|The Archaeology of Black Britain: Approaches, Methods and Possible |

"The Archaeology of Black Britain: Approaches, Methods and Possible Solutions"

Case study: North African soldiers at Aballava (Burgh-by-Sands)

Richard Paul Benjamin, Postgraduate Researcher University of Liverpool

Alan M. Greaves, Lecturer University of Liverpool

There is an on-going debate regarding the presence or otherwise of black people in Britain in antiquity. The basic problem with this kind of research has always been the reliability and availability of source materials and the analytical methods by which we study them.

The most celebrated example of an early black presence in Britain, is the case of the Roman military garrison at the fort of Burgh-by-Sands, on Hadrian's wall in Cumbria. A fourth century inscription tells us that the Roman auxiliary unit Numerus Maurorum Aureliorum was stationed at Aballava, modern day Burgh-by-Sands. This unit had been mustered in the Roman province of Mauretania in North Africa, modern Morocco.

It is often forgotten that Rome's African provinces were some of its most important and it has been suggested that there may have been a black Roman Emperor (Septimus Severus). There are in fact several inscriptions found in Britain that mention the Emperor Septimus Severus. It is generally accepted that Septimus Severus was born in Numidia, also in North Africa and there is the possibility that the unit Numerus Maurorum Aureliorum was brought to Britain around AD 193-211 during his reign.

It was recently suggested that African DNA might be found to be present in the local populations near to Hadrian's Wall, for instance Burgh-by-Sands. However, this would not conclusively show that the black Roman soldiers on the wall intermarried with the local population because of the problem of admixture. Admixture is a process whereby the DNA of a population becomes diluted over time and it cannot be shown at what period in time that dilution took place.

Sir Walter Bodmer, a leading geneticist, believes that it would be exceedingly unlikely that any connection between North African soldiers stationed on the Wall could be detected within modern day inhabitants of the area. It would be difficult to distinguish between the genetic traits of North African Roman soldiers and that of any later influxes of African DNA into the local gene pool.

Although the contribution of advances in the study of DNA to other areas of archaeological research has been enormous, this has not been the case here. Archaeologists are forced, until there can be further

excavations at the site to recover skeletons of the soldiers or advances in DNA technology as a result of the Human Genome Project, to continue relying on the older and more "scholarly" pursuit of epigraphy (the study of inscriptions) to answer these questions. The Roman fort at Burgh-by-Sands (ancient Aballava) lay at the western end of Hadrian's Wall in Cumbria. The site was occupied from around the second to fourth centuries AD. Our evidence for this unit consists of an inscription found in 1934 at the village of Beaumont two miles east of Burgh-by-Sands on the banks of the River Eden and a passage in the *Notitia Dignitatum*, a Roman list of officials and dignitaries.

The Beaumont inscription, which is written in the stylised Latin of a standard Roman military inscription, was carved into an altar stone dedicated to the god Jupiter (king of the gods). It reads:

"To Jupiter Best and Greatest and the Majesty of our two emperors, to the genius (guardian spirit) of the *numerus* (unit) of Aurelian Moors, Valerianus' and Gallienus' own, Caelius Vibianus, cohort-tribune in charge of the above-mentioned *numerus*, [set up this altar] through the agency of Julius Rufinus, senior centurion." (See Fig.1)

As the name *Aurelianorum* suggests the unit was named in honour of the Emperor Marcus Aurelius (AD 161-180). Recently popularised in the film *Gladiator* by Richard Harris. It is unlikely that the unit was formed just to be placed in one of the Empire's farthest postings, and they had probably already seen active service before their posting to Burgh-by-Sands. More than likely the unit will have been blooded in battles in Germany (Germania) and the Danube (Dacia), where inscriptions mention a unit of Moors involved in these campaigns. The Roman Empire was constantly at war during the reign of Marcus Aurelius and therefore many units across the Empire will have been destroyed or weakened by battle.

Fig.1

Inscribed altar stone dedicated to Jupiter

Our second piece of evidence is the *Notitia Dignitatum*, a list of Roman dignitaries that includes the passage, "prefect of the *numerus* of Aurelian Moors at Aballava." Together, these two pieces of evidence firmly place a unit of Moors on Hadrian's Wall, although the precise date of the occupation at the fort of Aballava is unknown.

Their exact number is also unknown, although a small fort like Aballava could hold upwards of 500 men. We do not know where they were stationed before Aballava or where they went afterwards, but we do know that they were there.

It is not at all well known that North African Roman soldiers were stationed on Hadrian's Wall. Although it is tempting to think of the local inhabitants of Burgh-by-Sands as still having genetic traits of those black soldiers this cannot be confirmed. Sir Walter Bodmer does not categorically dismiss the possibility but he outlines the

difficulties that are faced in trying to show this.

For us to securely link a unit of North African soldiers with the site at Burgh-by-Sands we must still rely on more traditional methods of scholarly investigation, in this case epigraphy. The inscription and textual evidence available at present brings us to the conclusion that a unit of North Africans were stationed at Burgh-by-Sands but we cannot show that they intermarried whilst stationed there. For us to find African artefacts and the DNA of African soldiers themselves a full-scale archaeological excavation would have to be organised at the site. Only a methodical and modern archaeological excavation at the fort has the possibility of furthering our knowledge into a fascinating episode of the early black presence in British history.

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| 9770|2003-09-07 23:58:59|alberto34482@yahoo.com|First appearance of the term "Arab"|

Noah's eldest son Shem is regarded as the ancestor of the Hebrews, Arabs, and Arameans—the speaker of the Semetic languages. The term invented by the German historian A.L. Schlozer in 1781. But the term Arab is not mentioned in Genesis. So far as is known the word first appears in an inscription of the Assyrian king Shalmaneser III announcing victory over a group of chieftains, one of whom is referred to as 'Gindibu the Arabi'. From the Assyrian and Babylonian inscriptions refer frequently to Arabi or Arabu. They are nomadic people living in the north Arabian desert, and their tribute to their Assyrian overlords was usually in the form of camels, first domesticated in Arabia between 1500 B.C. and 1200 B.C.

.....In the Bible the name Arab is first used in the second book of Chronicles {Xvii,II} to refer to nomads from the east bank of the river Jordan in the time of King Jehoshaphat [c900-800 BC.].....

An Arab was therefore a nomad inhabitant of the central and Northern Arabian peninsula. The word itself is probably derived from a Semetic root related to nomadicism. there are several possibilities, including the word abhar which means 'to move' or to pass and from which the word Hebrew is probably derived. In the Arabic language, which developed later than Hebrew, the word Arab[plural] means 'Those who speak indistinctly-a term which later became applied to Persians. this does not tell us the derivation of the word but only the definition it was given to Arabic speaking peoples themselves

Pages 14-15

The Arab World: A Comprehensive History

by Peter Mansfield

| 9771|2003-09-08 02:27:02|Alex van Deelen|Nefertiti Revealed|

Finally, I've been able to see the documentary.

In Europe, the documentary was narrated by

Kate Winslet.

My first impressions are that there is more than enough evidence that this is Nefertiti. The bent right (as opposed to left) arm, combined with the x-ray identification of the mummy as female seem to be pretty conclusive. The embalming method from the 18th dynasty doesn't contradict the theory either.

The controversy about the age seems to come from incompletely formed wisdom teeth. However, according to the documentary, the age was confirmed as 25-30 because several relevant bones were fused.

On the downside, I would say that Joann Fletcher seemed just a little too eager for my taste.

As to the re-enactments, I would say - when oh when will they finally portray the ancient Egyptians as they portrayed themselves. Achnaton looked a little Black, the girl however even had freckles. Oddly enough, the young Nefertiti \_was\_ portrayed by a young Black girl. This was weird, because as an adult, she was portrayed by a much more mixed race if not white looking actress. With freckles.

Also, Nefertiti's stepson, Tutankhamon, who was most definitely Black, was portrayed by an Egyptian kid with paint and I think some kind of cosmetic cranial extension too.

The priests however were not (they looked really scrawny),

and there was a weird mix of Black people and what looked like modern Egyptians in drag. Maybe one day they'll economize on the red paint and ocre and just take Upper Egyptians or even Beja as models.

Also, does anyone know what the giant wig/bush thing the priests were wearing was supposed to be?

Alex

| 9772|2003-09-08 05:17:18|Paul Kekai Manansala|Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egy|

J Synchrotron Radiat. 2003 Sep 1;10(Pt 5):387-92.

Microbeam synchrotron imaging of hairs from Ancient Egyptian mummies.

Bertrand L, Doucet J, Dumas P, Simionovici A, Tsoucaris G, Walter P.

Centre de Recherche et de Restauration des Musees de France, UMR 171 du CNRS, 6 Rue des Pyramides, Paris, France.

Developments in microfocus synchrotron techniques have led to new results regarding the long-term alteration of archaeological samples of biological origin. Here, ancient hair samples from two Egyptian mummies have been analyzed using a conjunction of structural and elemental synchrotron methods. In this favored context of conservation, structural analysis revealed a remarkable preservation of keratin supramolecular organization at any observed length scale. Bulk keratin structure has therefore not been modified significantly over 2000 years. However, infrared spectroscopy indicated a partial disorganization of keratins close to the hair surface through polypeptide bond breakage. Elemental mapping showed a strongly heterogeneous distribution which can be related to mummification and cosmetic treatments.

| 9773|2003-09-08 05:23:14|Paul Kekai Manansala|Re: Nefertiti Revealed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Also, does anyone know what the giant wig/bush thing the  
> priests were wearing was supposed to be?  
>

I have to admit I was a bit surprised by the wig also. I did not know that the priests wore such massive fros! Anybody know of examples from the relief art?

Regards,

Paul Kekai Manansala

| 9774|2003-09-08 05:42:36|jips japs|textile, another african invention|

<http://www.nature.com/nsu/030818/030818-7.html>

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Yahoo! Mail : <http://fr.mail.yahoo.com>

| 9775|2003-09-08 10:12:38|M. Washington|Lies, deception, and violence ... First appearance of the term "Ar|

Hi Alberto. Nice to see additional discussion and facts regarding the appearance of the ancestral group of incursive peoples comprising new comers into the Middle East: newcomers meaning those there after the Neolithic era began and after the ice age ended. I'd repeatedly stated, and will continue to do so, that the geographical area of Afro-Asia, including from Northeast Africa through Anatolia, was the San, Negito, Northeast African conglomeration. I'd repeated what others said, that the original Berbers were completely different from today's type as they were African and non-Caucasoid in appearance. The same, of course, goes for the Caucasoid classes of today's Egyptians. Newcomers. Imposters, actually. I'd said the Caucasian Middle Easterners were a new phenotype in existence for under 10,000 with the greater number (perhaps 85%) coming into existence after 2000 BC whereas 15% of those numbers preceded 2000 BC and only occasional troops of small hunter-gatherer groups (20 - 50 people per clan) wandering about near 8000 BC. The writer in the post you shared gives more evidence to substantiate those views - which could be off in the margins but not in essence. Today's struggles in the Middle East revolved around mythologies and religions created out of the cloth of existing belief encountered after their arrival. The African world has been reviled. Hegel speaking of Africa making no contribution to civilization and justifying the slave trade.

There was a profound and fundamental disrespect for Africans since the outset and a distortion of truth which enabled it. Africans should have been respected for bringing the innovations they did in pinnacle culture with farming, cattle-raising, permanent settlements, and the language to express these things. If there had been honesty and respect from the outset, there'd have been no racism, no white supremacy, no KKK, no slave trade, no tarring and feathering of blacks. Following slavery, nearly every significant Afro-American who rose above the travesty of the past was ostracized and outcast. DuBois from Harvard and Robeson who received a degree in law from Columbia University were both investigated by McCarthyites and the House of UnAmerican activities. Look for more of that today. Eartha Kitt was called a 'bad girl' by Lyndon Johnson and could find no work in Hollywood for a decade because of that. A history of racism is all Africans have experienced since Europeans crossed the Caucasus and came into Afro-Asia. All of this because of a history which started out on the wrong foot with lies, deception, and violence. And the world order, Western religion included, is all based on continuing the lies, deceptions, and violence. A civilization based on lies that has caused untold suffering and is becoming bloated with itself and self-feeding still acting on a script requiring lies, deception, and violence to maintain a fictive reality and fictive self-image of a master race that named itself by hiding the truth and following a mirage of self-delusionment. Western society is delusional.

Quite a trip. A real trip.

Regards,

Marc W

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**Sent:** Monday, September 08, 2003 1:59 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] First appearance of the term "Arab"

Noah's eldest son Shem is regarded as the ancestor of the Hebrews, Arabs, and Arameans-the speaker of the Semetic languages. The term invented by the German historian A.L. Schlozer in 1781. But the term Arab is not mentioned in Genesis. So far as is known the word first appears in an inscription of the Assyrian king Shalmaneser III announcing victory over a group of chieftains, one of whom is referred to as 'Gindibu the Arabi' From the Assyrian and Babylonian inscriptions refer frequently to Arabi or Arabu. They are nomadic people living in the north Arabian desert, and their tribute to their Assyrian overlords was usually in the form of camels, first domesticated in Arabia between 1500 B.C. and 1200 B.C.

.....In the Bible the name Arab is first used in the second book of Chronicles [Xvii, II] to refer to nomads from the east bank of the river Jordan in the time of King Jehoshaphat [c900-800 BC.].....

An Arab was therefore a nomad inhabitant of the central and Northern Arabian peninsula. The word itself is probably derived from a Semetic root related to nomadism. there are several possibilities, including the word abhar which means 'to move' or to pass and from which the word Hebrew is probably derived. In the Arabic language, which developed later than Hebrew, the word Arab [plural] means 'Those who speak indistinctly-a term which later became applied to Persians. this does not tell us the derivation of the word but only the definition it was given to Arabic speaking peoples themselves

Pages 14-15

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by Peter Mansfield

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| 9776|2003-09-08 12:04:52|cristofori whitakara|Re: First appearance of the term "Arab"|  
arab in arabic is araba meaning to move transverse go and in hebrew its ibriy meaning to cross  
over so these words are actions not a person a place or a thing....its describing movement why do  
we let this newcomers define these words?

**alberto34482@yahoo.com** wrote:

Noah's eldest son shem is regarded as the ancestor of the Hebrews, Arabs, and Arameans-the speaker of the Semetic languages. The term invented by the German historian A.L. Schlozer in 1781. But the term Arab is not mentioned in Genesis. So far as is known the word first appears in an inscription of the Assyrian king Shalmaneser III announcing victory over a group of chieftains, one of whom is referred to as 'Gindibu the Arabi'. From the Assyrian and Babylonian inscriptions refer frequently to Arabi or Arabu. They are nomadic people living in the north Arabian desert, and their tribute to their Assyrian overlords was usually in the form of camels, first domesticated in Arabic between 1500 B.C. and 1200 B.C.

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| 9777|2003-09-08 12:40:46|alberto34482@yahoo.com|Mummy and Egyptian beads found in Scythian burial mound in Altai|

Mummy and Egyptian beads found in Scythian burial mound in Altai

GORNO-ALTAISK. Sept 8 (Interfax) - Archaeologists from the Novosibirsk

State

Pedagogical University have found a female mummy wearing beads in a Scythian

burial mound near Manzherok village in the Siberian Republic of Altai, sources in the republican government told Interfax.

The archaeologists think the beads were made in Egypt in the epoch of the

Ptolemaic dynasty. This theory is based on the unique Egyptian bead-making

technique of those times. If the supposition is confirmed, the find may

prove relations between Siberian residents of the Scythian period and Hellenic states, which were formed after the disintegration of

Alexander the

Great's empire.

The beads have been sent to Novosibirsk for examination. The republican

press worries that the unique find may not be returned to Gorny Altai for

exhibition at the Anokhin Museum.

The scandal about the mummies that Novosibirsk archaeologists found on

the

Ukok Plateau in the early 1990s has not been settled. The public is demanding that the mummies be exhibited in the republican museum.

Relations

between archaeologists and local residents may again exacerbate if the unique beads are not returned to the republic. The authorities of the

Republic of Altai banned archaeological excavations there in the middle

of  
the 1990s. [RU EUROPE EEU EMRG SCI ENT] te tl <>

[http://www.interfax.ru/e/B/0/28.html?menu=1&id\\_issue=5657291](http://www.interfax.ru/e/B/0/28.html?menu=1&id_issue=5657291)

| 9778|2003-09-08 13:10:35|Paul Kekai Manansala|Re: Lies, deception, and violence ... First appearance of the term |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

>

> There was a profound and fundamental disrespect for Africans since

the

> outset and a distortion of truth which enabled it.

What's the basis for this belief, Marc? The Greeks and Romans, by and large, were great admirers of the Egyptians and Ethiopians.

Regards,

Paul Kekai Manansala

| 9779|2003-09-08 13:14:06|saidis\_aswan\_egy|Encyclopedia Britannica:Eurocentrism at it's Best|

Article Index Entry E-

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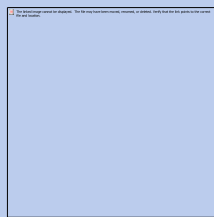
this article

also spelled Harratin, black-skinned inhabitants of oases in the Sahara, especially in southern Morocco and Mauritania, who constitute a socially and ethnically distinct class of workers.

Scholars speculate that the Hara t in came into being as a result of ancient interbreeding between indigenous blacks and Indo-Europeans, possibly Berbers. In the 17th century they were forcibly recruited?

<http://www.britannica.com/eb/article?eu=40019>

| 9780|2003-09-08 13:15:05|cristofori whitakara|keftiu images|



**keftiu.gif**

250 x 251 pixels - 64k

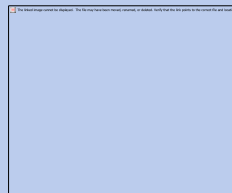
[www.ics.forth.gr/.../istorika\\_stoixeia/ysterominwikh.html](http://www.ics.forth.gr/.../istorika_stoixeia/ysterominwikh.html)



**keftiu.jpg**

240 x 303 pixels - 20k

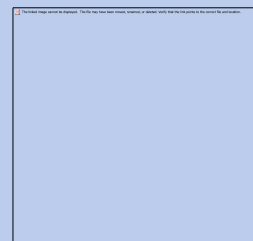
[www.uni-heidelberg.de/.../fak8/](http://www.uni-heidelberg.de/.../fak8/)



**jacf4\_article1\_image5.jpg**

359 x 294 pixels - 24k

[www.nunki.net/isis/jacf4article1.htm](http://www.nunki.net/isis/jacf4article1.htm)



**jacf4\_article1\_image4.jpg**

440 x 423 pixels - 43k

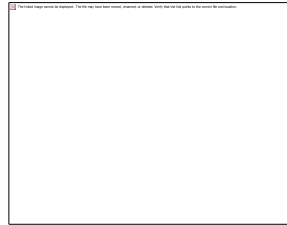
[www.nunki.net/isis/jacf4article1.htm](http://www.nunki.net/isis/jacf4article1.htm)



**atlas.gif**  
206 x 300 pixels - 46k  
[www.crystalinks.com/atlantistheories.html](http://www.crystalinks.com/atlantistheories.html)



**tiningotegypt\_small.jpg**  
300 x 230 pixels - 16k  
[www.hindunet.org/saraswati/trade1.htm](http://www.hindunet.org/saraswati/trade1.htm)



**tiningotegypt.jpg**  
906 x 695 pixels - 291k  
[www.hindunet.org/saraswati/tiningotegypt.jpg](http://www.hindunet.org/saraswati/tiningotegypt.jpg)



**keftiansprint.jpg**  
310 x 190 pixels - 43k  
[www.jhand.com/whywriteaboutqanda.html](http://www.jhand.com/whywriteaboutqanda.html)



**Peinture1petit.jpg**  
150 x 86 pixels - 12k  
[perso.wanadoo.fr/histoire-militaire/peintures.htm](http://perso.wanadoo.fr/histoire-militaire/peintures.htm)

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| 9781|2003-09-08 13:23:03|M.L.W.|Frank Snowden's Before Color Prejudice |

A review of Frank Snowden's Before Color Prejudice

by Aurelia Glenn

Regarding issues of interethnic, and specifically interracial relations, a commonly expressed opinion is that 'people of different races have always hated each other.' This view stems from projecting our current mindset into the past. Americans, with our disdain for history, are especially prone to assume that the current state of affairs has always existed. Instead of taking interracial hostility as a given, scholar Frank Snowden examines artistic, folkloric, and textual evidence to ascertain the range of attitudes that ancient peoples held about each other in Before Color Prejudice. Specifically, Snowden's book is an exploration of ancient Greek, Assyrian, Roman, Egyptian, and Jewish attitudes toward sub-Saharan African people. Like other scholars who have examined ancient evidence (such as St. Clair Drake), he notes that, "nothing comparable to the virulent color prejudice of modern times existed in the ancient world."

Snowden mentions that ancient authors, such as the poet Vergil, often wrote in detail about the physical characteristics of the people they encountered, Africans being among those they described, as contacts between Africans and Mediterranean peoples were more common than many might suppose. Moreover, he wants to bring to our attention an often overlooked source of information: "The vast evidence of ancient art is an invaluable source of information concerning the black populations of antiquity." To that end, he marshals an impressive collection of photographic plates of Greek, Roman, Egyptian, and Assyrian art to support his assertion. The vases, sculpture, and murals which he gathers to make his case make one wonder where all this paraphernalia was hidden (or was it under our noses all along, as many of the articles exist in Western museums). The photographs of the sphinxes and sculptures of the pharaoh Tiharka (mentioned in both Isaiah 37:9 and 2 Kings 19:9) are prime apologetic evidence. [Unwittingly, they serve the purpose that the explorer Livingstone had hoped, as he desired to explore the ancient history and culture of the peoples along the Nile, in part to prove the Bible true.] Concerning standards of physical beauty, Snowden contends that there can be a difference between people holding to a somatic norm image and racism-the former being the narcissistic perceptions of beauty common to any culture, and the latter (and more modern) notion that only one group is beautiful (and that other people confirm that assessment). He thus summarizes ancient attitudes toward the different types of physical beauty:

Thus "white" was for many in the ancient world a basic element in the somatic norm image, as it has usually been in predominantly white societies. The number of implied or expressed preferences in classical literature for white beauty exceeds slightly those for black or dark beauty. About this there is nothing strange. But what is unusual was the number of those in the Greco-Roman world who rejected the norm of whiteness and openly stated their rejection. As far as the Greeks and Romans were concerned, it seems that the matter was basically one of individual preference.

Such attitudes are in striking contrast to those expressed in the not-too-distant past, in which open denigration of African physical features was endemic in American society-a crumbling cultural pillar from which we are still recovering. Notes Thomas F. Gossett in *Race: The History of an Idea in America*, "It is striking how often one finds among intelligent and sensitive people of the period-North as well as South-crude reflections of racism. One thinks of Henry Adams' contemptuous references to "n[\*\*]gers" and of John Fiske's account of a visit in 1877 to Baltimore, where he saw "elegant n[\*\*]gers" promenading on the streets. Rayford W. Logan has studied the files of eminent magazines of the last part of the nineteenth century and

found in Harpers, Scribner's, Century, and to a lesser degree the Atlantic a fairly constant barrage of epithets applied to Negroes?" An example of such denigration was mentioned by James Loewen in *Lies My Teacher Told Me*, in which he mentions that when he tries to get people in all-white settings to sing a political song popular in 1864, they usually balk, replete as it is with petty negative references to body parts of black people ("ebony shins and bandy," "blubber lips," "bully feet to have the heels extended").

Snowden raises the question of whether symbolism regarding the color black had any significant influence in shaping Greco-Roman attitudes toward Africans. He concludes that while there were negative references toward the color black in many societies (as well as in some extrabiblical Christian writings), ancient Mediterranean peoples did not extend negative references toward black in the abstract to black people. It took the Atlantic slave trade, many centuries later, to accomplish this dubious feat.

We are reminded by Snowden that initial encounters between Africans and other ethnic groups in ancient times were qualitatively different than those which occurred during the Renaissance era and the age of "Enlightenment," which, ironically, was the period when the Atlantic trade was at its peak. Often, Africans were soldiers, even mercenaries, in various armies (as in part of Xerxes' troops). Indeed, their fighting prowess was apparently well recognized; thus, they were often sought out for that ability. Such was apparently the case of Judah during the period of King Hezekiah (as also explained in the article in the August 1998 edition of *Bible Review* entitled "From the Land of the Bow"), which may be why Snowden declares, on page 45, "Kush appears conspicuously in the Old Testament as one of the great military nations of the time," before mentioning the episodes in the Old Testament in which Kush and Kushites are mentioned (but does not provide verses in the body of the text).

In addition to the general social context, Snowden notices patterns of interaction and perception between various ethnic groups within various religious contexts. For instance, worship patterns of the goddess Isis were first mentioned, in which it was noted that the cult of Isis, though most prevalent among the Egyptians and Ethiopians, spread throughout the Greco-Roman world.

Interestingly, Snowden mentions that the "strong bond that united blacks and whites in the common worship of Isis was reinforced by Christianity. Like the Isaic cult, Christianity swept racial distinctions aside," and draws the conclusion that "in the early

church blacks found equality in both theory and practice." What a contrast to the present! More important, such ancient equality is an indictment of the notion that forward motion in time necessarily brings about "progress" in terms of human relations. Professor Snowden has written an important book for people of all religious backgrounds (or none at all), one in which tired, intellectually lazy assumptions about Africans and relations between people of various ethnic groups are put to rest.

Myra

| 9782|2003-09-08 14:53:00|Bruno Matt|Re: Lies, deception, and violence ... First appearance of the term |

Paul,

I always suspected that the Mediterranean people, being of mixed heritage, were always more accepting of different peoples (see the recent Snowden references). The Nordic people in contrast were more tribal/racial exclusive and were unwilling to accept those who were different. I think that this is reflected today in the attitudes towards racial differences found in Latin America, i.e. the Spanish and Portuguese as Mediterraneans, as compared to the attitudes in the English speaking countries.

Bruno

***Paul Kekai Manansala*** wrote:

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

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> There was a profound and fundamental disrespect for  
Africans since  
the

> outset and a distortion of truth which enabled it.

What's the basis for this belief, Marc? The Greeks and  
Romans, by  
and large, were great admirers of the Egyptians and  
Ethiopians.

Regards,  
Paul Kekai Manansala

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| 9783|2003-09-08 15:47:11|njwicken|Royal Mummies|

I have started a new group for the discussion of Egypt's Royal Mummies.

If you are interested please visit and join it at...

<http://groups.yahoo.com/group/royalmummies/>

Kind regards,

Jon Wicken

| 9784|2003-09-08 16:23:49|M. Washington|Lies, deception, and violence ... First appearance of the term "Ar|

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

MW: There was a profound and fundamental disrespect for Africans since the

> outset and a distortion of truth which enabled it.

PAUL: What's the basis for this belief, Marc? The Greeks and Romans, by and large, were great admirers of the Egyptians and Ethiopians.

Regards,

Paul Kekai Manansala

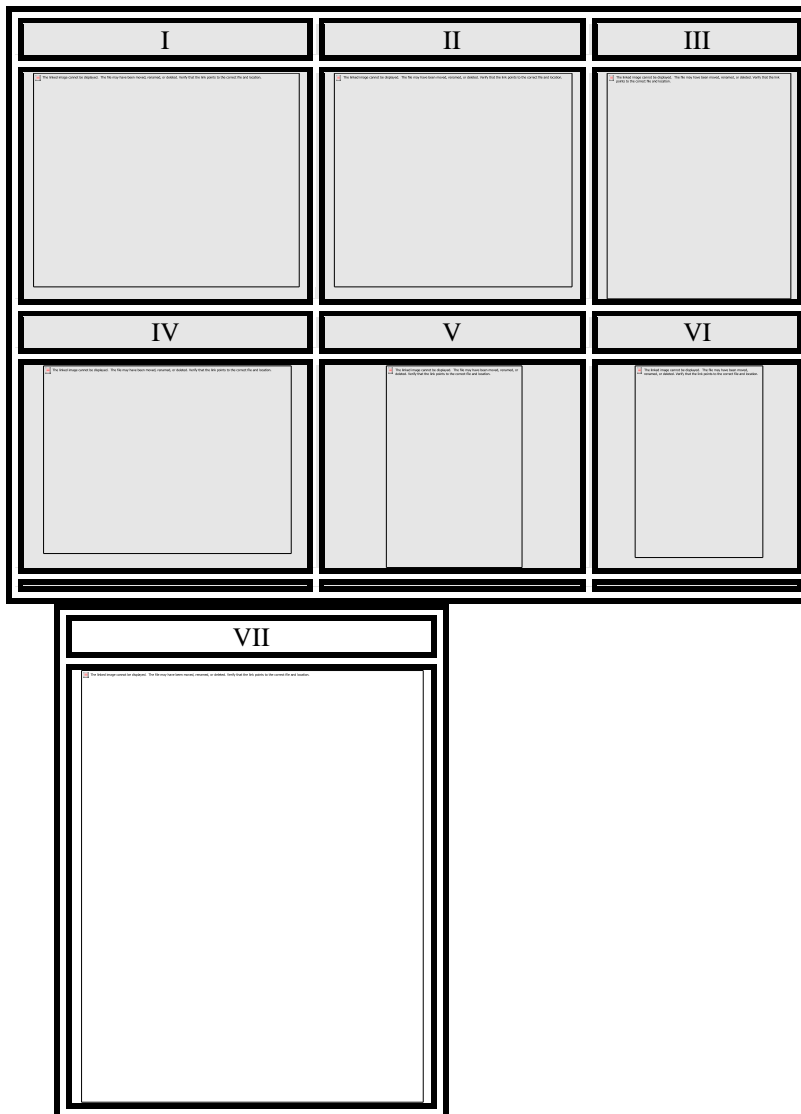
MW: You are right in pointing out that I am myself guilty of what I have expressed disappointment in: a lack of accuracy. What I'm basically looking at is that any high school, college, or university history book; any history book written for the general public; any Western religion - the whole group of things I've mentioned in the preceding sentence looks at the great religions and civilizations of the Middle East as if they were the inspiration from bottom to top of Europeans. Europeans to the whole and complete absence of any African input when it was Africans who evolved the pinnacle culture modern civilization and religion take their template from. That being those four pillars of civilization distinguishing sedentary communities from cattle-less nomadic tribes. The net result of the intellectual dynamic presenting history as it is read today is delusionary. One result being racism, slavery, and world colonialization, exploitation, and imperialization that even goes so far as to religiously and morally justify itself even when its religion is taken remade from African precedents and models.

Marc

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| 9785|2003-09-08 20:18:12|M. Washington|Prehistoric peoples and artifacts of Northeast Africa compared to p|  
Attachments :

No claims are being made in what follows. I simply draw your attention to the similarities in the cute, little Naomi Campbell types (I and I I) with the Egyptian beauties of the days of old. That and several other things:



All these images and people are from NE Africa. Images I, II, III, V, and VI are Nubians. IV are Massai. VII is prehistoric Tasilli rock art. Notice the common almond eye between I, II, III and V.

1. ASIAN FEATURES: Notice how III could pass for Chinese save the skin tone and hair texture. I have other such Asian-looking Africans jet-black in skin but eye and facial structure otherwise identical. These Nubians, I believe, show San ancestry through their eyes.

2. BROAD, FLAT, BEADED NECK-PLATE: Notice that the broad neck plate of the Egypto-Nubian in V is like that of the Tasilli rock art of VII and of the same genre (i.e. multi-stringed, broad, flattish) as the Massai neck-plates of IV.



3. SKULL CAP: Notice that the Kau Nubian in VI is wearing the same kind of skull cap seen in the Tasilli rock art of VII: And they (the sons of Judah upon entering Canaan) found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. *I Chronicles 4:40*. The land was peaceable, the bible notes.

4. ROPE-LIKE HAIR: Notice the long, rope-like quality of hair in I and V.

Now, the majority of the rock art of Africa is of gracile, slender forms. I said above that no claims were being made. This referred to the similarities mentioned above. However, it has come to my attention that the countless images of NE Africans I have seen of pictures taken in tribal settings are almost assuredly identical (I have said identical) to the hundreds of thousands of forms seen in rock art from the tip of South Africa through Asia, Spain and at least one case in France (France has no human forms in rock art that I have ever seen save one. And that is a phalanx of three reddish-brown figures done in ochre). It has been said through genetic studies.

I have a growing certainty that it may one day be possible to claim that NE Africa was the fountain that overflowed in the form of people who spread from there throughout Eurasia in a claim that can be made in rock art and a comparison with pictorial presentations made by photographers of their daily lives. The rock art and today's nomadic Nubians and Sudanese are almost undeniably one-in-the-same. Grafton Elliot-Smith, in a comparison of bones, made the identical observation in seeing NE Africans as the earliest inhabitants of the British Isles.

To summarize in closing: this post has primarily been about the similarities seen in the images presented for your evaluation.

Marc Washington

1. 11-10-100-26-03 : M. *Vanishing Africa*

2. 11-10-100-26-02

3. 11-10-100-26-01 : L. Riefenstahl, *Vanishing Africa*

4. 05-10-100-26-50

5. 05-10-200-50-50 : <http://www.osirisnet.net/tombes/nobles/mena/photo/menna33.jpg>

6. 05-10-100-21-45 : L. Riefenstahl, *People of Kau*

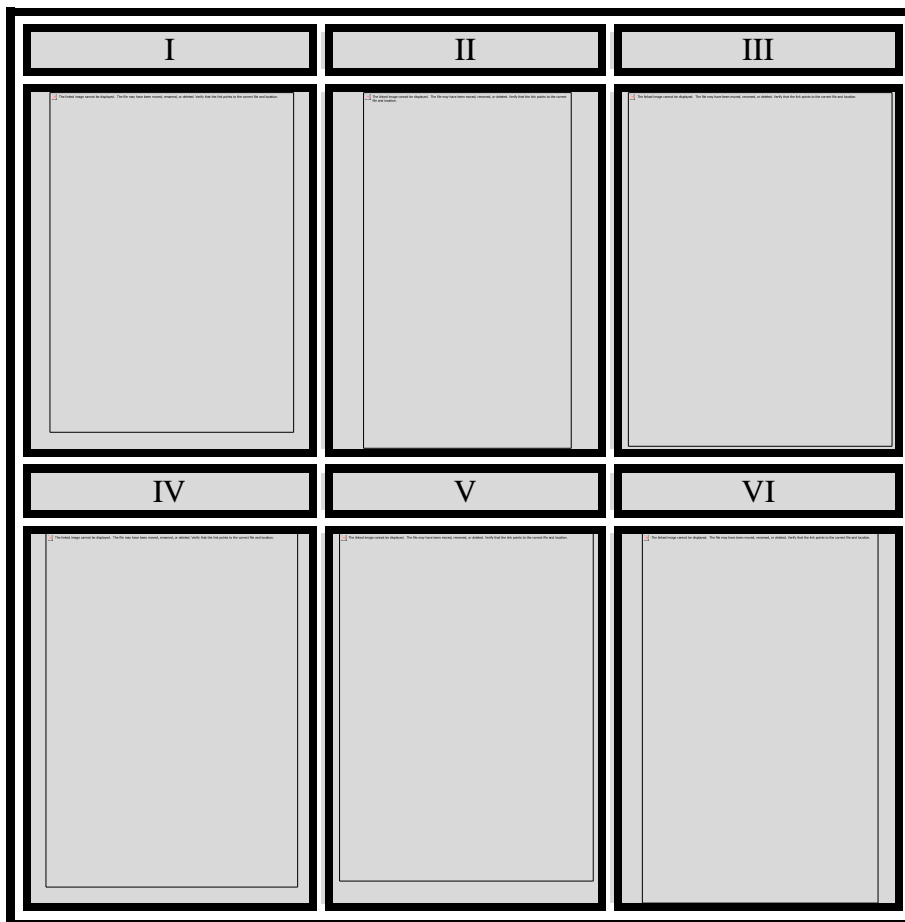
7. 05-10-100-58-50

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| 9786|2003-09-09 09:13:30|M. Washington|The 'Orange-slice' Coiffure: from 7th millennium  
Ubaid of Sumer to |

Attachments :

The **orange-slice** coiffure presents itself in the historical record in the 7<sup>th</sup> millennium BC in the Ubaid culture of Sumer as seen in I and II.



The body scarification in II and the cowrie shell eye in I and II are ubiquitous throughout Africa today and today, as millennia ago, still serves as the medium of currency for barter or exchange. The staff found in 1 I have shown detailed cave art for from 25 tya (or longer).

Image III is a statuette from Gabon; IV is a sculpture from the Ivory Coast; V is a death mask from West Africa but may possibly be used in nearly every tribe in Africa; VI are either Nubians or Massai Im not certain which. This post is another example of culture spanning a

decamillennium and found throughout the Afro-Asian geographical sphere from the 7<sup>th</sup> millennium Sumer down to today.

The orange-slice coiffure (I couldn't think of a better name) has a number of variations: sometimes it is extremely narrow; other times it is presented in rows or three (as in V) or five. Sometimes it is embellished by hair formed into the shape of bull horns to either side of it. This style is known throughout Africa. Above are just a few examples of the style and the single cultural sphere Africa has shared for eons before the Neolithic.

Marc Washington

1. 03-10-500-09-04 From the works of Andr預arrot
2. 03-10-500-09-02 From the works of Andr預arrot
3. 03-10-100-22-01 Marceau Riviere, *African masterpieces from private collections*
4. 03-10-100-25-01
5. 03-10-100-00.02
6. 03-10-100-26-01

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| 9787|2003-09-09 10:54:47|saidis\_aswan\_egy|The Fellahin in Egypt up to 1850 and Turkish rule

|  
....and before 1850 the native Egyptian was treated,like fellahin everywhere in the empire,as a beast of burden. The Turks left considerable local authority to non-Turkish ruling groups,especially in the less accessible districts: examples are the Kurds in their mountain-valleys: the Shia Arab tribal chiefs in Lower Iraq;the Druze amirs who then dominated the Lebanese mountains. Even the defeated Mamuluks remained more numerous than the Turkish officials and solidly in Egypt. They were indispensable for the administration of that country;their amirs remained governors of the sanjaqs[sub-provinces];and they continued out centuries to maintain their numbers by importing fresh slaves,especially from the Caucasus. By 1600 no distinction could be made between the Mamluks and the Ottoman Turks in Egypt. Both were called 'Turks' to differentiate them from the native Egyptian;Turkish blood and speech had pre-pondered among the Mamuluks from the beginning

Page 60

## A Short History of the Middle East

G.E. Kirk

| 9788|2003-09-09 11:01:03|saidis\_aswan\_egy|Re: Frank Snowden's Before Color Prejudice|  
See also S.O.Y Keita's critique of both Snowden and Bernal

Keita, S. O. Y., "Response to Bernal and Snowden,"  
\_Arethusa\_, Volume 26, Fall 1993)

| 9789|2003-09-09 11:18:51|saidis\_aswan\_egy|Fellahin Egyptians under Mehemet Ali |  
Under Mehmet Ali's rule,Egypt became the first Middle Eastern [Orientalist invention and terminology,because there is no such place as the Middle East] country to make the transition from subsistence to market agriculture. Tobacco,sugar,indigo, and cotton became Egypt's cash crops,earning revenues to fund Mehmet Ali's ambitious projects for industrial development and military expansion. The first non-Western ruler to accept the Industrial Revolution. He set up textile mills and weapons with the aid of European advisers. He sent hundreds of his subjects to Europe for technical and military training and imported European instructors to staff military

academics and schools in Egypt. He even conscripted Egyptian peasants [fellahin mostly from Upper Egypt] as soldiers. Officered by Turks, they became such a potent force that Mehmet Ali son, Ibrahim, conquered Syria in 1832 and would have taken over the whole Ottoman empire in 1839 if Britain had not intervened.

Page 49

## Understanding the Contemporary Middle East

Deborah J Gorner

\*\*\* Notice that all slaves that Mehemet Ali brought were not imported into Upper Egypt, because Upper Egyptians themselves were used in auxiliaries, so there was no need to send slaves to Upper Egypt.\*\*\*

Most Islamic slavery was military and domestic, and Slaves from the interior of Africa-via Central Africa were never brought to Egypt except in the cities of Cairo to serve in armies. Egyptian Fellahin were used in domestic and military situations; thus eliminating the need to import slaves into Egypt.

The dark skinned Upper Egyptians, such as the fellahin, sa3eadi, and others are not Nubians, sub-Saharan slaves, nor people brought there by Arabs. This is a misnomer that has plagued Academic. Other claim that the Coptics are pure; yet most of the Egyptian population in Lower and Upper Egypt are one time Coptics themselves. Much of Egypt up to the rule of Caliph Al-Hakim, who forced severe poll taxes on native Egyptians; thus Egyptians [called Coptics by Arabs] converted to Islam so they could retain their land. The Coptic remnants in Upper Egypt spoke their native language as everyday speech up to the 16th century. Even today linguists note that saidi Arabic has many phrases, words, and expressions similar to Coptic. The mother language of the Coptic church is not Boharic [Lower Egyptian Coptic], but Sahidic, which was spoken exclusively by Upper Egyptians.

| 9790|2003-09-09 11:21:32|alberto34482@yahoo.com|Who are the Baladi Egyptians |

<< Previous Topic Return to Index

Who are the modern day Egyptians the "Baladi"

June 22 2003 at 12:59 PM ibn al Balad (Login EgyptianConservative)

Forum Owner

from IP address 64.12.96.203

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Historically, "baladi" indicated the locals, the Egyptians, as versus the Turks, the Mamelukes, the French, or the British. To be Ibna' Al Balad, sons of the country, was to defend Egypt against French and British occupiers. Balad a noun means community-wheater country, city, town or village; in colloquial Egyptian it can mean downtown or village. Baladi adjective form, means local or indigenous.

Through time, balady has come to connote the local or residents and life of urban quarters such as Bulaq Abu Ala. It is a self-descriptive, emic term that can roughly be translated "traditional" but which also retransmits a rich infusion of the local and authentic.

The early nineteenth century history Abd Al Rahman al Jabarti used ibn al balad to mean urbanite Cairene Muslims who shared a dialect and a religion as opposed to foreign rulers who spoke Arabic and violate Muslim norms. Jabarti detailed the mistreatment of these Cairene theologians, merchants, and aristocrats by ruling elites. The following Al Jabarti references are quoted in El Messiri: "Some of the troops used to buy sheep and slaughter them, then sell them at high price. They would give short weight and ibn al balad could do nothing but check them."

pg 54 Baladi Women of Cairo

Evelyn A Early

\$\$\$\$\$\$\$ Balady is also the type of Bread called ayish baladi that the government sanctions for poor Egyptians.

\$\$\$\$\$ Balady is also the name of a song genre, and dance

@@@ Balady is more than just a dance, but a culture of both Upper Egyptians [mostly rural Upper Egyptians], and some people from the delta who moved into Cairo seeking jobs.

| 9791|2003-09-09 12:05:30|Paul Kekai Manansala|Re: The 'Orange-slice' Coiffure: from 7th millennium Ubaid of Sumer|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

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in the

> 7th millennium BC in the Ubaid culture of Sumer as seen in I and

II.

>

>

No, pics showed up on my end.

>

>

> The body scarification in II and the cowrie shell eye in I and II

are

> ubiquitous throughout Africa today and today, as millennia ago,

still serves

> as the medium of currency for barter or exchange.

As noted before, the closest source of most of these cowries is the eastern Indian Ocean.

Regards,

Paul Kekai Manansala

| 9792|2003-09-09 16:29:55|IMJs@webtv.net|Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egypt|

Hey Paul,

I need a translation on this article. Is this piece trying to say that the outward appearance of mummy hair has allot to do with the chemicals used in the cosmetics and mummification process? Help a novice brotha out! LOL

-----

<<<[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)> Subject:

Abstract:: Microbeam synchrotron imaging of hairs from Ancient Egyptian mummies

J Synchrotron Radiat. 2003 Sep 1;10(Pt 5):387-92. Microbeam synchrotron imaging of hairs from Ancient Egyptian mummies. Bertrand L, Doucet J, Dumas P, Simionovici A, Tsoucaris G, Walter P. Centre de Recherche et de Restauration des Musees de France, UMR 171 du CNRS, 6 Rue des Pyramides, Paris, France. Developments in microfocus synchrotron techniques have led to new results regarding the long-term alteration of archaeological samples of biological origin. Here, ancient hair samples from two Egyptian mummies have been analyzed using a conjunction of structural and elemental synchrotron methods. In this favored context of conservation, structural analysis revealed a remarkable preservation of keratin supramolecular organization at any observed length scale. Bulk keratin structure has therefore not been modified significantly over 2000 years. However, infrared spectroscopy indicated a partial

disorganization of keratins close to the hair surface through polypeptide bond breakage. Elemental mapping showed a strongly heterogeneous distribution which can be related to mummification and cosmetic treatments.

| 9793|2003-09-09 17:21:04|M. Washington|Re: The 'Orange-slice' Coiffure: from 7th millennium Ubaid of Sumer|

[Marc's reply below](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)]

**Sent:** Tuesday, September 09, 2003 2:03 PM

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** [Ta\_Seti] Re: The 'Orange-slice' Coiffure: from 7th millennium Ubaid of Sumer to Massai of today

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

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>

PKM:No, pics showed up on my end.

MW: I'll try sending the page as an attachment after this post. I'm sending this post separately in the event that the other does not make it due to size. I suppose, then, that none of the recent posts I've sent that had embedded pictures made it. I don't know what the setting is that enables posts with images to be seen as someone set my computer up for me. I can get posts with images (I saw the images on the one I sent that was forwarded to me from Ta-Seti). Does anybody know what the settings are that enable images to be received and seen? As mentioned, I'll try to send the post as an attachment.

Marc

>

>

> The body scarification in II and the cowrie shell eye in I and II

are

> ubiquitous throughout Africa today and today, as millennia ago,

still serves

> as the medium of currency for barter or exchange.

As noted before, the closest source of most of these cowries is the eastern Indian Ocean.

Regards,



Paul Kekai Manansala

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 9794|2003-09-09 17:55:41|Paul Kekai Manansala|Re: Abstract:: Microbeam synchrotron  
imaging of hairs from Ancient |

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), IMJs@w... wrote:

>

> Hey Paul,

>

> I need a translation on this article. Is this piece trying to say

that

> the outward appearance of mummy hair has allot to do with the

chemicals

> used in the cosmetics and mummification process?

Yes, there was damage to the keratin bonds near the surface of the  
hair which they seem to blame on the mummification process.

This would have compromised the melanin to oxidation and possibly  
also could have resulted in straightening of the hair, although I  
don't know if the authors have any comments in this regard.

Note that this study involved only two late period mummies.

Regards,  
Paul Kekai Manansala

> -----

>

>

>

> << Subject:

> Abstract:: Microbeam synchrotron imaging of hairs from Ancient

Egyptian

> mummies

> J Synchrotron Radiat. 2003 Sep 1;10(Pt 5):387-92. Microbeam

synchrotron

> imaging of hairs from Ancient Egyptian mummies. Bertrand L, Doucet

J,

> Dumas P, Simionovici A, Tsoucaris G, Walter P. Centre de Recherche

et de

> Restauration des Musees de France, UMR 171 du CNRS, 6 Rue des

Pyramides,

> Paris, France. Developments in microfocus synchrotron techniques

have

> led to new results regarding the long-term alteration of

archaeological

> samples of biological origin. Here, ancient hair samples from two

> Egyptian mummies have been analyzed using a conjunction of

structural

> and elemental synchrotron methods. In this favored context of

> conservation, structural analysis revealed a remarkable

preservation of

> keratin supramolecular organization at any observed length scale.

Bulk

> keratin structure has therefore not been modified significantly

over

> 2000 years. However, infrared spectroscopy indicated a partial

> disorganization of keratins close to the hair surface through

> polypeptide bond breakage. Elemental mapping showed a strongly

> heterogeneous distribution which can be related to mummification

and

> cosmetic treatments.

| 9795|2003-09-10 04:15:01|M. Washington|Can someone translate this German? Two Sudanese women: goddess and |

Attachments :

---

Hi. I have two images of Sudanese women carrying large spheres on their heads. One is a goddess of the Old Kingdom. The other is a present-day Nubian, probably from Ethiopia or the Sudan. Can someone translate the German

[1] 40-10-100-50-01\_Sudan.Goddess.w.Globe.on.Head.jpg  
Dietrich Wildung, Sudan - Antike K<sup>ön</sup>ig<sup>reich</sup>reiche an Nil, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996), plate 135.

[2] 40-10-100-50-02\_Sudan.Nubian.w.Spherical.Gourd.on.Head.jpg

Would anyone think that the image of the goddess was taken from the daily activity of the tribal peoples - assuming that the Sudanese woman in [2] is participating in a life-style where the same activities were done 10,000 years ago? What would be the comparison between the spherical objects being carried?

Thanks,

Marc Washington

| 9796|2003-09-10 08:04:49|alberto34482@yahoo.com|Floods damage ancient Timbuktu|

Floods damage ancient Timbuktu

If the River Niger bursts its banks, more damage will be caused

Heavy rains have destroyed at least 180 ancient mud buildings in the Unesco-designated world heritage city of Timbuktu.

The floods have also caused the deaths of at least four people in central Mali.

Timbuktu has a poor drainage system meaning that some 30mm of water that fell on the city some two weeks ago had nowhere to go, and soaked into the brittle, hard earth-built walls and foundations.

With more rain now predicted, Mali's authorities said on Monday, that things could get worse if the Niger River spills its banks.

They appealed to residents along Africa's second-longest river to build sandbag barriers on the shores.

People have also been warned to move away from the danger areas.

Appeal

Timbuktu used to be one of the world's wealthiest cities and was an important Islamic centre.

Some mud buildings, such as Jingereber mosque, date back more than 600 years.

But the isolated city is now one of the poorest in Mali which itself is one of the poorest countries in Africa.

Timbuktu's town hall has been helping to find accommodation for those driven out of their homes, and has paid medical bills for the needy.

The recent rains not only caused the collapse of traditional mud and earth constructed buildings, but also toppled more conventional structures.

Two young children died when water seeped into the walls of their house as they were sleeping.

A man was injured when a two-storey building fell on him, but is recovering.

The government in the capital, Bamako, has set up a crisis committee, to find ways of helping some million Malians, mostly from fishing communities, who live along the river.

<http://news.bbc.co.uk/2/hi/africa/3093660.stm>

| 9797|2003-09-10 08:05:49|alberto34482@yahoo.com|Digging into the brain|

Digging into the brain

By Kristine Krug, in Salford

When and how did the human mind evolve?

Fossil remains of *A. afarensis* ("Lucy"), a possible human ancestor, were found at Hadar, Ethiopia

These are two of the big questions researchers from the UK universities of Liverpool and Southampton will tackle from October.

They will undertake a project called Lucy To Language: The Archaeology Of The Social Brain.

It is being funded to the tune of one million pounds by the British Academy, the largest single research grant the organisation has ever handed out.

The project will bring together archaeologists, evolutionary psychologists, social anthropologists, sociologists and linguists.

They will attempt to reconstruct the social lives of our ancestors - to work out precisely how they behaved using archaeological evidence of their bones and tools and making comparisons with modern humans and other primates.

Mind over body

New models developed for understanding primate behaviour can now be applied to the hard evidence of our ancestors.

This should help us better understand how our brains have developed since the famous early hominid called Lucy (*Australopithecus afarensis*), who lived in Africa about four million years ago.

Early tools have survived but what were we thinking when we used them?

It is not just that our brains are three times bigger than Lucy's - it is the way we use them that stands us apart from her.

"Thirty years ago, evolution was mainly a question for archaeologists," explained Professor John Gowlett, from Liverpool University.

Now, he said, the focus was shifting from bones and stones to the

social brains of humans.

The multi-disciplinary team will seek the origins of speech, music and worship.

"It is our minds not our bodies that make us human and enabled us to achieve what we have achieved," said Professor Robin Dunbar, also from Liverpool, who leads the project.

Higher beings

Professor Gowlett will investigate the social interactions of our ancestors from traces of ancient fires. The size and distribution of ancient hearths and the artefacts found around them provide clues about the activities of early humans.

A main focus of the research will also be the creation and communal practice of religion.

Professor Dunbar said: "Social religion is one of the most complex activities we engage in. Religion was born with Homo sapiens."

He believes religion probably first emerged between 200,000 and 50,000 years ago.

The BA is the UK's national academy for the humanities and the social sciences, the counterpart to the Royal Society which exists to serve the natural sciences.

Its funding for the Lucy project will run over the next seven years

The researchers explained what they would be doing in the project at the British Association's annual science festival, held this year at the University of Salford, Greater Manchester.

<http://news.bbc.co.uk/2/hi/science/nature/3095018.stm>

| 9798|2003-09-10 19:31:41|Alex van Deelen|Andaman Islanders|

Just finished watching a documentary on national geographic channel, about the Andaman islanders. I never realised there were people living in Asia that still looked so much like Africans, away from Melanesia and of course Papua New Guinea/Irian Jaya.

<http://www2.db.dk/pe/Andaman.htm>

Pretty ticked off about their treatment by the Indian government.

They're actually closer to Burma than to India, but they seem to be invaded by Indian immigrants, to the point that there are only 400 of them left at one island.

Alex

| 9799|2003-09-10 20:02:32|meresw|Re: "Sishak"|

This is very interesting. It really amazes me that, as Eurocentric as the conventional chronology of Egypt is, no Afrocentric scholar has ventured to challenge it. What's more, we are inclined to join the establishment "witch hunts" and uphold the defenders of the faith. While it may not convince the anti-Velikovskians on this list, I thought I'd suggest you take a look at a more Afrocentric take on the New Chronology debate at the URL sited below. Even if you believe that the solutions offered there are as nutty, or even

nuttier than Velikovsky or Rohl's theories, I would challenge you to not think twice about the stability of the orthodox chronology after a serious look at the evidence offered.

<http://www.worldagesarchive.com>

Regards

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Loring Edward" wrote:

>

> ----- Original Message -----

> From: alberto34482@y...

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Sent: Thursday, August 07, 2003 9:37 PM

> Subject: [Ta\_Seti] Re: "Sishak"

>

>

> "

> ...and by the way: "Egyptologist" Rohl seems to have forgotten the

> kings who were really named Sheshonk (or Shoshenq)

> of the 22nd and 22a (Bubastide) Dynasty. Rohl is known as a

> chronology "loonie" in the style of Wilikovski. "

>

>

> I have to agree,because most of these biblcal archeologist are just

> as nutty as Velikovsky,and Rohl. I prefer people like Israel

> Finkelstien who tell the truth about biblical chronology and Ancient

> Kmeetian[Egyptian] history. The other more feasible scholar is Donald

> Redford in his book "Egypt,Israel,and Caanan in Antiquity".

>

> [el]....Redford can be trusted.

>

> If anything,like Jan Assaman points out, Moses was really

> just a lunatic Egyptian priest who lead some people astray to the

> Sinai. We also have people like Gary Greenberg who support these

> conclusions as well.

>

> [el].....Personally I picture a small company of people wandering through the East  
Delta up to Gaza

>

> The Dyansty of Shishak was during the Libyan occupation of Kmt. I

> wonder which Libyan ruled Egypt? Was it the Tamhou,Tjenoua,or the

> Meswesh.?

>

> [el].....It is generally accepted that the Libyans of the 22Dyn were a completely  
assymilated minority by the time Scheschonk I. Hedjcheperre succeeded Psusennes II and  
had probably lost any original tribal identity (?). The accession of Scheschonk I. seems  
quite certainly -946/45 (Horning 1978 gives 945-924, v.Beckerath 1997 gives 946/45-

925/24). The political scenario was: Assyria (strong) - Tiglatpileser II, Babylon (unstable) - Nabu-mukin-apli, Thebes - High Priest Djedchonsefanch (end of 21a Dyn ca. 944). There is an actual discussion as to whether the 21Dyn had Libyan blood, too.

>

> The Jewish King Salomon died in about 930. The capture and plundering of Jerusalem probably took place in the last year of Scheschonk I. ca. 925/24. Mesopotamia is stable > during the 23 year rule of Assur-Dan II (ca. 934-912). son of Tiglatpileser II.

| 9800|2003-09-10 22:15:59|umezacct|"Educated" to Feel Inferior -- A New Book|

Book Release:

"Educated" to Feel Inferior (2003)

by Bedford Nwabueze Umez, Ph.D.

How would you react if you knew that black children are "taught" to feel inferior to other groups of the human race? How would you react if you knew that so many blacks, irrespective of their level of education, continue to accept, consciously or unconsciously, this badge of inferiority? How would you react if you knew that this feeling of inferiority impedes growth and development in Africa and among black people, worldwide?

In "'Educated" to Feel Inferior," a different perspective on problems retarding meaningful growth and development in Africa and among black people was undertaken. Specifically, the book articulated how black people are being MIS-educated to feel inferior to people of other races and how that feeling of inferiority hinders development in Africa and among black people, universally. In so doing, it exposed the root of such feeling of low self-esteem, and ends with a formula on how to destroy it. MIS-education of the black children must stop!

Presented in Appendix B of the book is a petition (signed by 1,603 Africans and friends of Africa) to the UN, OAU, Federal Aviation Administration, Organization of American States, and European Union against maltreatment of Africans by the European Airlines. The petition, which is still undergoing serious investigations, was copied to Kweisi Mfume, President, National Association for the Advancement of Colored People; Rev. Jessie Jackson, President, Rainbow/Push Coalition; Kofi Annan, Secretary General, the United Nations; Randal Robinson, Founder of TransAfrica; Ambassador Andrew Young; Colin Powell, the United States' Secretary of State; all African Governments; as well as all the European airlines that fly to and from Africa, namely, Lufthansa, Alitalia, British Airways, KLM, Virgin Atlantic, Air France, and Swissair. To see the petition, visit <http://liberateafrica.org/petitionairlines.html> For a preview of the book, "'Educated" to Feel Inferior," see <http://www.umez.com/educatedtofeelinferior.html>

As a part of the efforts to finding lasting solutions to core problems obstructing meaningful developments in one of the leading African countries, Nigeria, "Nigeria: Real Problems, Real Solutions" was published in 2000. To know more about the book, now in use in several Nigerian universities, kindly visit:

<http://nigeria.liberateafrica.com>

For copies of these TWO books, considered "ambitious," "engaging" and "thought-provoking," kindly send \$25 to: Bedford Nwabueze Umez, Box 818, Baytown, Texas 77522. To order separately, send \$15 for "'Educated" to Feel Inferior" or \$13 for "Nigeria: Real Problems, Real Solutions."

Thanks in advance for your patronage.

Bedford Nwabueze Umez

Department of Government, Lee College, Box 818, Baytown, Texas 77522.

Web site: <http://www.LiberateAfrica.org> Email: [umez@umez.com](mailto:umez@umez.com) Phone:

281-425-6368 or 832-731-7061.

| 9801|2003-09-11 09:19:47|alberto34482@yahoo.com|Swiss grant Egypt legal assistance in suspected mummy smuggling case|

Swiss grant Egypt legal assistance in suspected mummy smuggling case  
BERN, Sept 11 (AFP) -

Swiss grant Egypt legal assistance in suspected mummy smuggling case  
BERN, Sept 11 (AFP) - Switzerland has granted legal assistance to Egypt following the seizure of ancient Egyptian archeological treasures including two mummies at a warehouse in Geneva last month, legal officials said here on Thursday.

The move follows an investigation by Egyptian prosecutors into several people suspected of taking precious artefacts from archeological sites and of selling or exporting them illegally.

A Swiss investigating magistrate ordered the seizure of about 200 statues, masks, sarcophagi and mummies at a warehouse in Geneva's free port area in August.

Photographs of the objects have been sent to Egyptian authorities, the Swiss justice department said.

The granting of legal assistance will force people holding the artefacts to hand over documents concerning their origin, it added.

Egyptian media have reported that an Egyptian businessman, Tareq el-Soweisy, who is currently in prison in Egypt, was suspected of involvement in the exports.

Egypt has launched a massive campaign for the return of its antiquities from Western museums in recent months, calling on Britain to agree to a three-month loan of the celebrated Rosetta stone and demands for Germany to relinquish a priceless bust of Queen Nefertiti.



mnb/pac/ss

Switzerland-Egypt-antiquities

| 9802|2003-09-11 14:14:15|M.L.W.|Ramesses II's Cenotaph at Abydos |  
Alex, I thought of you when I saw this:

Ramesses II's Cenotaph at Abydos is situated to the Northwest of Seti's more famous temple. Although the temple has been quarried for its fine quality creamy coloured limestone enough remains to show the plan and the surviving reliefs are amongst the finest anywhere. The colours are beautifully preserved on any of the reliefs.

[http://www.egyptarchive.co.uk/html/ramesses\\_abydos\\_index.html](http://www.egyptarchive.co.uk/html/ramesses_abydos_index.html)

Myra

| 9803|2003-09-11 20:35:42|alberto34482@yahoo.com|Was Nakhtnebef The last Per-aa |  
Date: 1999/03/19

The vast majority of popular books on ancient Egypt say, if they deign to mention it at all, that the last "native" pharaoh was Nectanebo II of the XXX

dynasty, who was deposed by the Persians in 343 BC.

These vast majority of books are wrong.

The reason for this is quite simple. Most Egyptophiles tend to think that

Egyptian history came to an end with the Persian invasion of 343 BC.

Alexandria

BY Egypt wasn't Alexandria IN Egypt, the Ptolomies were ethnically Greeks

anyway and with a few exceptions like Alexander the Great and Cleopatra VII,

nothing afterwards really counts.

Christine Hobson, in her book The World of the Pharaohs, is typical of

this attitude: "The succeeding generations of Ptolomies, and their sister-wives

called Cleopatra were benevolent though patronizing towards the native Egyptians..." implying that Egyptian civilization died a slow but peaceful death.

Slow it may have been, but the indigenous Egyptians did not go peacefully

into cultural oblivion. They went kicking and screaming all the way to the very

end.

A series of native Pharaohs raised the flag of rebellion against Persian and Greek domination, and at one point succeeded in achieving independence for most of the country for about twenty years. Others lasted anywhere from a few weeks to a couple of years and liberated anywhere from a few villages to the entire country.

Some of these leaders should be recognized as genuine pharaohs, and at least one or more new "dynasties" should be set up for them.

Who were these people and why haven't you heard of them before? It's an interesting story...

In the year 344 BC, the Persian army under the command of Shah Artaxerxes III

Ochus, smashed into Egypt and after a year of heavy fighting emerged victorious. Pharaoh Nectenebo II grabbed all the treasure his slaves could

carry and fled south, setting a rump state in Edfu where he died in 341.

The Persian Shah began his reign as Pharaoh by stabbing to death the sarapis

bull, and as one might expect, wasn't very popular among the natives.

Ochus

wasn't all that popular with the people back home either, and was murdered by

his trusty aide Bagoas in 338. Shah-Pharaoh Arses tried to get revenge for his

father's death but forgot which cup had the poison in it. His successor was

Darius III, a third cousin who was the last male in the family left alive.

The assassination of the hated foreign king inspired the Egyptians to revolt,

and in 337, a mysterious prince named Khababash makes his appearance, and by

January of 336 had reconquered Upper and Middle Egypt, and by the end of spring

liberated the entire country. He was crowned Pharaoh in Memphis in the summer

of that year.

For a little under two years Egypt was free and independent, but it was not to

last. For in late 335 the Persians under Darius were back and Khabbabash got the cabosh. The third Persian occupation of Egypt would last two and a half years. Alexander the Great was already King of Macedon. Khabbabash reigned over all of Egypt longer than many other recognized pharaohs did. His reign and decrees were recognized by Ptolemy I Soter in his famous "satrap" stele of 308, yet as far as we know, Manetho didn't. The reason for that has to do with Egyptian politics of the time, who's details we'll never know. Khabbabash is listed as a pharaoh of sorts by Alberto Carpececi and Nicolas Grimal in their recent books. I would place him in an ephemeral XXXII dynasty of his own lasting from 337 to 335, the Persians being the XXXIst. But Khabbabash isn't the last "native" pharaoh either. Alexander, his brother and son were the XXXIII dynasty and the Ptolomies the XXXIVth. The XXXV dynasty, which lasted from 207 to 186 BC is the most unloved, disrespected and ignored by egyptophiles of them all. When mentioned at all in popular literature, which is rare, Pharaohs Harmachis (207-199) and Ankmachis (199-186) are referred to in distasteful terms such as "usurper" or by putting the word pharaoh in quotes. But who were these guys? Where did they come from? How much of Egypt did they rule? How come they've been banished from most histories? What follows is the story of Egypt's forgotten civil war. It is generally agreed that the first of the bad Ptolomies was the fourth, Philopater (r.224-207). Philopater was a man of his time, the Hellenistic age, which was much like the early renaissance over two thousand years later. Both were ruled by men who were homicidal thugs with impeccable taste in art. This description fit Philopater to a "t". He'd bumped off much of his family,

and was at war at all times with Meroë to the south and the Selucid empire to the east, and was very much into over consumption. The historian Polybius says that his reign was a "perpetual festival." "Perpetual festivals" are expensive things, and the ruling class never paid taxes if it could help it. This was the job of the indigenous Egyptian peasants, the Fellahin. The Greeks had little or no respect for the Fellahin, whom they considered to be filthy barbarians. The Fellahin themselves, after centuries of foreign rule, had little self-esteem. There was a revolutionary literature circulating, tales of Khabbabash and the heroes Inaros and Amyrtaes I, who fought the Persians centuries before and Amyrtaes II, who freed Egypt and founded the short-lived XXVIII dynasty, and the indigenous pharaohs who succeeded him. But those days were over. There was no real hope. Then history intervened. In 221, Antiochus III, the Selucid King of Asia, decided that Coloe-Syria, (present-day Israel) was rightfully his and announced his intention to "repossess" it. After a year of peace talks had failed, Antiochis attacked. Philopater was in a fix. His crack troops were losing and pretty soon the Selucid army would be banging on the gates of Egypt proper. So he took the desperate chance of arming the Fellahin. In 217, the Selucids were indeed at the gates. The place was Raphia a few miles to the west of Gaza, and with a 55 thousand strong Greek-Fallahin mixed army and superb generalship, the Egyptians won the day. The Selucids were routed. The triumph at Raphia was to be an extraordinarily expensive victory. The Fellahin ceased to be passive and grumbled more audibly. Nationalism became more widespread. Philopater went back to his perpetual festival and spent the rest of

his reign  
whooping it up. Tax rates soared.  
By 207, the Fallahin had had enough. In Edfu a fellow with the same  
name as  
the newly tonsured high priest at Memphis raised the flag of revolt.  
From Edfu,  
the revolution went north, and soon All upper Egypt was in Fallahin  
hands.  
Except a brief interval in 199, it was to remain so for twenty years.  
Very little is known about this kingdom. There are about 12 known  
documents  
and graffiti which survive from the Fallahin side, and a few stele on  
the  
Ptolomaic side(One of these latter you may have heard of, it's called  
the  
Rosetta Stone). From these and a few ancient historians, the history  
of the  
XXXV dynasty goes something like this:  
Harmachis (also known as Hugronaphor) raised the flag of  
revolt at the  
end of 207. In October of 205, Thebes is captured and he's  
immediately crowned  
pharaoh. Abydos, Coptos and several other cities join the new state,  
and Egypt  
is divided into two hostile states. Harmachis dies in 199 BC and  
there is a  
dispute over the succession. Ptolomaic troops use this turmoil to  
press an  
attack and temporarily takes back upper Egypt and occupies Thebes.  
But they  
can't hold it. A close relative of Harmachis called Ankmachis takes  
control of  
Fallahin forces and is declared pharaoh by July or August and by the  
end of  
the year the status quo is revived.  
But not for long. The Fallahin pressed northwards gaining popular  
support and  
by 197 they controlled the east bank of the Nile as far north as the  
southernmost delta.  
What was Philopater doing about all this? He debauched himself to  
death in  
205. His Sister-wife Arsinoe was murdered immediately afterwards. The  
deaths  
were kept secret for about a year  
until too many people began asking too many questions. Five year old  
Ptolemy V

Epiphanies became pharaoh in 204 with the late queen mother's killers as regents. They were lynched that year and a more legal regency set up. The OTHER Harmakis, High Priest of Memphis, and himself a Fellahin, knew that a baby king leading a crumbling, discredited monarchy was perfect landscape for a major power grab and that's what he did. The Memphis priesthood began demanding concessions, and they got them, lots and lots of them. They now were practically shadow kings, and as such had a stake in the northern dynasty. The coincidence of the Southern Pharaoh and the Memphite High priest having the same name has caused some, notably Daniel MacBride, head of the Canadian Institute in Egypt, to suggest that they were one and the same person. While this is a fascinating, especially noting that Dorothy Thompson says in her book Memphis Under the Ptolomies that High Priest Harmachis presided over Epiphanies' coronation. While the idea that the southern Pharaoh didn't die in 199 but was captured during the attack of that year and was later forced to preside over his enemy's 197 coronation is beautifully twisted, it would have been mentioned in all the accounts of the event and it wasn't in any. Pity. In 197 Lycopolis, in the delta was in Southern hands. Having given massive concessions to the Memphite priesthood and with their full support, the Northern army was able to get the manpower necessary to defeat the South and save the kingdom. The 13-year-old Epiphanies was coronated at Memphis shortly afterwards. Lower and much of Middle Egypt was in Ptolemaic hands, but Upper Egypt remained stubbornly independant for another nine years. In or around 188, Epiphanies appointed General Conanus generalissimo of Upper Egypt with extraordinary powers and the mission to get rid of Ankmachis and his

state once and for all .

This was done in August of 185, and the story of the conquest of Thebes and

the arrest of the now ex-pharaoh is told on a stele that survives, but whose

text I haven't found yet.

The Fallahin would rebel again and again, most notably in 135 and 88, when the

Ptolomies came within a whisker of being overthrown.

They'd rebel against the Romans too, but that's another story.

The main objections to giving dynastic status to Khababash, Harmachis and

Ankmachis is that Manetho didn't mention the first, they didn't last long

enough and latter two were too late and never actually controlled all of Egypt.

All of these objections can be easily answered.

As we all know, Manetho listed thirty dynasties in his history.

Thirty is a round number with probably some mystical significance.

In making up his system, he divided some dynasties, such as the IVth and Vth,

which are really one and added a few, like the XIVth and XXIVth, which were

merely local potentates with good press agents, or the VIIth (seventy pharaohs

for seventy days), which was largely an allegorical fiction.

The XXIVth, for example, controlled only a part of the Nile delta for twelve

years and existed completely within the timespan of the XXVth, which predated

it by a good twenty years. The XXXVth and the Ptolomies had precisely the same

situation, except that the XXXVth dynasty lasted two decades longer.

The time objection is more substantial. Putting aside the VIIth, the shortest

dynasty was the XXVIII which lasted only three and a half years, about a year

longer than Khababash. Here the number thirty is important, because he was

first in a series of four unrelated pharaohs (plus two children who reigned a

total of a half a year) who succeeded each other, Latin American style, between

404 and 380. In order to have an even thirty, instead of 29 or 32,

Manetho

created the artificial XXIX dynasty. Clearly, he didn't like the idea

of  
minidynasties and was forced by athletics to place Amyrtaeus II in a  
dynasty of  
his own.

The Persian XXXI dynasty is a modern invention. Manetho put the  
second  
occupation of Egypt as part of the XXVIIth, completely ignoring the  
well  
documented fact (he had Darius' autobiography available, to him after  
all) that  
Cambyses and Darius were unrelated to each other. However, this "all  
foreigners look the same" idea could be used to make a "dynastic  
skeleton" of  
the last centuries of the preroman era which would fit the facts and  
do justice  
to all those heroic revolutionaries who failed to dislodge "foreign"  
rule:

XXXI: Persians 343-323

XXXII: Macedonians (Alexander's family, the  
Ptolemies, and the Seleucid Antiochus IV Epiphanies, who was  
Pharaoh for a few months in 169-168) 323-30

XXXIII: Indigenes (Khababash, Harmachis, Ankmachis,  
Dionysius Peroserepis, who liberated much of upper Egypt in 165,  
Harsiesis, who  
did the same for a couple of years around 132, and other occasional  
rebels.)  
337-80

Had they lived a couple of centuries earlier Harmachis and Ankmachis  
would have

undoubtedly have been recognized as legit.

It's about time they were, for they were the last genuine indigenous  
rulers

Egypt would have until Gamel Abdul Nasser, over two thousand years  
later. They

were truly the last of their kind.

| 9804|2003-09-12 02:09:12|kcamm23063@aol.com|Prehistoric art and us|

**Taking shape: Prehistoric art and us**

**What prehistoric art and artifacts can tell us about the emergence of modern human behavior**

By VICTORIA JAMES

Staff writer

In the 19th century, scientists finally junked the Biblical idea of a seven-day divine Creation -- with man, at  
the pinnacle of the process, being fashioned from clay on the sixth day.



To read the complete article and view photos, click: [The Japan Times Online](#)

Forward Ever (by any means necessary)!

Karen C. Aboiralor

| 9805|2003-09-12 07:57:49|Bida|Interview with Martin Bernal (1993) JSTOR|  
Old article.

But JSTOR recently placed it onto  
their website which makes for much  
easier access.

Interview with Martin Bernal (1993) JSTOR ([www.jstor.org](http://www.jstor.org))

<http://www.worldagesarchive.com/Reference Links/Interview with Bernal.pdf>

Its a PDF document.

So if you don't have Adobe Acrobat Reader,  
you will need to download it.

<http://www.adobe.com/products/acrobat/readstep2.html>

| 9806|2003-09-12 11:30:39|Djehuti Sundaka|Selective Exclusion|

I just want folks to know that the Yahoo Bcc ban is selective. It would  
seem that only the most political groups are being banned from receiving  
messages with Bccs as is seen in the list of groups below. My original  
message has already been received at the Drum Beat and Black Indian  
sites which I had also Bcc'ed and I've also sent another message to  
another Yahoo list with Bcc receivers that made it through. So the ban  
is not inclusive of all lists (or at least not at this time).

Djehuti Sundaka

This message was created automatically by mail delivery software (Exim).

A message that you sent could not be delivered to one or more of its  
recipients. This is a permanent error. The following address(es) failed:

[LegacyofColonialism@yahoogroups.com](mailto:LegacyofColonialism@yahoogroups.com)

SMTP error from remote mailer after end of data:

host mta4.grp.scd.yahoo.com [66.218.66.172]: 554 this message  
violates our delivery policy which disallows Bcc's (#5.7.1)

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

SMTP error from remote mailer after end of data:

host mta4.grp.scd.yahoo.com [66.218.66.172]: 554 this message  
violates our delivery policy which disallows Bcc's (#5.7.1)

[GlobalAfricanPresence-owner@yahoogroups.com](mailto:GlobalAfricanPresence-owner@yahoogroups.com)

SMTP error from remote mailer after end of data:  
host mta4.grp.scd.yahoo.com [66.218.66.172]: 554 this message  
violates our delivery policy which disallows Bcc's (#5.7.1)

[soa@yahoogroups.com](mailto:soa@yahoogroups.com)

SMTP error from remote mailer after end of data:  
host mta4.grp.scd.yahoo.com [66.218.66.172]: 554 this message  
violates our delivery policy which disallows Bcc's (#5.7.1)

----- This is a copy of the message, including all the headers. -----

Return-path: <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>  
Received: from user-2ini9qi.dialup.mindspring.com ([165.121.39.82]  
helo=ix.netcom.com)  
by blount.mail.mindspring.net with esmtp (Exim 3.33 #1)  
id 19xsLc-0002H8-00; Fri, 12 Sep 2003 14:08:44 -0400  
Message-ID: <[3F620D68.A287F36F@ix.netcom.com](mailto:3F620D68.A287F36F@ix.netcom.com)>  
Date: Fri, 12 Sep 2003 11:16:08 -0700  
From: Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>  
Organization: Wadjat News <http://www.topica.com/lists/Wadjat>  
X-Mailer: Mozilla 4.76 [en] (Win98; U)  
X-Accept-Language: en  
MIME-Version: 1.0  
To: Wadjat News <[Wadjat-post-wdjt@topica.com](mailto:Wadjat-post-wdjt@topica.com)>,  
Djehuti's List <[Djehuti-post-Djehuti@topica.com](mailto:Djehuti-post-Djehuti@topica.com)>  
Subject: The Genetically Modified Bomb  
Content-Type: text/plain; charset=us-ascii  
Content-Transfer-Encoding: 7bit

[http://liberty.hypermart.net/editorials/2003/The\\_Genetically\\_Modified\\_Bomb.htm](http://liberty.hypermart.net/editorials/2003/The_Genetically_Modified_Bomb.htm)

The Genetically Modified Bomb  
by Thom Hartmann

Imagine a bomb that only kills Caucasians with red hair. Or short  
people. Or Arabs. Or Chinese.

Now imagine that this new bomb could be set off anywhere in the world,  
and that within a matter of days, weeks, or months it would kill every  
person on the planet who fits the bomb's profile, although the rest of  
us would be left standing. And the bomb could go off silently, without  
anybody realizing it had been released - or even where it was released -

until its victims started dying in mass numbers.

Who would imagine such a thing?

Paul Wolfowitz, for one. William Kristol for another.

And, history shows, when the men who define U.S. military policy from the shadows set their sights on something, it's worthy of our attention.

I have brown hair and eyes, both determined by specific genes, and there are probably other markers deep within my DNA that would show a geneticist that most of my ancestors are Norwegian, Welsh, and English. While there's no one gene for race, there are numerous genes for the various components of what we call race - hair color and texture, skin and eye color, eye and nose shape, predispositions or immunities to disease like Sickle Cell Anemia or Tay-Sachs, and the like.

When creating a genetic bomb to target specific groups, such genetic profiles are actually far subtler and more accurate than the coarse pseudo-category we call race. Among men named Cohen all over the world, for example, researchers have found a specific genetic profile tying them all back to a common ancestor. Another group with a common genetic profile are people with ADHD ("The Edison Gene"), who uniquely share common inherited variations in their dopamine-regulating genes regardless of their ostensible race, geography, or ethnicity.

Thus, anybody who's part of a group with a shared genetic profile may be at risk in the future, suggest the authors of The Project for a New American Century's (PNAC) report titled "Rebuilding America's Defenses: Strategy, Forces and Resources For a New Century."

The report notes that, "Much has been written in recent years about the need to transform the conventional armed forces of the United States to take advantage of the 'revolution in military affairs....'" They point out that our military requires a dramatic transformation, lest we lose our ability to fight future, unconventional wars. Some may be fought in cyberspace, others underwater or in outer space. And some even within our own bodies.

Consider what would happen if there was a virus or bacteria that only infected a particular type of person, killing, disabling, or sterilizing

only those of a particular genetic profile. Consider the political leverage a nation would have if they could credibly threaten the extinction of all people worldwide with almond-shaped eyes, or the sterilization of everybody with a gene that tracks them back to a common

ancestor or region.

Three years ago, Wolfowitz, Kristol, and their colleagues suggested this

is something the Pentagon should be thinking about. Not just germ warfare, but gene warfare.

And it's not limited just to warfare: Imagine how genetic terraforming could replace diplomacy, could even render the United Nations irrelevant

if entire ethnic groups were wiped out or could be controlled by the threat of extinction. Or how it could change the face of politics if an organism got loose that killed off all the people of a particular minority who tend to vote for a particular political party.

Genetically targeted weapons could change world politics forever, according to PNAC.

"And," their report notes, "advanced forms of biological warfare that can 'target' specific genotypes may transform biological warfare from the realm of terror to a politically useful tool."

Given that Kristol, Wolfowitz, and their conservative PNAC associates like Dick Cheney, Donald Rumsfeld, Richard Perle, Eliot Abrams, Jeb Bush, and John Bolton have already brought us two of their early 1998 recommendations - the seizure of Iraq and a huge increase in defense spending - it's tempting to wonder if this is another of their other politically useful ideas being explored by the Pentagon.

Or maybe we'd rather not know. At least not those of us with politically problematic relatives.

-###-

Thom Hartmann (thom at thomhartmann.com) is the award-winning, best-selling author of over a dozen books, and the host of a syndicated daily talk show that runs opposite Rush Limbaugh in cities from coast to

coast. [www.thomhartmann.com](http://www.thomhartmann.com) His most recent book (September 2003) is "The Edison Gene." This article is copyright by Thom Hartmann, but permission is granted for reprint in print, email, blog, or web media so

long as this credit is attached and the title is unchanged.

| 9807|2003-09-12 15:28:39|saidis\_aswan\_egy|Egypt uses science to dispel pharaonic curse |

Egypt uses science to dispel pharaonic curse

Fri Sep 12, 2:41 AM ET

By Tom Perry

CAIRO (Reuters) - Egypt will use science to dispel the curse of the pharaohs, which popular myth blames for the deaths of those who have opened the tombs of Egypt's ancient rulers, Egypt's antiquities chief says.

Zahi Hawass told Reuters a study would examine unexcavated tombs for dangerous substances, gases or germs, to explain the curse, whose fame spread in the 1920s following the death of a British aristocrat who entered King Tutankhamun's tomb.

"At one of my excavations...I found inscriptions telling us 'If anyone would touch my tomb he would be eaten by a crocodile, a hippo and a lion.' It doesn't mean that this will actually happen," Hawass said in an interview this week.

"Scientifically we want to...show when the Egyptians put a curse inscription on a tomb they did not mean they could hurt anyone today who opened the tomb," he said.

Part of the study would focus on dangerous germs which may have developed over the centuries in mummified human remains, said Hawass, Secretary-General of Egypt's Supreme Council of Antiquities.

British archaeologist Howard Carter and his sponsor Lord Carnarvon were among the first to enter the tomb of boy-king Tutankhamun, who ruled Egypt more than 3,000 years ago, in Luxor's Valley of the Kings in 1922.

Lord Carnarvon died shortly afterwards from an infected mosquito bite. Newspapers at the time said a pharaonic curse had killed him and other people linked to the discovery.

Scientists have in the past suggested that a disease lying dormant in the tomb may have killed the British aristocrat.

"We will start the work soon, perhaps next month. But we don't know when we will end...we are going to study in unexcavated, intact tombs," Hawass said.

Hawass said he had once been accidentally knocked unconscious in an ancient Egyptian tomb.

"When I woke up I told people if anything had happened to me people would think this was the curse of the pharaohs. But it was just an accident."

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&cid=857&ncid=757&e=10&u=/nm/20030912/od_uk_nm/oukoe_egypt_curse)

tmpl=story&cid=857&ncid=757&e=10&u=/nm/20030912/od\_uk\_nm/oukoe\_egypt\_curse

| 9808|2003-09-13 08:54:18|Djehuti Sundaka|Ethnic Cleansing in Connecticut|

"IBM's Nazi technology was actually first tested by the company in a pilot program in Jamaica in 1928, five years before the Hitler regime.

The Carnegie Institution's 1928 Jamaica Race Crossing Project introduced the race classification card that evolved into the SS card IBM used in Germany. The Jamaica Race Crossing Project was the first step in a plan

to wipe out all black people on earth."

<http://hartfordadvocate.com/gbase/News/content?oid=oid:32556>

Ethnic Cleansing in Connecticut

Our state's role in the Nazi eugenics movement

by Edwin Black - September 11, 2003

Hitler and his henchmen victimized an entire continent and exterminated millions in his quest for a co-called "Master Race." But the concept of a white, blond-haired, blue-eyed master Nordic race was not Hitler's. The idea was created in the United States, and cultivated in Connecticut, two to three decades before Hitler came to power, the product of the American eugenics movement. Hartford and indeed the state of Connecticut played an important albeit unknown role in this country's campaign of ethnic cleansing. What's more, Connecticut was an important player in America's eugenic nexus with Nazi Germany.

Eugenics was the racist American pseudoscience determined to wipe away all human beings except those who conformed to a Nordic stereotype. The philosophy was enshrined into national policy by forced sterilization and segregation laws, as well as marriage restrictions enacted in 27 states. In 1909, Connecticut became the third state to adopt such laws. Ultimately, eugenics coercively sterilized some 60,000 Americans, barred the marriage of thousands, forcibly segregated thousands in "colonies," and persecuted untold numbers in ways we are just learning. In Connecticut, only some 600 were coercively sterilized, but hundreds of thousands more were slated for the surgery before the plan was abandoned.

Eugenics would have been so much bizarre parlor talk had it not been for massive financing by corporate philanthropies, specifically the Carnegie Institution, the Rockefeller Foundation and the Harriman railroad fortune. They were all in league with America's most respected scientists hailing from such prestigious universities as Yale, Harvard, and Princeton. These academicians faked and twisted data to serve eugenics' racist aims. Connecticut was considered both an epicenter for eugenic propaganda and a test case for ethnic cleansing.

The Carnegie Institution literally invented the American movement by establishing a laboratory complex at Cold Spring Harbor on Long Island. This complex stockpiled millions of index cards on ordinary Americans as the movement carefully plotted the removal of families, bloodlines and whole peoples. From Cold Spring Harbor, eugenics advocates agitated in the legislatures of America, as well as the nation's social service agencies and associations.

The Harriman railroad fortune paid local charities, such as the New York Bureau of Industries and Immigration, to seek out Jewish, Italian and other immigrants in New York and other crowded cities and subject them to deportation, trumped up confinement or forced sterilization.

The Rockefeller Foundation helped found and fund the German eugenics program and even funded the program that ultimately sent Josef Mengele into Auschwitz.

Much of the spiritual guidance and political agitation for the American movement came from the American Eugenics Society of New Haven, and the Eugenics Research Association of Long Island, which coordinated much of its activity with the AES. These organizations -- which functioned as part of a closely-knit network, published racist eugenic newsletters and pseudoscientific journals such as *Eugenical News* and *Eugenics*, and propagandized for the Nazis.

Eugenics was born as a scientific curiosity in the Victorian age. In 1863, Sir Francis Galton, a cousin of Charles Darwin, theorized that if talented people only married other talented people, the result would be measurably better offspring. At the turn of the last century, Galton's ideas were imported into the United States just as Gregor Mendel's principles of heredity were rediscovered. American eugenic advocates believed with religious fervor that the same Mendelian concepts determining the color and size of peas, corn and cattle also governed the social and intellectual character of man.

In an America demographically reeling from massive immigration upheaval and torn by post-Reconstruction chaos, race conflict was everywhere in the early 20th century. Elitists, utopians and so-called "progressives" fused their smoldering race fears and class bias with their desire to make a better world. They reinvented Galton's eugenics into a repressive and racist ideology. The intent: populate the earth with vastly more of their own socio-economic and biological kind -- and less or none of everyone else.

The superior species the eugenics movement sought was not merely tall, strong, talented people. Eugenicists craved blond, blue-eyed Nordic types. This group alone, they believed, was fit to inherit the earth. In the process, the movement intended to subtract Negroes, Indians, Hispanics, East Europeans, Jews, dark-haired hill folk, poor people, the infirm and really anyone classified outside the gentrified genetic lines drawn up by American raceologists.

How? By identifying so-called "defective" family trees and subjecting

them to lifelong segregation and sterilization programs to kill their bloodlines. The grand plan was to literally wipe away the reproductive capability of those deemed weak and inferior -- the so-called "unfit."

Eighteen solutions were explored in a Carnegie-supported 1911 "Preliminary Report of the Committee of the Eugenic Section of the American Breeder's Association to Study and to Report on the Best Practical Means for Cutting Off the Defective Germ-Plasm in the Human Population." Although point eight was euthanasia, the breeders believed it was too early to implement this solution. Instead, the main solution was the rapid expansion of forced segregation and sterilization, as well as more marriage restrictions.

The most commonly suggested method of eugenicide in America was a "lethal chamber" or gas chamber.

Even the United States Supreme Court endorsed eugenics as national policy. In its infamous 1927 decision, Supreme Court Justice Oliver Wendell Holmes wrote, "It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind ... . Three generations of imbeciles are enough." This decision opened the floodgates for thousands to be coercively sterilized or otherwise persecuted as subhuman. Years later, the Nazis at the Nuremberg trials quoted Holmes' words in their own defense.

In late 1936, Connecticut governor Wilbur Cross commissioned a "Survey of the Human Resources of Connecticut," to be undertaken by Carnegie Institution researcher Harry H. Laughlin. The purpose of the survey was to bring ethnic cleansing to Connecticut in an organized scientific fashion. Laughlin was the perfect choice. He was editor of *Eugenical News*, a leader of the AES, and America's most accomplished authority on preparing government-backed elimination of unfit families. After helping transplant his idea into Nazi Germany, he was awarded an honorary degree in 1937 by the University of Heidelberg.

Laughlin's plan was to sterilize approximately 175,000 Connecticut residents -- or about 10 percent of the state's population. The state's eugenical laws did not require a court order. The plan was to emulate Hitler's eugenical regime whereby doctors were required to denounce those citizens considered racially or medically "unfit." The state's official report called upon the state's 2,400 physicians to assume personal responsibility for "selection of an individual for sterilization under the state's statutes which govern this means of preventing future degeneracy... . Thus when in social medicine the



physician works for the elimination of human defect, he performs an invaluable service." These ideas were incorporated into a formal public address that was presented to the Yale Medical School by the eugenic commission's chairman, former U.S. Sen. Frederick C. Walcott.

The state placed much of its hopes on "physicians who specialize in diseases of the eye, the ear, on nervous or mental disorders, on the heart, the lungs, the digestive system and upon crippled bodies." The plan was to eliminate the family bloodlines of anyone who was sick. Indeed, special emphasis was placed on those with even the slightest vision problems. In that regard, the nation's organized ophthalmologists had long promoted legislation to identify all those related to anyone with a vision problem so they could be rounded up, placed in camps, and their marriages prohibited or annulled. Ultimately those related to anyone with a vision problem would be forcibly sterilized.

Connecticut's survey was to parallel similar biological surveys of "useful plant and animal life," as its preamble makes clear. Because eugenicists saw themselves as breeders, and indeed were encouraged by the U.S. Department of Agriculture, they considered the human species as one to be pruned and cultivated, like any herd of cattle or field of corn. Eugenicists believed that crime, poverty, immorality, unchaste behavior and other undesired traits were genetic and could not be stamped out unless the entire family was prevented from reproducing.

To save expense, others would not be sterilized but simply thrown out of the state. Immigrants would be deported to their native countries. Unfit Americans would be expelled to their family's original locale. For example, an American judged unfit might be traced generations back to Kentucky or Massachusetts. That person and his entire family, under the plan, would be rounded up and deposited into the so-called originating state. Ultimately, so many people would be dumped into ancestral towns and states, creating so vast a social displacement problem, that concentration camps would be needed to handle the uprooted population. Property was to be seized to pay for their economic drain on the state.

In other words, the joint Carnegie Institution-Connecticut plan was to create domestic refugees or displaced persons in a fashion identical to that employed by the Nazis at that very moment in refugee-torn Europe.

Connecticut established 21 human cross-classifications to qualify them for life or eugenic treatment. Age, for example was cross-classified by "Race Descent," "Nativity and Citizenship," and "Kin in Institutions." Just being related to someone in an institution was a mark against your reproductive record. The same racial and family linkages were measured for intelligence, and criminal record. Even before the survey was

undertaken, Laughlin's proposal made it clear that the targets were Negroes, Orientals, Mexicans and others who had found their way into the United States.

A proposed population registry card was designed for any future IBM processing. Connecticut's plan to use IBM punch cards never came to fruition. Indeed, the American eugenics movement was less successful precisely because it lacked the punch card technology that IBM so carefully developed for the Nazi eugenic and extermination campaigns. Ironically, IBM's Nazi technology was actually first tested by the company in a pilot program in Jamaica in 1928, five years before the Hitler regime. The Carnegie Institution's 1928 Jamaica Race Crossing Project introduced the race classification card that evolved into the SS card IBM used in Germany. The Jamaica Race Crossing Project was the first step in a plan to wipe out all black people on earth.

In Connecticut, Laughlin quietly surveyed 160 towns in eight counties. The first 11,960 citizens slated to be sterilized were to be residents of penal institutions -- weak, disabled, morally unacceptable or otherwise "socially inadequate."

One town, Rocky Hill, was selected as a model for biological surveillance. Nearly all of the town's 2,190 citizens were registered, and almost half fingerprinted. A proposed racial registration card for IBM technology was part of the state's study. Although the planning phase of the state's comprehensive survey was completed in 1938, it was never implemented on the scope desired and as WWII approached, was cast aside. Just a few copies of the full secret report were ever circulated.

Only after eugenics and race biology became entrenched as an American ideal was the campaign transplanted into Germany, where it came to Hitler's attention.

Hitler studied American eugenic laws and rationales and preferred to legitimize his innate race hatred and anti-Semitism by medicalizing it, and wrapping it in a more palatable pseudoscientific facade -- eugenics. Indeed, Hitler was able to recruit more followers among reasonable Germans by claiming that science was on his side. While Hitler's race hatred sprung from his own mind, the intellectual outlines of eugenics that Hitler adopted in 1924 were strictly American.

During the '20s, Carnegie Institution eugenic scientists cultivated deep personal and professional relationships with Germany's fascist eugenicists. In 1924, when Hitler wrote *Mein Kampf*, he frequently quoted American eugenic ideology and openly displayed a thorough knowledge of American eugenics and its phraseology. "There is today one

state," wrote Hitler, "in which at least weak beginnings toward a better conception [of immigration] are noticeable. Of course, it is not our model German Republic, but the United States."

Hitler proudly told his comrades just how closely he followed American eugenic legislation. "I have studied with great interest," he told a fellow Nazi, "the laws of several American states concerning prevention of reproduction by people whose progeny would, in all probability, be of no value or be injurious to the racial stock."

Hitler even wrote a fan letter to American eugenic leader Madison Grant calling his race-based eugenics book, *The Passing of the Great Race*, his "bible."

Hitler's deputy, Rudolf Hess, coined a popular adage in the Reich: "National Socialism is nothing but applied biology."

Hitler's struggle for a superior race would be a mad crusade for a Master Race. Now, the American term "Nordic" was freely exchanged with "Germanic" or "Aryan." Race science, racial purity and racial dominance became the driving force behind Hitler's Nazism. Nazi eugenics would ultimately dictate who would be persecuted in a Reich-dominated Europe, how people would live, and how they would die. Nazi doctors would become the unseen generals in Hitler's war against the Jews and other Europeans deemed inferior. Doctors would create the science, devise the eugenic formulas, and even hand-select the victims for sterilization, euthanasia and mass extermination.

During the Reich's first 10 years, eugenicists across America welcomed Hitler's plans as the logical fulfillment of their own decades of research and effort. Ten years after Virginia passed its 1924 sterilization act, Joseph DeJarnette, superintendent of Virginia's Western State Hospital, complained in the *Richmond Times-Dispatch*, "The Germans are beating us at our own game."

In 1934, as Germany's sterilizations were accelerating beyond 5,000 per month, the California eugenic leader C. M. Goethe upon returning from Germany ebulliently bragged to a key colleague, "You will be interested to know, that your work has played a powerful part in shaping the opinions of the group of intellectuals who are behind Hitler in this epoch-making program. Everywhere I sensed that their opinions have been tremendously stimulated by American thought ... I want you, my dear friend, to carry this thought with you for the rest of your life, that you have really jolted into action a great government of 60 million people."

More than just the scientific roadmap, America used its money to fund and help found Germany's eugenic institutions.

By 1926, Rockefeller had donated some \$410,000 -- almost \$4 million in 20th century money -- to hundreds of German researchers. For example, in May of 1926, Rockefeller awarded \$250,000 to the German Psychiatric Institute of the Kaiser Wilhelm Institute to become the Kaiser Wilhelm Institute for Psychiatry. Among the leading psychiatrists at the German Psychiatric Institute was Ernst Rdin, who became director and eventually an architect of Hitler's systematic medical repression.

Another in the Kaiser Wilhelm Institute's eugenic complex of institutions was the Institute for Brain Research. Since 1915, it had operated out of a room. Everything changed when Rockefeller money arrived in 1929. A grant of \$317,000 allowed the Institute to construct a major building and take center stage in German race biology. The Institute for Brain Research received additional grants from the Rockefeller Foundation during the next several years. Leading the Institute, once again, was Hitler's medical henchman Ernst Rdin. Rdin's organization became a prime director and recipient of the murderous experimentation and research conducted on Jews, Gypsies and others.

Beginning in 1940, thousands of Germans taken from old age homes, mental institutions and other custodial facilities were systematically gassed. Between 50,000 and 100,000 were eventually killed.

Leon Whitney, executive secretary of the American Eugenics Society declared of Nazism, "While we were pussy-footing around ... the Germans were calling a spade a spade."

A special recipient of Rockefeller funding was the Kaiser Wilhelm Institute for Anthropology, Human Heredity and Eugenics in Berlin. For decades, American eugenicists had craved twins to advance their research into heredity. The Institute was now prepared to undertake such research on an unprecedented level. On May 13, 1932, the Rockefeller Foundation in New York dispatched a radiogram to its Paris office: JUNE MEETING EXECUTIVE COMMITTEE NINE THOUSAND DOLLARS OVER THREE YEAR PERIOD TO KWG INSTITUTE ANTHROPOLOGY FOR RESEARCH ON TWINS AND EFFECTS ON LATER GENERATIONS OF SUBSTANCES TOXIC FOR GERM PLASM.

At the time of Rockefeller's endowment, Otmar Freiherr von Verschuer, a hero in American eugenics circles, functioned as a head of the Institute for Anthropology, Human Heredity and Eugenics. Rockefeller funding of the Institute for Anthropology continued directly and through other

research conduits during Verschuer's early tenure. In 1935, Verschuer left the Institute to form a rival eugenic facility in Frankfurt that was much heralded in the American eugenic press. Research on twins in the Third Reich exploded, backed up by government decrees mobilizing all twins. At about that time, Verschuer wrote in *Der Erbarzt*, a eugenic doctor's journal he edited, that Germany's war would yield a "total solution to the Jewish problem."

Verschuer had a long-time assistant. His name was Josef Mengele.

On May 30, 1943, Mengele arrived at Auschwitz. Verschuer notified the German Research Society, "My assistant, Dr. Josef Mengele (M.D., Ph.D.) joined me in this branch of research. He is presently employed as Hauptsturmführer [captain] and camp physician in the Auschwitz concentration camp. Anthropological testing of the most diverse racial groups in this concentration camp is being carried out with permission of the SS Reichsführer [Himmler]."

Mengele began searching the boxcar arrivals for twins. When he found them, he performed beastly experiments, scrupulously wrote up the reports and sent the paperwork back to Verschuer's Institute for evaluation. Often, cadavers, eyes and other body parts were also dispatched to Berlin's eugenic institutes.

Rockefeller executives never knew of Mengele. With few exceptions, the foundation had ceased all eugenic studies in Nazi-occupied Europe before the war erupted in 1939. But by that time the die had been cast. The talented men Rockefeller and Carnegie had financed, the great institutions they helped found, and the science it helped create took on a scientific momentum of their own.

What stopped the race biologists of Berlin, Munich and Auschwitz? Certainly, the Nazis felt they were unstoppable. They imagined a Thousand-Year Reich of super-bred men. But something did defeat Mengele and his colleagues. On June 6, 1944, the Allies invaded at Normandy and began defeating the Nazis, town by town and often street by street. They closed in on Germany from the west. The Soviet army overran the Auschwitz death camp from the east on January 27, 1945. Mengele fled.

Hence, Auschwitz was indeed the last stand of eugenics. The science of the strong almost completely prevailed in its war against the weak. Almost.

After the war, eugenics was declared a crime against humanity -- an act of genocide. Germans were tried. Their American collaborators were not. Verschuer himself esped prosecution. He re-established his connections

with American eugenicists who had gone underground and renamed their crusade "human genetics." Soon, Verschuer once again became a respected scientist in Germany and around the world. In 1949, he became a corresponding member of the newly formed American Society of Human Genetics, organized by American eugenicists and geneticists.

In the fall of 1950, the University of Münster offered Verschuer a position at its new Institute of Human Genetics, where he later became a dean. In the early and mid-1950s, Verschuer became an honorary member of numerous prestigious societies, including the Italian Society of Genetics, the Anthropological Society of Vienna, and the Japanese Society for Human Genetics.

The genocidal eugenic roots of genetics were lost to a victorious generation that refused to link itself to the crimes of Nazism, and succeeding generations that never knew the truth of the years leading up to war.

Human genetics became an enlightened endeavor in the later 20th century. Hard-working, devoted scientists finally cracked the human code via the Human Genome Project. Now every individual can be biologically identified and classified by trait and ancestry. Yet even now, leading voices in the genetic world are calling for a cleansing of the unwanted among us, and even a master human species. Newgenics has wracked the insurance and employment world. At press time, America's first genetic anti-discrimination legislation had passed the House and Senate. Yet most informed observers believe that because globalization now dominates genetics, no nation's law can stop the abuses.

Edwin Black is the New York Times best-selling author of the award-winning IBM and the Holocaust and the just-released War Against the Weak (Four Walls Eight Windows) from which this article is adapted. He can be reached via [www.edwinblack.com](http://www.edwinblack.com).

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| 9809|2003-09-13 09:12:40|M. Washington|Example of Meriotic writing of Northern Sudan on the Nile|

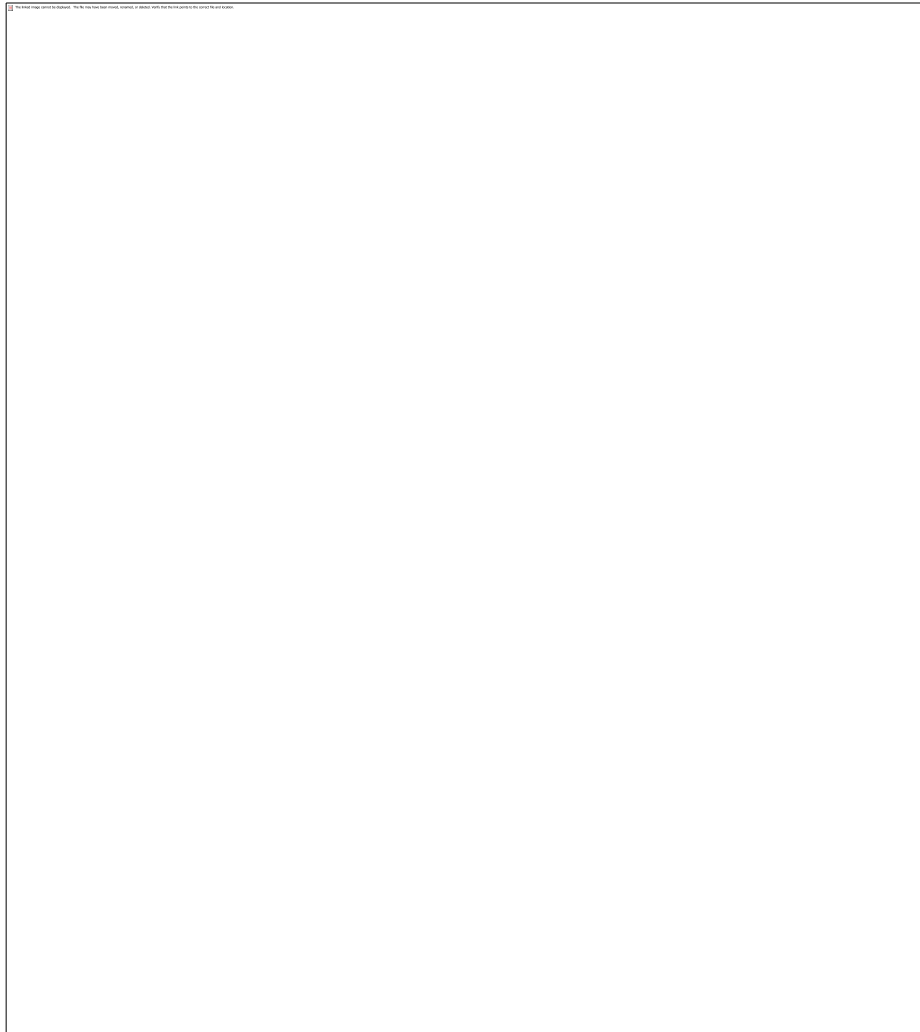
Attachments :

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It's been said that the Meriotic writing has not been deciphered. It has been. For those few of you not having seen such, here is an example of such writing. The similarity to AE will not be missed. Nor the fact that similar to styles of writing found among the Maori of New Zealand as well as in South Africa of predynastic periods.

I have earlier presented images of each. For those whose mail programs dont allow you to see images in post, I have included an attachment. This writing system was also to be found in Sumer of the Ubaid period preceding cuniform. One hieroglyphic found in Sumer was of the beehive hut and stood for house. It is Northeast Africans, the Bambotides (Pygmies), and San who lived in such homes recorded in the archeological record for decamillenniums. It is a Western history based on mythological, illusionary

images and found in every Western history book which have been given the status of real historical events that presents a different picture of the past which seeks to hide and deride African contributions to writing and other things.



In: Dietrich Wildung, *Sudan ancient kingdoms of the Nile*, (Flammarion, Paris, 1997).

Marc Washington

08-10-100-50-01\_Sudan.Meriotic.Writing.like.Predynastic.S.African.jpg

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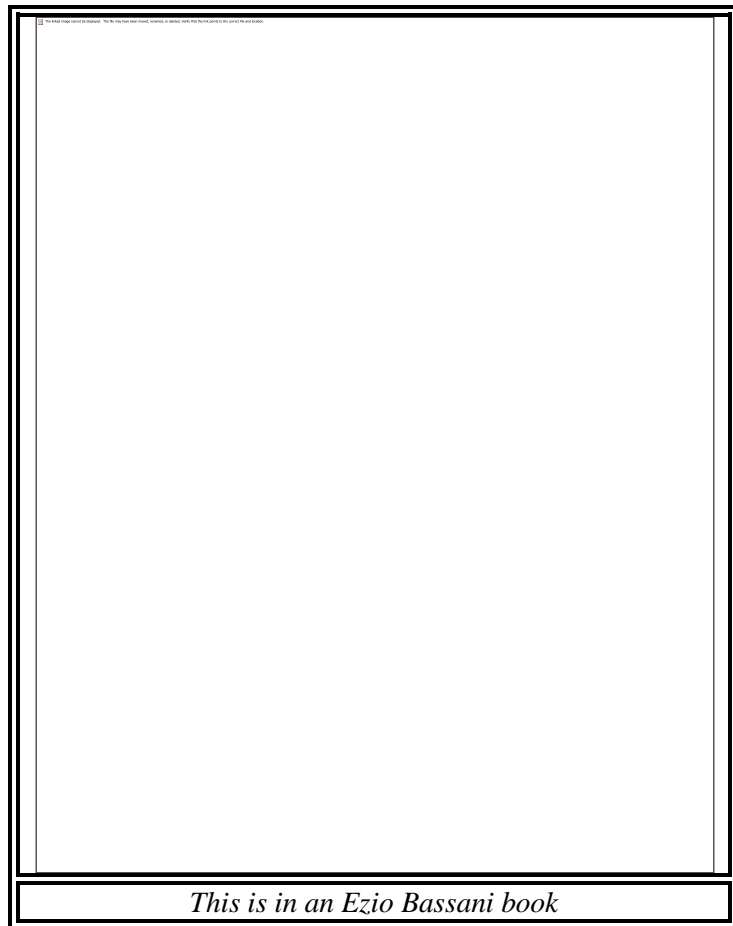
| 9810|2003-09-13 10:08:25|M. Washington|Image of an African head-rest|

Attachments :

At the root of many things Egyptian lies Africa as in the Sed festival, Court Art, the use household artifacts, as in the head-rest and such. Here is a picture of such a head-rest in present usage. And splendid though it is, many in their complexity and craftsmanship make this look like afternoon doodling:

(Ive included an attachment for those for whom images dont appear in posts.)





Regarding Egypt, I emphasize that before Europeans crossed the Caucasus mountains during the Neolithic, there was no European, no Caucasian presence in Afro-Asia. The time before and after their crossing is a demarcation line of sorts: the difference between a mostly peaceful Afro-Asian world and one thereafter of ferocious war, conflict, and conquest.

Western scholars will mostly vigorously deny an African substratum for Egypt. There are a handful of honest people without *dominate-and-destroy-everything* complexes out there though. For instance, in: Jean Lacant, People, In: Donald Redford (ed), ***The Oxford Encyclopedia of Ancient Egypt Vol 3***, (Oxford University Press, Oxford, 2001), pp. 27 32, we find:

ORIGINs of the Egyptians in Northeastern Africa: In spite of the evidence against scientific race, both Egyptologists and Afrocentric scholars often continue attempts to define the Egyptians as members of an essential racial category, usually attempting to link them to either a supposed Caucasoid or Negroid/Afroid phenotype. Such models imply that the founders of pharoanic Egypt came from sub-Saharan Africa, western Asia, or Europe/Trans-caucasus. While there was some immigration from all those areas, physical anthropology has demonstrated the fundamental continuity of ancient and modern Egyptian populations. The evidence also points to linkages to other northeastern African peoples, not coincidentally approximating the modern range of languages closely related to Egyptian in the Afro-Asiatic group (formerly called Hamito-Semitic).

These linguistic similarities place an ancient Egyptian in close relationship with languages spoken today in northeastern Africa as far west as Chad and south to Somalia. Archeological evidence also strongly supports an African origin. A widespread northeastern African cultural assemblage, including distinctive multiple barbed harpoons and pottery decorated with dotted wavy line patterns, appears during the early Neolithic (also known as the Aqualithic, a reference to the mild climate of the Sahara at this time). Saharan and Sudanese rock art from this time resembles early Egyptian iconography. Strong connections between Nubian (Sudanese) and Egyptian material culture continue into the later Neolithic Badarian culture of Upper Egypt.

Similarities include black-topped wares, vessels with characteristic ripple-burnished surfaces, a special **tulip**-shaped vessel with incised and white-filled decoration, palettes, and harpoons. Lower Nubian A-Group royal burials at Qustul has lead Bruce Williams to posit a common Egyptian-Nubian pharoanic heritage, although this notion has been much disputed. Other Egyptian practices show strong similarities to modern African cultures, including divine kingship, the use of headrests, body art, circumcision, and male coming-of-age rituals, all suggesting an African sub-stratum or foundation for Egyptian civilization.

Most Western historians like to treat Egypt as if it emerged from some kind of Atlantean society like a zenith, out of nothing. They and their henchmen turn green-faced and violently throw-up even a the suggestion that Africa was the pod from which the tulip of Egypt sprang. They must live with delusions of grandeur. They cannot face reality nor find peace with the true reality of their past which, in all honesty, was as hunter-gatherers who found established civilizations of Africans in Afro-Asia following the ice age and decimated those populations claiming their lands and cultures for their own.

Marc Washington

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| 9811|2003-09-13 11:49:55|M. Washington|The Orange-slice coiffure from 7th mil Ubaid  
Sumer|

Attachments :

Earlier this week, I sent the image below. There were some who did not see the image as their mailing programs do not support those kinds of graphics. I, on the other hand, was not able to send the six files separately as they amounted to over a million bytes and not many hosts receive letters of such size. The solution I found was to put all the images into a single imaging program and save them as one. The file is now less than 50 kb for all six pictures. And for those who cannot receive these images by post, I have sent the file as an attachment.

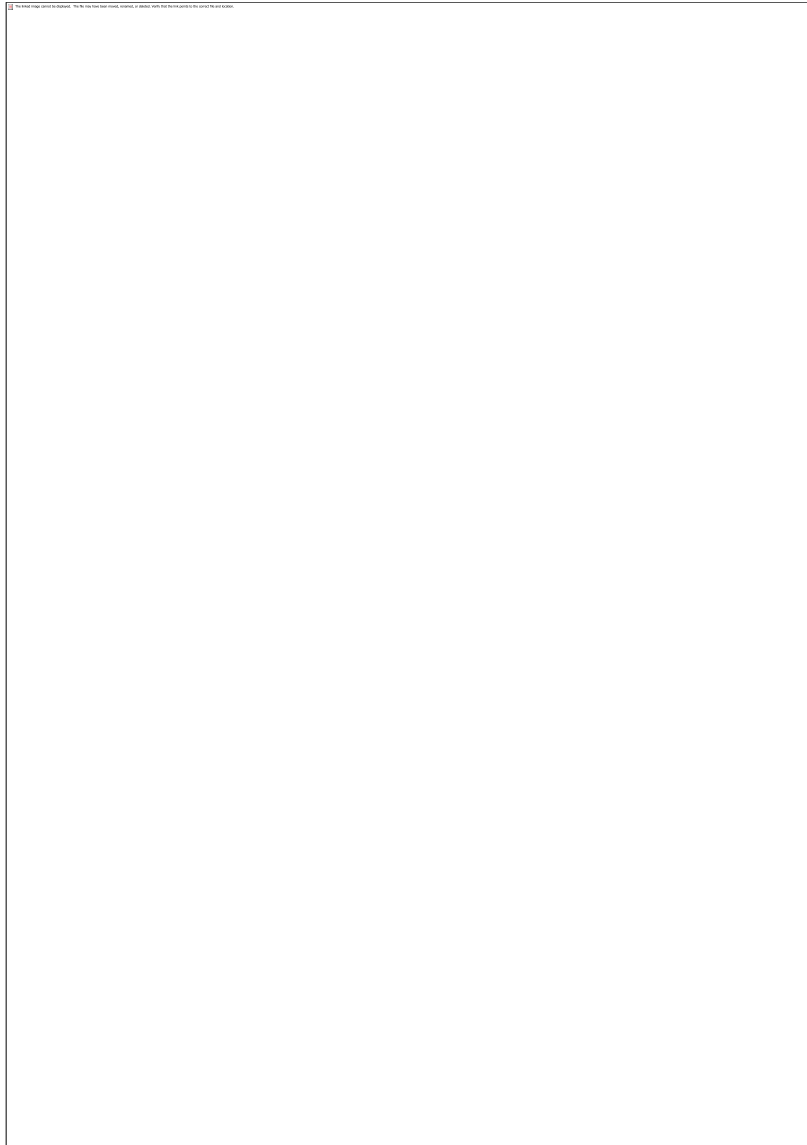
The pictures are in this order:

1, 2

3, 4

5, 6

The **orange-slice** coiffure presents itself in the historical record in the 7<sup>th</sup> millennium BC in the Ubaid culture of Sumer as seen in I and II.



The body scarification in II and the cowrie shell eye in I and II are ubiquitous throughout Africa today and today, as millennia ago, still serves as the medium of currency for barter or exchange. The staff found in I I have shown detailed cave art for from 25 tya (or longer).

Image III is a statuette from Gabon; IV is a sculpture from the Ivory Coast; V is a death mask from West Africa but may possibly be used in nearly every tribe in Africa; VI are either Nubians or Massai ? I?m not certain which. This post is another example of culture spanning a decamillennium and found throughout the Afro-Asian geographical sphere from the 7<sup>th</sup> millennium Sumer down to today.

The orange-slice coiffure (I couldn't think of a better name) has a number of variations: sometimes it is extremely narrow; other times it is presented in rows or three (as in V) of five. Sometimes it is embellished by hair formed into the shape of bull horns to either side of it. This style is known throughout Africa. Above are just a few examples of the style and the single cultural sphere Africa has shared for eons before the Neolithic.

Marc Washington

1. 03-10-500-09-04 From the works of Andr預arrot

2. 03-10-500-09-02 From the works of Andr<sup>y</sup>arrot
3. 03-10-100-22-01 Marceau Riviere, *African masterpieces from private collections*
4. 03-10-100-25-01
5. 03-10-100-00.02
6. 03-10-100-26-01

| 9813|2003-09-13 16:46:57|Paul Kekai Manansala|Egypt in the European Selfconsciousness|  
Egypt in the European Selfconsciousness

Brentjes B.[1]

### Abstract:

accepting those trends which seem to support their own power and aims. The ruled masses were influenced by the concept of their rulers - taking form and elements of their culture. The Egyptian trends of the 18th and 19th centuries were in main aristocratic designing Egypt as the protohistory of Greece and Rome, the later ones conceived as the forefathers of Europe. The scientific development in the 19th and 20th centuries was partly impressed by the glorification of ancient Egypt as the center of world, but it was proved to be only one of the old cultures overestimated by traditionalists.

| 9814|2003-09-13 16:52:46|alberto34482@yahoo.com|Pharaonic customs and habits die hard|

Pharaonic customs and habits die hard

Hamed Muhammad Special to the Middle East Times

Last week, a cultural seminar entitled, What remains from Ancient Egypt was presented at the Mahmoud Khalil Museum in Giza. Egyptology professor Mona Al Shayeb from Cairo University, together with Egyptologist Gamal

Hermine, delivered short lectures accompanied by slides to an audience made up of intellectuals, students, journalists and a satellite TV crew. Al Shayeb began by stating that aspects of the ancient civilization, which she said greatly influenced subsequent civilizations, still linger in modern day Egypt.

Al Shayeb concentrated on the ancient and modern use of natural perfume oils and cosmetics, and the continued use of a certain type of hair comb and hair pins, emphasizing the practical and ornamental uses such implements and cosmetic substances often have. The use of black kohl to outline the eyes, for example, a practice formerly followed by both sexes, but now mainly by women, helps to protect the eyes from the glare of the sun.

Al Shayeb's talk, which lasted for less than ten minutes, was limited to these points.

Other examples of ancient implements that could have been included are items like the tishit or washing/bath tub, used in the villages, the zeir, the large water pot seen both on the streets and in the Egyptian Museum's display of pre-dynastic exhibits, and the kanoon, a primitive cooking stove that survives from antiquity. The shadoof, a device used to draw water from the river, is another item known to date from ancient Egypt. It could have been a point of interest to look at how such low-tech pieces of equipment have fulfilled their purpose so well that they have barely changed over thousands of years. The clay zeir, for instance, used to store and cool drinking water, is a design difficult to improve on. Another very basic item that originated in Ancient Egypt is the metal hook used to hang meat and poultry. Illustrated in tomb paintings, it is still a common sight throughout Egypt.

Hermine concentrated on linguistics in his

lecture, making the startling claim that 7,000 Arabic words have pharaonic origins. Most of his examples came from Egyptian colloquial Arabic. The word yeluk, meaning "talkative," lafeeny, which means, "give me," and bah, a very common word meaning "finish," have, he says, all survived from the pharaonic era. It is widely known that the Coptic language directly derives from the ancient Egyptian language. Hermina highlighted two of the Coptic months, Toubah, which means "corn beauty," and Hathour, meaning, "God's day," to illustrate his point.

But just as the audience's appetites were whetted, the seminar came to a premature close, without any opportunity for questions or debate afterwards.

The baby language used by Egyptian children is another area that was untouched by Hermina, where many words, like mum, for food, are rooted in ancient times. A reference to the sun deity is found in an old rhyme sung by children in the villages on the occasion of losing a milk tooth. The child places the tooth in the sun and a boy sings, "Sun, sun, take my donkey tooth and give me the tooth of a gazelle," while a girl sings, "Sun, sun, take my buffalo (gamousa) tooth and give me the tooth of a bride (Al Arousa)."

Anyone interested in observing some of the ancient funerary rites need only visit one of the Cairo cemeteries, where hired female wailers cry out and beat their breasts at funerals, sprinkling their heads with dust in the ancient manner. The Egyptian tombs, as houses of the dead, are built to accommodate visiting relatives during religious festivities, as well as the anniversary of the death, the rites representing the same respect and reverence for the dead, free from morbidity, as in the ancient customs.

The subject is very wide as it spans all aspects of human life and activities, but the links, although documented, are not widely known.

While Copts are often far less likely to shy away from the evidence of their pharaonic heritage, many

Muslims, particularly the more orthodox, frequently find such connections distasteful. But at least Al Shayeb and Hermina, (whose name is incidentally derived from the ancient Greek Hermes and the ancient Egyptian Mina), by giving such talks, are introducing the subject into the public arena, where its significance can gradually be realized more fully.

[http://www.metimes.com/2K/issue2000-30/commu/pharaonic\\_customs\\_and.htm](http://www.metimes.com/2K/issue2000-30/commu/pharaonic_customs_and.htm)

| 9815|2003-09-13 19:29:49|M. Washington|Re: Pharaonic customs and habits die hard|

Interesting!

MW

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**Sent:** Saturday, September 13, 2003 6:53 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Pharaonic customs and habits die hard

Pharaonic customs and habits die hard  
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| 9816|2003-09-13 19:42:16|clyde winters|Re: Example of Meriotic writing of Northern Sudan on the Nile|

Hi Marc

I deciphered the Meroitic script back in 1983. Here is a list of my publications on its decipherment:

Winters, A.A. 1984. "A note on Tokharian and Meroitic". Meroitic Newsletter, no. 23: 18-21.

\_\_\_\_\_. 1988. "The Dravidian and Manding substratum in Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.

----- 1989. "Chiekh Anta Diop at le Dechiffrement de l'écriture Meroitique", Revue Martiniquaise de Sciences Humaines et de Litterature, no.8: 141-153.

Winters, A.A. 1984. "A note on Tokharian and Meroitic". Meroitic Newsletter, no. 23: 18-21.

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Winters, C.A.(1998). Meroitic funerary text. Part 1, Inscription Journal of Ancient Egypt, 1 (1), 29-34.

Winters, C.A.(1998b). Meroitic funerary text. Part 2, Inscription Journal of Ancient Egypt, 1 (2), 41-55.

Winters,C.A. (1999). Inscriptions of Tanydamani, Nubica et Ethiopica, IV/V, 355-388.

I discuss the decipherment of Meroitic and other African writing systems at the following site:

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

Enjoy.

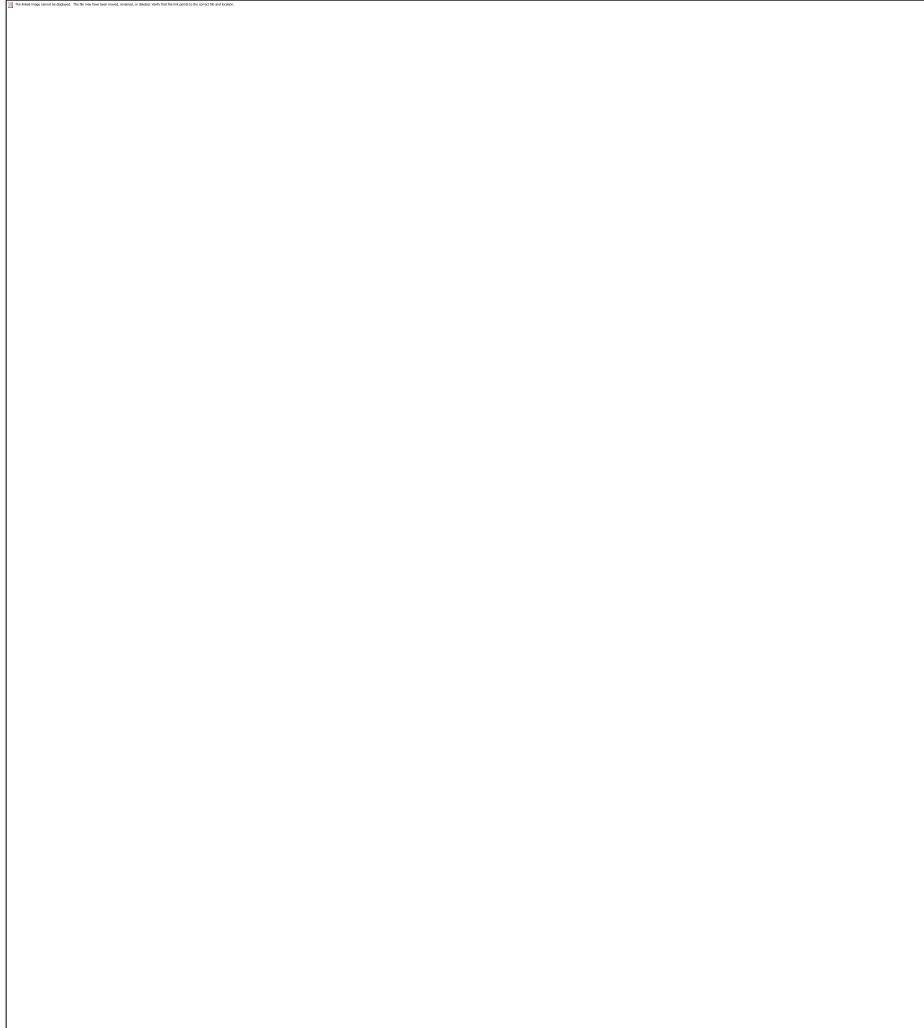
C.A. Winters

"M. Washington" wrote:

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In: Dietrich Wildung, *Sudan ? ancient kingdoms of the Nile*, (Flammarion, Paris, 1997).

Marc Washington

08-10-100-50-01\_Sudan.Meriotic.Writing.like.Predynastic.S.African.jpg

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| 9818|2003-09-14 06:43:54|M. Washington|Comparison of Egyptian, Merotic and other ancient related scripts|

## **MEROITIC, EGYPTIAN, AND OTHER ANCIENT RELATED SCRIPTS**

### **OUTLINE**

#### **[A] SUMMARY**

#### **[B] MORE ON THE CONTENT**

#### **[C] THE LINKS**

#### **I. SOUTH AFRICAN PREHISTORIC SAN ROCK ENGRAVINGS**

#### **II. MEROITIC WRITING OF NORTHERN SUDAN ON THE NILE**

#### **III. HIEROGLYPHICS OF MAORI IN NEW ZEALAND**

#### **IV. HIEROGLYPHICS OF THE UBAID PERIOD OF SUMER**

#### **V. THE DOGON SCRIPT OF MALI**

#### **VI. A SOMALI WOMAN WITH A DOT IN THE MIDDLE OF A CIRCLE**

#### **VII. AN INDIAN GIRL WITH A DOT IN THE MIDDLE OF A CIRCLE**

#### **VIII. CLYDE WINTERS ON MEROITIC, EGYPTIAN, AND OTHER**

### **ANCIENT RELATED SCRIPTS**

(If the links wrap around, they wont display. You may have to copy and paste the second part of a broken url onto the first in the Explorer address panel)

#### **[A] WHY THIS POST WAS WRITTEN**

I was drawn to write this post some days ago when encountering the translation in [I] below of the Meroitic script of Nubia because I so often read that it has not been translated. But, for those few of you who dont know, it has been translated (see II and VIII). And it is similar to scripts found in Egypt, Sumer, India, and New Zealand. The links provide the visual evidence. When

seeing the scholarly contribution that Clyde Winters has made to this discussion over 20 years, I thought to upgrade the original post.

The present writer has seen a commonality in Egyptian script with so-called prehistoric and ancient (historic) writing systems. He believes in what might be called the *verifiable prehistoric*: that meaning that whenever a cluster of common features (not a single one or two) is found among near or distant cultures, that it must indicate common origins. Ten years or earlier back, such a claim might be *pooh-poohed*. But, today, genetic evidence at Stanford, Oxford, and elsewhere, shows the most ancient of the modern cultures existed in common cultural sphere from late Pleistocene to early Holocene Northeast Africa through Anatolia. A cultural sphere which existed before European hunter-gatherer incursions after the outset of the Neolithic. Those lands were initially covered by Africans; by people originating in Northeast Africa.

Why common scripts? So, where these people traveled (as in a closed hand in Northeast Africa geographically opening with fingers ending in, well the five corners of the world) the same cluster of Neolithic advances are seen in the places geneticists show they went be it Polynesia, North America, or Asia. **UNDERSTANDING THE MONGOLOID ISSUE:** If we understand the San as almond-eyed and being more heavily concentrated in the higher North African regions and the Negroid types being more southerly placed, that can account for the Neolithic Asian population with the almond eye in Asia and North America (Indians) originating, none the less, in Africa. See, for instance: Yuehai Ke and Li Jin, et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, *Science*, 292:5519, pp. 1151-1153, Issue of 11 May 2001.

The present posts shows symbols found in writing that are common to prehistoric South Africa, the Sudan, Egypt, Sumer of the Ubaid period preceding cuneiform, India, and used by the Maori of New Zealand. It was not professional Egyptologists but drunk sailors with women on their minds who recorded this script in New Zealand back in the 1850s (the book was published in the 1860s). They probably didnt even know of Egypt or hieroglyphics and surely didnt care even if they knew. This shows all the more how genuine their recordings are in their representation of hieroglyphics. They wrote them down when they were drunk with women in their arms!

This writing is variously found inscribed on outdoor rock surfaces, tablets, clothes, and variously tattooed or painted on the human body (as in the case of VI and VII. I think a problem in Egyptology is that the purists cant conceive of cultural influences upon Egypt from earlier southern cultures nor imagine the migration of families and tribes from Egypt to India and such places where people went. Keep in mind that Buddhism shares at least half-a-dozen features in common with Egyptian religions. And I havent yet discussed the Shinto of Japan and its apparent Osirian connections. Simply because not every tribe in Asia has written documentation of the prehistoric travels of their ancestors does not mean that they originated in those places 40 trillion years ago springing up from the earth like seeds in a garden.

**THE FUTURE OF THE PURIST EGYPTOLOGIST:** The purist form of Egyptology, in the opinion of the present writer, is forcing itself into extinction and making itself a less-and-less viable social science when it attempts to keep Egypt in a geo-temporal box that

largely only subjected lands to the south and had little or nothing to do with lands beyond the classical Middle East. But, what am I. Just a little peon. A little twerp offering ideas that should remain in the realm of professional discussion. I. An arm chair philosopher. A stupid idiot. They say that ignorance is bliss. Well. I be happy.

Here are the links. Are they the result of people independently inventing them? Are the similarities freaks of nature?

## **[I] SOUTH AFRICAN PREHISTORIC SAN ROCK ENGRAVINGS**

[http://www.mightymall.com/TheSecondBookImages/08-10-100-48-10\\_S.Africa.Prehistoric.San.engravings.found.from.there.to.Egypt..India.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-48-10_S.Africa.Prehistoric.San.engravings.found.from.there.to.Egypt..India.jpg)

Linda M. Slack, *Rock engravings from Driekops Eiland, and other sites south-west of Johannesburg*, (Centaur Press, London, 1962), p. 15.

## **[II] MEROITIC WRITING OF NORTHERN SUDAN ON THE NILE**

[http://www.mightymall.com/TheSecondBookImages/08-10-100-50-01\\_Sudan.Meriotic.Writing.like.Predynastic.S.African.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-50-01_Sudan.Meriotic.Writing.like.Predynastic.S.African.jpg)

In: Dietrich Wildung, *Sudan ancient kingdoms of the Nile*, (Flammarion, Paris, 1997), p. 254.

## **[III] HIEROGLYPHICS OF MAORI IN NEW ZEALAND**

[http://www.mightymall.com/TheSecondBookImages/08-10-300-15-01\\_New-Zealand-Maori-writing-like-hieroglyphics-from-1861-book.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-300-15-01_New-Zealand-Maori-writing-like-hieroglyphics-from-1861-book.jpg)

Richard Taylor, *Te Ika a Maui; or New Zealand and its inhabitants*, 2<sup>nd</sup> edition, (William Macintosh, London [1861] 1870).

## **[IV] HIEROGLYPHICS OF THE UBAID PERIOD OF SUMER**

[http://www.mightymall.com/TheSecondBookImages/08-10-500-09-01\\_Sumer.Ubaid.4th-Mill.African.writing.like.Egyptian..Maori.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-500-09-01_Sumer.Ubaid.4th-Mill.African.writing.like.Egyptian..Maori.jpg)

In an A. Parrot book. The hut used by the Bambotides (Pygmy), San, and Nubians is the beehive hut and has been in the archeological record for deca-millenniums. It is the beehive hut hieroglyphic used during the Ubaid period that represented House.

## **[V] THE DOGON OF MALI**

[http://www.mightymall.com/TheSecondBookImages/08-10-100-32-07\\_Mali.Dogon.writing.similar.to.Egyptian.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-32-07_Mali.Dogon.writing.similar.to.Egyptian.jpg)

Not all. A few similarities. Found in National Geographic

## **[VI] A SOMALI WOMAN WITH A DOT IN THE MIDDLE OF A CIRCLE**

[http://www.mightymall.com/TheSecondBookImages/08-10-100-47-01\\_Somali.Woman.with.Circle-Dot-Sun.Hieroglyphic.on.Face.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-47-01_Somali.Woman.with.Circle-Dot-Sun.Hieroglyphic.on.Face.jpg)

That the woman is Somali. That she is from a culture in Northeast Africa

In a Beckwith book.

## **[VII] AN INDIAN GIRL WITH A DOT IN THE MIDDLE OF A CIRCLE**

[http://www.mightymall.com/TheSecondBookImages/08-10-400-05-01.02\\_India.a.Maria.Girl.Central.India.w.Dot-Circle.Hieroglyphic.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-400-05-01.02_India.a.Maria.Girl.Central.India.w.Dot-Circle.Hieroglyphic.jpg)

Karl Gröber, *Decorated skin a world survey of body art*, (Thames and Hudson, London, 1997), p. 186.

He writes: The face of this young Maria is decorated with the traditional tattoo patterns. A circle on the forehead symbolizes the full moon, a crescent the half moon; a circle with a dot in the middle is the sign of the sun.

## [VIII] MEROITIC AND OTHER ANCIENT RELATED SCRIPTS

Clyde Winters deciphered the Meroitic script back in 1983. A list of his publications on its decipherment and can put the entire discussion into better perspective:

Winters, A.A. 1984. "A note on Tokharian and Meroitic". Meroitic Newsletter, no. 23: 18-21.  
\_\_\_\_\_. 1988. "The Dravidian and Manding substratum in Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.  
\_\_\_\_\_. 1989. "Chiekh Anta Diop at le Dechiffrement de l'écriture Meroitique", Revue Martiniquaise de Sciences Humaines et de Litterature, no.8: 141-153.

Winters, A.A. 1984. "A note on Tokharian and Meroitic". Meroitic Newsletter, no. 23: 18-21.  
\_\_\_\_\_. 1988. "The Dravidian and Manding substratum in Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.  
\_\_\_\_\_. 1989. "Chiekh Anta Diop at le Dechiffrement de l'écriture Meroitique", Revue Martiniquaise de Sciences Humaines et de Litterature, no.8: 141-153.

Winters, C.A. (1998). Meroitic funerary text. Part 1, Inscription Journal of Ancient Egypt, 1 (1), 29-34.  
Winters, C.A. (1998b). Meroitic funerary text. Part 2, Inscription Journal of Ancient Egypt, 1 (2), 41-55.  
Winters, C.A. (1999). Inscriptions of Tanydamani, Nubica et Ethiopica, IV/V, 355-388.

I discuss the decipherment of Meroitic and other African writing systems at the following site:

<http://www.geocities.com/Tokyo/Bay/7051/anwrite.htm>

Well. I guess that does it. Have a nice day, everybody.

Marc Washington

| 9819|2003-09-14 08:38:55|IMJs@webtv.net|Drowned, But Triumphant (Nubia)|

<http://weekly.ahram.org.eg/2001/564/travel.htm>

| 9820|2003-09-14 08:47:03|alberto34482@yahoo.com|Attonborah Band, African or Yemeni?|  
Attonborah Band, African or Yemeni?

Saleh Abdulbaqi

Yemen Times

Very little is known about the origin of Attonborah musical instrument. It is not a sophisticated instrument, for it consists of only two essential parts that are triangular shaped sticks and strings. The way it is played is different from that of Oud (Lute). An Attonborah player uses his/her fingers without a need for using plectrum.

It was a pleasant surprise for former Minister of Culture Hassan Al-



Lawzi when Attonborah band from Lahj won the coveted first position among 30 other traditional bands participating in the Port Said Festival in 1990. Inspired by the spectacular achievement of this traditional instrument, former Minister Yahia Hussain Al-Arashi sent the band again to represent Yemen in Paris in 1995 in an international music festival.

The Attonborah band performance combines both Yemeni and African tastes. It captures the imagination of a wide range of people who are interested in traditional songs and dances. It is a pity that many people do not know much about this amazing instrument. However, it has proved its versatility not only in Yemen but outside Yemen and has earned people's applause. The Port Said example is an undisputed proof of this.

What is the origin of this instrument? When was it used for the first time? Are the band members Yemenis or Africans? In pursuit of answers to these and other related questions, I traveled to the land where it flourished, Lahj in Yemen, and met with the band members. The first thing that attracted my attention was the age diversity of its members. Some were very young, others were very old. The conductor of the band and its veteran player, 59 year-old, Abdullah Abdu Al-Dhaheri said that there is no agreement among the old band members regarding its time of origin. However, all the players unanimously said that it existed before they were born and that their forefathers used to play on it. He believed that it was brought by their ancestors from Africa to Aden 80 years ago. Then it found its way to Lahj where many Africans had settled. As it gradually took its roots and flourished among the Afro-Yemeni society in Lahj, the African rhythm started to be colored by that of Yemen.

The band commonly performed in wedding ceremonies accompanied with a team of dancers. They also performed in palaces of Sultans on their birthdays and such other occasions.

Mohammed Salem Al-Alawai, 63, drum beater of the band does not agree with his colleague on who brought the Attonborah to Yemen. However, he agreed that it was of an African origin. "Its history goes back to more than 150 years. He believed that it was brought by Yemenis who immigrated to Africa like Al-Nuba of Sudan. When they returned home they inhabited the plains of Lahj where plenty of food and water was available," added Mohammed S.

But why is the rhythm still African? "That is what makes it distinguished. If the scale is changed into Lahji, the core of rhythm of dance will change as well. Nevertheless, there is an undeniable Lahji touch," said Al-Dhaheri.

All the band members believe that their band is a continuation of the first Tonborah band in Yemen. Day after day, new Lahji touches in terms of either music or diction are being added to make it a kind of confluent paradigm in singing.

The remarkable success achieved by the band not only in its local participation but in international fora outside Yemen shows the people's acceptance of Attonborah and its ability to captivate audiences wherever it has been performed. Presently, the band is preparing to take part in the celebrations of the 10th anniversary of unification of Yemen this month.

In Lahj there is a house called the Attonborah house. It is in this house that Attonborah lovers were used to gather to listen to and learn how to play on it. 80-year-old Salihah Faraj Abu Yabis, resident of the house, said that people used to gather at her house more than 120 years ago to enjoy listening to Attonborah. Only a few months ago the band assembled there for performing rehearsals before participating in the celebrations.

As far as the type of dance accompanying Attonborah performance is concerned, it is not easy. It needs rigorous training and practice. Good dancers are discerned by intricate hand movements which start in the very beginning of the performance.

The performance usually begins with singing to the accompaniment of the Attonborah a little later. Then drums- two big and two small ones- join in. After about 5 minutes of singing, dance blossoms and lasts for more than 15 minutes. During this period, musical scales change and type of dancing also changes. As the performance gathers momentum, the Attonborah player enters the stage taking the rhythm to a climax. Audiences are so absorbed and overwhelmed that they inadvertently hum and make feet movements in tune with the rhythm.

While I was attending a rehearsal session, I was fascinated by a very sweet solo singer. She was Camilia Anbar singing the "Mosimbah". As the Al-Mangor dancer began to dance I could not help joining him.

"Although I was brought up in Luhj I feel that African songs are part of me," said Al-Alawi. He is deeply fascinated by the Attonborah and the different types of dance accompanying it.

Sometimes singing voices are mild enough to make the notes of Attonborah distinct. Fused with supple body movements of the Al-Mangor dancer they create a thoroughly magnificent impact. Al-Mangor is a belt made of nails and goatskin tied round the dancer's waist.

Then, the male dancers form a line and women form another facing them. In the process of dancing they mix. A man dances with a woman and sometimes with two. After a time the Attonborah player along with the Mangor dancer joins the rest of dancers in a chorus making the picture even more fascinating.

It is something highly gratifying to see such an old musical tradition inspiring strong enthusiasm among today's audiences.

As I concluded my visit to Luhj, Abdullah Faraj Bo Yabis, the senior most member I met with here, confirmed that there was still a lot about the Attonborah which is yet to come to limelight. The band should be appropriately encouraged by authorities concerned,

especially the Minister of Culture who could grant them an office and suitable uniform. The band appeals to all concerned and, as such, deserves patronage of international organizations to preserve such an eminent cultural tradition.

<http://www.yementimes.com/00/iss19/culture.htm>

| 9821|2003-09-14 10:08:37|Djehuti Sundaka|The Rosetta Stone will stay in London|

<http://www.theartnewspaper.com/news/article.asp?idart=11313>

The Rosetta Stone will stay in London, say trustees

While the director of Egypt's Supreme Council of Antiquities says, 'The artefacts stolen from Egypt must come back'

By Martin Bailey

LONDON. The British Museum (BM) is resisting calls for the return of the Rosetta Stone. Zahi Hawass, director of Egypt's Supreme Council of Antiquities, made a request for the return of the stone on 15 July in a speech at the BM along with demands for the bust of Nefertiti at Berlin's Egyptian Museum, the statue of Hatshepsut at the Metropolitan Museum in New York and the obelisk in the Place de la Concorde in Paris.

During a dinner which followed, he also made a more specific proposal, suggesting that the Rosetta Stone should be loaned to Cairo's Egyptian Museum for three months.

Dr Hawass later told reporters that 'if the British want to restore their reputation, they should volunteer to return the Rosetta Stone because it is the icon of our Egyptian identity'. He then added: 'I don't want to fight anyone now, but if the British Museum doesn't act, we will have to employ a more aggressive approach. The artefacts stolen from Egypt must come back.'

What remains unclear is whether a BM loan of the Rosetta Stone has been ruled out. Keeper Vivien

Davies was reported in the Sunday Telegraph as saying: 'We are having constructive negotiations over the loan for three months. It's a new idea Dr Hawass has produced and we appreciate very much that he is being constructive on these matters.' Mr Davies still stands by these comments, but feels that 'discussions' would be a more appropriate word and he stresses any formal loan request would have to be considered by the BM trustees.

The BM responded in a formal statement that 'the trustees do not consent to the loan of what might be called 'iconic' objects which we consider to be central to the collection' such as the Rosetta Stone. It added: 'We have excellent relationships with all our professional colleagues in Egypt. Whilst we are always willing to discuss new ways of

cooperating with them on joint projects, we are clear, as are they, that the Rosetta Stone will stay in London.? This statement appears to rule out a loan.

Dating from 196 BC, the Rosetta Stone is inscribed with a royal decree of Ptolemy V in three scripts?hieroglyphic, demotic and ancient Greek. It was discovered by a French officer in 1799 in the Nile Delta town of Rashid (or Rosetta). The inscribed stone was taken by the French to Cairo and then Alexandria, where it was seized by British troops in 1801 and shipped to London. It was presented to the British Museum the following year. In 1822 the hieroglyphic text was successfully deciphered by French scholar Jean-François Champollion. Two modern inscriptions on the stone now record key moments in its modern history: ?Captured in Egypt by the British Army in 1801? and ?Presented by King George III?.  
| 9822|2003-09-14 10:58:37|Alex Derrick|Re: Image of an African head-rest|  
Marc,I didnt' get the attachment.  
Could you repost in the photos area?

Just as a general notice to all list members.

Yahoo groups, in an effort to save server space, is no longer storing photos messages/attachments for an indefinite period of time.

In the interests of documenting the discussion on the forum it might be worth while to put images in the Photos or File section.

Also, didn't J. Leclant debate with C.A. Diop at the Cairo Symposium?

hotep  
| 9823|2003-09-15 06:05:53|M. Washington|Africa. Suggested as the origination of the head-rest found in Egypt|

I am discussing what I think is the historical background to the origination and originators of the head-rest. Nearly any item in personal use was blessed, prayed-over, by the shaman before use. Personal items (in the minds of the makers and users) were invested with vast spiritual powers. These are poorly understood by anthropologists and the rest of us. It can be appreciated that even within a given tribe, perhaps only the craftsman designing an item and the final user would know the meaning of all the symbols symbols where were, in many cases, inevitably taken from the lives of the tribe or contracting party who requested its creation.

Among the Masai, a basal group to the Egyptians who brought cattle and the mythologies surrounding it

(think about it: cattle was significant as far away as Iran whose most ancient inhabitants came from Africa and ended up in India where the cow is a sacred animal somehow, Id bet, a carry-over of Hat-hor and Isis. Further, the bull is slain in Spain in the bullfights. Does anyone know the history of that? Could it have emerged as a repulsive reaction against those in Spain revering cattle? So, to show their disdain, they killed it?)

they used the head-rest and it was one of their few personal items. Each Masai can carry their personal items in their hands. And, so it was with the head-rest. Nuwaubian. Glad you like some of the images I consolidated, put at my website, and gave title to. And, thank you for trying to help me to be able to imbed images in a Ta-Seti post. I now understand I must use the html mailing format and insert images from the tool bar. The problem is my Outlook once had but no longer has the html function. I might have to reinstall Outlook.

[http://www.mightymall.com/TheSecondBookImages/62-10-100-50-01\\_S.Sudan.a.Shilluck.Nubian.Sleeping.on.Head-Rest.jpg](http://www.mightymall.com/TheSecondBookImages/62-10-100-50-01_S.Sudan.a.Shilluck.Nubian.Sleeping.on.Head-Rest.jpg)

[http://www.mightymall.com/TheSecondBookImages/62-10-100-00-01\\_Africa.Head-rest.jpg](http://www.mightymall.com/TheSecondBookImages/62-10-100-00-01_Africa.Head-rest.jpg)

A rule-of-thumb I go by is that customs in use 5 millennium ago (or far more than that) and still in use today, may have been copied by newcomers to the area of use; but as it was not part of the culture of newcomers, it was abandoned (I can think of several exceptions) while carried on until today by the originators. This will account for many cultures of the Middle East and include those of ancient Persia and Iran, where 5000 years ago, their artifacts, customs, and rituals can be shown to be African in nature and origination. But, today, those artifacts, customs and rituals are rarely if at all found. Apparently they are no longer continued as they had faded to incursive cultures. It was, evidently, an essential core of numerous African cultures as artifacts, customs, and rituals in place prior to 5 millennium ago are in countless instances still in use today.

This brings up the head-rest which presumably traveled out of Africa with immigrants destined to become the founders of societies found worldwide like seeds scattered by the wind which took root and grew. In this case, though we find the head-rest used in AE, it was and is still used in Africa: and very much so in Northeast Africa even today. Some of the same use and significance it had for the AE, it had and has for African tribes even today. In Egypt, head-rests are found as grave goods along with other personal items as chairs, stools, and the like; the same was true for Africa then and now.

I've included whole quotes so any relevant part can be taken in context. It's my feeling that it was the Nubians of the Sudan, Ethiopia, and Nubia, Somali, and that region who formed a large population of the African tribes that the basal (prehistoric and later predynastic) Egyptians using these goods in Egypt who formed the people and tradition its use came from. This is an informal comparison.

**EGYPT:** Regarding Egypt, in an Edna Russman book, she writes: As support for the most vulnerable part of the body when it was most at risk from powers of darkness, the headrest was a potent symbol of protection. A headrest amulet was often included in the mummy's wrappings, and the *Book of the Dead* contains a headrest spell that promises, Your head shall not be taken away from you forever. Actual headrests were often magically fortified by protective symbolism. After serving their owners in life, they frequently went with them into the tomb. As support for the most vulnerable part of the body when it was most at risk from powers of darkness, the head-rest was a potent symbol of protection. A head-rest amulet was often included in the mummy's wrappings, and the *Book of the Dead* contains a head-rest spell that promises, Your head shall not be taken away from you forever. Actual head-rests were often magically fortified by protective symbolism. After serving their owners in life, they frequently went with them into the tomb.

**AFRICA:** In a J. Mack book, the author writes about its cultural and protective value: Luba headrests, like those of other cultures around the world, were used as pillows by people of earlier generations to keep the neck cool during sleep and also to preserve labor-intensive hairstyles that could take days to create. Luba were called the headress people by early explorers, owing to the magnificence of their hairstyling and the creative techniques used to achieve such complex coiffures. It is no wonder that the Luba elders considered their headrests to be among the most precious of all personal articles. A headrest **was not only a channel to dream-states** and other worlds but also a statement about the importance of personal adornment.

The head-rest he is referring to was made of wood with twins holding a smooth wooden slab on their heads, an arm around each other with the outer arm of each supporting the end of the rest. They stood with their feet on a circular wooden platform, part of the headrest.

One photo album featuring African head rests is: Tom Phillips, *Africa the art of a continent*, (Prestel Publishers, Munich, 1996). It shows two very stylish headrests from the Sudan; two unique headrests from Uganda and Kenya; five very lovely head rests from the Shona of Zimbabwe; ten gorgeous head rests from the Tsonga, Zulu, and Nguni

of South Africa. In: Gillies Turtle, *The art of the Maasi*, (Alfred Knopf, New York, 1992), p. 133, the author has a lovely group of a dozen head rests of the Masai.

Showing what I feel is the original use and user of the head rest is the picture I sent an attachment of showing a Shilluck Nubian in Southern Sudan sleeping on a head-rest in a book about Africa:

[http://www.mightymall.com/TheSecondBookImages/62-10-100-50-01\\_S.Sudan.a.Shilluck.Nubian.Sleeping.on.Head-Rest.jpg](http://www.mightymall.com/TheSecondBookImages/62-10-100-50-01_S.Sudan.a.Shilluck.Nubian.Sleeping.on.Head-Rest.jpg)

And the following is a picture of an African head-rest in use today.

[http://www.mightymall.com/TheSecondBookImages/62-10-100-00-01\\_Africa.Head-rest.jpg](http://www.mightymall.com/TheSecondBookImages/62-10-100-00-01_Africa.Head-rest.jpg)

This post is not a thorough argument for the head-rest as occurring first in Africa and being the source for its use in Egypt (and Mesopotamia I might add). It is an informal essay.

All the best,

Marc Washington

| 9824|2003-09-15 06:25:23|alberto34482@yahoo.com|Abu Seir archeological site to be inaugurated late in the year |

Abu Seir archeological site to be inaugurated late in the year  
Minister of Culture, Farouk Hosni, will inaugurate at the end of this  
year the Abu Seir archeological site in Giza governorate for the  
first time.

Restoration work in the site has been carried out by the Supreme  
Council for Antiquities (SCA) at a cost of L.E. 3 billion.  
SCA Secretary General Dr. Zahi Hawas, stated that work in the project  
took three years including paving the roads that lead to the  
archeological site and placing guiding signs in different languages  
as well as restoring temples and tombs in the site.

Archeologist Sabri Abdul Aziz said that Abu Seir site houses many  
temples, tombs, 11 pyramids as well as Saqqara tombs and sun  
worshipping temples.

<http://www.uk.sis.gov.eg/online/html10/o140923c.htm>

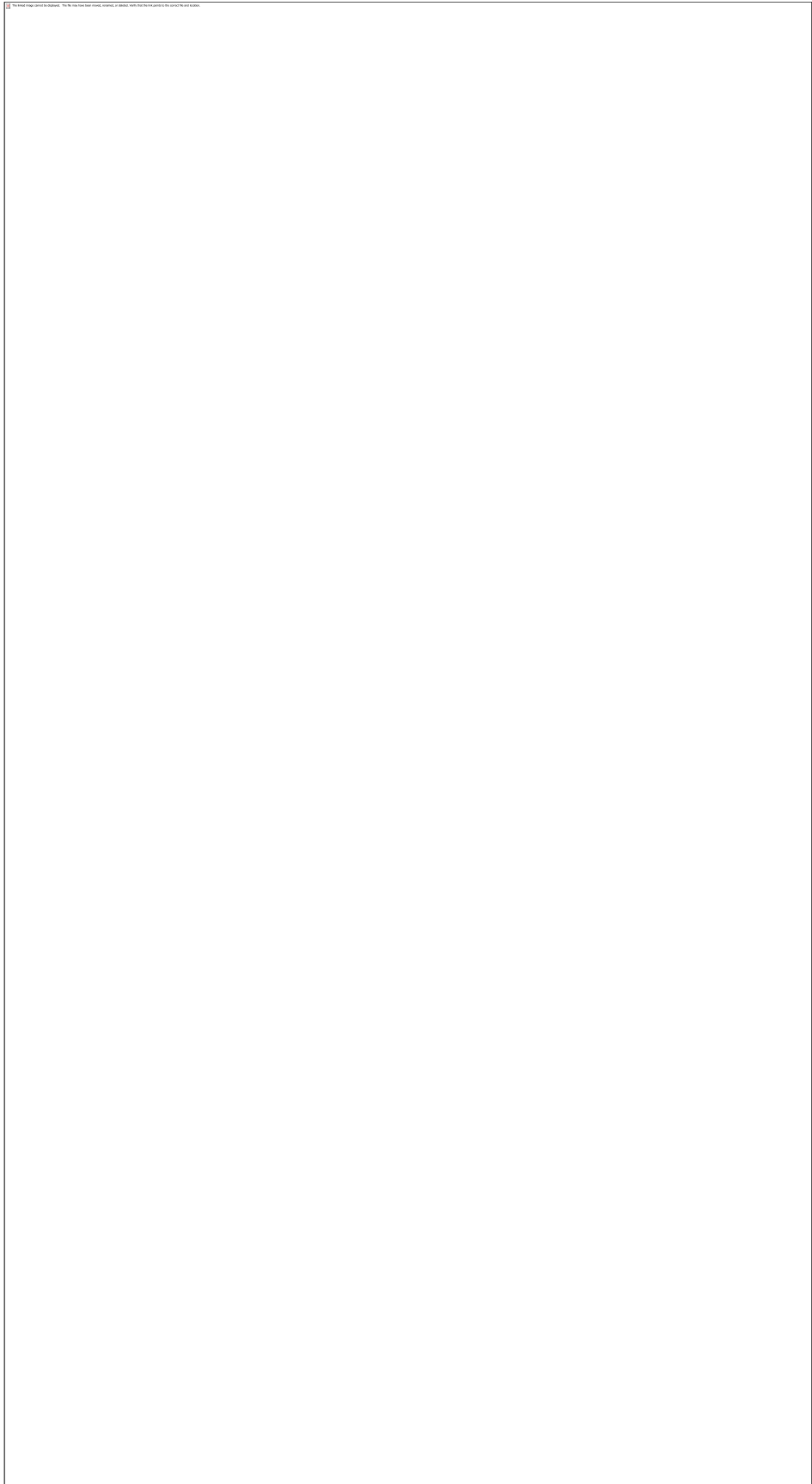
| 9825|2003-09-15 09:12:59|M. Washington|Orange-slice coiffure|

Attachments :  
.....

I've been plagued with endless problems trying to send an image properly. I am attempting this (again for the third time) from Outlook / Tools / Options / Mail Format / HTML. And with those settings, within Outlook using Insert / Picture From File. Please let me know if the image can be seen by post.

Thanks.

Marc W.







Caucasoid/Negroid transition has fluctuated north and south over time, perhaps following the changes in the distribution of climatic zones.

| 9827|2003-09-15 11:00:13|Tony|Greeks 'borrowed Egyptian numbers' |

Greeks 'borrowed Egyptian numbers'

By Paul Rincon

BBC Science

The astronomers, physicists and mathematicians of ancient Greece were true innovators.

But one thing it seems the ancient Greeks did not invent was the counting system on which many of their greatest thinkers based their pioneering calculations.

New research suggests the Greeks borrowed their system known as alphabetic numerals from the Egyptians, and did not develop it themselves as was long believed.

Greek alphabetic numerals were favoured by the mathematician and physicist Archimedes, the scientific philosopher Aristotle and the mathematician Euclid, amongst others.

Trade explosion

An analysis by Dr Stephen Chrisomalis of McGill University in Montreal, Canada, showed striking similarities between Greek alphabetic numerals and Egyptian demotic numerals, used in Egypt from the late 8th Century BC until around AD 450.

Both systems use nine signs in each "base" so that individual units are counted 1-9, tens are counted 10-90 and so on. Both systems also lack a symbol for zero.

Dr Chrisomalis proposes that an explosion in trade between Greece and Egypt after 600 BC led to the system being adopted by the Greeks.

Greek merchants may have seen the demotic system in use in Egypt and adapted it for their own purposes.

"We know there was an enormous amount of contact between the Greeks and Egyptians at this time," Dr Chrisomalis told BBC News Online.

'Plausible' theory

Professor David Joyce, a mathematician at Clark University in Worcester, US, said he had not examined Dr Chrisomalis' research, but

thought the link was plausible.

"Egyptians used hieratic and, later, demotic script where the multiple symbols looked more like single symbols," said Professor Joyce.

"Instead of seven vertical strokes, a particular squiggle was used. That's the same scheme used in the Greek alphabetic numerals."

Traditionally, the system is thought to have been developed by Greeks in western Asia Minor, in modern day Turkey.

Between 475 BC and 325 BC, alphabetic numerals fell out of use in favour of a system of written numbers known as acrophonic numerals.

But from the late 4th Century BC onwards, alphabetic numerals became the preferred system throughout the Greek-speaking world.

They were used until the fall of the Byzantine Empire in the 15th Century.

The research is to be published in the journal *Antiquity*.

Story from BBC NEWS:

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/3109806.stm>

| 9828|2003-09-15 11:03:42|Paul Kekai Manansala|Re: What are guy's thoughts on this?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "damienduro" wrote:

> COLIN P. GROVES AND ALAN THORNE 1999 The Terminal Pleistocene and

> Early Holocene Populations of Northern Africa. *Homo* 50(3):249-262.

> ISSN 0018-442X.

> Abstract:

>

>

> We studied three northern African samples of human cranial remains

> from the Pleistocene/Holocene boundary: Afalou-bou-Rhummel,

> Taforalt, and Sudanese Nubia (Jebel Sahaba and Tushka), and

compared

> them to late Pleistocene Europeans and Africans. Despite their

> relatively late dates, all three of our own samples exhibit the

> robusticity typical of late Pleistocene *Homo sapiens*. As far as

> population affinities are concerned, Taforalt is Caucasoid and

> closely resembles late Pleistocene Europeans, Sudanese Nubia is

> Negroid, and Afalou exhibits an intermediate status. Evidently the

> Caucasoid/Negroid transition has fluctuated north and south over

> time, perhaps following the changes in the distribution of

climatic

> zones.

Damien,

If you search our archives, you will find earlier discussion on this including some emails from the lead author of the article. Search for "Groves."

Regards,

Paul Kekai Manansala

| 9829|2003-09-15 11:36:34|M.L.W.|The Egyptian Deserts Expedition|

Surveying Ancient Raw Materials: The Egyptian

Deserts Expedition

Antiquity Vol 77 No 296 June 2003

<http://antiquity.ac.uk/ProjGall/shortland/shortland.html>

Myra

| 9830|2003-09-15 11:51:55|M.L.W.|On Desert Origins for the Ancient Egyptians|

The volumes under discussion, while very different in nature and value, reflect a growing dissatisfaction with the application of a classic Childean paradigm to the evolution of Egyptian civilisation.

An increasing number of studies are now questioning the once axiomatic importance of settled village life as the basis for early state formation, and returning to older models in which mobile groups, and particularly pastoralists, played a greater role. As they apply to Egypt, many of these models were formulated during the early twentieth century, and reflect broader assumptions of their time concerning the evolutionary potential of indigenous African populations. Accordingly, they need to be treated with critical care, even by well meaning archaeologists whose aim seems to be to turn those same ideas on their head, in order to demonstrate a pristine African genesis for such important innovations as plant cultivation or animal domestication.

Nabta Playa

For over a decade now, the fieldwork of the Combined Prehistoric Expedition in Egypt's south-western desert has been a source of heated controversy, owing to their claim for a local domestication of African cattle in this region during the Early Holocene. The main proponents of this view, Professors Wendorf & Schild, had their fingers badly burned during the 1980s over claims for local cereal

domestication in the Late Palaeolithic Nile valley, which were based upon an intrusive sample, eventually exposed through their own scrupulous application of accelerator mass spectrometry dating. Bitten, but not shy, they have expressed their views on the presence of domestic cattle at Nabta Playa during the ninth to eighth millennium BC in a range of high profile articles, and incorporate them into the chronological framework of this large monograph, which represents the culmination of many years' dedicated research. Both in this volume and the supplementary study of pottery that accompanies it, the contributors follow the Neolithic sequence of Nabta Playa proposed in earlier reports. This sequence commences some four millennia prior to that of the Nile valley, such that the Early Neolithic (Badarian/Khartoum Neolithic) of the latter region corresponds broadly to the Late Neolithic of Nabta Playa.

Before commenting on the validity of this framework, it is important to stress the objective contribution that these volumes make to the prehistory of the eastern Sahara. They are extremely well produced, with ample illustrations and statistics, and no detail is spared in the description of habitation sites and small finds. Important chapters by Krystyna Wasylikowa and Achilles Gautier bring the floral and faunal records of Nabta Playa up to date, and detailed studies of human skeletal and bird remains are also offered. The second volume, edited by Kit Nelson, deals with pottery, but is not a conventional ceramic report. Rather, it is a collection of essays on the typology, distribution, and technology of Early Holocene ceramic production in North East Africa. Maria Gatto's essay on 'stylistic attributes and regional relationships' is of particular importance to regional specialists, especially in its convincing, if slightly coy, back-dating of the Khartoum Variant of Lower Nubia. The striking distribution of Early Holocene impressed wares across Middle Africa, from the Atlantic to the Red Sea, is commented upon by a number of authors, but there is a disappointing reluctance to discuss their significance on anything but a local scale. There are also regrettably few insights into the function of these vessels, beyond the observation that they were probably not used for cooking (p. 3). It is also a pity that the typological system developed in this second volume, which is considerably more useful than its predecessors, has not been adopted by the excavators in the main site report.

In all respects other than the putative presence of early domestic cattle, the archaeological record of Nabta Playa appears from this report to be pretty much as one would expect. The general impression is of small forager communities exploiting a wide variety of plant resources around the shores of a seasonal lake during the Early

Holocene. These groups also engaged in opportunistic hunting activities and made pottery and ostrich-eggshell beads. At some point during the seventh or early sixth millennium cal BC (all dates in the actual reports are uncalibrated) exotic sheep and goat were introduced, ultimately from a South-west Asian source, and this date for their introduction is corroborated by evidence from sites further to the east such as Sodmein Cave, en route to the Red Sea coast. This period falls within the excavators' 'Middle Neolithic', which has undergone a major revision since its original description in a number of preliminary reports. According to the final report, the evidence for this period is now reduced to a single habitation site (E-75-8), and other locales formerly assigned to it have now been dated back to the 'Early Neolithic' (i.e., the Early Holocene).

This correction makes any evaluation of the long-term development of the Nabta region and its economy difficult, particularly given the very small sample of cattle bones recovered from E-75-8. It is also disconcerting to read that the dating of the earliest sheep/goat remains at Nabta Playa is the 'most economical explanation' of their location (p. 385); the comforts of stratigraphic certainty are clearly lacking among the playa sands and silts. There is a clear reduction in the size of cattle bones during the sixth-fifth millennia BC ('Late Neolithic'), but it is unclear whether this is due to the introduction of domestic herds from further east or a gradual, local process of herd management (Gautier, p. 628). The argument that this process had already begun at Nabta Playa during the Early Holocene is based primarily upon the assertion that wild cattle could not otherwise have survived in this region, due to its aridity. Wasylikowa's chapter leaves plenty of room for doubt on this front, however. While notions of an Early Holocene 'green desert' are no doubt exaggerated, Nabta Playa was clearly located close to the northern frontier of Sahel/savannah vegetation. The implications for this debate of mitochondrial DNA sequences from Old World cattle appear to be more equivocal than the excavators imply, and it is a pity that they were unable to address the various important critiques of their theory put forward in Blench & MacDonald (2000). Finally, it seems inherently unlikely that Early Holocene cattle could have served as 'walking larders' in the way that they suggest (e.g., p. 657), as the development of regular dairying would surely not have formed part of the initial domestication process.

While earlier attempts at animal management cannot be entirely excluded, the first convincing evidence for cattle domestication seems to occur during the so-called 'Late Neolithic' of Nabta Playa, which corresponds broadly to the earliest evidence for herding economies in other parts of Egypt and Sudan, integrating this locale

into a wider regional pattern. As in these other areas, it is accompanied by ritual treatments of animal bodies in the form of burials. The excavators have proposed that these burials form part of a large complex of megalithic sculpture and architecture, incorporating a solar calendar made up of small sandstone slabs (discussed by various authors in Chapters 14-7). These latter claims have been widely publicised in preliminary reports and articles, and many people will be turning to these chapters to discover the substance behind them. The result is ultimately disappointing, and I find it extremely difficult to accept either the interpretation of these extensive rock scatters (many of which are not in situ) or the evidence for their dating, which is based upon three widely varying C14 determinations and a small number of loosely associated artefacts.

Volumes 1 and 2 of Nabta Playa are a superb addition to the prehistory of the eastern Sahara, but the rich data they offer are compromised by rigid adherence to what remains a highly questionable hypothesis for the origins of herding economies in North East Africa. This hypothesis is not made more palatable by a heavy reliance upon ethnographic parallels drawn from early twentieth century studies of pastoral societies in southern Sudan, constantly described in the present tense, or by the revival of Herskovits' notion of an African Cattle Complex, already described as a 'mouldering cliché' by Lucy Mair in the 1980s (for all of these points, see Wengrow 2001).

#### Tourists

We turn now from the Western to the Eastern Desert of Egypt, and to a different calibre of publication altogether. *Genesis of the Pharaohs* wears its sensational subtitle like a fig-leaf, and demands a frank response. Its author has kept up his interest in Egypt by acting as a guide for Ancient World Tours. This company offers a package holiday set up by David Rohl. Rohl has become famous for making a pretty penny off that pre-Enlightenment underbelly of western culture which still hungers for an irrational account of its own origins. The tour involves a five day safari in the Eastern Desert, during which tourists are 'briefed on how to record petroglyphs' (p. 31). The company's website states that 'Many of our passengers... have been published for discoveries made in the desert', and this presumably includes names that keep cropping up in *Genesis of the Pharaohs*.

During one stopover Wilkinson claims to have discovered a 'treasure-house of images' that 'had never been recorded before' (p. 10). So what do these new discoveries consist of? Well, it is very hard to say, since all of the material illustrated in this volume is well

known to archaeologists, much of it having been in print for the best part of a century. Wilkinson's methods are similarly antiquated. Discover the origins of a magic symbol, he suggests, and you unlock the key to an ancient civilisation; an approach favoured by those swastika-seekers of the early twentieth century whose 'twisted ideology' he chides in Chapter 1. Wilkinson's strategy seems to be to assert that archaeologists know much less than they actually do, in order to present his own very old ideas as original thoughts. Take, for instance, his bold claim to have solved the intractable problem of identifying predynastic imagery among Egypt's rock art, by comparing petroglyphs to images on painted pottery. This is presented as an entirely new approach, but has of course been tried - with many of the same examples, and equally unconvincing results - since the early twentieth century. In Chapter 4, rather than bother with the extensive archaeological record of the Naqada II period, Wilkinson seeks to convey 'life in predynastic Egypt' through a potted biography of a fictional character called Sen, a milk-swigging animist with bourgeois pretensions, who spends much of his time dodging crocodiles, but is none too upset when a close friend or relative is eaten by one, because (hey, shucks) 'it was simply part and parcel of the natural order' (p.131). The pretext for this sloppiness is presumably a desire to present the reader with an 'engaging detective story' (front sleeve), but we are clearly in the intellectual territory of Enid Blyton rather than Umberto Eco.

Wilkinson's opening chapter attempts to deal with the history of scholarship on Egyptian rock art. Incredibly, there is no mention here of the Hamitic hypothesis, which first led scholars to date rock carvings of cattle to the predynastic period, on the grounds that modern pastoralists in North-east Africa are living remnants of a racial substratum that preceded the emergence of Egyptian civilisation. By failing to understand the theoretical basis of their errors, Wilkinson is fated to repeat them. The essence of the hypothesis was that indigenous Africans could not have created Egyptian civilisation, and the Hamitic substratum was believed to contain an admixture of Semitic and even Indo-European elements, introduced to Africa through pastoral migrations. This was, of course, another variant on the colonial fantasy of a 'dynastic race', coming from outside to civilise a savage Africa; a theory now revived by David Rohl, and rejected in a rather apologetic manner by Wilkinson, despite what he finds to be its 'enchanted' appeal (p. 148). But one does not have to believe in migrations to support the notion of a master race. According to Wilkinson, the Badarians of Neolithic Egypt were able to resist climatic onslaughts and become the 'ancestors of the pharaohs' because, through their seasonal movements, they 'and their descendants had developed the physical,

mental and social resources to survive?to survive and prosper' (p. 185) This interpretation is offered as an antidote to prevailing archaeological theories of early state formation, which according to Wilkinson have had nothing to say on the matter other than: 'when freed from the daily search for food, the ancient Egyptians were able to devote their energies to other activities' (p. 164).

Genesis of the Pharaohs is littered with basic factual errors, anachronisms and painful omissions. The prehistoric Nile Delta is wrongly characterised as an impoverished swamp, there is no mention at all of the Fayum Neolithic, and we are asked to believe that barley was cultivated at Nabta Playa during the Early Holocene. Painted images from a predynastic linen found at Gebelein are compared to a boat carving that almost certainly dates to the New Kingdom. A painted bowl 'overlooked by generations of scholars' (p. 75) can in fact be found in recent scholarly and popular publications. Wilkinson's assertions regarding the mobile character of predynastic material culture, and the seasonal character of 'villages' in the Neolithic Nile valley appear to be taken, rather clumsily, from Wengrow (2001) without attribution (thanks, perhaps, for small mercies...). In short, this text could easily pass as an undergraduate term paper, of the less worthy (but amusing) variety.

More serious, I would suggest, are the implications of this book, and the activities out of which it arises, for Egyptian rock art. In a postscript, Wilkinson bemoans the destruction of ancient petroglyphs through mining and road construction. But surely he realises that by letting loose groups of unqualified tourists on those same images, and then claiming that they have been properly studied and dated, he is himself fuelling their destruction (and at least roads and quarries have their public uses, as opposed to holidays for a western elite). I suspect that Genesis of the Pharaohs was written with television in mind, starring Dr. Wilkinson. If Thames & Hudson are willing to line the coffers of Ancient World Tours by publishing this book, then no doubt some production company will also be lax enough to take it on. But I hope not. It should by now be obvious to everyone that there is more at stake in western representations of Africa and the Middle East than the likelihood of poor ratings.

#### Reference:

BLENCH, R.M. & K.C. MACDONALD. (ed.) 2000. The origins and development of African livestock: archaeology, genetics, linguistics and ethnography. London: UCL.  
WENGROW, D. 2001. Rethinking 'Cattle Cults' in Early Egypt: towards a prehistoric perspective on the Narmer Palette. Cambridge



Archaeological Journal 11(1): 91-104.

<http://antiquity.ac.uk/reviews/wengrow.html>

Myra

| 9831|2003-09-15 11:55:11|M.L.W.|Genesis of the Pharaohs|

Have anyone read this book? If so what are your thoughts.

Genesis of the Pharaohs: Dramatic New Discoveries  
that Rewrite the Origins of Ancient Egypt  
by Toby Wilkinson

Recent explorations in Egypt's Eastern Desert, by the author and others, have revealed numerous examples of rock art. Carved over 6,000 years ago, these images represent the first Egyptian art. This interesting study combines a history of Egypt's earliest civilisation with an account of the author's own expedition into the desert at the end of 2000, in the tracks of earlier explorers, notably Hans Winkler. Wilkinson reconstructs the life and beliefs of the early Nomadic Egyptians through the discussion of the images themselves. 208p, 55 col & 32 b/w pls (Thames & Hudson 2003)

Publisher's Information

Description:

Ancient Egypt, it seems, did not begin by the banks of the Nile but in a much harsher environment. The ancestors of the pyramid-builders were not village-dwelling farmers but wandering cattle-herders, and pharaonic civilization was forged in a remote region, one of the most forbidding places on earth. These are the startling conclusions of Egyptologist Toby Wilkinson, based on his own discoveries in the heart of the Eastern Desert, between the Nile Valley and the Red Sea. Here, the pharaohs' distant ancestors left a stunning legacy that has remained hidden for 6,000 years: hundreds of intricate rock carvings that tell us about their lifestyle and their deepest beliefs.

Pharaonic imagery such as the afterlife journey by boat, royal hunting, and the iconography of gods and kings all find their origins in this inhospitable terrain.

Genesis of the Pharaohs traces the discovery of these ancient records, dates them, and identifies the artists who made them. As the story unfolds, we travel back in time to a remarkable early period of human creativity and discover the answer to the question of where, when, and how ancient Egypt began.

Myra

| 9832|2003-09-15 20:51:55|Alex Derrick|Re: Africa. Suggested as the origination of the headrest found in |  
Marc,

How can we be sure the Column headrest with its peculiar ritual value  
wasn't invented in Egypt and spread south?

Or did it evolve independantly in different areas because of a  
similar need to protect the head while sleeping, and/or prreserve  
elaborate braided hairstyles?

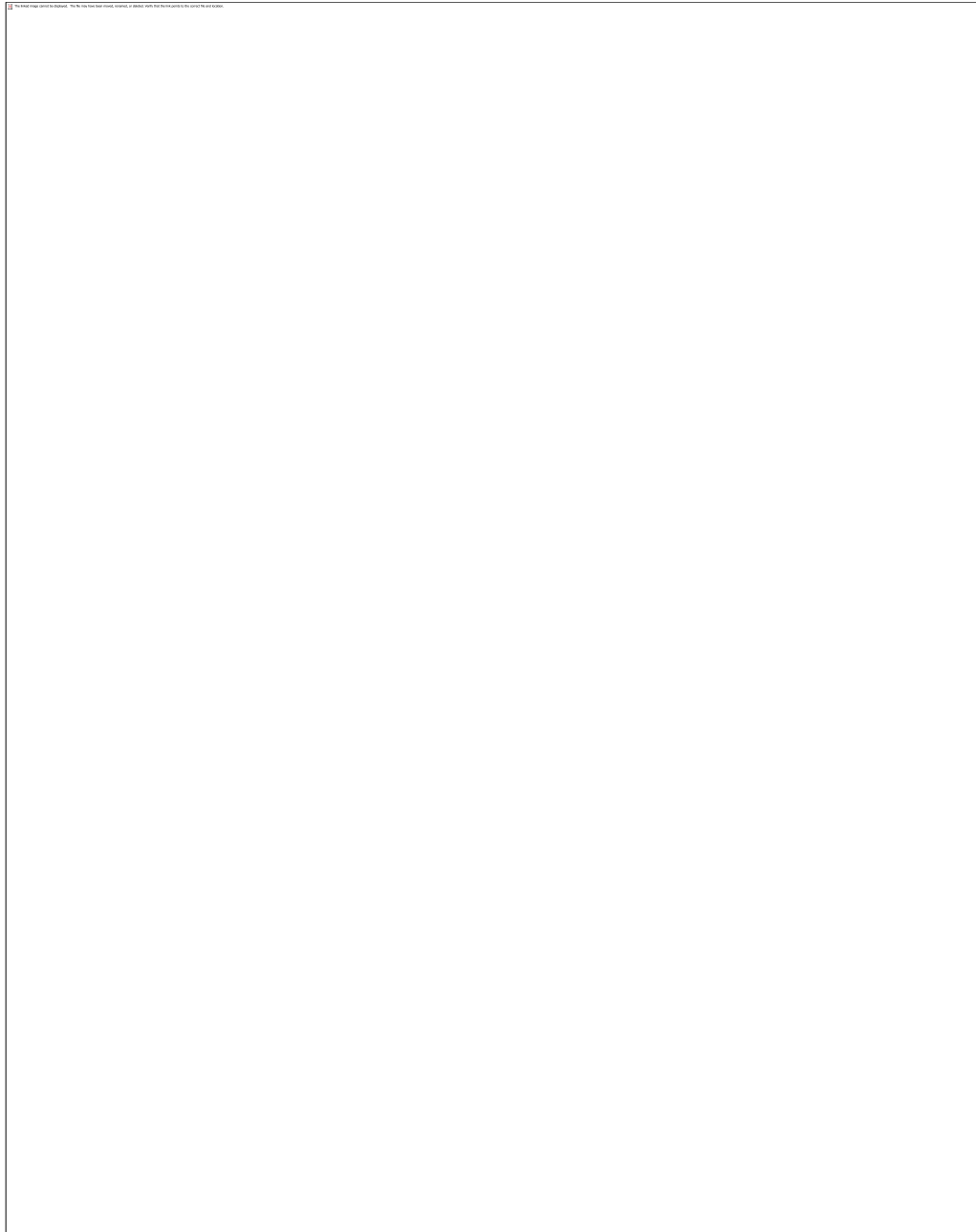
also is the mesopotamian headrest column shaped?

hotep.

| 9834|2003-09-16 03:32:35|M. Washington|Africans in the Far East. China today. Japan  
tomorrow.|

Attachments :  
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Africans in the Far East



[http://www.mightymall.com/TheSecondBookImages/04-10-600-06-03\\_China.Shang.and.Zhou.African.Statuettes.2000.BC.jpg](http://www.mightymall.com/TheSecondBookImages/04-10-600-06-03_China.Shang.and.Zhou.African.Statuettes.2000.BC.jpg)

**FROM CLYDE WINTERS RESEARCH:**

1) XIA: CHINAS FIRST BLACK CIVILIZATION

<http://homepages.luc.edu/~cwinter/xia.htm>

2) SHANG DYNASTY

<http://homepages.luc.edu/~cwinter/blshang2.htm>

### 3) BLACKS IN ANCIENT CHINA

<http://homepages.luc.edu/~cwinter/blshang.htm>

In a future post, I will discuss how the Shinto of Japan embody the key features of Osirian religion and present over half-a-dozen similarities between the chief goddess Amaterasu and Isis. Coincidental similarities? You be the judge. F.Y.I., Amaterasu is worshipped at the Inner Shrine (holy of holies) of the ancient ISE (Isis?) SHRINE, the central shrine of the Shinto religion. It was the object of mass pilgrimages throughout the Edo period as in the case of Isis was her shrine was the object of mass pilgrimage. There are many similarities going on here. We have already seen the black presence in China. Well talk about Japan.

Later,

Marc Washington

PS:

Thanks for the html lesson, Nuwaubian.

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| 9835|2003-09-16 07:03:28|saidis\_aswan\_egy|How Africans save Jerusalem,but the Egyptians are still not really |

How Africans saved Hebrews 1,300 years ago

`Rescue of Jerusalem' tells of events that evoke epic films with swords and sandals

CHAUNCEY MABE

Knight Ridder/Tribune

THE RESCUE OF JERUSALEM: The Alliance Between Hebrews and Africans in 701 B.C.

By Henry T. Aubin. Soho Press. 421 pages. \$30.

I'll admit to an ignoble response when this book thudded onto my desk last spring: Hmm, let's see here, Egyptians, Nubians, Hebrews, Assyrians, the siege of Jerusalem in 701 B.C. ... Holy Christmas! Talk about ancient history! Why the heck should anyone care? The answer: More reasons than Sennacherib could shake his war lance at.

The first reason is that if Sennacherib, emperor of Assyria, had succeeded in destroying Jerusalem, then the Hebrews would have been deported and assimilated, like their brethren in Samaria a short time before, and there would be 12 Lost Tribes of Israel instead of 10. As a result, Judaism would never have developed, which means it could not in its turn have given rise to Christianity or Islam. A world with no Jews, no Christians, no Muslims -- it's hard to envision an ancient event with more far-reaching implications.

The last reason is that Henry T. Aubin has written that rare thing, a scholarly book that is thrillingly clear in its exposition of facts, ideas and personalities. It's such a joy to read that you can easily imagine its central historical events being made into an epic film of the sword-and-sandals variety.

In between the first reason to read this book and the last, Aubin sheds fresh and persuasive light on matters ranging from the development of monotheism, to the forgotten civilizations of ancient Africa, to the racial makeup of Egyptians, to the racism that blighted 19th-century scholarship and which continues to influence scholars today, even though most aren't racist themselves.

It's more than coincidence that Aubin is not a scholar, but a journalist, albeit one who graduated from Harvard and studied history at the University of Strasbourg in France. Aubin's key thesis is that while scholars have long recognized the historical importance of the Siege of Jerusalem, they have misunderstood the reasons for the way it turned out. It wasn't a disease that weakened his forces and made Sennacherib retreat from the walls of Jerusalem -- it was an army of black Africans who fought him to a draw.

Under the leadership of a daring military leader (and later pharaoh) named Taharqa, the united army from Kush (also known as Nubia) and Egypt did not quite defeat Sennacherib, but they forced him to negotiate a settlement with the Hebrews that brought peace and stability to the region for decades.

Almost by coincidence, Aubin clears up the question of whether the Egyptians were black Africans or some Mediterranean race. It seems most likely that Egypt's native population was a brown people more Caucasoid than African. But in the 25th Dynasty (and possibly at other times), black Africans from Kush, to the south, took over Egypt, bringing a "renaissance" of art, religion and culture, and a resurgence of military power.

Egypt was not always at all times black African, as the Afrocentrists would have it. On the other hand, African empires of resplendent cultural, religious and political achievement did exist, and sometimes they took over Egypt, contrary to scholars who claim no significant civilization ever existed in Africa.

There's no room to detail Aubin's arguments, but be assured the author is no crank, spinning thinly supported theories. His grasp of the Bible and biblical scholarship is astonishing -- 125 pages of the book's length is devoted to notes.

Indeed, at the outset Aubin assumed that the low esteem accorded Taharqa, Kush and the 25th Dynasty would go back to the earliest scholarship. He was astonished to discover that until the first third of the 19th century, scholars, clerics and writers recognized the majesty of Kush and the likelihood of Taharqa as the savior of Jerusalem.

What changed? Aubin argues it was colonialism. Once European powers began to pillage Africa, scholars suddenly adopted views that made ancient African civilizations appear inferior, degenerate and inept. Clearly, it's easier to exploit a people you can look down on from a fine height.

Among the many sidelights that makes "The Rescue of Jerusalem" so exciting is Aubin's discovery that in the ancient world there was no racism as we know it today.

Seeking to rebut the argument that the Hebrews looked down upon the Kushites and therefore would not have turned to them for help, he found that, on the contrary, the ancients made discriminations on

culture, nationality, ability and other criteria, but not on skin color.

Chauncey Mabe wrote this review for the South Florida Sun-Sentinel.

<http://www.charlotte.com/mld/observer/news/4179868.htm>

| 9836|2003-09-16 08:41:02|Paul Kekai Manansala|Re: Greeks 'borrowed Egyptian numbers'|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Tony" wrote:

> Greeks 'borrowed Egyptian numbers'

> By Paul Rincon

> BBC Science

>

>

> Dr Chrisomalis proposes that an explosion in trade between Greece

and

> Egypt after 600 BC led to the system being adopted by the Greeks.

>

> Greek merchants may have seen the demotic system in use in Egypt

and

> adapted it for their own purposes.

>

Chrisomalis sounds like a Greek name. He'd better avoid Lefkowitz on the street. :)

Regards,

Paul Kekai Manansala

| 9837|2003-09-16 09:10:11|Djehuti Sundaka|Re: Greeks 'borrowed Egyptian numbers'|

I'm wondering where a list of these demotic numerals from 1-9 can be found. does anyone know?

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Tony" wrote:

> Greeks 'borrowed Egyptian numbers'

> By Paul Rincon

> BBC Science

>

> The astronomers, physicists and mathematicians of ancient Greece were

> true innovators.

>

> But one thing it seems the ancient Greeks did not invent was the

- > counting system on which many of their greatest thinkers based their
- > pioneering calculations.
- > New research suggests the Greeks borrowed their system known as
- > alphabetic numerals from the Egyptians, and did not develop it
- > themselves as was long believed.
- >
- > Greek alphabetic numerals were favoured by the mathematician and
- > physicist Archimedes, the scientific philosopher Aristotle and the
- > mathematician Euclid, amongst others.
- >
- > Trade explosion
- >
- > An analysis by Dr Stephen Chrisomalis of McGill University in
- > Montreal, Canada, showed striking similarities between Greek
- > alphabetic numerals and Egyptian demotic numerals, used in Egypt
- from
- > the late 8th Century BC until around AD 450.
- >
- > Both systems use nine signs in each "base" so that individual units
- > are counted 1-9, tens are counted 10-90 and so on. Both systems also
- > lack a symbol for zero.
- >
- > Dr Chrisomalis proposes that an explosion in trade between Greece
- and
- > Egypt after 600 BC led to the system being adopted by the Greeks.
- >
- > Greek merchants may have seen the demotic system in use in Egypt and
- > adapted it for their own purposes.
- >
- > "We know there was an enormous amount of contact between the Greeks
- > and Egyptians at this time," Dr Chrisomalis told BBC News Online.
- >
- > 'Plausible' theory
- >
- > Professor David Joyce, a mathematician at Clark University in
- > Worcester, US, said he had not examined Dr Chrisomalis' research,
- but
- > thought the link was plausible.
- >
- > "Egyptians used hieratic and, later, demotic script where the
- > multiple symbols looked more like single symbols," said Professor
- > Joyce.
- >
- > "Instead of seven vertical strokes, a particular squiggle was used.
- > That's the same scheme used in the Greek alphabetic numerals."
- >

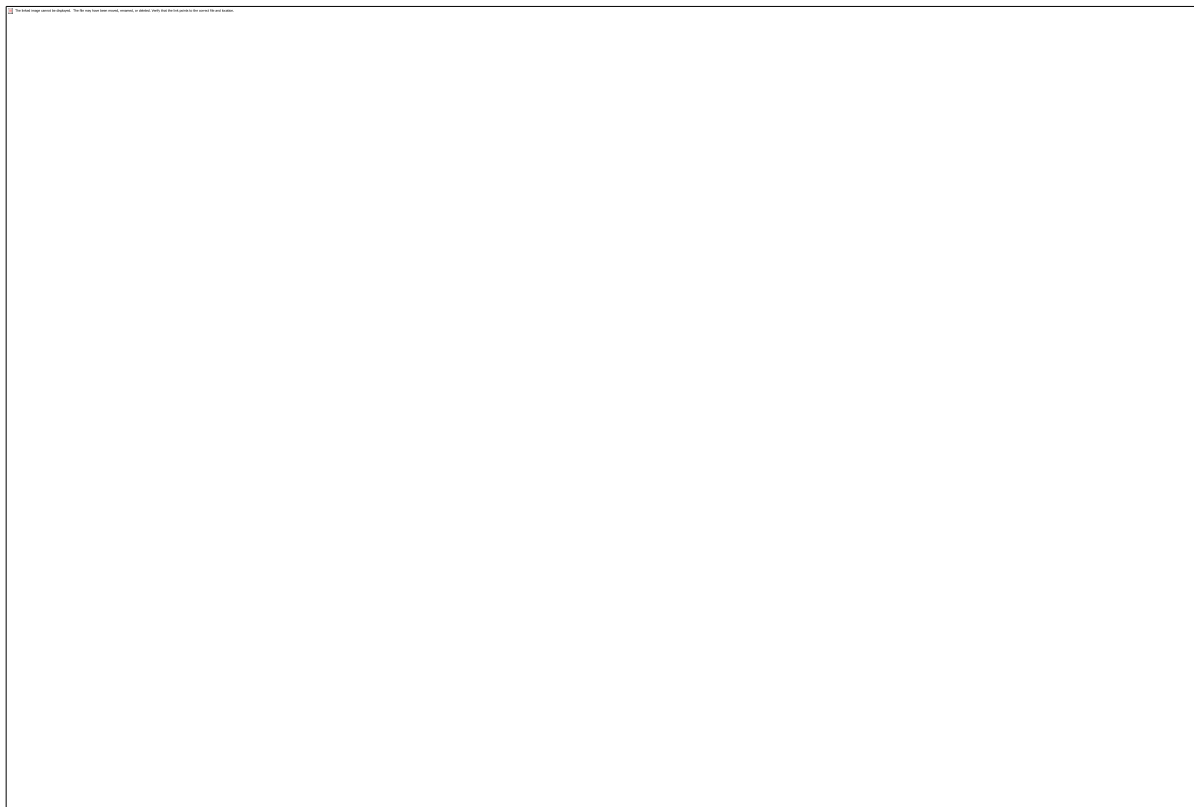


- > Traditionally, the system is thought to have been developed by Greeks
- > in western Asia Minor, in modern day Turkey.
- >
- > Between 475 BC and 325 BC, alphabetic numerals fell out of use in
- > favour of a system of written numbers known as acrophonic numerals.
- >
- > But from the late 4th Century BC onwards, alphabetic numerals became
- > the preferred system throughout the Greek-speaking world.
- >
- > They were used until the fall of the Byzantine Empire in the 15th
- > Century.
- >
- > The research is to be published in the journal Antiquity.
- >
- > Story from BBC NEWS:
- > <http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/3109806.stm>
- | 9838|2003-09-16 09:23:37|M. Washington|Man and cattle - not New York ; prototypg of first settled societie|

Attachments :

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This could have been a scene 9000 years ago.



From a C.B. book.

Marc Washington

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<http://www.raceandhistory.com/historicalviews/2003/race.html>

I don;t know if you guys have any awareness of this website, but it is outstanding how much detail they have regarding the history of the Indian Ocean civilizations.

I had spent a lot of effort a year or so ago promoting that the Indian Ocean/Persian Gulf coastal areas were inhabited and civilized by Black people first, and not by "aryans" or "caucasians".

The information on here goes on and on and its almost limitless. Let me know what you guys think.

Hopefully I can check their references also.

I am already aware of the Cochins (Colchins), the Susa, the Harappans (for which a female sculpture shows the obvious blacness of their people), and the Dravidians. But I am focusing more on the area between the Tigris and Yemen.

| 9840|2003-09-16 15:54:29|M. Washington|The 7000 year history of the barrel-vaulted roof from Mesopotamia t|

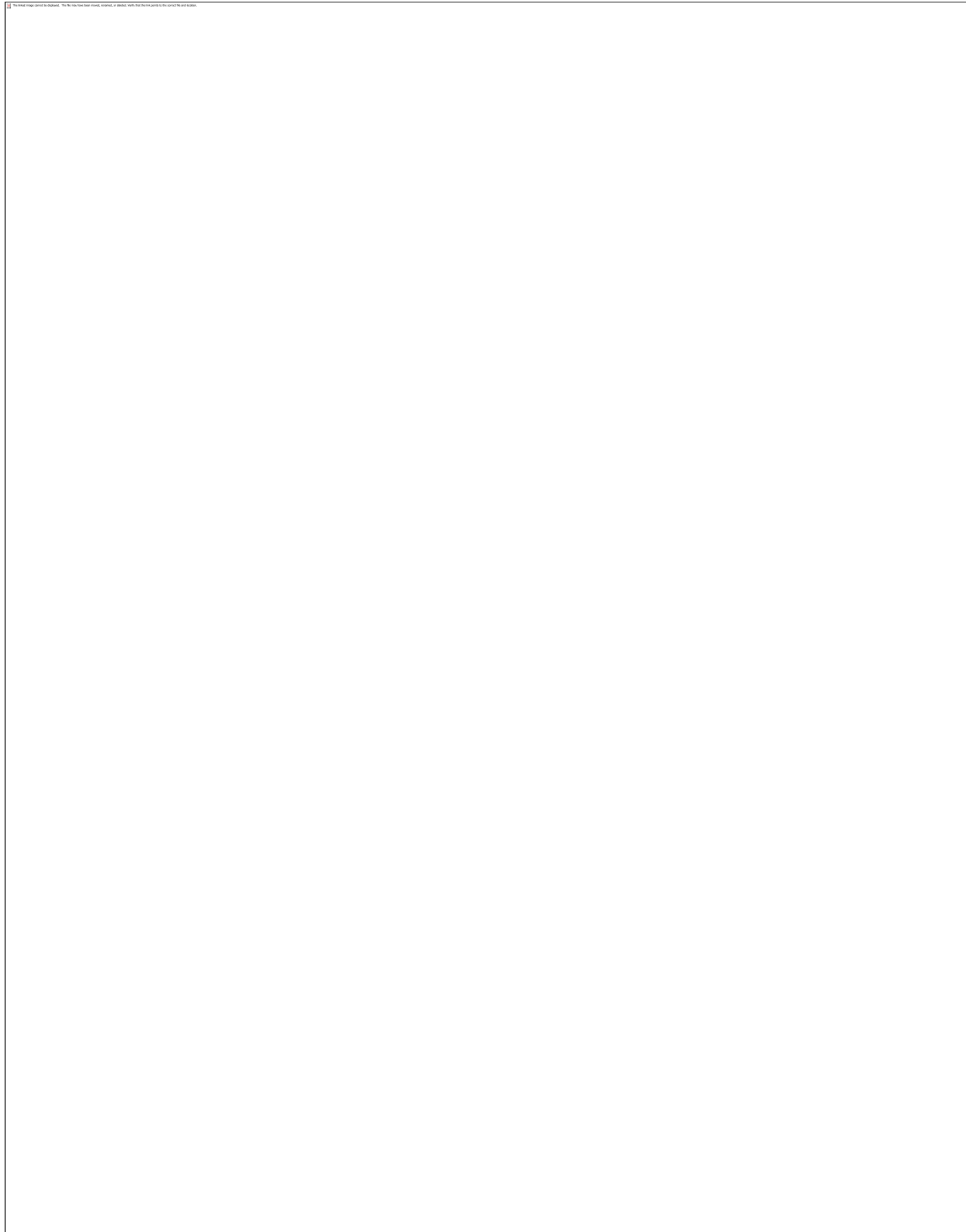
Attachments :  
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Typographical mistakes:

II. Tunesia should read Tunesian

IV. Bundalo should read bungalo

Last paragraph in image: Bamootides should read Bambotides.



[http://www.mightymall.com/TheSecondBookImages/59-10-100-00-00\\_African.Barrel.Vaulted.Composite.jpg](http://www.mightymall.com/TheSecondBookImages/59-10-100-00-00_African.Barrel.Vaulted.Composite.jpg)

When in Tunesia last summer, Hehdi, the wooly-haired, black-skinned assistant hotel manager whose cattle-herder ancestors arrived some 3000 years ago in Tunesia from Nubia told me that the barrel vaulted roof was still in use. The reason is that it keeps the house cool on hot days and warm on cool days. But, this is exactly the effect of the beehive dome used by the San and Bambotide decamillenniums

ago. I suspect that they simply stretched-out the beehive and the result was the barrel. Picture I is from Iraq. Today, it is filled with Americans. And before they arrived, it was filled with Iraqis. And before them, there were Africans filling the region until their gradual displacement beginning in earnest about 4500 BC where, I estimate, they still made of 98% of Iraq. But, the choice real estate was taken over by the pretty violent, warlike Europeans. They adopted the life-style of the earlier Africans.

Gradually, the numbers of Africans in Persia decreased over the hundreds and thousands of years to where now it is considered to be an Arab land. They shared with Western Europeans a proclivity for enslaving peoples and someone will correct me but I believe blacks picked up on the idea from Arabs. Interesting that when Europeans entered India around 2500 BC, slavery came to India as well. Slavery came to every land they entered. The way I look at it is like this. Europeans were much like a tribe of Esau hunters. Africans were more like Jacob: agriculturalists and pastoralists living in permanent settlements in a number of places. Europeans inherited the Jacob lifestyle from Africans and their lives changed from one of uncertainty and permanent hunger as Esau experienced, to one of plenty and stability (under good conditions) that Jacob experienced.

If Europeans had respected and been grateful to Africans for giving to them the benefits of society, they would have been grateful and would never have exploited, raped, and enslaved Africans stealing all the wealth of Africa as is still being done today. Had they respected the good Samaritan who gave them the benefits of a higher standard of living, they would have cherished Africans and African society. Conversely, Europeans went so far as to say that Africans were uncivilized when it was Africans who, lets be honest, brought civilization to the Europeans.

This is where history went wrong in not having simple gratitude and in claiming for the European race as innovations of living standard those that were the gift of Africans to their European brothers. That is where society went wrong. And, the world can never possibly go right until Europeans start doing something simple like being honest and grateful. Unfortunately, there is an awful lot of black resentment out there for people beat by cops and cheated by the system. But, it is clear that it is only going to be Europeans being honest that is going to take the trickery and distrust out of human society and restore it to the place history should have started with at the beginning without going on such a bloody detour.

A footnote. The barrel-vaulted roof can be traced back to Gilgamesh near 3000 BC meaning it was likely around for several thousand years before his people got there. I dont say this flippantly. I have made a nearly a dozen posts showing archeological evidence for rituals and artifacts found in Africa today that go back many tens of thousands of years.

Marc Washington

| 9841|2003-09-16 16:22:09|saidis\_aswan\_egy|Re: The 7000 year history of the barrel-vaulted roof from Mesopotam|

"I suspect that they simply "stretched-out the beehive and the result was the barrel. Picture I is from Iraq. Today, it is filled with Americans. And before they arrived, it was filled with Iraqis. And before them, there were Africans filling the region until their gradual displacement beginning in earnest about 4500 BC where, I estimate, they still made of 98% of Iraq. But, the choice real estate was taken over by the pretty violent, warlike Europeans. They adopted the life-style of the earlier Africans. "

What about the Marsh Arabs in Southern Iraq? Are you aware of these people still build the same cathedral like houses that existed since Mesopotamian times. Much of their marsh land has been drained,but

many still exist in Southern Iraq. I have never seen pictures of these people,so I cannot establish if they are African or not.

The first culture in Mesopotamia was called the Al-Ubaid,which lead up to the foundation of the Ancient Sumerian culture. Many Al-Ubadian words are in Sumerian for different skills. I have no idea is the Al-Ubadid people are African either.

"Gradually, the numbers of Africans in Persia decreased over the hundreds and thousands of years to where now it is considered to be an Arab land. They shared with Western Europeans a proclivity for enslaving peoples and someone will correct me but I believe blacks picked up on the idea from Arabs."

The people in Iran before the Persians were the Elmites. Nobody knows where exactly these people came from. Some have speculated they were related to the Dravidians;however there is no conclusive evidence. Most people who live in Iran today are not Arabs,and to call Persians Arabs would be insulting to them.

"Interesting that when Europeans entered India around 2500 BC, slavery came to India as well. Slavery came to every land they entered. The way I look at it is like this. Europeans were much like a tribe of Esau's hunters. Africans were more like Jacob: agriculturalists and pastoralists living in permanent settlements in a number of places. Europeans inherited the Jacob lifestyle from Africans and their lives changed from one of uncertainty and permanent hunger as Esau experienced, to one of plenty and stability (under good conditions) that Jacob experienced"

The so-called Northern Indian type that migrated from around Central Asia did not come until much later. the Vedic period is later than the date you suggested.

| 9842|2003-09-16 17:35:33|saidis\_aswan\_egy|Anybody read any of these studies on mummies?|  
Mumien und Mumifizierung, technische Anthropologie, Pathologie  
Adams, Barbara. Egyptian Mummies (= Shire Egyptology, 1). Aylesbury, 1984. 2. Auflage, 1992.

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[http://www.kv5.de/html\\_german/bibl7u\\_german.html](http://www.kv5.de/html_german/bibl7u_german.html)

| 9843|2003-09-16 22:49:46|KAMAU|SPOKEN LANGUAGE OF EVERYDAY KHEMITES|  
Maa adwo (greetings)

What was the spoken language of the Ancient Khemists?

I am familiar w/ the MDW NTR. Is it possible that that was only the religious...temple-based language? Was there a different language for those NOT chosen to have exhibited examples of the 10 Virtues?

What was the spoken language of Khun-Anup BEFORE-before he got into Our history books by being accosted by Nemtynakht?

I hope y'all are getting my question & I am not rambling. I'll shut up, see the responses & go from there.

Thanks in advance,

Baba Kamau

| 9844|2003-09-17 00:13:21|damienduro|Re: Anybody read any of these studies on mummies?|  
Great sources. I have a JSTOR account and I'll see if I can reference them.

| 9845|2003-09-17 00:15:36|damienduro|Did Almoravids really conquer Ghana?|  
<http://www.uta.fi/~hipema/Venus.htm>

This link provides some very good information on this subject.

According to this link and the information therein, there is no mention of a Almoravid conquest of the ancient African empire of Ghana.

| 9846|2003-09-17 00:40:11|Loring Edward|Re: Can someone translate this German? Two Sudanese women: goddess |  
Where is the German?  
Ed Loring

----- Original Message -----

**From:** [M. Washington](#)

**To:** [Ta\\_Seti](#) ; [Ma 'at- Tehuti](#)

**Sent:** Wednesday, September 10, 2003 2:18 PM

**Subject:** [Ta\_Seti] Can someone translate this German? Two Sudanese women: goddess and nomad

Hi. I have two images of Sudanese women carrying large spheres on their heads. One is a goddess of the Old Kingdom. The other is a present-day Nubian, probably from Ethiopia or the Sudan. Can someone translate the German

[1] 40-10-100-50-01\_Sudan.Goddess.w.Globe.on.Head.jpg  
Dietrich Wildung, Sudan - Antike K<sup>ön</sup>igreiche an Nil, (Kunsthalle der Hypo-Kulturstiftung, Munich, 1996), plate 135.

[2] 40-10-100-50-02\_Sudan.Nubian.w.Spherical.Gourd.on.Head.jpg

Would anyone think that the image of the goddess was taken from the daily activity of the tribal peoples - assuming that the Sudanese woman in [2] is participating in a life-style where the same activities were done 10,000 years ago? What would be the comparison between the spherical objects being carried?

Thanks,

Marc Washington

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| 9847|2003-09-17 00:46:00|Loring Edward|Re: Fellahin Egyptians under Mehemet Ali|  
He also set up cement factories which used ancient monuments as raw material  
Ed Loring

----- Original Message -----

**From:** [saidis aswan egy](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, September 09, 2003 8:17 PM

**Subject:** [Ta\_Seti] Fellahin Egyptians under Mehemet Ali

Under Mehmet Ali's rule, Egypt became the first Middle Eastern [Orientalist invention and terminology, because there is no such place as the Middle East] country to make the transition from subsistence to market agriculture. Tobacco, sugar, indigo, and cotton became Egypt's cash crops, earning revenues to fund Mehmet Ali's ambitious projects for industrial development and military expansion. The first non-Western ruler to accept the Industrial Revolution. He set up textile mills and weapons with the aid of European advisers. He sent hundreds of his subjects to Europe for technical and military training and imported European instructors to staff military academics and schools in Egypt. He even conscripted Egyptian peasants [fellahin mostly from Upper Egypt] as soldiers. Officered by

Turks, they became such a potent force that Mehmet Ali son, Ibrahim, conquered Syria in 1832 and would have taken over the whole Ottoman empire in 1839 if Britain had not intervened.

Page 49

Understanding the Contemporary Middle East

Deborah J Gerner

\*\*\* Notice that all slaves that Mehmet Ali brought were not imported into Upper Egypt, because Upper Egyptians themselves were used in auxiliaries, so there was no need to send slaves to Upper Egypt.\*\*\*\*

Most Islamic slavery was millitary and domestic, and Slaves from the interior of Africa-via Central Africa were never brought to Egypt except in the cities of Cairo to serve in armies. Egyptian Fellahin were used in domestic and millitary situlations; thus eliminating the need to import slaves into Egypt.

The dark skinned Upper Egyptians, such as the fellahin, sa3eadi, and others are not Nubians, sub-Saharan slaves, nor people brought there by Arabs. This is a misnomer that has plagued Academic. Other claim that the Coptics are pure; yet most of the Egyptian population in Lower and Upper Egypt are one time Coptics themselves. Much of Egypt up to the rule of Caliph Al-Hakim, who forced severe poll taxes on native Egyptians; thus Egyptians [called Coptics by Arabs] converted to Islam so they could retain their land. The Coptic remnants in Upper Egypt spoke their native language as everyday speech up to the 16th century. Even today linguist note that saidi Arabic has many pharases, words, and expressions similar to Coptic. The mother language of the Coptic church is not Boharic [Lower Egyptian Coptic], but Sahidic, which was spoken exclusively by Upper Egyptians.

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| 9848|2003-09-17 03:45:16|Loring Edward|Fw: www.chesterhiggins.com|  
Chester Higgins is a well known NY Times photographer with a great interest in Egypt. I am sure that everyone will find something interesting on his new site.

Ed Loring

----- Original Message -----

From: "Chester A. Higgins Jr." <[ir004127@mindspring.com](mailto:ir004127@mindspring.com)>

To: "Loring Edward" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Sent: Thursday, September 11, 2003 5:48 PM

Subject: www.chesterhiggins.com

> Dear Loring,  
> Please take a look at my new web site; www.chesterhiggins.com  
>  
> I've just made it easier for you to take a look at a wide ranging  
Portfolio  
> of my images. You will find about 30 categories, over 100 pages and 1000  
> photos. We are still adding additional images.  
>  
> My site requires Flash Player software to be on your computer.  
> You can download it free at;  
>  
> [http://sdc.shockwave.com/shockwave/download/frameset.fhtml?P1\\_Prod\\_Version=S](http://sdc.shockwave.com/shockwave/download/frameset.fhtml?P1_Prod_Version=S)  
> hockwave  
>  
> After you download the .bin file, the icon sits on your desktop and you  
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> to launch it and click to have it saved to your hard drive. Then you are  
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> and will be able to see my site.  
> Enjoy and please share with your friends,  
> Chester

| 9849|2003-09-17 05:19:17|damienduro|Neith of Sais : An Egyptian or a Libyan Goddess? |  
Neith of Sais : An Egyptian or a Libyan Goddess?

O.V.Tomashevich



There is no doubt in the old and new Egyptological literature that the Lady of Sais constitutes a very ancient cult. But the problem of localisation continues to raise disputes. Sometimes, the cult of Neith is derived to Libya. In order to solve the problem, we must refer to the earliest sources. Data given by classical writers and Libyan ethnographical material should be treated with caution, because the image of Neith sustained a considerable change during its long history.

What is the link between the Lady of Sais, a city in the western Delta, and Libya? Let us put aside the speculative theories of Egyptologists of the late 19th and the early 20th century who claimed that the Sais kingdom, was "Libyan" in character, and turn to the sources.

Neith is mentioned in the earliest sources. The lack of a generally accepted translation of her name does not prove her non-Egyptian origin. The oldest symbol of Neith was a pair of crisscrossed arrows (later they were placed on a standard, sometimes together with a shield). Sources say nothing about the link between that sign and Libya. In the Early Kingdom a new sign appeared (Gardiner, Sign List, R-24), borrowed from Libyans, according to some scholars. An opposite hypothesis is also valid. Reliefs presenting a sign as a tattoo of Libyan chiefs (grave of Seti I, Medinet-Abu, and Thebes) are dated to the New Kingdom. The "initial" versions of the R-24 hieroglyph (two linked bows) are found in the Early Kingdom records (a fragment of an alabaster vase from Saqqara, stela Mrj-ka, Bankfield's stela). The Neith sign in the Libyan tattoo resembles the later variants of graphics, fixed in the Egyptian sources. Most likely, the Libyans borrowed it from the Egyptians in the Old Kingdom. There are variants of the sign, on the tattoos which were unknown to the monuments of the valley. The Libyans did not understand the sign and changed it. It is remarkable that all other signs of the tattoo are very simple. They are dashes and points. We must also pay heed to ethnic and cultural affinity of the Egyptians and the ancient population of Thnw which could explain an intensive mutual influence. As far as Neith is concerned, the influence was exerted by Egypt. Both signs of Neith incorporate hieroglyphs showing various types of arms, which are never associated with Libya, and probably, shields were not used by the bellicose

neighbours of the Egyptians.

The advocates of the Libyan hypothesis believe that the inscription N.t Thnw at the sun temple of Niusserre constitutes a strong argument. But this is an example of religious routine of the Egyptians. Areas in which they had interests were given the Egyptian gods proclaimed "Lords of foreign lands". We can note Min in Wady-Hammamat, Hathor on the Sinai. They were guardians of the Egyptians staying abroad, guaranteed successful military campaigns of the pharaohs, and the regular inflow of wealth to the Nile Valley. Neith as the Lady of the Sais nomes bordering on Libya, was claimed to protect the Egyptians against invasions from the west. The following gods are mentioned in connection with Libya : Horus, Seth, Ha, Sekhmet and Hathor. But this does not prove their Libyan origin. It should be noted, that the inscription in the Niusserre temple is dated to the V Dynasty, and Neith was one of the major goddesses in the Egyptian pantheon already in the Early Kingdom. In addition, it is very doubtful that the Libyan goddess could make a national cult in the Late Kingdom, when the Egyptian culture was dominated by a strong national sentiment.

It seems that the sources repudiate the hypothesis of the Libyan origin of Neith and her cult.

[http://www.arkamani.org/meroiticarusa/tomashevich.htm#ARKAMANI%](http://www.arkamani.org/meroiticarusa/tomashevich.htm#ARKAMANI%20Sudan%20Journal%20of%20Archaeology%20&%20Anthropology)

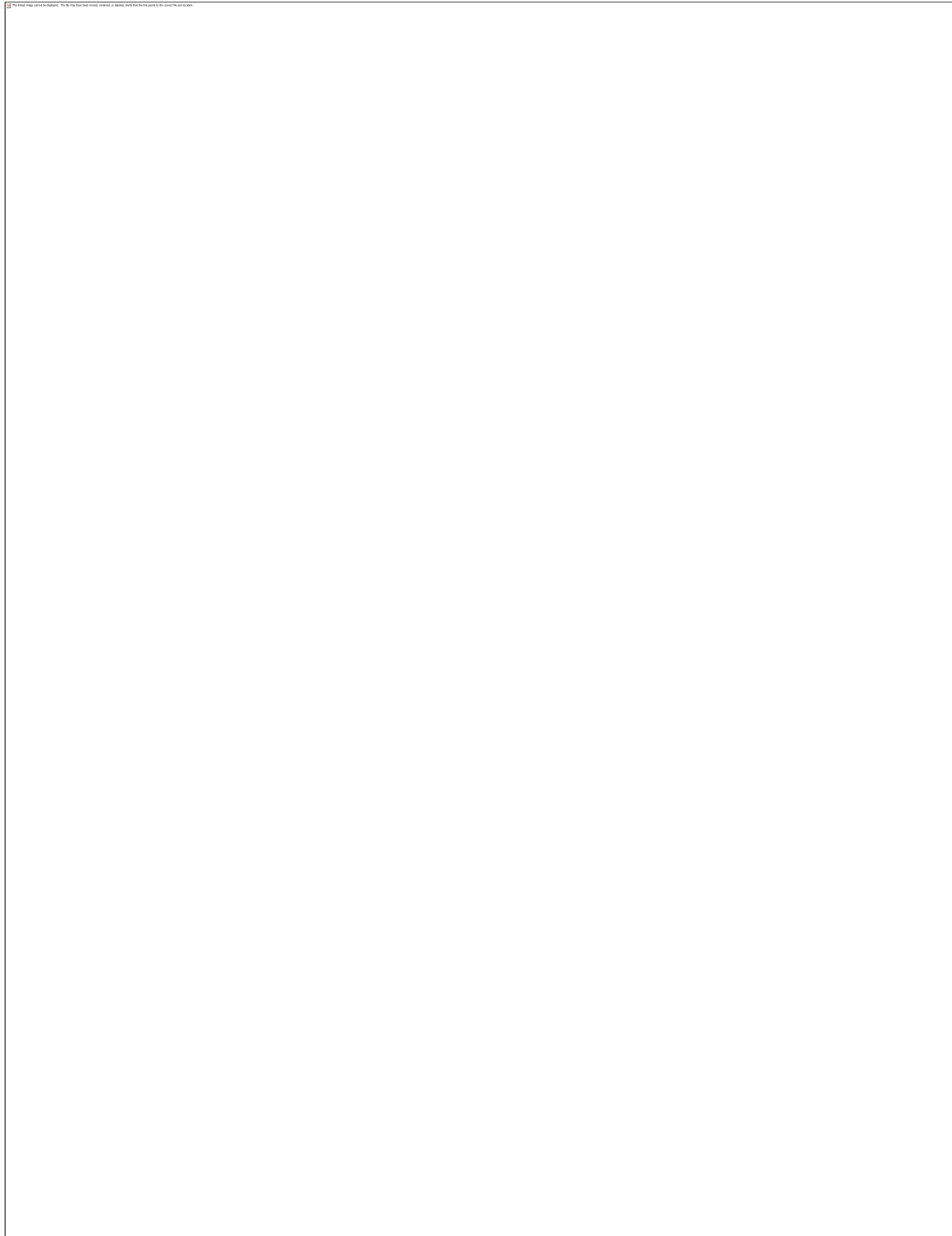
[20Sudan%20Journal%20of%20Archaeology%20&%20Anthropology](http://www.arkamani.org/meroiticarusa/tomashevich.htm#ARKAMANI%20Sudan%20Journal%20of%20Archaeology%20&%20Anthropology)

| 9850|2003-09-17 05:27:01|M. Washington|Can someone translate this German? Two Sudanese women: goddess and |

Attachments :

---

MW: Hi Ed. Unknown to me, my the attachments Ive been sending often dont seem to arrive to list-members though I myself receive the ones Ive sent. Please, will you let me know if you get the images posted below? I used to send them in rtf format but Nuwaubian Hotep taught me this week that I should use html. I know some list members get the html posts Ive sent since then but I dont know numbers or percentages. So, if youd be kind enough to tell me if you got it, Id appreciate it. No use doing something that doesnt work. The image in question is the first:



[http://www.mightymall.com/TheSecondBookImages/40-10-100-38-02\\_Namibia.Sudan.Nubia.Sphere.Carrying.Composite.jpg](http://www.mightymall.com/TheSecondBookImages/40-10-100-38-02_Namibia.Sudan.Nubia.Sphere.Carrying.Composite.jpg)

EL: Where is the German?

Ed Loring



PS : Does anybody have any explanation for the similar globe-carrying feature where art may possibly meet life as shown in the above image?

Marc Washington

----- Original Message -----

**From:**

[M. Washington](#)

**To:** [Ta\\_Seti](#) ; [Ma 'at- Tehuti](#)

**Sent:** Wednesday, September 10, 2003 2:18 PM

**Subject:** [Ta\_Seti] Can someone translate this German? Two Sudanese women: goddess and nomad

Hi. I have two images of Sudanese women carrying large spheres on their heads. One is a goddess of the Old Kingdom. The other is a present-day Nubian, probably from Ethiopia or the Sudan. Can someone translate the German

[1] 40-10-100-50-01\_Sudan.Goddess.w.Globe.on.Head.jpg  
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Would anyone think that the image of the goddess was taken from the daily activity of the tribal peoples - assuming that the Sudanese woman in [2] is participating in a life-style where the same activities were done 10,000 years ago? What would be the comparison between the spherical objects being carried?

Thanks,

Marc Washington

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Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 9851|2003-09-17 07:38:25|Paul Kekai Manansala|Re: Anybody read any of these studies on mummies?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "damienduro" wrote:

> Great sources. I have a JSTOR account and I'll see if I can  
> reference them.

I emailed Dr. Rosalie David after seeing a study on organic materials used in mummification that I wasn't aware of before.

Regards,

Paul Kekai Manansala

| 9852|2003-09-17 07:53:24|boogie\_down\_black|Re: Greeks 'borrowed Egyptian numbers'|  
eye once saw a photograph of Nubian-Egyptian numbers written in the form of snakes on a pyramidal structure. I will relocate this photograph and email it.

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> I'm wondering where a list of these demotic numerals from 1-9 can

be

> found. does anyone know?

>

> Djehuti Sundaka

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Tony" wrote:

>> Greeks 'borrowed Egyptian numbers'

>> By Paul Rincon

>> BBC Science

>>

>> The astronomers, physicists and mathematicians of ancient Greece  
> were

>> true innovators.

>>

>> But one thing it seems the ancient Greeks did not invent was the  
>> counting system on which many of their greatest thinkers based

their

>> pioneering calculations.

>> New research suggests the Greeks borrowed their system known as

>> alphabetic numerals from the Egyptians, and did not develop it

>> themselves as was long believed.

>>

>> Greek alphabetic numerals were favoured by the mathematician and

>> physicist Archimedes, the scientific philosopher Aristotle and

the

>> mathematician Euclid, amongst others.

>>

> > Trade explosion  
> >  
> > An analysis by Dr Stephen Chrisomalis of McGill University in  
> > Montreal, Canada, showed striking similarities between Greek  
> > alphabetic numerals and Egyptian demotic numerals, used in Egypt  
> from  
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> > Story from BBC NEWS:  
> > <http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/3109806.stm>  
| 9853|2003-09-17 08:28:54|Loring Edward|Re: Can someone translate this German? Two  
Sudanese women: goddess |  
OK Marc. The Images came through fine (I have Outlook Express on a 3gH CPU XP-Profi PC)  
Now I'll do the German.  
E.  
| 9854|2003-09-17 08:45:03|Tony|Re: Greeks 'borrowed Egyptian numbers'|  
Check:

<http://scitsc.wlv.ac.uk/university/scit/modules/mm2217/en.htm>

or

<http://www.macrotex.net/hist.pdf>

Tony

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
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> > <http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/3109806.stm>

| 9855|2003-09-17 08:50:14|M. Washington|www.chesterhiggins.com|

Ed. You introduced [www.chesterhiggins.com](http://www.chesterhiggins.com) mentioned below. I did install Shockwave and browsed through the site full of warm, textured, soulful pictures. Very nice experience.

Marc

From: "Loring Edward"

Date: Wed Sep 17, 2003 10:45 am

Subject: Fw: [www.chesterhiggins.com](http://www.chesterhiggins.com)

#### ADVERTISEMENT

Chester Higgins is a well known NY Times photographer with a great interest in Egypt. I am sure that everyone will find something interesting on his new site.

Ed Loring

----- Original Message -----

From: "Chester A. Higgins Jr."

To: "Loring Edward"

Sent: Thursday, September 11, 2003 5:48 PM

Subject: [www.chesterhiggins.com](http://www.chesterhiggins.com)

> Dear Loring,

> Please take a look at my new web site; [www.chesterhiggins.com](http://www.chesterhiggins.com)

>

> I've just made it easier for you to take a look at a wide ranging

Portfolio

> of my images. You will find about 30 categories, over 100 pages and 1000

> photos. We are still adding additional images.

>

> My site requires Flash Player software to be on your computer.

> You can download it free at;

>

[http://sdc.shockwave.com/shockwave/download/frameset.fhtml?P1\\_Prod\\_Version=S](http://sdc.shockwave.com/shockwave/download/frameset.fhtml?P1_Prod_Version=S)

> hockwave

>

> After you download the .bin file, the icon sits on your desktop and you have

> to launch it and click to have it saved to your hard drive. Then you are set

> and will be able to see my site.

> Enjoy and please share with your friends,

> Chester

>

| 9856|2003-09-17 09:05:11|Loring Edward|Re: Can someone translate this German? Two Sudanese women: goddess |

----- Original Message -----

**From:** [M. Washington](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, September 17, 2003 3:30 PM

**Subject:** [Ta\_Seti] Can someone translate this German?

Here's the German:

"The slightly rounded, once highly polished, mirror-plate is set in a holder sculpted in the round in the form of a naked girl.

The binding element is a lilly blossom. The girl holds a small disk in her left hand raised to the breast. The ball-shaped wig and full structuring of the hips and thighs characterize her as a Nubian."

E.

| 9857|2003-09-17 09:09:14|M. Washington|Re: Can someone translate this German? Two Sudanese women: goddess |

Ed. Thanks very much for the translation.

Kind regards,

Marc

-----Original Message-----

**From:** Loring Edward [mailto:gnosarch@bluewin.ch]

**Sent:** Wednesday, September 17, 2003 11:05 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Can someone translate this German? Two Sudanese women: goddess and nomad

----- Original Message -----

**From:**

[M. Washington](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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E.

To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 9858|2003-09-17 09:12:23|Loring Edward|Fw: New journal - De Kemi a Birit Nari|

----- Original Message -----

From: "Benoit Lurson" <[blurson@wanadoo.fr](mailto:blurson@wanadoo.fr)>

To: <[eef@lists.yale.edu](mailto:eef@lists.yale.edu)>

Sent: Tuesday, September 16, 2003 9:48 PM

Subject: EEF: New journal - De Kemi a Birit Nari

Geuthner Publisher is pleased to announce the publication of a new journal:

De Kanaan à l'Irak. Revue Internationale de l'Orient Ancien.

The purpose of this new journal is to allow specialists of different civilizations, cultures and periods located between the Nile Valley and the Indus Valley, to meet and to publish the results of their researchs, as Pr. Andr  s, Membre de l'Institut and Directeur de la Revue, explains in the editorial:

Civilizations increased from Egypt to Mesopotamia and beyond have created huge events important for humanity as urbanisation and writing. But this very rich history can not be limited neither to the three millennium preceding the first century A.D, nor to the areas between Nile valley and Tigris and Euphrates' one. The study of Near East prehistory avoids many missing points. Some sequences of this Ancient History goes down as far as periods contemporary to western Middle Ages. Similarly the sphere of influence of the great Empires - Egyptian and Mesopotamian - extend from Libya and Nubia to the valley of the Indus and to Cappadocia and the Arabian Peninsula.

The Librairie Orientaliste Paul Geuthner, pursuing more than a century of tradition and experience in the field of erudition and orientalism offers, through this publication, a forum where specialists can express and confront their ideas, since work in multidisciplinary research teams have become now a necessity.

The content of this publication bears witness to this approach:

#### ARTICLES ET COMMUNICATIONS:

Lucien-Jean BORD et G  rard ROQUET, Les cloud de Monsieur Champollion.

L'  gyptologue et le mot cun  forme.

Fran  s CASSINGENA-TREVEDY, Conception dynamique de l'Eucharistie dans les

anaphores orientales et leur environnement patristique.

Andre   ESNITSKY: Creation and Kingdom in Prophecies.

Toufic FAHD, L'agriculture nabat  enne et les Geoponica.

Muriel GARSSON-GIULIANI et Remo MUGNAIONI, La st  le punique d'  uvre de Champfleury en 1897.

J  r  me GASLAIN, De l'esclave    la reine. Remarques sur la pr  sence f  nine dans le monde parthe.

David HAMIDOVIC, Un th   me in  connu    l'  gypte ?

Clarisse HERRENSCHMIDT, Anthropogonies graphiques.

Jean-Marie KRUCHTEN, (Mauvaises) excuses    propos d'un envoi de v  tements parvenu tardivement    son destinataire (Papyrus BM 10375, 20 verso 1).

Beno  t LURSON, De Derr      le de Derr. Analyse du programme iconographique des

piliers de la salle E du temple de Derr.

Remo MUGNAIONI, Note pour servir à la description du nombre et du genre avec les substantifs et les adjectifs en akkadien.  
Frédéric PAYRAUDEAU, Les enfants de la ramballion . Remarques sur un passage de la Chronique du prince Osorkon.  
Manar HAMMAD, Colloque Zéhibie et Palmyre. Homs-Palmyre 19-20-21 octobre 2002.

LIVRES (Recensions).

For further information, apply to:  
Société Nouvelle Librairie Orientaliste Paul Geuthner  
12, rue Vavin - 75006 Paris  
France  
Telephone: 01 46 34 71 30 - Télécopie: 01 43 29 75 64  
Courriel: [geuthner@geuthner.com](mailto:geuthner@geuthner.com)  
[www.geuthner.com](http://www.geuthner.com)

| 9859|2003-09-17 09:36:56|Djehuti Sundaka|Re: Greeks 'borrowed Egyptian numbers'|  
Thanks.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "boogie\_down\_black"  
wrote:

> eye once saw a photograph of Nubian-Egyptian numbers written in the  
> form of snakes on a pyramidal structure. I will relocate this  
> photograph and email it.

>  
>  
>

> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
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>>> By Paul Rincon

>>> BBC Science

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> > > <http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/3109806.stm>

| 9860|2003-09-17 09:38:10|Djehuti Sundaka|Re: Greeks 'borrowed Egyptian numbers'|  
Wow! Thank you very much for this.

Djehuti Sundaka

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| 9861|2003-09-17 09:40:09|ernest gibson|Re: Greeks 'borrowed Egyptian numbers'|  
Djehuti, I typed the phrase "demotic numbers" and the search engine came up  
with a few thousand references, mentioning particularly Egyptian Demotic  
Numbers. Hope this helps.

>From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Greeks 'borrowed Egyptian numbers'  
>Date: Tue, 16 Sep 2003 16:10:09 -0000  
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Get a FREE computer virus scan online from McAfee.

<http://clinic.mcafee.com/clinic/ibuy/campaign.asp?cid=3963>

| 9862|2003-09-17 18:17:26|saidis\_aswan\_egy|Re: Did Almoravids really conquer Ghana?|

Daimean, what this paper does not detail is that Yusef Ibn tashfin was probably of Tuareg ancestry. Most all the Arabic sources I have read describes Yusef as being a brown skinned Tuareg with wooly hair. He also founded the city of Marrakesh in Morocco. Leo Africanus, a Moroccan captive, never went deep into parts of Africa like Yoruba land or past Kano. Ibn Khaldun, a Yemeni Arab historian, made similar claims that Leo Africanus did, but never traveled into the interior of Yoruba land to see that Africans did have cities with large protective walls. Khaldun makes the grievous error and racist comments about Africans he knows nothing about. You also have to consider both Khaldun and Africanus had bias because of their Islamic background.

Obviously, Khaldun, Idrisi, Africanus, and other Arab historians were wrong about the complex state formation in Western Africa. Evidence suggests that urbanization has a long background in Western Africa going back to an archeological site in Southern Mauritania with stone walls called Dhar tchitt. The ancestors of these people were the Soninke who later migrated formed Ancient Ghana in Southern

Mauritania. We also have evidence that Djenne later lead up to the formation of urbanized Western African states. Early agritculture in Southerm Mauritania and Kintampo in Ghana are attested.

The essay also touched upon the sensitive of Iron semelting into Western Africa. Archeologist have found new evidence that sugest the Iron industry in Western Africa was developed indepdently;thus not from diffusion by Carthage,Meroe,or any other refion than Western Africa. The site is in Termit around Niger. Evideicen shows that iron smelting in these regions developed independetly way before Nubia,carthage or Egypt. Some might speculate it is just as old as the Middle East iron smelting.

I might also add that no iron slag or furances have been found in the Sahara suggesting diffusion.

| 9863|2003-09-18 06:50:06|alberto34482@yahoo.com|Re: Fellahin Egyptians under Mehemet Ali|

Ed,do you believe that dark skinned Upper Egyptian Fella come from slaves?

| 9864|2003-09-19 00:03:57|Loring Edward|Re: Fellahin Egyptians under Mehemet Ali|

Alberto, There will never be a proven answer to that question. When I was first in Egypt in 1962 the Nubian villages south of Aswan still existed and I would say that there was an ethnic continuum of dark(er) skinned inhabitants right down to Wadi Halfa. These people had probably "always" been there. As far as the Fellahin farther north I can imagine that there was a continual mixing. As you know in ancient times the Nubians served in the army and certainly produced children all along the Nile. You have also pointed out that Nubians worked as bawabs in Cairo and founded mixed families there. Sometimes these Nubians were slaves, but here we have the question of just what a slave is. The ancient Nubian soldierscould be considered asmilitary slaves. The proletariat,of whatever skin shade,can in general be considered as serfs which is a special form of slavery. I am sorry that I cannot give a more precise answer.  
E.

----- Original Message -----

**From:** [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, September 18, 2003 3:50 PM

**Subject:** [Ta\_Seti] Re: Fellahin Egyptians under Mehemet Ali

Ed,do you believe that dark skinned Upper Egyptian Fella come from slaves?

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| 9865|2003-09-19 02:57:11|alberto34482@yahoo.com|Re: Fellahin Egyptians under Mehemet Ali|

Ed,I am not talking about the dislocated Nubians past Aswan. Only 150,000 Nubians live in Aswan,but the rest are Egyptians. I am refering to the Fellahin who live from Asyut to Luxor to Aswan. I know these areas very well,because I am from there. In the past,I have heard that people have tried to subscribe these dark skinned Upper Egyptians with slaves brought by Arabs. This is insulting to me,being an Egyptian,and to other Egyptians.

Nubians in Egyptian millitaries were not slaves since around the 6th dyansty Harkhuf discovered C-group Nubian kingdoms of Yam. The people were recruited to fight in Egyptian regiments. I doubt a few mercenaries who were nearly a minicule portion of the population produce the entire region of Upper Egypt to be dark brown in color.

What is even more hysterical is Lower Egyptians from Cairo saying the dark skin of the Fella in the South are from the sun. I have heard this responce from many Egyptians who refer to the dark skinned of Sa3eadi Egyptians. You should know this,Ed,since you have worked in these areas. I know this because my family comes from areas around Aswan and Luxor.

By the way,I know much of the Fellahin population is in Lower Egypt,but I am refering to Upper Egypt which is in the Southern portion of Egypt. Middle Egypt is every where up to El Minya to Asyut.

| 9866|2003-09-19 03:05:18|alberto34482@yahoo.com|Re: Fellahin Egyptians under Mehemet Ali|

"You have also pointed out that Nubians worked as bawabs in Cairo and founded mixed families there"

Ed,in the 1950's many Southern Upper Egyptians moved into Cairo. The doormen in Cairo are not simply Nubians,but also include many Sa3eadi Egyptians. Sometimes Lower Egyptians[Bodwey] will call the Sa3eadi Nubians out of ignorance. Sometimes there is even a language confusion between Sa3eadi and Cairene Egyptians. Much of the composition of the city is from areas of the Delta.

Sa3eadi tend to live in Baladi neighborhoods in Cairo that are tucked away from the eyesite of many tourists. Egyptian goverment tends to hide these people away to give the impression Egypt does not have a class division which is apperance if you ever visit Cairo.



Have you ever been to these areas,Ed? I have and the people here definatley look African to me with maybe some admixture of foregin elments. I will also ask why Egyptologist have ignored these people in their analysis of the ethnic compostion of the Ancient Egyptians. If these people were truly studied you would not have ignorant comments coming from esteemed indiviuals in your field. Also,as an Egyptian.I am tired of these populations being ignored by mainstream Egyptologist.

Thank you for listening

| 9867|2003-09-19 06:16:54|Paul Kekai Manansala|Re: Fellahin Egyptians under Mehemet Ali|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

> "You have also pointed out that Nubians worked as bawabs in Cairo  
> and founded mixed families there"  
>  
> Ed,in the 1950's many Southern Upper Egyptians moved into Cairo.

The

> doormen in Cairo are not simply Nubians,but also include many

Sa3ead

> Egyptians. Sometimes Lower Egyptians[Bodwey] will call the Sa3ead  
> Nubians out of ignorance. Sometimes there is even a language  
> confusion between Sa3ead and Cairene Egyptians. Much of the  
> composition of the city is from areas of the Delta.  
>

I noticed that nearly all the taxi drivers and cleaning ladies in Cairo were black Egyptians or sometimes foreign black Africans. The black Egyptian element here tends to be very "mulatto" as compared to people in Upper Egypt, Nubia or even northwest in the desert.

Regards,

Paul Kekai Manansala

| 9868|2003-09-19 08:11:49|alberto34482@yahoo.com|Re: Fellahin Egyptians under Mehemet Ali|

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<http://metimes.com/cgi-metimes/nph-count.cgi>

Play examines the 'Nubian Issue'

Hazem Azmy Special to the Middle East Times

Al Talia Theater's Hekayat Nas Al Nahr (Tales of the River Dwellers),

is set to reopen on October 20 with a number of modifications to the script, and will probably be one of the first Egyptian plays to deal with the so-called "Nubian issue."

This issue concerns the sufferings of Nubians who were gradually forced out of their homeland in southern Egypt, and away from the Nile that defined their existence, when Nubia was flooded due to the construction and successive enlargements of the Aswan Dam. The final blow came with the construction and completion of the High Dam under Nasser's regime.

Originally designed to be an adaptation of the Nubian writer hajjaj Adul's play *Nas Al Nahr* (The River Dwellers), the production evolved into an interrogation of Adul's world as a whole, with dramaturge Hazem Shehata and director Nasser Abdel Moneim supplementing their adaptation of the play with characters and motifs from four other non-dramatic works by the same author.

Mokhtar, a thirty-something Cairene government employee, stands out as dramaturge Shehata's original addition to Adul's characters. Yet it would be wrong to read him, or any other character, as the production's "official voice."

About Adul's five works, Shehata writes in the English section of the program notes, "one can trace a certain ideological voice commenting on the Nubian issue. This voice we kept intact here but also included other, conflicting ideological voices. The rationale is to allow each voice its moment of realization without favoring any particular voice over the others."

As such, the production is neither an elegy for a lost Nubian paradise nor an apology for the officials who brought about the enlargement project. It is perhaps both, depending on which side of the fence one would like to come down on.

In July 1999, almost halfway through the rehearsal process, Shehata traveled to the US to attend a training program. During his stay, he was repeatedly bombarded with slogans of "Free Nubia" and offers from Nubian "activists" of the "free world" to help Nubia gain independence from its Egyptian "colonizers."

In the process of responding to such comments, the Egyptian director, naturally, had to speak about his latest work and the topic soon attracted attention.

"Negotiations are now underway to have the play translated into English so that it may be presented in the US, in cooperation with an American troupe, as an example of the Egyptian 'black theater,'" Abdel Moneim says.

Not unlike people of color in the US and elsewhere, Nubians have over the years been subjected to ideological manipulation and marginalization. This has resulted in the creation of a number of misconceptions, on both sides, that *Hekayat Nas Al Nahr* sets itself to challenge and deconstruct.

For instance, Mokhtar takes it for granted that his friend Salama cannot be Nubian because of his fair complexion, only to discover that his intellectual friend belongs to a group called the Megraab, the local term for Nubians who are of Hungarian origin (during the Mameluke period many people from Eastern Europe, the Balkans and Cacasus were brought to Egypt, some of whom assimilated with the Egyptian population in the area known as Nubia). As the southern intellectual tells his Cairene friend, the people that are lumped together as Nubians are in fact a mixture of different ethnic groups (African, Arab, Hungarian, and Turkish) united, perhaps, by a common spirit. In this way Mokhtar stops believing in one more stereotype about Nubia - and so do we.

But herein lies another challenge: "when dished out bluntly, the abundance of information included out of necessity in the play, may eventually reduce the drama to an unsolicited history lesson," says Shehata recalling the reservations of some critics who attended the production's trial run shortly before and during the Cairo International Festival for Experimental Theater.

"We were particularly conscious of this pitfall while working on the revised version of the play," Abdel Moneim added without giving details.

".....For instance, Mokhtar takes it for granted that his friend Salama cannot be Nubian because of his fair complexion, only to discover that his intellectual friend belongs to a group called the Megraab, the local term for Nubians who are of Hungarian origin (during the Mameluke period many people from Eastern Europe, the Balkans and Cacasus were brought to Egypt, some of whom assimilated with the Egyptian population in the area known as Nubia). ...."

Much Turkish,Mameluke,and Syrian Arab blood is in many urbanite Cairene Egyptians.

| 9869|2003-09-19 08:14:22|Paul Kekai Manansala|Ancient Amazon Settlements Uncovered|  
[http://abcnews.go.com/wire/Politics/ap20030918\\_2027.html](http://abcnews.go.com/wire/Politics/ap20030918_2027.html)

Ancient Amazon Settlements Uncovered  
Researchers Find Evidence of Sophisticated, Pre-Columbia  
Civilization in Amazon River Basin

The Associated Press

WASHINGTON Sept. 18 ?

The Amazon River basin was not all a pristine, untouched wilderness before Columbus came to the Americas, as was once believed. Researchers have uncovered clusters of extensive settlements linked by wide roads with other communities and surrounded by agricultural developments.

The researchers, including some descendants of pre-Columbian tribes that lived along the Amazon, have found evidence of densely settled, well-organized communities with roads, moats and bridges in the Upper Xingu part of the vast tropical region.

Michael J. Heckenberger, first author of the study appearing this week in the journal *Science*, said that the ancestors of the Kuikuro people in the Amazon basin had a "complex and sophisticated" civilization with a population of many thousands during the period before 1492.

"These people were not the small mobile bands or simple dispersed populations" that some earlier studies had suggested, he said.

Instead, the people demonstrated sophisticated levels of engineering, planning, cooperation and architecture in carving out of the tropical rain forest a system of interconnected villages and towns making up a widespread culture based on farming.

Heckenberger said the society that lived in the Amazon before Columbus were overlooked by experts because they did not build the massive cities and pyramids and other structures common to the Mayans, Aztecs and other pre-Columbian societies in South America.

Instead, they built towns, villages and smaller hamlets all laced together by precisely designed roads, some more than 50 yards across, that went in straight lines from one point to another.

"They were not organized in cities," Heckenberger said. "There was a different pattern of small settlements, but they were all tightly integrated.

He said the population in one village and town complex was 2,500 to

5,000 people, but that could be just one of many complexes in the Amazon region.

"All the roads were positioned according to the same angles and they formed a grid throughout the region," he said. Only a small part of these roads has been uncovered and it is uncertain how far the roads extend, but the area studied by his group is a grid 15 miles by 15 miles, he said.

Heckenberger said the people did not build with stone, as did the Mayas, but made tools and other equipment of wood and bone. Such materials quickly deteriorate in the tropical forest, unlike more durable stone structures. Building stones were not readily available along the Amazon, he said.

He said the Amazon people moved huge amounts of dirt to build roads and plazas. At one place, there is evidence that they even built a bridge spanning a major river. The people also altered the natural forest, planting and maintaining orchards and agricultural fields and the effects of this stewardship can still be seen today, Heckenberger said.

Diseases such as smallpox and measles, brought to the new world by European explorers, are thought to have wiped out most of the population along the Amazon, he said. By the time scientists began studying the indigenous people, the population was sparse and far flung. As a result, some researchers assumed that that was the way it was prior to Columbus.

The new studies, Heckenberger said, show that the Amazon basin once was the center of a stable, well-coordinated and sophisticated society.

| 9870|2003-09-19 10:42:30|saidis\_aswan\_egy|Re: Fellahin Egyptians under Mehemet Ali|  
Paul,in your vist to Egypt,did you see any Coptic Christains working  
in menial jobs? Did you happen to catch any sa3eadi jokes being  
thrown around.

| 9871|2003-09-19 11:37:45|Paul Kekai Manansala|Re: Fellahin Egyptians under Mehemet Ali|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

> Paul,in your vist to Egypt,did you see any Coptic Christains  
working  
> in menial jobs?

I never asked people about their religion.

Did you happen to catch any sa3eadi jokes being  
> thrown around.

Nope. Some complaints about legal and illegal non-Egyptian Africans  
though.

Regards,

Paul Kekai Manansala

| 9872|2003-09-20 03:10:27|Loring Edward|Re: Fellahin Egyptians under Mehemet Ali|  
There are Coptic Christians working in the Cairo garbage dump.  
E.

----- Original Message -----

**From:** [saidis\\_aswan\\_egy](mailto:saidis_aswan_egy)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, September 19, 2003 7:42 PM

**Subject:** [Ta\_Seti] Re: Fellahin Egyptians under Mehemet Ali

Paul, in your vist to Egypt, did you see any Coptic Christains  
working  
in menial jobs? Did you happen to catch any sa3eadi jokes being  
thrown around.

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| 9873|2003-09-20 07:11:57|saidis\_aswan\_egy|Re: Fellahin Egyptians under Mehemet Ali|  
Ed, which part of Egypt are these Coptic Christains from? The richest  
man in Cairo is a Coptic Christain. The only poor Copts I know is  
the ones that live in Upper Egypt with the Fellahin.

| 9874|2003-09-20 10:05:55|Loring Edward|Re: Fellahin Egyptians under Mehemet Ali|  
They are called the Zabajin and live on and from the trash(which they also collect) of the city. They are  
highly organized in the business of trash-collecting/evaluation and are not black.  
By the way, a couple of days ago I posted the website of Chester Higgens. I had his card from my brother  
in NY (design director at Tiffany and an active anti-racist) who he had photographed. I didn't know that  
Higgens is a high profile Afroamerican writer and artist until I saw his website. Everyone should take a  
look...  
E.

----- Original Message -----

**From:** [saidis\\_aswan\\_egy](mailto:saidis_aswan_egy)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, September 20, 2003 4:11 PM

**Subject:** [Ta\_Seti] Re: Fellahin Egyptians under Mehemet Ali

Ed, which part of Egypt are these Coptic Christians from? The richest man in Cairo is a Coptic Christian. The only poor Copts I know is the ones that live in Upper Egypt with the Fellahin.

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| 9875|2003-09-20 10:10:00|Alex van Deelen|Re: Ancient Amazon Settlements Uncovered|

> Message: 2  
> Date: Fri, 19 Sep 2003 15:14:17 -0000  
> From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
> Subject: Ancient Amazon Settlements Uncovered  
>  
> [http://abcnews.go.com/wire/Politics/ap20030918\\_2027.html](http://abcnews.go.com/wire/Politics/ap20030918_2027.html)  
>  
> Ancient Amazon Settlements Uncovered  
> Researchers Find Evidence of Sophisticated, Pre-Columbia  
> Civilization in Amazon River Basin  
>  
> The Associated Press  
>  
>  
> WASHINGTON Sept. 18 -  
> The Amazon River basin was not all a pristine, untouched wilderness  
> before Columbus came to the Americas, as was once believed.  
> Researchers have uncovered clusters of extensive settlements linked  
> by wide roads with other communities and surrounded by agricultural  
> developments.

Hi Paul,

There actually was some extremely interesting BBC documentary on Amazonian agriculture.

Basically, the Amazonian Indians \*created\* soil on the very poor rainforest beds, in some process that used either burning or charcoal or charcoal creation in some form. This resulted in patches of land that are extremely fertile, even to this day. The pottery shards mentioned below were most likely used to store grain and other food. One more controversial conclusion/question the documentary ended with, is that the soil they created was somehow "alive" and self-procreating (they hinted at some kind of special bacterial activity).

Alex

[http://btgyxd.geo.uni-bayreuth.de/bodenkunde/terra\\_preta/index.html](http://btgyxd.geo.uni-bayreuth.de/bodenkunde/terra_preta/index.html)

<http://www.bbc.co.uk/science/horizon/2002/eldoradotrans.shtml>

The Secret of El Dorado - transcript

NARRATOR: This black soil, or terra preta as the Brazilians call it, is dotted all over the Amazon jungle, but what intrigued archaeologists is what it contains.

JAMES PETERSEN: You'll see all kinds of things scattered over the ground here. Many of them look like rocks or stones, but in fact they're all artefacts, mostly pottery sherds, busted up jars made by the Indians one to two thousand years ago. It's a, it's a, it's a very dense concentration, rather remarkable in all senses. After just a minute or two I was able to pick up several handfuls of really dramatic pottery sherds. if we can imagine what the whole jars would look like we'd be rather surprised by these fine works of art.

NARRATOR: The pottery they have found is exquisite and much of it dates from the time of Christ, long before the coming of the Europeans. It was the first hard proof that there had once been an advanced culture in the heart of the rainforest and when they dug down into the terra preta scientists made the most revealing discovery of all. Not only was the black soil full of pottery, but it was almost exactly the same composition as the yellow jungle soil around it, except it had been mixed with organic waste. That meant the terra preta had to be man-made.

DR EDUARDO NEVES (University of São Paulo): We know that, that this terra preta here formed with the soil, so they look very different and they are very different in a way, but that's the matrix



for that. We have to have human action interfering in the yellow soil in order to create the terra preta.

NARRATOR: It was the key revelation. It meant that wherever you find terra preta there people had once lived, so scientists have started mapping the black soil and wherever Orellana reported seeing settlements there they have found it. All along the banks of the Amazon, up the Rio Negro and down the Tapajos they are finding the terra preta. In all, a massive area, twice the size of Britain.

JAMES PETERSEN: Some have estimated perhaps that as much as 10% of Amazonia's covered with this Amazonian dark earth or terra preta. Its widespread distribution if linked to culture, which the vast majority of contemporary scientists believe, suggests that native cultures are not only widespread but in some cases phenomenally numerous.

NARRATOR: But to convince everyone that there really had been a large prehistoric population in the Central Amazon the archaeologists still had to explain how these people had achieved what we cannot. How had they fed themselves on the poor Amazonian soil? The answer again seems to lie in the terra preta.

ADILSON De S SANTOS: The soil is easy to work and very fertile. We plant papaya, we plant banana, corn, beans and manioc in terra preta. Whatever you plant in terra preta does exceptionally well.

NARRATOR: Terra preta is so fertile that it's been prized by Brazilian farmers for centuries. Somehow the prehistoric Amazonians had transformed the world's worst soil into some of the best.

Read more, at...

<http://www.bbc.co.uk/science/horizon/2002/eldoradotrans.shtml>

| 9876|2003-09-20 12:30:55|alberto34482@yahoo.com|Re: Fellahin Egyptians under Mehemet Ali|

"They are called the Zabajin and live on and from the trash (which they also collect) of the city. They are highly organized in the business of trash-collecting/evaluation and are not black."

I notice in your last comment you interjected that these people were not black;yet on the issue of the Fellahin around rural parts of Upper

Egypt you cannot comment on. I simply asked which part of Egypt these trash collectors came from. Butros-Butros Ghali also comes from Cairo, but he looks nothing like the Southern Egyptian Copts nor the Baladi in the crumbling neighborhoods of Cairo like Bulaq Abu Ala.

In my previous post I simply asked Paul if he ever saw any Coptic Christians in menial jobs. A garbage collecting business is not exactly what I would call a menial position. Being a taxi driver, doorman, and cleaning person are menial jobs

Even Frank Yurco points out .....

As I have mentioned before, Copts are found in all parts of Egypt, and those in Luxor to Aswan area are indeed very brown complexioned, just as are their Muslim compatriots in that part of Egypt. Farther north, you will find lighter complexioned Copts, and again Muslims also. In the Cairo area, they tend to be very light complexioned. That, as with the rest of the Egyptian population has led to the confusing remarks

Most sincerely, Frank J. Yurco University of Chicago -- Frank Joseph Yurco [fjyurco@midway.uchicago.edu](mailto:fjyurco@midway.uchicago.edu)

| 9877|2003-09-21 09:24:27|Paul Kekai Manansala|Wrestling in Ancient Nubia|

<http://www.aafila.com/SportsLibrary/JSH/JSH1988/JSH1502/jsh1502b.pdf>

| 9878|2003-09-21 09:30:38|Paul Kekai Manansala|New reprint of Lepsius' \_Letters from Egypt, Ethiopia, and the Peni|

[http://www.elibron.com/english/other/item\\_detail.phtml?msg\\_id=193137](http://www.elibron.com/english/other/item_detail.phtml?msg_id=193137)

Richard Lepsius. Letters from Egypt, Ethiopia, and the Peninsula of Sinai. With Extracts from His Chronology of the Egyptians, with Reference to the Exodus of the Israelites. Revised by the Author. Elibron Classics, 2003, 584 pages

Replica of 1853 edition by Henry G. Bohn, London.

| 9879|2003-09-21 17:40:10|Paul Kekai Manansala|Re: Ancient Amazon Settlements Uncovered|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> > Message: 2

> > Date: Fri, 19 Sep 2003 15:14:17 -0000

> > From: "Paul Kekai Manansala"

> > Subject: Ancient Amazon Settlements Uncovered

> Hi Paul,

>

- > There actually was some extremely interesting BBC documentary
- > on Amazonian agriculture.
- >
- > Basically, the Amazonian Indians \*created\* soil on the very poor
- > rainforest beds, in some process that used either burning or

charcoal

- > or charcoal creation in some form. This resulted in patches of land
- > that are extremely fertile, even to this day. The pottery shards
- > mentioned below were most likely used to store grain and other

food.

- > One more controversial conclusion/question the documentary
- > ended with, is that the soil they created was somehow "alive"
- > and self-procreating (they hinted at some kind of special
- > bacterial activity).
- >
- >

Sounds like an enormous amount of work was involved. Another ancient mystery!

Regards,

Paul Kekai Manansala

| 9880|2003-09-21 23:34:03|Marenda W.|Egypt attempts to close Copt church|  
[http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=34712](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=34712)

#### TESTING THE FAITH

Egypt attempts to close Copt church

Christians fear government plans to turn it into mosque

Posted: September 21, 2003

11:26 a.m. Eastern

2003 WorldNetDaily.com

WASHINGTON ? Egyptian state and central security officers and soldiers attacked a small historic Coptic church in Assiut during Mass, arresting several deacons and others, throwing communion bread on the floor and stepping on it with their boots, according to reports received by the U.S. Copts Association.

<http://www.copts.net/index.asp>

According to the group, the attack on St. George Coptic Orthodox Church occurred Friday.

The officer in charge of the raid reportedly ordered the church

priest to evacuate and close down the church. The priest refused, as did the parishioners. When their orders were not obeyed, the police officers attacked the priest, according to the report. Angry parishioners confronted the police, who surrounded the church and made arrests in an attempt to occupy the church.

"The news of the attack on the church spread through the city and thousands of Copts rushed to protect and aid the church," said the report from the association.

"As the scene developed police forces were surrounded by thousands of angry Copts chanting various cries of defiance, such as: 'By our spirit, by our blood, we will protect our cross!,' 'We will die martyrs defending our church!,' and 'We are ready to start a new age of martyrdom at the hands of the government!'"

The massive crowd of Copts prevented the government forces from arresting the priest, said the report. "It is unclear what motivated the security forces to attack this historic holy site, however, members of the Coptic Community in Assiut tell U.S. Copts Association that they fear fanatic policemen may have plans to convert the historic church into a mosque," said the association in a statement.

Observers say Islamic extremists have successfully infiltrated all branches of the Egyptian government, resulting in repeated attacks on Copts, their churches, and properties by members of the Egyptian government.

Michael Meunier, president of the U.S. Copts Association said it is time for President Hosni Mubarak to put an end to the abuse and to hold accountable those responsible for the continued harassment of Christians.

Assiut is the third largest city in Egypt with the Copts comprising a majority of its citizens.

| 9881|2003-09-22 08:29:34|saidis\_aswan\_egy|Re: Egypt attempts to close Copt church|

In modern Egyptian schools students are never taught about the Arab invasion of Egypt nor that most Egyptian muslims were one time Coptic converts. This is what happens when one loses their identity, and replaces it with a identity that is not their own.

Unfortunately, Coptic converts started to destroy the relics that their previous ancestors cherished. These Coptic converts were ignorant of previous religious beliefs that their ancestors held were not much different from the Christian doctrine they embraced. Even after much conversion of Upper Egyptians to Christianity, enclaves of people existed and continue to exist that were still practicing their

ancestral religion. This is much related so to both the Coptics and Muslims in the regions of Upper Egypt; more so than the Coptics and Muslims in Lower Egypt.

Some of the points in this article can seem distorted about the plight of the Coptics in modern Egypt. People don't know that the richest man in Egypt is a Coptic Christian from Cairo. In rural Upper Egypt both the Muslims and Coptics share a nice relationship with each other and always have. The problem is that Quranic schools often teach Egyptian youth that Coptics are foreigners; thus essentially not Egyptians. Westerners rarely know these details when discussing issues concerning both the Coptics and Muslims in Upper Egypt.

The other problem is the police in Egypt. The police are infamous with beating up both Coptics and Muslims in Egypt. We had incidents with police in Southern Upper Egypt and the Delta region.

| 9882|2003-09-22 10:38:41|alberto34482@yahoo.com|The case of the white Syrians who sued to be white |

Lebanese immigrants gathered to celebrate a Christening in Witwatersrand Goldfields in 1904.

Photo courtesy of Mary Costa, Pretoria, South Africa, 1904

When the "Syrians" migrated to South Africa in the latter part of the nineteenth century, South Africa was under British rule. The government had then classified people by race and color. Four classes were identified: black, white, colored, and Asian. The "Syrians" fell under the classification of what was specifically titled the "Native Races of Asia" or Asians.

Lebanese immigrants gathered to celebrate a Christening in Witwatersrand Goldfields in 1904. Photo courtesy of Mary Costa, Pretoria, South Africa, 1904

Upon arrival, most of the immigrant "Syrians" worked in mining, first, then moved to the fresh produce business, and also became hawkers of goods which were wanted by the remote farming communities.

Most of them were barely literate and certainly unskilled, but they knew that they wanted a better life for their families. (Lebos 1998)

However, once they were settled and clustered in a community of their own, they found out that they would have to struggle for their rights, especially that of land ownership.

The opportunity presented itself when Mr. Moses Gandur, a member of the "Syrian" community, filed a lawsuit against the Witwatersrand Local Division concerning his right to land ownership. The only way to obtain such a right was to prove that the "Syrians" were white.

Mr. Gandur's lawyer, W.J. MacIntyre, had to challenge the definition of "Native Races of Asia" as stated in Law No. 3 of 1885, by arguing that the "Syrians" are "white people". His line of reasoning included, among others, the following points:

"... The Syrians are an ancient Semitic race in whose land Christianity arose and flourished and who were the first disciples to Christianity, fighting with great loss and sacrifice against the Turks during the Crusades and remaining staunch defenders of the faith to the present day, and the members of Legislature that passed the said Law [Transvaal Law No. 3 of 1885] renowned for their zeal for Christianity would not subject another white Christian race to the differentiations and restrictions imposed by the said Law" (Judgment 1913: 4).

"? It has never been suggested that the Jews (who are also a Semitic race and come from the same country) are subject to the said Law. Yet if Law 3 of 1885 applies to Syrians it must be necessarily applied to the Jews and members of both these communities would be required by the Law to carry permits and to be subject to the Asiatic Acts of 1907 and 1908 and would have to live in locations" (Judgment 1913: 4).

"The Syrians, besides having had many prominent members in the Greek Church, have furnished to the Catholic Church such great men as St. Ephrem, St John of Damascus, Jacob of Roha, and several Popes including St. Avaritos, St. Inikotos, John V, St. Sinisus, Constantine and Gregorious" (Judgment 1913: 4).

The court consequently agreed that the law was meant to be applied to colored people and even yellow Asiatics and not to any white man. The argument led to the ruling that the "Syrians" were white. The final judgment by Lord C. J. de Villiers read: "The Appeal must therefore be allowed with costs in this court and the court below and the respondent must be ordered to register the land in the applicant's name as prayed" (Judgment 1913: 23).

In his report, Father Alam states that Father Emmanuel El Fadle of Kferhata, who after completing his studies in Rome, responded to the orders of His Beatitude Maronite Patriarch Elias Howayek and arrived in Johannesburg in 1905 to be the community priest. Father Alam testifies that Father El- Fadle organized the petition of Mr. Gandur, which led to the classification of the Lebanese immigrants as members of the white race. (Alam n.d.) This explains the very knowledgeable argument that lawyer MacIntyre presented to the court.

According to Jimmy Lebos, a renowned member of the Lebanese community of South Africa, "it was between 1880 and 1885 that the first Lebanese pioneer arrived in the Transvaal. He did not come accidentally, as foolishly suggested by some, having lost direction on his way to America. In fact, he came like thousands of others from Europe and elsewhere because of the discovery of precious stones and minerals at this end of the African continent."

Lebos continues to recount that "as far as it is known, it was Elias Mansour Eid from Beit ed Dine who remained in Ferreira's Mining Camp for no more than 10 years because, having amassed a tidy stash of

gold sovereigns in that short time, he returned to his hometown. His financial success story inspired hundreds of husbands and fathers, courageous adventurers, to make similar sea voyages on cattle boats sailing between Port Said and Delagoa Bay." (Lebos 1998)

The Maronites of South Africa continue to tell the story of this lawsuit. However, the oral history is a bit more colorful. During my visits to the community, several people told me this anecdote about what went on inside the court. One of those whom I remember is Mr. Nassey Simaan, a prominent member of the community. He said that the judges and the lawyers were wearing white wigs and long robes, sitting straight and with authority when the lawyer, who is defending Mr. Gandur's case, asked them if they believed that Christ was white. Looking at each other with great exclamation marks on their faces, they nodded in the affirmative that they do. From then on the lawyer, pointing out to the "Syrians" who were attending the trial, stated that these people are Christ's people and they still speak His language. And with that he won the case.

The "Syrian" community of South Africa won several other battles in order to be admitted, rightly so, as White in the race system of South Africa. One of these important battles was the case of Michael Peter Farah against the Government School of Trichardts in the Transvaal Province. (Extract 1923: 1)

On June 1923, attorney H. H. Morris presented, on behalf of Mr. Farah, the case of the defendant's three children, Mary, Joe, and Francis, in the Chambers before the Judge-President Sir Arthur Weir Mason in the Supreme Court at Pretoria. These children, who had been attending the Government school of Trichardts for a number of years, were being debarred from doing so further on the ground that they were colored. (Extract 1923:1)

In support of the petition to revoke the decision of the School Board and to reinstate the children at school, Peter George Chami, the chairman of the Syrian Lebanon Christian Association, used the United States and Australia as examples in his affidavit to the court. He stated, among other arguments, that the "Syrians" have been acknowledged as a White race throughout the civilized world, that members of them have been judges in various parts of the United States of America, and others have been members of the Parliaments of the Commonwealth of Australia. (Extract 1923:1)

### III. CONCLUSION

The "Syrians" of South Africa gained their rights through their own efforts as a cohesive group and unified community. They were and still are known to be staunch Catholics and loyal South Africans, as well as good business people.

They currently number 20,000 strong. Approximately 17,000 of them live in Johannesburg. The absolute majority of the community remains Maronite. There are two Maronite Churches -- Our Lady of Lebanon and

Our Lady of the Cedars. The Maronite Lebanese Missionaries, a Maronite Patriarchal order of monks headquartered in Lebanon, has been serving the community since 1905.

Ever since the war conditions have ameliorated in Lebanon, hundreds of the Lebanese South Africans visit Lebanon each year to reestablish their spiritual, historical, and blood ties. Of all the Lebanese immigrants and their descendants, they are the most attached to their Maronite heritage and Lebanese culture.

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Lebos, J. One People, One Origin, One Destiny, The Journal of Maronite Studies, October 1998, [[http://www.mari.org/jms/october98%5dhttp://www.mari.org/JMS/july00/The\\_Struggle.htm](http://www.mari.org/jms/october98%5dhttp://www.mari.org/JMS/july00/The_Struggle.htm)

| 9883|2003-09-22 12:23:03|alberto34482@yahoo.com|Book explores eugenics' origins | Book explores eugenics' origins

By Dan Vergano, USA TODAY

Hard as it may be to believe, Adolf Hitler wrote fan mail, finding time in the early 1930s to express his admiration of the American leaders of a vaguely scientific movement called eugenics.

In his new book, War Against the Weak, investigative reporter Edwin Black makes the case that 20th century American proponents of eugenics ? the belief that controlled breeding can improve humanity ? had substantive ties to the architects of Hitler's racial extermination machine.

Black documents many links, such as the Hitler letters, between the American eugenicists and Nazi Germany prior to World War II, including how one prominent eugenicist's book, Madison Grant's The Passing of the Great Race, became Hitler's "bible."

Eugenics came into vogue in the early 20th century. With a name coined in 1883 by British anthropologist Francis Galton, who hoped to see arranged marriages improve mankind, the movement eventually led to racist laws, such as ones prohibiting miscegenation, in many U.S. states, and the sterilization of more than 60,000 mental and moral "defectives."

"It's startling how much Hitler idealized American eugenics," Black says. His book required two years of research by dozens of volunteers



who culled records from about 110 archives, diaries of eugenicists, case records of their victims and research reports on removing the unfit from humanity. The research builds on Black's best-selling book, *IBM and the Holocaust*, which looked at Nazi use of data-processing technology to fill concentration camps.

In *War Against the Weak*, Black lays bare the veins of collaboration between American eugenicists and Nazi scientists. There was financial support of genetic research and travel by Nazi doctors from the Rockefeller Foundation, the Carnegie Institution of Washington, and Cold Spring Harbor Laboratory, a leading genetics research institute. There was research collaboration and reports on the Nazi efforts in respected journals like the *Journal of the American Medical Association (JAMA)*. Black also describes:

- ? Biologist Charles Davenport, head of the Eugenics Record Office based at Cold Spring Harbor (N.Y.) Laboratory. He wrote eugenics textbooks widely used in universities and high schools and led drives for sterilization laws that eventually emerged in 33 states. He supported "racial hygiene" concepts.

- ? The lauding of eugenics by prominent Americans, including Alexander Graham Bell and Woodrow Wilson.

- ? The career of one Harvard-credentialed doctor, Edwin Katzen-Ellenbogen, an original member of the Eugenics Research Association created in 1913, who ended up as a physician prisoner and SS collaborator at the Buchenwald concentration camp.

Black says the labs and foundations he contacted, such as Cold Spring Harbor, were open to examining their past and are committed to legitimate scientific work today.

Science historian and geneticist Elof Carlson of the State University of New York, Stony Brook, argues that Black does not capture the scope of historical bigotry and global racism.

The author of last year's *The Unfit: A History of a Bad Idea*, Carlson says that "liberals, left-wing ideologues, social reformers, people of good intentions, scholars, and totally innocent scientists all contributed to the eugenics movement" ? not just a few malevolent scientists. (Black does note that Planned Parenthood founder Margaret Sanger was "a bigot if not a racist" who associated with eugenicists.) "Evil movements try to pick legitimate science to bolster their fanaticism," Carlson adds.

"As an editor today, it's embarrassing," says physician Catherine DeAngelis, editor in chief of *JAMA*, who describes her journal as unremittingly hostile to eugenics today. As far back as a century ago, she notes articles in her journal were critical of eugenics, alongside other reports extolling the movement.

And elsewhere, Carlson notes, influential geneticist Hermann Muller denounced the American Eugenics movement as racist, elitist and sexist at the 1932 International Congress of Eugenics. A "Eugenics

manifesto" signed in 1939 by 15 leading geneticists denounced race and class-based Eugenics, as well as the atrocities carried out in Nazi Germany.

After World War II, as Nazi atrocities became more widely known, eugenics largely disappeared. For example, the journal *Eugenical News*, changed its name to *Social Biology*, still published today but devoted to genuine demographic health trends research.

The U.S. history of forced sterilizations is becoming more well-known: Last year, North Carolina's eugenics past was widely reported, resulting in the April repeal of the state's involuntary sterilization law.

Black worries that genetic engineering today poses the same dangers, expressing concerns about insurance coverage failing people with suspect genes, and parents augmenting children with "superior" genes in coming generations.

But DeAngelis sees echoes of eugenics in the plight of uninsured Americans. The sense of entitlement that led the best and the brightest to call for removal of the unfit allows 40 million to go without health insurance now, she says. "We don't castrate people anymore, but by not providing them access to health care, we still mistreat the weak and the poor."

[http://www.usatoday.com/news/health/2003-09-14-book-usat\\_x.htm](http://www.usatoday.com/news/health/2003-09-14-book-usat_x.htm)

| 9884|2003-09-22 16:38:14|M. Washington|An Ancient Egyptian expedition to Indonesia? I doubt it.|

## PHAROAH FROM PARUHAK AND AN ANCIENT EGYPTIAN EXPEDITION TO INDONESIA? I DOUBT IT.

Here is a fun site <http://members.uia.net/cjones3/doc.htm> looking at what the author of the site considers to be the colonization of Indonesia by ancient Egyptians during the reign of Hatshepsut. There are, according to the author, words (and other things) found as far back as the Egyptian expedition to Punt. Quite on in the article linked to above, he writes:

### "THE EGYPTIAN SYLLABARY

Encoded words from the Egyptian lexicon were compared with the Rejang dictionary. Several hundred word specimens were retrieved that had exact or synonymous meanings, or were closely related by code.

The words perehu, asem, ati occurred in the Rejang syllabary, but also were found in Egyptian records of the Punt expedition initiated by Queen Hatshepsut in the fifteenth century B.C.E.<sup>41</sup> In these documents, recorded on the Temple at Deir El-Bahari in Luxor, Perehu is the personal name of the chief waru of Punt .... (Marcs note: he writes much further on at the termination. Marc's note stops at parenthesis end)

CONCLUSION: A most extraordinary event may have occurred during the reign of Queen Hatshepsut. That an Egyptian fleet sailed across the Indian Ocean 3500 years ago to Indonesia is a staggering idea. Sounds like twilight-zone time.

This word perehu or near look and sound-alikes (granted the disadvantage of syllables being absent in the ancient writings and having to fake it) parehu, Paruhak, Paruhaka, all appear in different volumes at

different periods of times by different writers (four in all) and each also shares with the other the same feeling of meaning. We need a word more concrete than feeling.

La cr<sup>警</sup> de la cr<sup>警</sup> of today's great scholars are much enamoured of Gerald Massey and will find gut satisfaction in his derivation of the word Paruhak when he writes: Ra was more probably derived from Paru the lion than from Para the house. The pharaoh personated the lion, or lion-god, and sometimes wore a lion tail as the emblem of royalty. Then, he was Paru as the lion and hak as ruler. Thus the king as lion-ruler would be addressed as the god Paru (Book of Dead, ch. 162) and the full spelling of the name (Paruhak) is extant in the Ritual. But, I protest this interpretation as it would posit Africa as the source of that revered, celestial title. Bah, I say. And I will find much agreement with this denunciation amongst traditional Egyptologists sticklers for puristic interpretations of the subject chisled in stone and for which one is damned by the gods of establishment heaven for reconsidering.

Lamentably, it was not only Massey who addressed the term and meaning. All will agree that Redford's recent three volume *Oxford History of Ancient Egypt* is the bible on all things Egypt. Not all have had time to pour over each page and word. I myself am guilty of the crime. In those hallowed volumes is found that vile word of Parehu for chief of Punt, which shares spelling and spirit with Massey's ruler, king, pharaoh but harkens back to tribal times before the noble era of consolidated tribes, and city-state and empire was entered.

But, worse of all is that mention of this damnation, this Paruhaka (the terminal a denoting feminine?), is to be found in a fourth and uncontestable source with uncontestable meaning. A source which comes to the service of the other three. This. A classical source where Pygmies as those found in Punt, are main characters Punt, this land of the gods. This must not be an influence on most revered and sacrosanct Egypt.

A vignette of the Book of the Dead itself, albeit an older version (legion prefer the modern version as it omits the word Paruhaka yet, this is the connection with the past). Volume 5: Chapter CLXV 165 [Vignette.- A Goddess with a human Head wearing a Pachent, between two Vulture Heads wearing Plumes, standing winged. On each side of her stands a Pygmy, with a Hawk and human Head wearing Plumes, holding a Whip. Hail Pasht, Bast, and Ra, regent of the Gods wing-bearer, lady of linen, regent of upper and lower worlds, the only one, delight of her father uncreate of the Gods, who is over her mother Uraeus in the boat of millions of years, arranging the crown in the silent place; the mother of Pa-sha-ka-sa, royal wife of Paruhaka, the Creator, the regent, Lord of the Tomb, mother of the horizon of heaven. From a vile, old book: Christian C. J. Brunson, *Egypt's place in universal history: an historical investigation in five books*, vol. V, (London, Longman, Brown, Green, and Longmans, 1848-67), p. 321.

She is called: royal wife of Paruhaka, the Creator. This is too much, I protest: Websites speaking of Parehu as the personal name of the chief waru of Punt. Fools such as Massey speaking of Paruhak as the Pygmy king from which the title pharaoh was derived. The Book of the Dead itself addressing the wife of the Paruhak as the Creator in the androgynous sense of male and female separate but together being a yin and yang of sorts, a harmonized oneness from which all things spring. These four occurrences of the word would only find proof that their contents were true if there were four times forty volumes saying the same. All of this Paruhak nonsense. All of this stuff that traditional Egyptologists and Egyptology don't and, rightly, I might add, never consider. These things with roots in prehistoric times as mother to the child Egypt and because of their age too old to consider with a subject as fresh and young as dynastic, literate Egypt. All of this is too much and I can't accept the far-flung implications that these things point northwards at as true.

Marc Washington

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| 9885|2003-09-22 17:10:36|Paul Kekai Manansala|Re: Book explores eugenics' origins|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> Book explores eugenics' origins  
> By Dan Vergano, USA TODAY  
>

> After World War II, as Nazi atrocities became more widely known,  
> eugenics largely disappeared. For example, the journal Eugenical  
> News, changed its name to Social Biology, still published today

but  
> devoted to genuine demographic health trends research.  
>

Hmm, the research here seems a bit shoddy.

The name change was simply part of a "crypto-eugenics" strategy that was even discussed in the publication itself prior to the shift.

Under both the former names and the present name, the research was basically the same. To show racial/genetic links to disease, syndromes, etc., which was one of the foundations for the concept of "racial hygiene."

The crypto-eugenicist plan was basically just a shift toward a more covert effort at eugenics with heavy public relations and spin control.

Regards,  
Paul Kekai Manansala

| 9886|2003-09-23 09:42:13|Paul Kekai Manansala|'Oldest' fossil from modern man unearthed in Romania|

<http://www.cnn.com/2003/TECH/science/09/23/caveman.romania.reut/index.html>

'Oldest' fossil from modern man unearthed in Romania  
Bones suggest Cro-Magnon and Neanderthal link  
Tuesday, September 23, 2003 Posted: 9:39 AM EDT (1339 GMT)

The human jawbone, left, has been dated to between 34,000 and 36,000 years ago. The skull and temporal bone, right, are still undergoing analysis, but are likely to be the same age, scientists said.

WASHINGTON (Reuters) -- The jawbone of a cave-man living in what is now Romania is the oldest fossil from an early modern human to be found in Europe, U.S. researchers said.

Primitive features such as heavy bone and tooth structure also support the controversial idea that Cro-Magnons and Neanderthals may have interbred, the researchers said.

The jawbone, found in southwestern Carpathian Mountains of Romania, was carbon-dated to between 34,000 and 36,000 years ago, said Erik Trinkaus of Washington University in St. Louis, who led the study.

That makes it "the oldest definite early modern human specimen in Europe and provides perspectives on the emergence and evolution of early modern humans in the northwestern Old World," Trinkaus and colleagues wrote in their report, published in the Proceedings of the National Academy of Sciences.

The jawbone was found in 2002 in Pesteră cu Oase, which means "cave with bones."

"The jawbone is the oldest directly dated modern human fossil," Trinkaus, a leading expert on early humans, said in a telephone interview.

"Taken together, the material is the first that securely documents what modern humans looked like when they spread into Europe. Although we call them 'modern humans,' they were not fully modern in the sense that we think of living people," he added.

"They are all dirty and smelly and all that sort of stuff. The basic facial shape would have been like ours but from the cheeks on down they would have looked very large."

The jawbone is similar to those of other early modern humans found in Africa, the Middle East and later in Europe. But the molars are unusually big and proportioned in a way that makes them look different -- almost Neanderthal, said Trinkaus.

Trinkaus is a leading proponent of the controversial theory that early modern humans and Neanderthals interbred to some extent. The two subspecies of Homo sapiens lived side-by-side in Europe for thousands of years and evidence suggests some trade or other contact.

"The specimens suggest that there have been clear changes in human anatomy since then," said Trinkaus. "The bones are also fully compatible with the blending of modern human and Neanderthal populations."

| 9887|2003-09-23 10:26:34|M. Washington|Re: 'Oldest' fossil from modern man unearthed in Romania|

Attachments :

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Hi Paul. Found in Europe but like the Dmanisi people in Russia from 700,000 years ago (#1 below) and an earlier group in Dmanisi over a million years ago (#2), they were from Africa. The much touted Cromagnon and Neanderthal were in all probability African in phenotype and not like the tall, handsome, blond-haired troglodytes in the Clan of the Bear, or whatever.



[http://www.mightymall.com/TheSecondBookImages/01-14-800-35-01\\_Romania.African-scarred.Venus.Cucuteni.5th-Millennium.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-35-01_Romania.African-scarred.Venus.Cucuteni.5th-Millennium.jpg)

Early Romanian, yes. But during those days, beads are found in abundance as grave goods same as in Africa where they appear about 10,000 years earlier than Europe (#3). Found in Europe. Made in Africa. Did you see this Neolithic image of a statuette from Romania with African scarification?

This is from a book printed in 1997. This is not directly related but interesting. Genetic movements trace migrations of Africans from Northeast Africa to Mesopotamia. Then, one can read: Scholars believe the language of Sumerian tablets is a language similar in grammatical structure to Turkish and Hungarian but otherwise unrelated to them. Quote found in: National Geographic Society, *Splendors of the past Lost cities of the ancient world*, (National Geographic Society, New York, 1981), pp. 41 and 45.

Funny. They go on to say nobody knows where the Sumerians came from. Yet, everybody knows the first Sumerians were from Africa. They are ashamed to admit it. In any case, Clyde Winters goes on to prove the grammatical and linguistic connection between Hungary and the Sudan in <http://homepages.luc.edu/~cwinter/tamana.htm> and earlier, I posted links showing additional artifacts that were identical between the Sudan and Transylvania.

Small world. Thanks for the post.

Marc Washington

(#1) Leo Gabunia, Abesalom Vekua, David Lordkipanidze, Carl C. Swisher III, Reid Ferring, Antje Justus, Medea Nioradze, Merab Tvalchrelidze, Susan C. Antón, Gerhard Bosinski, Olaf Jöns, Marie-A.-de Lumley, Givi Majsuradze, Aleksander Mouskhelishvili, Earliest Pleistocene Hominid Cranial Remains from Dmanisi, Republic of Georgia: Taxonomy, Geological Setting, and Age, *Science*, 288:5468, pp. 1019-1025, Issue of 12 May 2000.

(#2) Michael Balter and Ann Gibbons, Were Little People the First Out of Africa?, *Science Now*, Issue of 5 July 2002.

(#3) Tim Appenzeller, Evolution or Revolution?, *Science*, 282:5393, p. 1451, Issue of 20 Nov 1998.

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

**Sent:** Tuesday, September 23, 2003 11:42 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] 'Oldest' fossil from modern man unearthed in Romania

<http://www.cnn.com/2003/TECH/science/09/23/caveman.romania.reut/index.html>

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| 9888|2003-09-23 10:31:14|M. Washington|Oops ... 'Oldest' fossil from modern man unearthed in Romania|

Oops. A clarification. My post of a few minutes ago spoke of language of similar grammatical construct found in both Sumer and Hungary. The original article by Paul that I commented on was about an early specimen of man found in Romania. Large parts of Romania once belonged to Hungary. That was the connection between Hungary in my comment and Romania in Pauls post. Sorry.

Marc W

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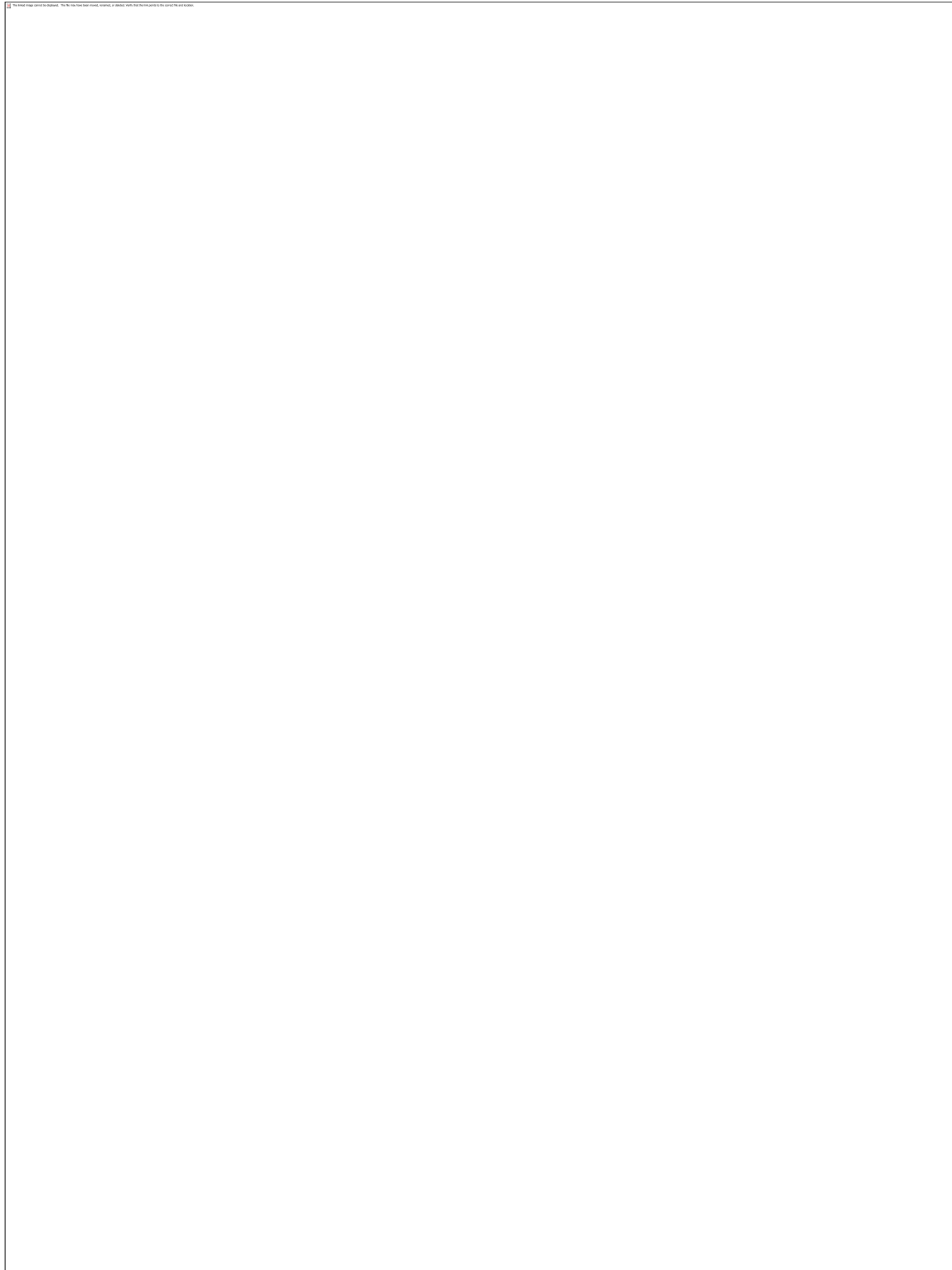
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|9889|2003-09-23 11:34:14|M. Washington|The African origins of Mesopotamian culture|

Attachments :

The initial Sumerians were African as all know. VIII below, who resembles Wesley Snipes, was a member of the 1922 team of Arabs that excavated Ur. While he looks decidedly Equatorial, the group assembled in VII of which he is a part (he is indicated by the yellow arrow) are Caucasoid-looking Arabs. VI is also a Caucasoid-looking Arab in Iraq teaching Marsh Arabs.



[http://www.mightymall.com/TheSecondBookImages/59-10-4-100-00-01\\_African.Barrel.Vaulted.Composite.in.Mesopotamia.jpg](http://www.mightymall.com/TheSecondBookImages/59-10-4-100-00-01_African.Barrel.Vaulted.Composite.in.Mesopotamia.jpg)

But, as they are dark-skinned Caucasoid, they can only be the result of an admixture of African and European as the first European migrants were very white-skinned. Its the same situation with India where the Indians are dark-haired and skinned (notwithstanding the effect of the sun) but straight-haired and

European-featured. That could only have happened with European migrants mixing with an indigenous African-phenotype base. The poster posits that the barrel-vaulted roof went from Africa to Mesopotamia.

Cattle-raising occurred first in Africa (see #1 below) and was taken to Mesopotamia. It is interesting that in V above, the cows are pastured on a manmade island of reeds. An author writes: In spongy southern Iraq the Marsh Arabs, also called Madan, fence in swamps and build platforms of reed, mat, and mud, adding more as the homemade islands set. (This, as most of the pictures above, are found in a NG book). The link here <http://members.uia.net/cjones3/doc.htm> provides pretty extensive research showing Egyptian and African colonization of India, Indonesia, and surrounding lands as far back as the Middle Kingdom. And, swamp homes are featured heavily among the African customs taken and found in those places as well. Its a good link above.

Some wackos posit that when similarities are found in geographically displaced locations that it is the result of independent derivation. This serendipitous mindlessness takes no consideration of generally acknowledged migration patterns where things found at destinations where Africans went are found first at African starting points. In the case in point, reed islands were spoken of by David Livingston. He writes of his Zambesi travels: In descending the Shire, we found concealed in the broad belt of papyrus round the Lakelet Pamalombe, into which the river expands, a number of Manganja families. So thickly did the papyrus grow, that when beat down it supported their small temporary huts, though when they walked from one hut to another, it heaved and bent beneath their feet as thin ice does at home. David Livingstone.

So, when we see the reed island in V above and correlate that with the barrel vaulted house of Punt in I and an identical stela of a barrel vaulted house in II; and draw in the fact that reed islands are found along with cattle raising (Africans began that), then it begins to make sense that this was a culture and practice taken from Africa to Mesopotamia. And with the incursion of Europeans resulting in mixing with the Africans and forming the Arabs, it becomes clear that Africans were pushed out and diluted away from their initial homelands. But, it is useful to keep the perspective of history and the order of events in mind.

Marc Washington

(#1) Olivier Hanotte, Daniel G. Bradley, Joel W. Ochieng, Yasmin Verjee, Emmeline W. Hill, J. Edward O. Rege, African Pastoralism: Genetic Imprints of Origins and Migrations, Science, 296:5566, pp. 336-339, Issue of 12 Apr 2002.

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| 9890|2003-09-23 12:30:24|Paul Kekai Manansala|Re: 'Oldest' fossil from modern man  
unearthed in Romania|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Hi Paul. Found in Europe but like the Dmanisi people in Russia

from 700,000

> years ago (#1 below) and an earlier group in Dmanisi over a

million years

> ago (#2), they were from Africa. The much touted Cromagnon and

Neanderthal

> were in all probability African in phenotype and not like the tall,

> handsome, blond-haired troglodytes in the Clan of the Bear, or

whatever.

>

What do you mean when you say Cro-Magnon and Neandethal are "African in phenotype."

Latter Neanderthal and Cro-Magnon, for example, are cold-weather adapted.

Regards,

Paul Kekai Manansala

| 9891|2003-09-23 14:01:00|amneht|Re: The African origins of Mesopotamian culture|

A quick comment ? when I was doing the emergency aid mission in Iraq this past war, I found that there were a significant amount of Black Iraqis in the south, particularly Basra. When in Kuwait, which was Iraq before the brits remapped it in the early 20's, I also was amazed when meeting with more African features, etc. I'll post pics when I have a moment.

Peace,  
amneh

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> The initial Sumerians were African as all know. VIII below, who resembles

> Wesley Snipes, was a member of the 1922 team of Arabs that excavated Ur.

> While he looks decidedly Equatorial, the group assembled in VII of which he

> is a part (he is indicated by the yellow arrow) are Caucasoid-looking Arabs.

> VI is also a Caucasoid-looking Arab in Iraq `teaching' Marsh Arabs.

>

>

>

| 9892|2003-09-23 14:59:52|M. Washington|'Oldest' fossil from modern man unearthed in Romania|

[Marcs reply here \(MW\)](#)

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Hi Paul. Found in Europe but like the Dmanisi people in Russia

from 700,000

> years ago (#1 below) and an earlier group in Dmanisi over a

million years

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Neanderthal

> were in all probability African in phenotype and not like the tall,

> handsome, blond-haired troglodytes in the Clan of the Bear, or

whatever.

>

(PM) What do you mean when you say Cro-Magnon and Neanderthal are "African in phenotype."

Latter Neanderthal and Cro-Magnon, for example, are cold-weather adapted.

Regards,

Paul Kekai Manansala

(MW) Hi Paul.

[A] When looking at the emergence of the Caucasian, one factor mentioned in the transformation from African to European is albinism. African albinos cannot endure the sun as pigmented skin blocks its harmful rays. On the other hand, heavily pigmented skin cannot produce vitamin D and rickets develops if diet is not supplemented by fish protein or such. However, albinism is superbly adapted to sun-deprived areas as lack of pigmentation results in the marvelous production of vitamin D. I've heard (I'd like to see proof of the matter) that Africans in Upper Paleolithic Europe in Russia showed signs of rickets in the vicinity of 40 tya. And, the theory has it that this was the time that the natural process of some given mutation rate produced albinos amongst the Africans. As they were better suited to sun-deprived areas, over the millenniums, they prospered at a greater and healthier rate than dark-complexioned Africans. This, and several other mutations created the Caucasian.

[B] The thing is this. I have never, not one single time, ever heard anyone posit that this process was underwent by Cromagnon or Neanderthal. From all I have seen, it is just assumed that since they were in Europe, they were white. The rock art record leaves a different story as whites portray themselves as white as seen when European-based art began to be produced in Mesopotamia around 4000 BC or so. Cave art is so realistic it captures the essential essence of a thing cave bears, lions, deer, elephants, all are drawn realistically and more often than not, in realistic colors. All of this meaning to say that the cave artists drew what they saw and you never see white men in cave art. They are always red, black, or brown. Not even yellow. Red, black, or brown. At the same time, there was plenty of lime all around with which to make white pigment if they so desired. Even when portraying a war or fight between tribes, the opponent is always red, black, or brown. And, that cute French Venus figure representing the head of a white woman was called fake from the very beginning meaning that excavators were paid for what they found and it has always been suspected that that cute head sculpture was a fake.



All of this to say that there is no physical representation of whites in cave art from 35 tya down to 5000 BC (or later) and, as discussed in [A] no one I've heard of has ever proposed the specific route of mutation that produced a Caucasian out of Cromagnon or Neanderthal.

[C] Then there is the archeological record. There are a number of reports that the specimen found at rather late dates are clearly African. The archeological evidence I was speaking of in [C] where African specimen were found is significant. Of the 1.2 million year old Dmanisi site (Marc's note: there are two such: one is 1.2 myo and the other is 700 tyo), They look African, says archaeologist Ofer Bar-Yosef of Harvard University, who has visited Dmanisi several times. (The Michael Balter article). In addition to their small size, the skulls have a number of other features including high temporal lines, prominent brow ridges, and a marked constriction of skull width behind these ridge. which resemble the early species of human called Homo ergaster. This species lived in Africa in Koobi Fora, Kenya between 1.9 million. Now, Nariokotome Boy, an almost complete skeleton of an adolescent male who is dated to about 1.6 million years ago in Kenya. Dan Lieberman, a paleoanthropologist at George Washington University in Washington, D.C. said They are astonishing! They [European Homo ergaster fossils] could be Nariokotome Boy's brother.

There is no equally convincing evidence (none, in fact) that identifies any specimen as Caucasian-featured. And add to that the fact that the specie called Caucasian is a unique type that likely arose only once in history: blue eyes, blond hair, white skin, straight nose, all those things are mutations of Upper Paleolithic Europe that designed the Caucasian. It is pretty unlikely, in my view, that nature would have followed that or any formula with Cromagnon and Neanderthal. Add to that the fact that so often Neanderthal is compared to Rhodesian man African! African! That is significant.

Even if someone or some few somewhere wrote that Cromagnon and Neanderthal specified a process by which Cromagnon and Neanderthal became modern Caucasians, it wouldn't be very significant as it's not part of the common perception. What do I mean by that? I mean that you don't run across it and so there is no prevailing argument that those two species were white.

[D] Then, look at the statuettes and Venus figures. There were plenty of Bambotide (Pymgy) and San types in Upper Paleolithic art. And, the chances are that aside from the newly emerging Caucasian in Northern Europe near 40 tya, they didn't reach Southern Europe until maybe 23 tya (I'm not sure of that their numbers weren't great and by this time, we are speaking modern man, not Cromagnon and Neanderthal).

I think it means something that whites don't appear in human form in cave art. The artists painted realistically and painted what they saw. And it does not seem they saw any white-skinned persons. Maybe there will yet appear whites in cave art (authentic nothing drawn by a faker). But all told, cave art, sculptures, bone specimen, there is nothing to justify the feeling that Cromagnon and Neanderthal were white and many reasons are justified (some presented above) that they were African in appearance.

That they were white hasn't even been defined. It's likely nothing more than a Peter-Panish myth that will always be with us as people like it like they like Santa Claus. Not real. But fun to believe in. That's my two cents on the matter.

Marc Washington

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| 9893|2003-09-23 15:07:17|M. Washington|Re: The African origins of Mesopotamian culture|

[Marcs reply here \(MW\)](#)

**From:** amnehtt [mailto:tkbk4867@aol.com]  
**Sent:** Tuesday, September 23, 2003 4:01 PM

A quick comment when I was doing the emergency aid mission in Iraq this past war, I found that there were a significant amount of Black Iraqis in the south, particularly Basra. When in Kuwait, which was Iraq before the brits remapped it in the early 20's, I also was amazed when meeting with more African features, etc. I'll post pics when I have a moment.

Peace,  
amneh

(MW) With you saying that, a pattern now seems to be emerging that I didnt really notice before. Ive spoken with people who have been in Palestine and report many African-looking people. A Philadelphia brother who traveled through China and Vietnam also reported a lot of jet-black people with Equatorial-like features. Women of means use a sun umbrella to avoid getting dark as the pigmentation reacts so readily with sun exposure and theyd get deeply dark. The farther south you go in Europe, the darker people get as the nearer it is to Africa and racial admixtures between European and African produce the more heavily pigmented skin. I dont know if Spain has historically (I mean from 3000 years ago to today as earlier, it was African going by all the cave art) has Africans.

Id surely like to see your pictures. Thanks for bringing the subject up.

Marc

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> The initial Sumerians were African as all know. VIII below, who  
resembles  
> Wesley Snipes, was a member of the 1922 team of Arabs that  
excavated Ur.  
> While he looks decidedly Equatorial, the group assembled in VII of  
which he  
> is a part (he is indicated by the yellow arrow) are Caucasoid-  
looking Arabs.  
> VI is also a Caucasoid-looking Arab in Iraq `teaching' Marsh Arabs.  
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| 9894|2003-09-23 15:31:21|alberto34482@yahoo.com|Re: The African origins of Mesopotamian  
culture|

"I've spoken with people who have been in Palestine and report many  
African-looking people"

Yes, black Palis exist, but most people in the Western world know very  
little about these populations. A lot of the Palistineseans living  
around Gaza, a territory that rightfully belongs to Egypt, you will see  
lots of them. Palistineseans also have a gypsy element that stems  
from somewhere, but I cannot place the name.

Also during the various wars with Israel many Egyptian soldiers  
fled and lived among the Bedway there.

I always knew about the black population in Southern Iraq because some of my family used to work in the various regions as a truck driver. In Iraq, Saudi Arabia, Kuwait, and other regions you will also see many Egyptians [mostly Sa3eadi and from Bulaq in Cairo].  
| 9895|2003-09-23 16:20:55|M. Washington|Re: The African origins of Mesopotamian culture|

Marc's first reply (M1W) and second reply (M2W)

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**(M1W):** "I've spoken with people who have been in Palestine and report many African-looking people"

**(ALBERTO):** Yes, black Palis exist, but most people in the Western world know very little about these populations. A lot of the Palistineans living around Gaza, a territory that rightfully belongs to Egypt, you will see lots of them. Palistineans also have a gypsy element that stems from somewhere, but I cannot place the name.

**(M2W):** What I have to say is not really related to what you spoke about but is interesting, I think. I'm black American. Born in Liberia when my parents were missionaries there. I met my Hungarian wife-to-be in New York back in 89 and went to Hungary in 90. Stayed for 10 years and now am back-and-forth as my business failed over there and I need to make money here. Anyway, we adopted two daughters there, gypsy girls. The Quaker agency called Friends gave us some reports about the history of gypsies in Hungary. They left India around the 15<sup>th</sup> century and at the time were jet black. They eventually made it to Transylvania (then Hungary, now Romania) and man did they have a hard time. The stories are so atrocious, I'd not even say what happened. As time went by, one thing that happened is that through miscegenation, they became bronze colored and many people passing for white Hungarians are gypsies or gypsy descent. In Hungary, they arrived after most of the land was already owned by this person or that and they were forced to migrate around. Today, most there stay in apartments or homes but it is damn hard for them and not too much love for gypsies in Hungary. One daughter is eleven and the other is six.

**(ALBERTO):** Also during the various wars with Israel many Egyptian soldiers fled and lived among the Bedway there.

I always knew about the black population in Southern Iraq because some of my family used to work in the various regions as a truck driver. In Iraq, Saudi Arabia, Kuwait, and other regions you will also see many Egyptians [mostly Sa3eadi and from Bulaq in Cairo].

**(M2W):** That's really interesting. I never realized there were so many pockets of Africans. What a shame. It's like collective amnesia where their ancestors have been in Africa for millions of years nurturing each other and the land. And today,

there is no memory of course. These pockets of people are like a shattered mirror. Everyone has his own language, customs. Culture in Africa seems somehow to have common elements going back to a time when the ancestors mixed with one another thousands and tens of thousands of years ago. Africa. Home of a million years.

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| 9896|2003-09-23 18:29:43|Paul Kekai Manansala|Re: 'Oldest' fossil from modern man  
unearthed in Romania|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Marc's reply here (MW)  
>

On your points:

A. The problem with this theory is so far it has no real scientific foundation.

Albinism, or the forms of albinism that have so far been identified, are rare genetic mutations that occurs in all "races."

The mutation only manifests rarely so if someone is an albino the chances of someone passing the trait on to their children or grandchildren is very rare.

However, the whiteness in Caucasians is not a rare event. It is passed on generally from parent to child.

Some Caucasians will rarely pass on the albino mutation which manifests very differently than the ordinary fair complexion of Caucasians. But only about 1 in 17,000 people of any group will be a "true" albino.

I'm not saying that "whiteness" has no genetic change involved, but it is distinct from the known, or at least the popularly known, conditions of albinism.

B. This seems to be more of a proof that the early Europeans were not Caucasian rather than a proof that they were African.

However, I have seen not only European rock art but even North African rock art that show people painted in fair colors. A link to some of the N. African art was posted here some time back by a North African participant.

C. The physical characteristics mentioned though are not typical of modern Africans, but were typical of just about every other modern contemporary human!

The only present-day people who display these features (prominent browridges, etc.) in high percentages are the so-called Australomelanesians.

D. Ok, the steatopygia could suggest an African phenotype of the "Khoisanoid" variety. This would apply to Cro-Magnon, although I don't think there is a strong Neanderthal link.

Regards,

Paul Kekai Manansala

| 9897|2003-09-23 18:36:12|Paul Kekai Manansala|Re: The African origins of Mesopotamian culture|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:

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> African-looking people"

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> little about these populations. A lot of the Palistineans living

> around Gaza, a territory that rightfully belongs to Egypt, you will

see

> lots of them. Palistineans also have a gypsy element that stems

> from somewhere, but I cannot place the name.

>

>

I never saw a black Palestinian until I visited Palestine and Israel where I saw many among nomadic and settled Bedouin.

In Saudi Arabia and the Gulf, blacks are very common. I intend on scanning a book with pictures of large sharifa families from Mecca taken at the turn of last century.

These families claim descent from the prophet Muhammed and if you didn't know that you could easily mistake many of them for Ethiopians or Somali.

Regards,

Paul Kekai Manansala

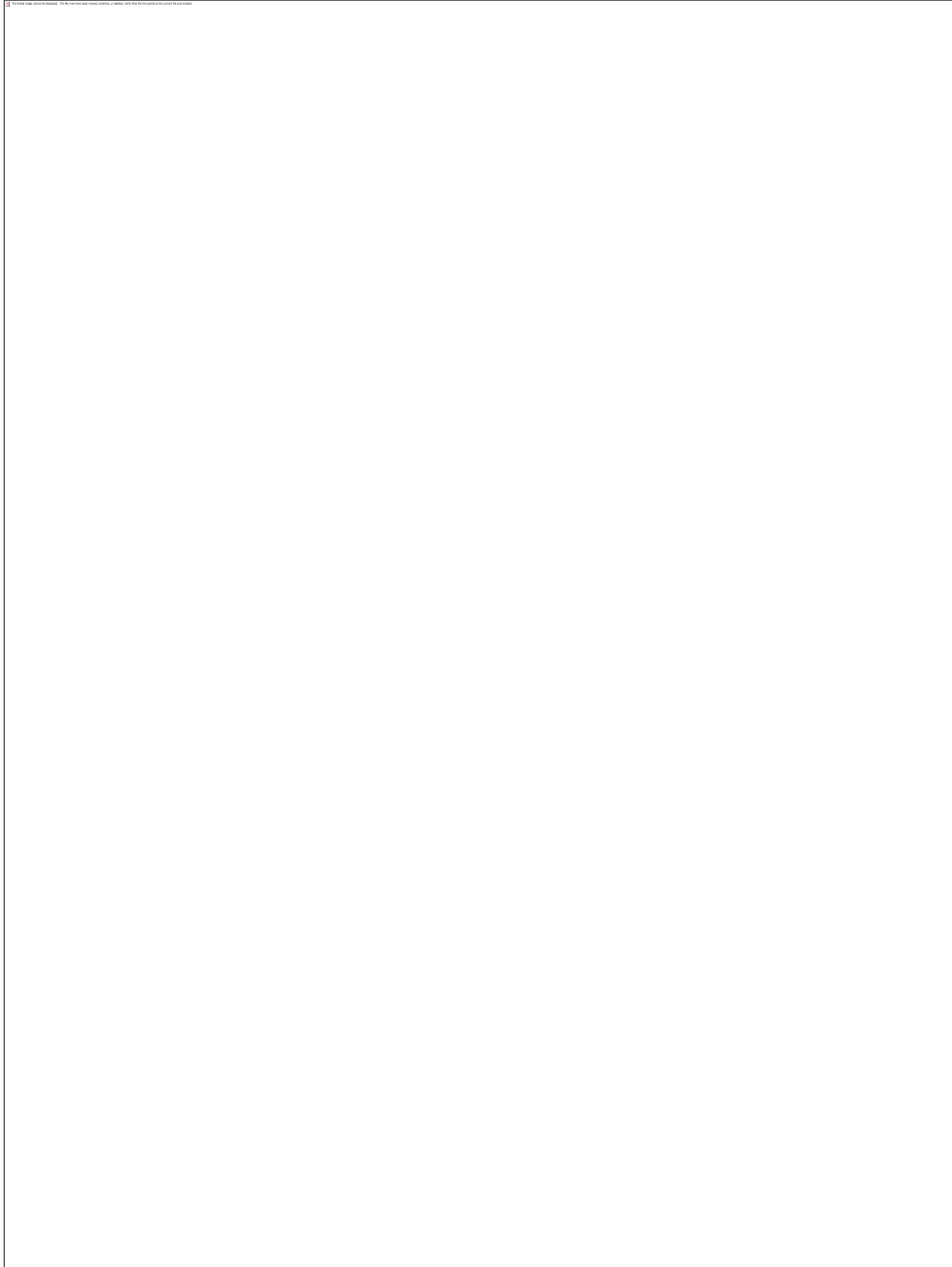
| 9898|2003-09-24 08:06:22|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

Attachments :

---

Marc's first comments here (M1W): Anthropologists may call Cromagnon and Neanderthal white but it is empty as they carry on cultures, tool-making and hunting skills, rituals and the rest that are African. And, as I will continue below, they never identify just what they mean by white. It is a murky concept that is nearly universally accepted, but is thoroughly unarticulated, undefined, and thoroughly unproved. Note that III below is an Upper Paleolithic French drawing of three red men. Such men are typically from Northeast Africa and could well be San wearing ochre as they so often do. There are virtually no drawings of humans in Upper Paleolithic French rock art and the picture below identifies the population there as (I believe) ochre-painted San. They are your French artists of the Upper Paleolithic.





[http://www.mightymall.com/TheSecondBookImages/02-15-100-00-01\\_Africa.Figures.Rock.Art.from.Around.World--a.Composite.jpg](http://www.mightymall.com/TheSecondBookImages/02-15-100-00-01_Africa.Figures.Rock.Art.from.Around.World--a.Composite.jpg)

And dont forget that though it seems odd, anthropologists nearly universally speak of the Bushman as the painters of European cave art. I can offer written proof if someone wants it.

All books and articles say Africans populated Europe and the rest of the world. By which means and when did these so-called former Africans become white Cromagnon and Neanderthal? Not a single thread of proof is offered to substantiate that wild claim that they are white. Yet, as it is complimentary to Western culture, every one relaxes the rules of so-called scientific proof and accepts the lullaby without a single word of evidence or explanation.

Note: Image IX I found in Clyde Winters article on Black Greeks.

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

**Sent:** Tuesday, September 23, 2003 8:30 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: 'Oldest' fossil from modern man unearthed in Romania

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (MW)  
>

**(PM):** On your points:

A. The problem with this theory is so far it has no real scientific foundation.

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The mutation only manifests rarely so if someone is an albino the chances of someone passing the trait on to their children or grandchildren is very rare.

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I'm not saying that "whiteness" has no genetic change involved, but it is distinct from the known, or at least the popularly known, conditions of albinism.

**(MIW):** Im not going to go down with the ship fighting for my interpretation when I agree with you that it is not scientific and you for all I know (as I have not seen studies) your conclusions could be right. However, I do want to clarify, and I will deal with it a bit more at the end, that there is hardly more than unscientific speculation that Cromagnon nad Neanderthal were white; (2) white hasnt been defined. What do the makers of the myth that those species were white mean? White skin? Tan skin? Straight hair (proof please)? Etc. Its a Santa Claus myth.

**(PM):** B. This seems to be more of a proof that the early Europeans were not Caucasian rather than a proof that they were African.

**(M1W):**

1] Scientists say that discovery of ancient hand axes in southern China's Bose basin supports the growing suspicion that hand ax production sometimes crossed what archaeologists call the Movius line. The 800,000-year-old Asian tools look much like Stone Age hand axes from Africa. This is the conclusion by a team led by Hou Yamei of the Chinese Academy of Sciences in Beijing and Richard Potts of the Smithsonian Institution's National Museum of Natural History in Washington, D.C.

In: Hou Yamei, Richard Potts, Yuan Baoyin, Guo Zhengtang, Alan Deino, Wang Wei, Jennifer Clark, Xie Guangmao, Huang Weiwen, Mid-Pleistocene Acheulean-like Stone Technology of the Bose Basin, South China, *Science*, 287:5458, pp. 1622-1626, Issue of 3 Mar 2000.

2] Scientists propose way by which African tool-makers of Acheulean stone artifacts could have crossed into China near 800 tya.

In: Bruce Bower, Ancient Asian Tools Crossed the Line, *Science News*, 157:10, p. 148, March 4, 2000.

3] Scientists working in Gesher Benot Yaaqov, Israel dated at 780 tya a corridor for movement originating at Olduvai and destined for Eurasia, of course including China. The writers say Earlier evidence for hominin migration out of Africa [through Israel] is seen at 'Ubeidiya, with an Acheulean assemblage comparable to that from upper Bed II at Olduvai Gorge.

Paul. These are only three examples I give. There are quite a few more. Three examples showing that the people in Europe were Africans. Possibly the ancestors to the Bambotide (Pygmy) and San seen later in history there. You say that This (Marc's note: my examples above) seems to be proof that the early Europeans were not Caucasian rather than proof they were African. In the three citations above, I have presented proof that they were indeed Africans.

**(PM):** However, I have seen not only European rock art but even North African rock art that show people painted in fair colors. A link to some of the N. African art was posted here some time back by a North African participant.

**(M1W):** Paul. I appreciate the need for you as moderator to draw back persons such as myself with such radical views. I don't apologize for them. I think I am right. But, I appreciate your need to be moderate. I have posted the images of rock art including North African sites and even stepped into Europe. I would certainly like to know exactly what book or source the poster from North Africa is speaking about who says there are light figures portrayed in rock art. Not to be picky, but, what does he mean by fair? For red is fairer than black and I have surely seen tons of red, reddish-brown figures in North African rock art but I ain't seen no yellow figures.

The only white figures are those such as in VII and VIII above. A number of rock art figures are like VII but these are images made by picking up a crayon or using white pipe clay that will be visible on a certain surface. The figures seen in VII and VIII are African. I don't think anyone would dispute that. When white is seen, it often portrays life

itself as the Nubians and Kaffir paint themselves in white. White itself would never be a pigment seen in Africa as in only a day, any white person would begin to get tanned. White skin, per se, is a virtual impossibility in Africa (save for albinos). VIII is likely an African shaman in white pipe clay.

C. The physical characteristics mention though are not typical of modern Africans, but were typical of just about every other modern contemporary human!

(M1W): ????? I dont follow you.

(PM): The only present-day people who display these features (prominent browridges, etc.) in high percentages are the so-called Australomelanesians.

D. Ok, the steatopygia could suggest an African phenotype of the "Khoisanoid" variety. This would apply to Cro-Magnon, although I don't think there is a strong Neanderthal link.

Regards,  
Paul Kekai Manansala

(M1W):

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| 9899|2003-09-24 08:10:59|boogie\_down\_black|Re: The case of the white Syrians who sued to be white|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:is it true that the name of the country Lebanon came from the Ancient Canaanite name Libana meaning albino like in the ancient name for england (El Bion) or the modern country Albania?

- > Lebanese immigrants gathered to celebrate a Christening in
- > Witwatersrand Goldfields in 1904.
- > Photo courtesy of Mary Costa, Pretoria, South Africa, 1904
- > When the "Syrians" migrated to South Africa in the latter part of

the

- > nineteenth century, South Africa was under British rule. The
- > government had then classified people by race and color. Four

classes

- > were identified: black, white, colored, and Asian. The "Syrians"

fell

- > under the classification of what was specifically titled

the "Native

- > Races of Asia" or Asians.
- > Lebanese immigrants gathered to celebrate a Christening in
- > Witwatersrand Goldfields in 1904. Photo courtesy of Mary Costa,
- > Pretoria, South Africa, 1904
- > Upon arrival, most of the immigrant "Syrians" worked in mining,
- > first, then moved to the fresh produce business, and also became
- > hawkers of goods which were wanted by the remote farming

communities.

- > Most of them were barely literate and certainly unskilled, but they
- > knew that they wanted a better life for their families. (Lebos

1998)

- > However, once they were settled and clustered in a community of

their

- > own, they found out that they would have to struggle for their
- > rights, especially that of land ownership.
- > The opportunity presented itself when Mr. Moses Gandur, a member of
- > the "Syrian" community, filed a lawsuit against the Witwatersrand
- > Local Division concerning his right to land ownership. The only way
- > to obtain such a right was to prove that the "Syrians" were white.
- > Mr. Gandur's lawyer, W.J. MacIntyre, had to challenge the

definition

- > of "Native Races of Asia" as stated in Law No. 3 of 1885, by

arguing

- > that the "Syrians" are "white people". His line of reasoning
- > included, among others, the following points:
- > "... The Syrians are an ancient Semitic race in whose land
- > Christianity arose and flourished and who were the first disciples

to

- > Christianity, fighting with great loss and sacrifice against the
- > Turks during the Crusades and remaining staunch defenders of the
- > faith to the present day, and the members of Legislature that

passed

- > the said Law [Transvaal Law No. 3 of 1885] renowned for their zeal
- > for Christianity would not subject another white Christian race to
- > the differentiations and restrictions imposed by the said Law"
- > (Judgment 1913: 4).
- > "? It has never been suggested that the Jews (who are also a

Semitic

- > race and come from the same country) are subject to the said Law.

Yet

- > if Law 3 of 1885 applies to Syrians it must be necessarily applied

to

- > the Jews and members of both these communities would be required by
- > the Law to carry permits and to be subject to the Asiatic Acts of
- > 1907 and 1908 and would have to live in locations" (Judgment 1913:
- > 4).
- > "The Syrians, besides having had many prominent members in the

Greek

- > Church, have furnished to the Catholic Church such great men as St.
- > Ephrem, St John of Damascus, Jacob of Roha, and several Popes
- > including St. Avaritos, St. Inikotos, John V, St. Sinisus,
- > Constantine and Gregorious" (Judgment 1913: 4).
- > The court consequently agreed that the law was meant to be applied

to

- > colored people and even yellow Asiatics and not to any white man.

The

- > argument led to the ruling that the "Syrians" were white. The final
- > judgment by Lord C. J. de Villiers read: "The Appeal must therefore
- > be allowed with costs in this court and the court below and the
- > respondent must be ordered to register the land in the applicant's
- > name as prayed" (Judgment 1913: 23).
- > In his report, Father Alam states that Father Emmanuel El Fadle of
- > Kferhata, who after completing his studies in Rome, responded to

the

- > orders of His Beatitude Maronite Patriarch Elias Howayek and

arrived

- > in Johannesburg in 1905 to be the community priest. Father Alam
- > testifies that Father El- Fadle organized the petition of Mr.

Gandur,

> which led to the classification of the Lebanese immigrants as

members

> of the white race. (Alam n.d.) This explains the very knowledgeable

> argument that lawyer MacIntyre presented to the court.

> According to Jimmy Lebos, a renowned member of the Lebanese

community

> of South Africa, "it was between 1880 and 1885 that the first

> Lebanese pioneer arrived in the Transvaal. He did not come

> accidentally, as foolishly suggested by some, having lost direction

> on his way to America. In fact, he came like thousands of others

from

> Europe and elsewhere because of the discovery of precious stones

and

> minerals at this end of the African continent."

> Lebos continues to recount that "as far as it is known, it was

Elias

> Mansour Eid from Beit ed Dine who remained in Ferriera's Mining

Camp

> for no more than 10 years because, having amassed a tidy stash of

> gold sovereigns in that short time, he returned to his hometown.

His

> financial success story inspired hundreds of husbands and fathers,

> courageous adventurers, to make similar sea voyages on cattle boats

> sailing between Port Said and Delagoa Bay." (Lebos 1998)

> The Maronites of South Africa continue to tell the story of this

> lawsuit. However, the oral history is a bit more colorful. During

my

> visits to the community, several people told me this anecdote about

> what went on inside the court. One of those whom I remember is Mr.

> Nassey Simaan, a prominent member of the community. He said that

the

> judges and the lawyers were wearing white wigs and long robes,

> sitting straight and with authority when the lawyer, who is

defending

> Mr. Gandur's case, asked them if they believed that Christ was

white.

- > Looking at each other with great exclamation marks on their faces,
- > they nodded in the affirmative that they do. From then on the

lawyer,

- > pointing out to the "Syrians" who were attending the trial, stated
- > that these people are Christ's people and they still speak His
- > language. And with that he won the case.
- > The "Syrian" community of South Africa won several other battles in
- > order to be admitted, rightly so, as White in the race system of
- > South Africa. One of these important battles was the case of

Michael

- > Peter Farah against the Government School of Trichardts in the
- > Transvaal Province. (Extract 1923: 1)
- > On June 1923, attorney H. H. Morris presented, on behalf of Mr.
- > Farah, the case of the defendant's three children, Mary, Joe, and
- > Francis, in the Chambers before the Judge-President Sir Arthur Weir
- > Mason in the Supreme Court at Pretoria. These children, who had

been

- > attending the Government school of Trichardts for a number of

years,

- > were being debarred from doing so further on the ground that they
- > were colored. (Extract 1923:1)
- > In support of the petition to revoke the decision of the School

Board

- > and to reinstate the children at school, Peter George Chami, the
- > chairman of the Syrian Lebanon Christian Association, used the

United

- > States and Australia as examples in his affidavit to the court. He
- > stated, among other arguments, that the "Syrians" have been
- > acknowledged as a White race throughout the civilized world, that
- > members of them have been judges in various parts of the United
- > States of America, and others have been members of the Parliaments

of

- > the Commonwealth of Australia. (Extract 1923:1)
- > III. CONCLUSION
- > The "Syrians" of South Africa gained their rights through their own
- > efforts as a cohesive group and unified community. They were and
- > still are known to be staunch Catholics and loyal South Africans,



as

- > well as good business people.
- > They currently number 20,000 strong. Approximately 17,000 of them
- > live in Johannesburg. The absolute majority of the community

remains

- > Maronite. There are two Maronite Churches -- Our Lady of Lebanon

and

- > Our Lady of the Cedars. The Maronite Lebanese Missionaries, a
- > Maronite Patriarchal order of monks headquartered in Lebanon, has
- > been serving the community since 1905.
- > Ever since the war conditions have ameliorated in Lebanon, hundreds
- > of the Lebanese South Africans visit Lebanon each year to

reestablish

- > their spiritual, historical, and blood ties. Of all the Lebanese
- > immigrants and their descendants, they are the most attached to

their

- > Maronite heritage and Lebanese culture.
- >
- >
- > Bibliography
- > Alam, P. The Lebanese Community in South Africa. Unpublished report
- > in English, n.d. The author's collection.
- > Extract From "Sunday Times: of July 1st, 1923, typed pamphlet, the
- > author's collection.
- > Judgment by Chief Justice Lord de Villiers, Justice J. Solomon and
- > Justice J. Innes in the Supreme Court of South Africa (Appellate
- > Division), Published under the auspices of the Syrian Lebanon
- > Christian Association, Johannesburg, South Africa, 1913. The

author's

- > collection.
- > Lebos, J. One People, One Origin, One Destiny, The Journal of
- > Maronite Studies, October 1998, [<http://www.mari.org/jms/october98%5d>
- > [http://www.mari.org/JMS/july00/The\\_Struggle.htm](http://www.mari.org/JMS/july00/The_Struggle.htm)
- | 9900|2003-09-24 09:13:31|Bida|Re: The case of the white Syrians who sued to be whit|
- Boogie Down Black wrote:

- > is it true that the name of the country Lebanon came from the Ancient
- > Canaanite
- > name Libana meaning albino like in the ancient name for england (El
- > Bion) or the modern country Albania?

the long form of the country name Lebanon is  
Al Jumhuriyah al Lubnaniyah.

Lubnan in Arabic is taken from a semitic root  
meaning "white," purportedly in reference to the  
snow covered mountaintops.

The ancient name of England was indeed Albion.  
There is a relationship here to the word albino, or  
more specifically where the word albino derives from.

Albino is an Iberian derived word from the Latin  
"albus" meaning white.

Its thought that Albion may be related to "albus"  
(not really the derivative albino) and referred to the  
white covered mountains on the English coast. The  
famed Alps may also derive from "albus, which was  
a reference to their snow covered peaks.

Whether this is related to Albania or not, I don't know.  
Some say Albania derives from the same Alps and albus,  
that refer to mountaineous regions in the area covered  
by snow (hence the white reference). But others point  
out that Albania is sometimes also arban (Slavic) or even  
arvan (Greek) so there might be no "albus" relationship  
at all.

DG

| 9901|2003-09-24 09:49:28|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from  
modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's first comments here (M1W): Anthropologists may call

Cromagnon and

> Neanderthal white but it is empty as they carry on cultures, tool-

making and

> hunting skills, rituals and the rest that are African.

So? We're still talking about periods here tens of thousands of  
years after leaving Africa.

> All books and articles say Africans populated Europe and the rest  
of the  
> world. By which means and when did these so-called former Africans  
become  
> white Cromagnon and Neanderthal? Not a single thread of proof is  
offered to  
> substantiate that wild claim that they are white.

I agree. But what I was asking about is your claim that they were  
of "African" phenotype.

Latter Neanderthals and Cro-Magnon could have been "fair-skinned"  
though. Both were cold-weather adapted.

> (M1W): I'm not going to go down with the ship fighting for my  
interpretation  
> when I agree with you that it is not scientific and you for all I  
know (as I  
> have not seen studies) your conclusions could be right. However, I  
do want  
> to clarify, and I will deal with it a bit more at the end, that  
there is  
> hardly more than unscientific speculation that Cromagnon nad  
Neanderthal  
> were white; (2) white hasn't been defined. What do the makers of  
the myth  
> that those species were white mean? White skin? Tan skin? Straight  
hair  
> (proof please)? Etc. It's a Santa Claus myth.  
>

The hair form and skin complexion is unknown. Early Neanderthals were tropically adapted and thus likely had darker skin. But they gradually became more cold-weather adapted.

> Paul. These are only three examples I give. There are quite a few more.

> Three examples showing that the people in Europe were Africans.

Possibly the

> ancestors to the Bambotide (Pygmy) and San seen later in history

there. You

> say that "This (Marc's note: my examples above) seems to be proof

that the

> early Europeans were not Caucasian rather than proof they were

African." In

> the three citations above, I have presented proof that they were

indeed

> Africans.

Sorry Marc, this is not proof of phenotype at all. You're now referring to vast periods of time.

People coming out of Africa carry tools but after tens or hundreds of thousands of years they are no longer "African." Also, phenotype changes over such time periods.

When do Asians and European become non-African in your view?

I would certainly like to know exactly what book or source the

> poster from North Africa is speaking about who says there are

light figures

> portrayed in rock art. Not to be picky, but, what does he mean by

fair? For

> red is fairer than black and I have surely seen tons of red,

reddish-brown

> figures in North African rock art but I ain't seen no yellow

figures.

>

Red and brown are not necessarily African phenotypes, which again was my point.

The argument is not one of "they were not white."

Here are some of the posts I was talking about:

[http://groups.yahoo.com/group/Ta\\_Seti/message/2943](http://groups.yahoo.com/group/Ta_Seti/message/2943)

[http://groups.yahoo.com/group/Ta\\_Seti/message/3390](http://groups.yahoo.com/group/Ta_Seti/message/3390)

You might want to do some more searching as I remember that he also referred to some other images.

>

> C. The physical characteristics mention though are not typical of  
> modern Africans, but were typical of just about every other modern  
> contemporary human!

>

> (M1W): ????? I don't follow you.

>

All the populations of the world during Neanderthal and Cro-Magnon times commonly had prominent browridges and the other characteristics mentioned.

However, these features are not typical of present-day Africans.

Regards,

Paul Kekai Manansala

| 9902|2003-09-24 11:53:35|boogie\_down\_black|Re: 'Oldest' fossil from modern man unearthed in Romania|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:i am sometimes at a loss with these descriptions; but what does an Albino Caucasian look like?

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> > Marc's reply here (MW)

> >

> On your points:

>

> A. The problem with this theory is so far it has no real scientific  
> foundation.

>

> Albinism, or the forms of albinism that have so far been

identified,

> are rare genetic mutations that occurs in all "races."

>

> The mutation only manifests rarely so if someone is an albino the  
> chances of someone passing the trait on to their children or  
> grandchildren is very rare.

>

> However, the whiteness in Caucasians is not a rare event. It is  
> passed on generally from parent to child.

>

> Some Caucasians will rarely pass on the albino mutation which  
> manifests very differently than the ordinary fair complexion of  
> Caucasians. But only about 1 in 17,000 people of any group will be  
> a "true" albino.

>

> I'm not saying that "whiteness" has no genetic change involved, but  
> it is distinct from the known, or at least the popularly known,  
> conditions of albinism.

>

>

> B. This seems to be more of a proof that the early Europeans were  
> not Caucasian rather than a proof that they were African.

>

> However, I have seen not only European rock art but even North  
> African rock art that show people painted in fair colors. A link  
> to some of the N. African art was posted here some time back by a  
> North African participant.

>

> C. The physical characteristics mention though are not typical of  
> modern Africans, but were typical of just about every other modern  
> contemporary human!

>

> The only present-day people who display these features (prominent  
> browridges, etc.) in high percentages are the so-called  
> Australomelanesians.

>

> D. Ok, the steatopygia could suggest an African phenotype of  
> the "Khoisanoid" variety. This would apply to Cro-Magnon, although  
> I don't think there is a strong Neanderthal link.  
>  
> Regards,  
> Paul Kekai Manansala  
| 9903|2003-09-24 11:57:46|boogie\_down\_black|Re: The African origins of Mesopotamian culture|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote: one can read the book by abu uthman amr ibn bahr al-kinani al-  
fuqaimi al-basri aka al-jahiz's The Book of the Glory of the Blacks  
over the whites" i read this at the Schomburgh in new york city's  
harlem...

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alberto34482@y... wrote:  
> > "I've spoken with people who have been in Palestine and report  
> many  
> > African-looking people"  
> >  
> > Yes,black Palis exist,but most people in the Western world know  
> very  
> > little about these populations. Alot of the Palistineans living  
> > around Gaza,a terriroty that rightfully belongs to Egypt,you will  
> see  
> > lots of them. Palistineans also have a gypsy element that stems  
> > from somewhere,but I cannot place the name.  
> >  
> >  
> >  
> I never saw a black Palestinian until I visited Palestine and

Israel

> where I saw many among nomadic and settled Bedouin.  
>  
> In Saudi Arabia and the Gulf, blacks are very common. I intend on  
> scanning a book with pictures of large sharifa families from Mecca  
> taken at the turn of last century.  
>  
> These families claim descent from the prophet Muhammed and if you  
> didn't know that you could easily mistake many of them for  
> Ethiopians or Somali.  
>  
> Regards,  
> Paul Kekai Manansala  
| 9904|2003-09-24 12:11:20|Paul Kekai Manansala|Re: 'Oldest' fossil from modern man  
unearthed in Romania|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "boogie\_down\_black"  
wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:i am sometimes at a loss with these descriptions; but what  
> does an Albino Caucasian look like?  
>

It can be confusing. For example, with some forms of albinism tanning is possible, while there are non-albinos who cannot tan.

The most common form of albinism results in white (not grey or blond) hair, nearly or completely depigmented eyes and skin.

Some albinos have red eyes but most have very light blue eyes.

The following website has 19th century pics of albinos:

<http://members.optusnet.com.au/~msafier/albinism/c19albinos.html>

Regards,

Paul Kekai Manansala

| 9905|2003-09-24 12:13:32|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs 3<sup>rd</sup> replies here \(M3W\)](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)]

**Sent:** Wednesday, September 24, 2003 11:49 AM

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from modern man unearthed in Romania

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's first comments here (M1W): Anthropologists may call

Cromagnon and

> Neanderthal white but it is empty as they carry on cultures, tool-

making and

> hunting skills, rituals and the rest that are African.

**(P3M):** So? We're still talking about periods here tens of thousands of years after leaving Africa.



>

(M2W): All books and articles say Africans populated Europe and the rest of the

> world. By which means and when did these so-called former Africans

become

> white Cromagnon and Neanderthal? Not a single thread of proof is

offered to

> substantiate that wild claim that they are white.

I agree. But what I was asking about is your claim that they were of "African" phenotype.

(M3W) : In the previous post, gave three citations noting that tool assemblages found in Europe and China were of African Acheulean origination (M3W continued) below:

1] Scientists say that discovery of ancient hand axes in southern Chinas Bose basin supports the growing suspicion that hand ax production sometimes crossed what archaeologists call the Movius line. The 800,000-year-old Asian tools look much like Stone Age hand axes from Africa. This is the conclusion by a team led by Hou Yamei of the Chinese Academy of Sciences in Beijing and Richard Potts of the Smithsonian Institutions National Museum of Natural History in Washington, D.C.

In: Hou Yamei, Richard Potts, Yuan Baoyin, Guo Zhengtang, Alan Deino, Wang Wei, Jennifer Clark, Xie Guangmao, Huang Weiwen, Mid-Pleistocene Acheulean-like Stone Technology of the Bose Basin, South China, Science, 287:5458, pp. 1622-1626, Issue of 3 Mar 2000.

2] Scientists propose way by which African tool-makers of Acheulean stone artifacts could have crossed into China near 800 tya.

In: Bruce Bower, Ancient Asian Tools Crossed the Line, Science News, 157:10, p. 148, March 4, 2000.

3] Scientists working in Gesher Benot Yaaqov, Israel dated at 780 tya a corridor for movement originating at Olduvai and destined for Eurasia, of course including China. The writers say Earlier evidence for hominin migration out of Africa [through Israel] is seen at `Ubeidiya, with an Acheulean assemblage comparable to that from upper Bed II at Olduvai Gorge.

Paul. These are only three examples I give. There are quite a few more.

(M3W continued): It is a pure fact that Africans setting foot in what might be called Europe for the first time (when they were in half-stride with one foot in Africa and the next in Europe) were African in appearance. And, they remained that way for thousands, or tens of thousands of years or permanently they might not have mutated / evolved. That is clear. You are hypothesizing that they mutated as others have. It is pure speculation with not a shred of proof to call its own. We could just as easily speculate about whether they preferred this or that kind of fruit: meaning it is really sort of pointless as there is no way to prove something one way or the other. The given is that they were like the Africans they departed from in phenotype. The burden of proof lies squarely on the shoulders of those who say they changed to give solid, irrefutable scientific proof. No one has done that and I don't expect anyone ever will.

**(P3M):** Latter Neanderthals and Cro-Magnon could have been "fair-skinned" though. Both were cold-weather adapted.

**(M3W) :** I aint going to disagree with you. They could have evolved purple hair. They could have moved backwards and become monkeys again. Proof. We need proof, not speculation. What has been passing as scientific proof (i.e. that they were fair-skinned) is just an idea pulled out of thin air with nothing concrete to substantiate it. We have to stay with the fact: they phenotypically resembled the Africans they left behind and they remained that way until someone proves otherwise. Crazy as it is, no one has proved otherwise. Its just a feely-touchy fairy-tale. All these big-wig scientists are always telling us Afro-centrists: Proof. Proof. Well, now Im throwing it back at them: Proof. Proof.

> (M1W): I'm not going to go down with the ship fighting for my interpretation  
> when I agree with you that it is not scientific and you for all I know (as I have not seen studies) your conclusions could be right. However, I do want  
> to clarify, and I will deal with it a bit more at the end, that there is  
> hardly more than unscientific speculation that Cromagnon nad Neanderthal  
> were white; (2) white hasn't been defined. What do the makers of the myth  
> that those species were white mean? White skin? Tan skin? Straight hair  
> (proof please)? Etc. It's a Santa Claus myth.  
>

**(P3M):**The hair form and skin complexion is unknown. Early Neanderthals were tropically adapted and thus likely had darker skin. But they gradually became more cold-weather adapted.

**(M3W) :** I aint accepting nothing without proof. Where is it?

> Paul. These are only three examples I give. There are quite a few more.  
> Three examples showing that the people in Europe were Africans. Possibly the

> ancestors to the Bambotide (Pygmy) and San seen later in history  
there. You  
> say that "This (Marc's note: my examples above) seems to be proof  
that the  
> early Europeans were not Caucasian rather than proof they were  
African." In  
> the three citations above, I have presented proof that they were  
indeed  
> Africans.

**(P3M):** Sorry Marc, this is not proof of phenotype at all. You're now referring to vast periods of time.

**(M3W) :** Paul. It takes five seconds to walk ten feet. Okay. Lets go back to those Africans who were approaching Europe and getting ready to place foot within it for the first time. In this example, we are living in real-time. They are approaching and we are counting down in seconds: 10-9-8-7-6-5-4-3- at this point, 8 seconds from starting, these migrants are African. Continuing 2-1 Now. Two seconds later, they are still African. Then, they make the first footstep in Europe at 0. Then they continue walking in Europe. They are there for one second, ten seconds, their first minute, their first hour, their first day. They are still phenotypically like the Africans they left. They remain there for a month, year, ten years, and so on. They are still phenotypically like the Africans they left. And they would remain so for tens, hundreds, thousands, perhaps tens of thousands of years and maybe forever. Now, some scientist may say they had to have become lighter. And perhaps they did. But, that doesnt make them non-African. They were Africans living in Europe. Culturally (they used bow and arrow, spear, fire, etc. all those things from Africa). They were Africans living in Europe the same way you or I or anyone would be who we are if we travel abroad. It is very, very empty to say they were white. First of all, aint nobody proved it. I am not going to accept someone saying they had to have become white because it is not a proven scientific fact that they did. I want proof. Not faith. Not religious belief.

**(P3M):** People coming out of Africa carry tools but after tens or hundreds of thousands of years they are no longer "African."

**(M3W):** Who says? You are speaking about 50,000 years ago or something. Prove that culturally they were not African. And, WHAT DO YOU MEAN, THEY WERE NO LONGER AFRICAN? What does that mean? Also, I am not going to debate interminably with you about this. This may be my last post on the matter.

**(P3M):** Also, phenotype changes over such time periods.

When do Asians and European become non-African in your view?

**(M3W):** I think the Neolithic caused an acceleration in ethnic or racial identity. It opened up options that started 8,000 years ago (in earnest) that weren't possible prior to then. Until then, people had, literally, to run after food. They stayed on the go. The Neolithic advances Africans brought (meaning pinnacle culture: cattle-raising, farming, permanent settlements, and the language to express these things) caused profound changes in life style and, in a sense, identity. Before pinnacle culture, it was hard for anyone to get outside the template of the social formula: clan of 20-60 nomads; shaman-chief; medicine man; daily ritual centered on the shaman; running after food. The Neolithic opened up a thousand different options: clothes and distinctive clothes; home-village architecture and

distinctions in such; food preparation and distinctions in such. As people could settle, institutions could emerge, solidify, and differentiate: temples, schools, trades. You asked, When do Asians and European become non-African in your view? In the Neolithic.

I would certainly like to know exactly what book or source the  
> poster from North Africa is speaking about who says there are  
light figures  
> portrayed in rock art. Not to be picky, but, what does he mean by  
fair? For  
> red is fairer than black and I have surely seen tons of red,  
reddish-brown  
> figures in North African rock art but I ain't seen no yellow  
figures.  
>

**(P3M):** Red and brown are not necessarily African phenotypes, which again was my point.

**(M3W):** You are going to have to do better than that. In the Upper Paleolithic, the art-producing region was Africa, the near east, and Europe. There are plenty of scholars who note that it was Africans in those areas producing that art. So, while those colors in the Neolithic may not identify people who live in the regions I mentioned in the last sentence, those who produced that art are Africans. Its too much of a fact for me to continue trying to prove the point. Im going to drop it.

**(P3M):** The argument is not one of "they were not white."

Here are some of the posts I was talking about:

[http://groups.yahoo.com/group/Ta\\_Seti/message/2943](http://groups.yahoo.com/group/Ta_Seti/message/2943)  
[http://groups.yahoo.com/group/Ta\\_Seti/message/3390](http://groups.yahoo.com/group/Ta_Seti/message/3390)

**(M3W):** On European cave art, I have not seen those pictures in these books from well-established book publishers found at the University of Pennsylvania Library, University of Pennsylvania Museum Library, Temple University Library, or others. I think that art is fake. It sure looks like it.

Max Raphael, Prehistoric cave paintings, (Pantheon Books, New York, 1945).

Antonio Beltran, Rock art of the Spanish Levant, (Cambridge University Press, Cambridge, 1980).

Louis Captain, Les Combarelles aux Eyzies (Dordogne), (L'abb須. Breuil et D. Peyrony, Paris, 1924).

Hans Baumann, The caves of the great hunters, (Pantheon Books, New York, 1962).

Hans-Georg Bandi, The Art of the stone age; forty thousand years of rock art, (Crown Publishers, New York, 1961).

Glyn Daniel, Lascaux and Carnac, (Lutterworth Press, London, 1955).

Ann Sieveking, The caves of France and northern Spain, (Vista Books, London, 1962).

A. R. Wilcox, The rock art of South Africa, (Nelson, Johannesburg, 1963).

Hans-Georg Bandi, The Art of the stone age; forty thousand years of rock art, (Crown Publishers, New York, 1961).

Glyn Daniel, Lascaux and Carnac, (Lutterworth Press, London, 1955).

Jean-Dominique Lajoux, The rock paintings of Tassili, (World Pub. Co., Cleveland, 1963).

Ann Sieveking, The caves of France and northern Spain, (Vista Books, London, 1962).

Louis Pericot Garc  and Eduardo Ripoll Perell rehistoric art of the Western Mediterranean and the Sahara, (Aldine Pub. Co., Chicago, 1960).

Leslie G. Freeman, Altamira revisited : and other essays on early art, (Institute for Prehistoric Investigations, Chicago, 1987).

Pedro A. Saura Ramos, The cave of Altamira, (Harry Abrams, New York, 1999).

Leslie G. Freeman, Altamira revisited : and other essays on early art, (Institute for Prehistoric Investigations, Chicago, 1987).

Pedro A. Saura Ramos, The cave of Altamira, (Harry Abrams, New York, 1999).

Andr eroi-Gourhan, Treasures of prehistoric art, (H. N. Abrams, New York, 1967).

Henri Breuil, The rock paintings of southern Africa, (Publications, London, 1966).

J. David Lewis-Williams, The mind in the cave : consciousness and the origins of art, (Thames & Hudson, London, 2002).

Yasodhar Mathpal, Rock art in Kerala, India, (Indira Gandhi National Centre for the Arts, New Delhi, 1998).

J. David Lewis-Williams, The mind in the cave : consciousness and the origins of art, (Thames & Hudson, London, 2002).

You might want to do some more searching as I remember that he also referred to some other images.

>  
> C. The physical characteristics mention though are not typical  
> of  
> modern Africans, but were typical of just about every other

```
modern
> contemporary human!
>
> (M1W): ?????? I don't follow you.
>
```

**(P3M):** All the populations of the world during Neanderthal and Cro-Magnon times commonly had prominent browridges and the other characteristics mentioned.

However, these features are not typical of present-day Africans.

**(M3W):** Paul. I didnt say they looked like present-day Africans. I indicated they looked like Africans contemporaneous with them. To be specific, YESTERDAY, I wrote:

[C] Then there is the archeological record. There are a number of reports that the specimen found at rather late dates are clearly African. The archeological evidence I was speaking of in [C] where African specimen were found is significant. Of the 1.2 million year old Dmanisi site (Marcs note: there are two such: one is 1.2 myo and the other is 700 tyo), They look African, says archaeologist Ofer Bar-Yosef of Harvard University, who has visited Dmanisi several times. (The Michael Balter article). In addition to their small size, the skulls have a number of other features including high temporal lines, prominent brow ridges, and a marked constriction of skull width behind these ridge. which resemble the early species of human called Homo ergaster. This species lived in Africa in Koobi Fora, Kenya between 1.9 million. Now, Nariokotome Boy, an almost complete skeleton of an adolescent male who is dated to about 1.6 million years ago in Kenya. Dan Lieberman, a paleoanthropologist at George Washington University in Washington, D.C. said They are astonishing! They [European Homo ergaster fossils] could be Nariokotome Boys brother.

Im not trying to be argumentative in this post nor am I bent on trying to be right. Im just expressing my true feelings. Thanks for taking the time to respond.

Marc

1. *What is the purpose of this study?*

2. *What are the research objectives?*

3. *What is the research methodology?*

4. *What are the research findings?*

5. *What are the conclusions?*

6. *What are the limitations?*

7. *What are the implications?*

8. *What are the future research directions?*



— — — — —

(Message over 64 KB, truncated)

| 9906|2003-09-24 12:50:14|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's 3rd replies here (M3W)

$$>$$
$$>$$

> 1] Scientists say that discovery of ancient hand axes in southern

China's



> Bose basin supports the growing suspicion that hand ax production  
sometimes  
> crossed what archaeologists call the Movius line. The 800,000-year-  
old Asian  
> tools look much like Stone Age hand axes from Africa. This is the  
conclusion  
> by a team led by Hou Yamei of the Chinese Academy of Sciences in  
Beijing and  
> Richard Potts of the Smithsonian Institution's National Museum of  
Natural  
> History in Washington, D.C.

Marc, we need to watch our science here.

Modern humans are not even 800,000 years old. Any tools this old in  
Asia would have been used by people who are not ancestral to modern  
humans (according to the recent OoA theory), i.e., a now extinct  
form of Homo erectus.

>  
> Paul. These are only three examples I give. There are quite a few  
more.  
>

Check your science first.

>  
>

We have to stay with the fact: they  
> phenotypically resembled the Africans they left behind and they

remained

> that way until someone proves otherwise.

Nope, can't agree with you here. The facts show that they did experience changes. For example, Trinkhaus shows how limb ratios changed among Neanderthals of Europe over a long period of time.

> (P3M): People coming out of Africa carry tools but after tens or

hundreds

> of thousands of years they are no longer "African."

>

> (M3W): Who says? You are speaking about 50,000 years ago or

something.

> Prove that culturally they were not African.

Phenotypically "European" and "Asian" people can be culturally African.

I think that art is fake. It sure looks like

> it.

>

> (P3M): All the populations of the world during Neanderthal and Cro-

Magnon

> times commonly had prominent browridges and the other

> characteristics mentioned.

>

> However, these features are not typical of present-day Africans.

>

>

> (M3W): Paul. I didn't say they looked like present-day Africans. I

indicated

> they looked like Africans contemporaneous with them. To be

specific,

>

They looked somewhat similar and also to contemporary Asians, but they had specific regional differences also. For one, both Europeans and Asians of the time showed already certain features generally associated with cold-weather adaptation. In fact, you can this going back to about 40,000 BP.

Regards,

Paul Kekai Manansala

| 9907|2003-09-24 13:08:42|Sptpy@aol.com|Re: [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from moder|

| 9908|2003-09-24 13:09:02|Sptpy@aol.com|Re: [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from moder|

..

| 9909|2003-09-24 14:02:12|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs reply here \(M4W\)](#)

>

> 1] Scientists say that discovery of ancient hand axes in southern

China's

> Bose basin supports the growing suspicion that hand ax production

sometimes

> crossed what archaeologists call the Movius line. The 800,000-year-

old Asian

> tools look much like Stone Age hand axes from Africa. This is the

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> by a team led by Hou Yamei of the Chinese Academy of Sciences in

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> Richard Potts of the Smithsonian Institution's National Museum of

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**(M4W):** You are right, Paul. Actually, we have already been here. Here is your last comment on the point and my response. It was clear I wasn't talking about Homo sapien sapien: FROM LAST POST:

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However, these features are not typical of present-day Africans.

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>  
> Paul. These are only three examples I give. There are quite a few

more.  
>

Check your science first.

**(M4W):** ????? I don't catch what you mean.

>  
>

We have to stay with the fact: they  
> phenotypically resembled the Africans they left behind and they  
  
remained  
> that way until someone proves otherwise.

**(P4M)**: Nope, can't agree with you here. The facts show that they did experience changes. For example, Trinkhaus shows how limb ratios changed among Neanderthals of Europe over a long period of time.

**(M4W)**: Okay. I accept it. Are there more?

> (P3M): People coming out of Africa carry tools but after tens or  
  
hundreds  
> of thousands of years they are no longer "African."  
>  
> (M3W): Who says? You are speaking about 50,000 years ago or  
  
something.  
> Prove that culturally they were not African.

**(P4M)**: Phenotypically "European" and "Asian" people can be culturally African.

**(M4W)**: Okay. But, for thousands of years, maybe even tens of thousands of years, there may not have been changes distinguishing Eurasians from Africans. Earlier, Paul, you wrote: All the populations of the world during Neanderthal and Cro-Magnon times commonly had **prominent browridges** and the other characteristics mentioned.

But, these were the features of the African forebears of those people who migrated from there. I did present the quote specifically referring to the **prominent browridges** with scientific comment being that the occurrence of these features in Europeans wholly resembled Africans in **(\*\*\*)**. That was for the early Homo ergaster. Where Neanderthal is concerned, comments are made that he resembled Rhodesia man who is African. Phenotypically, these people you are speaking about have been said by scientists to look African. Repeat: phenotypically these people you are speaking about have been said by scientists to look African. But, there is the reality gap where they recognize that they look African and the mythos makes them into an imaginary, non-existent European which has never been scientifically defined. You did mention limb-ratios. Limb-ratios do not make the man. Next, that quote referred to some sentences above:

**(\*\*\*)** They look African, says archaeologist **Ofer Bar-Yosef of Harvard University**, who has visited Dmanisi several times. (The Michael Balter article). In addition to their small size, the skulls have a number of other features including high temporal lines, **prominent brow ridges**, and a marked constriction of skull width behind these ridge. which resemble the early species of human called Homo ergaster. This species lived in Africa in Koobi Fora, Kenya between 1.9 million. Now,

Nariokotome Boy, an almost complete skeleton of an adolescent male who is dated to about 1.6 million years ago in Kenya. **Dan Lieberman**, a paleoanthropologist at George Washington University in Washington, D.C. said They are astonishing! They [European Homo ergaster fossils] could be Nariokotome Boys brother.

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> **(M3W)**: I think that art is  
fake. It sure looks like it.  
>

> (P3M): All the populations of the world during Neanderthal and Cro-

Magnon

> times commonly had prominent browridges and the other  
> characteristics mentioned.  
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> However, these features are not typical of present-day Africans.  
>  
>  
> (M3W): Paul. I didn't say they looked like present-day Africans. I

indicated

> they looked like Africans contemporaneous with them. To be

specific,  
>

**(P4M)**: They looked somewhat similar and also to contemporary Asians,

**(M4W)**: And they looked African-like for good reason as Jin speaks specifically about how Asians migrated from Africa: Yuehai Ke et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, issue of 11 May 2001.

One day I will post my almond-eye gradient showing how in the Neolithic, those people I identify as San had more pronounced slant the farther north one went from the Sudan up through Sumer and more so in Harrapan Dravidians and Dravidians originated in Northeast Africa. I hypothesize that it was this population that took the more Asian-looking features to the Far East. Underhill and others hypothesize that the earliest populations in China resembled more the Bambotide, i.e. Pygmy, as found in the Adaman Islands.

**(P4M)**: but they had specific regional differences also. For one, both Europeans and Asians of the time showed already certain features generally associated with cold-weather adaptation. In fact, you can this going back to about 40,000 BP.

**(M4W)**: I am not disputing this and have written about this differentiation process myself. Meaning I acknowledge it with modern man, Hsii. I raise question with the Cro-magnon and Neanderthal being caricaturized as white where back in those times, the distinction means nothing and there is no proof of differentiation. You mentioned limb-ratio but I think its insignificant if they had shorter or longer limbs but

looked African (I pointed out above the irony that scientists note that Eurasians have African features but, disjunctedly, call them white or whatever) and African behavior. Behavior which didnt differentiate, to my understanding, until pinnacle culture, those four pillars of modern society, were exposed to Eurasians after the outset of the Neolithic.

Marc

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□





Regards,  
Paul Kekai Manansala

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| 9910|2003-09-24 15:11:28|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (M4W)

>

>>

>

> Marc, we need to watch our science here.

>

> Modern humans are not even 800,000 years old. Any tools this old

in

> Asia would have been used by people who are not ancestral to modern  
> humans (according to the recent OoA theory), i.e., a now extinct  
> form of Homo erectus.  
>  
>  
> (M4W): You are right, Paul. Actually, we have already been here.

Here is

> your last comment on the point and my response. It was clear I

wasn't

> talking about Homo sapien sapien: FROM LAST POST:  
>

I still don't know what you're getting at. You posted comments of  
Bar-Yosef of human ancestors over 1 million years old.

> (P4M): Nope, can't agree with you here. The facts show that they

did

> experience changes. For example, Trinkhaus shows how limb ratios  
> changed among Neanderthals of Europe over a long period of time.  
>  
> (M4W): Okay. I accept it. Are there more?  
>

Yes, there are more. It makes sense. Humans don't stay static for  
such long periods of time. Adaptation to climate is one factor in  
changing phenotype, but there are many others. Phenotype divergence  
was highly likely.

> But, these were the features of the African forebears of those

people who

> migrated from there. I did present the quote specifically

referring to the

> prominent browridges with scientific comment being that the

occurrence of

> these features in Europeans wholly resembled Africans in (\*\*\*).

Again that would not distinguish them as African though. Anymore than the lack of these features categorize present-day Africans as non-African.

There were sufficient regional and cultural differences between Neanderthals and Cromagnon in Africa, Asia and Europe.

That was for

> the early Homo egaster.

Yeah but the time is off by about a million years. You have to compare contemporary populations.

Regards,

Paul Kekai Manansala

| 9911|2003-09-24 15:45:41|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs comments here \(MW5\):](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

**Sent:** Wednesday, September 24, 2003 5:11 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from modern man unearthed in Romania

--- In Ta\_Seti@yahoogroups.com, "M. Washington" wrote:

> Marc's reply here (M4W)

>

> >

>

> Marc, we need to watch our science here.

>

> Modern humans are not even 800,000 years old. Any tools this old

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Here is  
> your last comment on the point and my response. It was clear I  
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> talking about Homo sapien sapien: FROM LAST POST:  
>

**(PM5)** :I still don't know what you're getting at. You posted comments of Bar-Yosef of human ancestors over 1 million years old.

**(MW5)**: Not a million years: 780,000 years. The issue in these posts was African phenotypes in Eurasia. The Bar-Yosef research showed Acheulean tools in at Gesher Benot Yaaqov, Israel which is along a path that went from Africa to Europe and eventually to China. Bar-Yosef specifically noted that the tools found in Europe likely passed by Africans passing through the GBY location. I showed two articles, one by a Chinese researcher showing the corridor through which these

that African Acheulean tools assemblages found in Europe made it to China. This is the point. That Africans carried the tools from Kenya, through GBY, through Europe, into China. It couldn't have taken over 25,000 years and scientists have said that Eurasians resembled Africans contemporaneous with them at the time that migrated to those places. So, they were African phenotype. Not Peter Pan white Cro-magnon and Neanderthal two species scientists have said resembled Africans of the period. That the popular image is of them as white is malarkey.

> (P4M): Nope, can't agree with you here. The facts show that  
they

did  
> experience changes. For example, Trinkhaus shows how limb ratios  
> changed among Neanderthals of Europe over a long period of time.  
>  
> (M4W): Okay. I accept it. Are there more?  
>

**(PM5)** :Yes, there are more. It makes sense. Humans don't stay static for such long periods of time. Adaptation to climate is one factor in changing phenotype, but there are many others. Phenotype divergence was highly likely.

**(MW5)**: Please tell me what these are. Will you do that?

And please give me several articles. I don't think the articles will be convincing but please give them to me. I'd like to see what grounds they use to call Cro-magnon and Neanderthal white: whatever that means in the context of the late Middle Pleistocene and early Upper Pleistocene.

> But, these were the features of the African forebears of those  
people who  
> migrated from there. I did present the quote specifically  
referring to the  
> prominent browridges with scientific comment being that the  
occurrence of  
> these features in Europeans wholly resembled Africans in (\*\*\*).

(PM5) :Again that would not distinguish them as African though. Anymore than the lack of these features categorize present-day Africans as non-African.

**(MW5): Come on, Paul. Scientists said these people migrated from Africa there. They didnt spring up there in situ. I think you are playing the devils advocate and I am not going to respond to this very obvious reality again.**

(PM5) :There were sufficient regional and cultural differences between Neanderthals and Cromagnon in Africa, Asia and Europe.

**(MW5): Brothers and sisters in the same family differ. That does not make them unrelated. And you have not given me a single shred of evidence to show how Cro-magnon and Neanderthal in the Eurasian sphere differed substantially from their contemporaries in Africa. And certainly during the first 10 20,000 years of separation, there'd be no significant differences to speak of and maybe never any significant differences to speak of. We are running around in circles. This is my last post on the subject. I won't be responding further.**

That was for

> the early Homo egaster.

(PM5) :Yeah but the time is off by about a million years. You have to compare contemporary populations.

**(MW5): And why? For what good reason? I think you are trying to be funny. This is the fourth time you brought this point up. I repeat. This is the fourth time you've brought this point up. There is no reason why an African in Europe a million and a half years ago should look like and tell jokes like Bill Cosby. An African in Europe a million and a half years ago must be compared to an African in Africa a million-and-a-half years ago. You want to compare oranges and apples? I have given citations showing scientists have compared apples with apples (not apples and oranges) on this before. I will do it a final time. My friend, **this is my last letter on the subject**. You can have the last word. I am moving on to other things.**

**Adios,**

Marc

Repeated from the last three letters:

(M4W): You are right, Paul. Actually, we have already been here. Here is your last comment on the point and my response. It was clear I wasn't talking about Homo sapien sapien: FROM LAST POST:

(P3M): All the populations of the world during Neanderthal and Cro-Magnon times commonly had prominent browridges and the other characteristics mentioned.

However, these features are not typical of present-day Africans.

(M3W): Paul. I didn't say they looked like present-day Africans. I indicated they looked like Africans contemporaneous with them. To be specific, YESTERDAY, I wrote:

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Regards,  
Paul Kekai Manansala

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| 9912|2003-09-24 16:06:40|Mickel Hendrix|Re: New image posted ... 'Oldest' fossil from  
modern man unearthed|  
Hotep Paul,

So, in order for "you" to believe that modern humans were on the planet 800,000 years ago, you'd have to see evidence of modern humans skeletons, right? Some

archaeologists, who, most likely will be a Caucasian, will have to report that he found a modern skull or something of that nature for "you" to believe we were on the planet 800,000 years ago, right? That's the only way you'd be convinced, right?

P.E.A.C.E. Progress....

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)> wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

> wrote:

> > Marc's reply here (M4W)

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> > >

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> That was for  
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> Yeah but the time is off by about a million years.  
> You have to  
> compare contemporary populations.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>

---

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| 9913|2003-09-24 17:20:26|alberto34482@yahoo.com|Any thoughts on this abstract?|

<http://www.biomedcentral.com/1471-2156/2/13>

| 9914|2003-09-25 06:40:27|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's comments here (MW5):

>

> -----Original Message-----

> From: Paul Kekai Manansala [mailto:pkm@A...]

> Sent: Wednesday, September 24, 2003 5:11 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from

modern man

> unearthed in Romania

>

So, they were African

> phenotype. Not Peter Pan white Cro-magnon and Neanderthal ? two

species > scientists have said resembled Africans of the period.

>

No, you can't just point to some tools coming across from Africa and then claim that people over hundreds of thousands of years were of "African phenotype."

What does it mean anyway? What are you trying to prove.

There is nothing about the Neolithic that brings about modern European or Asian phenotypes as you suggest.

You're suggesting that people who lived in colder climates than in the Holocene period for much longer periods of time remained darker than present day Europeans and Asians. I think the proof lies in your court. Even when they are cold-weather adapted, you still expect people to believe they were still of "African phenotype" which apparently you mean to include dark complexion.

Still again, what is your point in insisting that Europeans and Asians, and I guess also Americans, were "African" over such a long period of time?

Regards,

Paul Kekai Manansala

| 9915|2003-09-25 06:44:34|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Paul,

>

> So, in order for "you" to believe that modern humans  
> were on the planet 800,000 years ago, you'd have to  
> see evidence of modern humans skeletons, right? Some  
> archaeologists, who, most likely will be a Caucasian,  
> will have to report that he found a modern skull or  
> something of that nature for "you" to believe we were  
> on the planet 800,000 years ago, right? That's the  
> only way you'd be convinced, right?  
>

No, anybody that could show me any convincing evidence would be enough.

If modern humans were around that long ago then why would anybody hide this fact? I need a motive. They're certainly not defending the Bible as most of these people are evolutionists anyway.

Regards,  
Paul Kekai Manansala  
| 9916|2003-09-25 07:11:09|Bida|Re: New image posted ... 'Oldest' fossil from modern man...|  
We don't need to go down the Eurocentric  
McCarthyist-Salem witch hunt accusation route  
that pervades too much of the more "liberal"  
branch of African-centered study.

In this specific case...

The statement that anatomically modern humans  
are 800,000 years is an \*extraordinary\* one, that  
much is simple to see.

There is no known fossil evidence for it.  
The very genetics we carry argues against it,  
as the origin of the modern human line is placed  
at no time beyond 200,000 years ago.

So anyone claiming a modern human origin  
at 800,000 years ago is making an \*extraordinary\*  
claim that demands \*extraordinary\* evidence.

This would include finding fossil remains of modern  
humans 800,000 years ago on the one hand  
and rewriting the entire nature of genetic markers.

As a side editorial...

Either we are following in the paths of the likes of  
Diop who stuck to what could be backed up by  
evidence, or we are engaging in never-ending bits  
of conjecture like our adversaries the Eurocentrics  
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We should not then be blanketly charged or assailed with having some covert Eurocentric leanings simply because the claimant cannot secure the facts/data he/she needs to make his/her case.

DG

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Mickel Hendrix wrote:

> > So, in order for "you" to believe that modern humans  
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> > something of that nature for "you" to believe we were  
> > on the planet 800,000 years ago, right? That's the  
> > only way you'd be convinced, right?

> P.E.A.C.E. Progress....

| 9917|2003-09-25 07:18:43|Bida|In Egypt, Archaeologists Fly Kites to Detect Ancient Sites|  
In Egypt, Archaeologists Fly Kites to Detect Ancient Sites

Bijal P. Trivedi  
National Geographic Today  
September 24, 2003

The oasis is in a military zone?where it is near impossible to organize private helicopter or balloon flights?so researchers use the kites, outfitted with remotely operated cameras, to help map one of Egypt's richest, least-studied archaeological troves.

A spectacular series of well-preserved Roman forts, possibly built on top of pharaonic ruins, speckle the oasis, 100 miles long and from 10 to 180 miles wide (160 kilometers long and from 15 to 300 kilometers wide). Many of the ruins have never been mapped; but looters have preyed on Kharga, and now archaeologists are racing to preserve it.

"You see these incredibly large, mud-brick walls about 50 feet (15 meters) tall rising out of sand dunes and rocky knolls," says Corinna Rossi, a fellow in Egyptology at the University of Cambridge, in England, and co-director of the North Kharga Oasis Survey.

"I thought this is utterly fantastic," she recalls. "When I returned to Cambridge I was stunned to find that the place had never been studied."

The surveyors work in the early morning and evening when the ruins, some almost completely buried, cast long shadows over the arid, rocky terrain. The aerial perspective allows the researchers to see features not obvious from the ground.

Kharga thrived during periods of strong government: 1400 B.C. to 800 B.C., during the Pharaonic Period, and 600 B.C. to 500 A.D. when a succession of conquerors—Persians, Greeks and Romans—ruled Egypt.

### Roman Influence in Egypt

The region was renowned as the Roman Empire's grain basket and as a producer of dates and wine. Barley, olives, nabak berries and several strains of wheat were also cultivated, according to Salima Ikram, a professor of Egyptology at American University in Cairo and co-director of NKOS. Ikram is also a grantee of the National Geographic Society's Committee for Research and Exploration.

"The Kharga Oasis was a crossroads for trade routes between the Nile Valley and Libya," says Terry Wilfong, associate curator for Greek and Roman Egypt at the University of Michigan in Ann Arbor. "It was a hotspot for interactions between Romans, Greeks, Egyptians and nomadic North African tribes."

In the 4th century A.D. Kharga, which means "going out" in Arabic, was thought to be the southern rim of the Roman Empire. The forts may have been built during that time, when the Emperor Diocletian reinforced the Empire's boundaries.

"Romans introduced new irrigation systems, watch towers, road systems and a network of communication and control into this area," says Penny Wilson, an Egyptologist at the University of Durham in England.

"Basically they made [it] bloom. Roman Egypt is a bit neglected, and there is a hell of a lot of Roman stuff in Egypt. From this point alone the area is worth a look."

The forts—whose similar architecture reflect a wide-reaching official plan—were checkpoints for import and export goods, Rossi says.

Chains of forts along desert trade routes facilitated the development of agricultural colonies, which depended upon extensive engineering works that tapped underground water supplies, says Barry Kemp, an Egyptologist at the University of Cambridge. "[These sites] deserve close study as a testimony to human endeavor in making inhospitable places inhabitable."

## Churches and Temples Side-By-Side

The most impressive site in the region?which inspired the Survey and occupied the 2003 research season?is Umm el-Dabadib. Dabadib consists of a small fort in a fortified settlement with grand houses, some of them three stories tall, along with aqueducts and ten cemeteries. The cemeteries span as many as ten generations. The variation in tombs?carved rock, painted brick and ground?suggest that all classes of society lived in proximity.

One cemetery is only for children, which suggests to Ikram that a major disaster swept through the area?perhaps the plague.

Umm el-Dabadib also encompasses a temple with hieroglyphs and scenes of Egyptian deities, as well as a Christian church. While excavating a section of the temple wall Ikram stuck her digital camera into a tiny hole and snapped a photo. Within seconds the area around the camera disintegrated in a shower of dust. But the photo showed the arm and body of an Egyptian god, revealing the temple's roots. The temple and the church fascinate the researchers because the settlement may represent a transition point in worship.

"There seemed to be people with diverse religious beliefs living in what appears to be harmony," Ikram says.

NKOS is funded by the National Geographic Society, the American University in Cairo, Cambridge University's McDonald Institute for Archaeological Research, and several other institutions.

## Looters and Treasure Hunting

Kharga's value is partly its location. "In the desert the preservation of animals, plants, textiles and wood is fantastic," Wilfong says, "compared to the Nile Valley, where moisture causes things to rot."

But the extraordinary preservation of ancient buildings and materials in Kharga is increasingly threatened by looters.

"The illegal antiquities trade is rife," Ikram says, "no matter how remote the site."

About 20 years ago thieves used a bulldozer to break into the church at Umm el-Dabadib; according to legend, treasure is sealed in the church altar at the time of consecration. Before then, Rossi says, "this church was probably still intact."

Looters have invaded the cemeteries and dismembered mummies in search of gold and amulets that sometimes adorn the dead for their journey into the afterlife.

The mummies may be of Roman origin, Ikram says. In Roman fashion they still contain the brain, and the salt-dried bodies were covered in oils and wrapped in pink, red, yellow and natural-colored linen bandages. Researchers have identified Roman mummy masks by their plaster curls and eyebrow fragments.

Antiquity is fragile. Tour groups increasingly use four-wheel-drive vehicles to visit Kharga, but looters are similarly equipped.

"There are so many places in Egypt that have never been explored," Ikram says, "and we have a responsibility as archaeologists to see what is there. We need to record what is there and make these sites official."

| 9918|2003-09-25 07:20:22|M. Washington|New image posted ... 'Oldest' fossil from modern man...|

Hello Bida. My comment to your remarks below is here. I have used the term Hsii. This distinguishes Hsii from His, Neanderthal, Cro-magnon, Homo erectus, Homo Egester and the earlier hominids. Hsii emerged between 125,000 to 250,000 years ago. I dont know where the possible confusion is coming in that AMH (anatomically modern humans) were in the fossil record 800,000 years ago. I dont know what the confusion is about. I dont see any value in claiming that the AMH preexisted the time science has adequately shown the species to have emerged. I dont know if I addressed the heart of your question.

Marc Washington

-----Original Message-----

**From:** Bida [mailto:dg14@txstate.edu]

**Sent:** Thursday, September 25, 2003 9:11 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from modern man...

We don't need to go down the Eurocentric  
McCarthyist-Salem witch hunt accusation route  
that pervades too much of the more "liberal"  
branch of African-centered study.

In this specific case...

The statement that anatomically modern humans  
are 800,000 years is an \*extraordinary\* one, that  
much is simple to see.

There is no known fossil evidence for it.  
The very genetics we carry argues against it,  
as the origin of the modern human line is placed  
at no time beyond 200,000 years ago.

So anyone claiming a modern human origin

at 800,000 years ago is making an \*extraordinary\* claim that demands \*extraordinary\* evidence.

This would include finding fossil remains of modern humans 800,000 years ago on the one hand and rewriting the entire nature of genetic markers.

As a side editorial...

Either we are following in the paths of the likes of Diop who stuck to what could be backed up by evidence, or we are engaging in never-ending bits of conjecture like our adversaries the Eurocentrics (with their blonde AEs and Hamitic hypothesis). If the latter is the case, then we are only seeking to replace one hegemony of questionable history with another---which I strongly hope we are not attempting to do.

If the evidence for a claim is not there, then it is up to the claimant to work harder to find the evidence. Until then, the rest of us cannot accept the claim as anything more than a hypothesis of loosely strung together facts/beliefs, and it's our responsibility to point out structural flaws in the hypothesis. We should not then be blanketly charged or assailed with having some covert Eurocentric leanings simply because the claimant cannot secure the facts/data he/she needs to make his/her case.

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> P.E.A.C.E. Progress....

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com



Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 9919|2003-09-25 08:08:09|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

Marc's reply here (MW6):

> (MW5): So, they were African  
> phenotype. Not Peter Pan white Cro-magnon and Neanderthal two species

> scientists have said resembled Africans of the period.

>

(PM6) No, you can't just point to some tools coming across from Africa and then claim that people over hundreds of thousands of years were of "African phenotype."

(MW6): Paul. You seem to be continually misreading what I wrote. About four times I have already addressed this question. In the third letter I wrote:

(M3W continued): It is a pure fact that Africans setting foot in what might be called Europe for the first time (when they were in half-stride with one foot in Africa and the next in Europe) were African in appearance. And, they remained that way for thousands, or tens of thousands of years or permanently they might not have mutated / evolved. That is clear. You are hypothesizing that they mutated as others have. It is pure speculation with not a shred of proof to call its own. We could just as easily speculate about whether they preferred this or that kind of fruit: meaning it is really sort of pointless as there is no way to prove something one way or the other. The given is that they were like the Africans they departed from in phenotype. The burden of proof lies squarely on the shoulders of those who say they changed to give solid, irrefutable scientific proof. No one has done that and I don't expect anyone ever will.

(MW6): In the fourth letter I wrote:

(M4W): Okay. But, for thousands of years, maybe even tens of thousands of years, there may not have been changes distinguishing Eurasians from Africans.

(MW6): We are running around in circles. I made further comments to this identical point you rose so many times before but I will not go to the earlier letters and include them into a next letter unless you ask me to. If you ask me, I will show you additional evidence of where I answered your above question repeatedly yesterday.

(PM6) What does it mean anyway? What are you trying to prove.

**(MW6):** Its a valid question. Hegel started the trend for Western scholars cut-off Egypt from the African continent and graft it onto Asia so as to assuage their need to distance themselves from things African that they valued while detesting Africans themselves: there were scholars of the past recognizing African roots of what became known as Egypt. Western intellectuals turn a paternalistic eye to impoverished, warring Africa, culturally destitute Africa even as they sell Africans the guns they kill one another with; even as they parasitize Africa of all of her wealth enrichening themselves at Africas expense; even as they hoard millions of specimen of African art, gold and otherwise, in museums around the world attracting billions of dollars yearly even while they pooh-poo Africa as a continent of heathen savages. It was European hunter-gatherers who learned the arts of civilization from Africa. My sensitivity is the following. Along with Western tendency to claim all things which flatter their need to feel superior and supreme, they have also identified Cromagnon and Neanderthal as white. Done so to satisfy their need to be at the root of all things human. And, let me tell you right now. I dont give a damn for anyone who says that in showing African roots to things that I am doing the same thing Western society has done. And why? Because they have collectively done this since the Ubaid culture of Sumer was muscled out by incursive Semitic tribes who took over their wealth and culture. I dont give a damn as thousands of Western universities, thousands of Western publishing companies, hundreds of thousands of Western religious institutes are this very day proclaiming the same lies they did nearly 6000 years ago which began the process of an ascendancy of white supremacy and propaganda that nothing good ever came out of Africa save its gold, diamonds, oil, natural resources, museum artifacts, slaves, touristic sites anything that could add to the comfort of Western society at the expense of Africa and Africans. A society built on lies and thievery.

And, Cro-magnon and Neanderthal are not separate and apart. I dont have a vendetta against this particular icon that has been called white. I made a comment about this as one of many things and I dont think it has any particular significance over any other thing. It just happens to be the subject of present discussion for the last two days or so. I made comments on it in light of the things I said above.

**(PM6)** There is nothing about the Neolithic that brings about modern European or Asian phenotypes as you suggest.

**(MW6):** Well. You are right. You rose the question yesterday and I responded not referring to phenotype (as I will do in **(MW6\*)** below, but culture. Yet, that I think I answered appropriately addressing the heart of the matter.

**(P3M):** Also, phenotype changes over such time periods. When do Asians and European become non-African in your view?

**(M3W):** I think the Neolithic caused an acceleration in ethnic or racial identity. It opened up options that started 8,000 years ago (in earnest) that werent possible prior til then. Until then, people had, literally, to run after food. They stayed on the go. The Neolithic advances Africans brought (meaning pinnacle culture: cattle-raising, farming, permanent settlements, and the language to express these things) caused profound changes in life style and, in a sense, identity. Before pinnacle culture, it was hard for anyone to get outside the template of the social formula:

clan of 20 60 nomads; shaman-chief; medicine man; daily ritual centered on the shaman; running after food. The Neolithic opened up a thousand different options: clothes and distinctive clothes; home-village architecture and distinctions in such; food preparation and distinctions in such. As people could settle, institutions could emerge, solidify, and differentiate: temples, schools, trades. You asked, When do Asians and European become non-African in your view? In the Neolithic.

**(MW6\*)** Okay. Lets do this again: **(P3M)**: Also, phenotype changes over such time periods. When do Asians and European become non-African in your view?

**(MW6)**: This is a question you need to ask Western scholars as it is they who have said for the EARLIER humans that they resembled African. From the 3<sup>rd</sup> letter yesterday:

**(M3W)**: Paul. I didnt say they looked like present-day Africans. I indicated they looked like Africans contemporaneous with them. To be specific, YESTERDAY, I wrote:

[C] Then there is the archeological record. There are a number of reports that the specimen found at rather late dates are clearly African. The archeological evidence I was speaking of in [C] where African specimen were found is significant. Of the 1.2 million year old Dmanisi site (Marcs note: there are two such: one is 1.2 myo and the other is 700 tyo), They look African, says archaeologist Ofer Bar-Yosef of Harvard University, who has visited Dmanisi several times. (The Michael Balter article). In addition to their small size, the skulls have a number of other features including high temporal lines, prominent brow ridges, and a marked constriction of skull width behind these ridge. which resemble the early species of human called Homo ergaster. This species lived in Africa in Koobi Fora, Kenya between 1.9 million. Now, Nariokotome Boy, an almost complete skeleton of an adolescent male who is dated to about 1.6 million years ago in Kenya. Dan Lieberman, a paleoanthropologist at George Washington University in Washington, D.C. said They are astonishing! They [European Homo ergaster fossils] could be Nariokotome Boys brother.

**(MW6)**: And, I already also addressed the question of Asian phenotype as being San. From the fourth letter:

**P4M)**: They looked somewhat similar and also to contemporary Asians,

**(M4W)**: And they looked African-like for good reason as Jin speaks specifically about how Asians migrated from Africa: Yuehai Ke et. al., African Origin of Modern Humans in East Asia: A Tale of 12,000 Y Chromosomes, Science, 292:5519, pp. 1151-1153, issue of 11 May 2001. One day I will post my almond-eye gradient showing how in the Neolithic, those people I identify as San had more pronounced slant the farther north one went from the Sudan up through Sumer and moreso in Harrapan Dravidians and Dravidians originated in Northeast Africa. I hypothesize that it was this population that took the more Asian-looking features to the Far East. Underhill and others hypothesize that the earliest populations in China resembled more the Bambotide, i.e. Pygmy, as found in the Adaman Islands.

**(MW6):** And, in many earlier posts, I identified the evolution of modern phenotypes as in stating that Arabs, for instance, were the result of miscegenation between Africans and incursive Europeans during the middle and later Neolithic. I said the same for Indians as they have some Caucasoid features whereas before Caucasians phenotypically emerged and entered India, those features could not have existed. All reports are of the earliest inhabitants of India being from Africa and necessarily African phenotype.

You are asking me to respond to your questions. From yesterday is the following request:

**(PM5):**Yes, there are more. It makes sense. Humans don't stay static for such long periods of time. Adaptation to climate is one factor in changing phenotype, but there are many others. Phenotype divergence was highly likely.

**(MW5):** Please tell me what these are. Will you do that?

And please give me several articles. I dont think the articles will be convincing but please give them to me. Id like to see what grounds they use to call Cro-magnon and Neanderthal white: whatever that means in the context of the late Middle Pleistocene and early Upper Pleistocene.

This really is my last post on this thread.

Marc Washington

[illegible]



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| 9920|2003-09-25 10:23:59|M.L.W.|Rare Maps of Africa|  
MAP IMAGES

We have begun digitizing the maps in the Afriterra collection. The initial set of images were produced at Harvard University using ultra-high-resolution photography that produced images approaching 10x normal full-screen resolution (8000x6000). For cost and practicality reasons, future digitization of the rest of the collection is planned at more traditional resolutions.

<http://www.afriterra.org/>

Myra

| 9921|2003-09-25 11:19:39|alberto34482@yahoo.com|Any thoughts on this study about the Nile Valley?|

<http://www.journals.uchicago.edu/AJHG/journal/issues/v64n4/980585/980585.html>

%%The people in this study appear to refer to Egyptians as Eur-Asians. Is there a reason for this?

| 9922|2003-09-25 13:36:57|alberto34482@yahoo.com|Back to our roots|  
Back to our roots

By Rehab Saad

Afrocentrics believe that the strong interest which African Americans have in ancient Egypt may derive from the influence of black Africans in Pharaonic times

African Americans regard Africa as their motherland and, because Egypt is part of Africa, they see it as part of their heritage. Since

1987, Sheba Tours, a major travel agency in the United States, has been bringing African American priests to Egypt, specifically the heads of African American churches.

The priests regard their visit to Egypt as part of their pilgrimage to the Holy Land and, at the same time, they consider their trip as a kind of 'fam' (familiarisation) trip where they can get an idea at first hand of the facilities Egypt can offer to travellers.

The trips are important because when the priests go back home, they can promote Egypt to the members of their church.

"These people are searching for their roots and are interested in the origins of civilisation. But they are keen, too, to know about Christian sites," said Mahmoud Khodeir, a tour guide who deals extensively with African American clients.

"We need to expand the market. So far, we depend only on the priests themselves in promoting Egypt in the USA," Khodeir said. "Yet their message has a far-reaching appeal. The last group I worked with consisted of 29 priests. Imagine, if each manages to bring to Egypt a mere 10 per cent of his members, who range from 500 to 1,000 persons, it would be great for us," he added.

Visits of African Americans at this stage are inevitably linked with their trips to Israel. They tour the religious sites there first and then come to Egypt, usually for two days. In Cairo, they visit the Egyptian Museum, the Pyramids, Old Cairo and some ancient churches. Sometimes they stay longer and have a Nile cruise.

"Whenever they come here, they inevitably feel that the trip is too rushed; that they would better benefit from a longer stay, certainly longer than two days. Sometimes we manage to encourage them to prolong their visit," said Ehab Farag, a tour guide who deals with this particular market. He added: "They have a special kind of love for Egypt. They easily recognise the African features of some of the statues in the Egyptian Museum and sometimes those of modern Egyptians."

Rosella Rosen, the president of Sheba Tours, is very enthusiastic about the market. She feels that acquainting African Americans with Egypt "informs them of things they did not know before. It gives them a new perspective, and some have said that it enables them to read the Bible differently, think about things differently," she said, adding, "They find the trip very inspiring."

Rosen explained the magnitude of the market. "The one group I work with has about eight million members and I have connected with another, also with eight million members. The potential is just vast; astronomical is a better word. This year I brought about 1,500 priests to Egypt and I am expecting more in the coming years," she said.

Reverend Dr Ros Davis, one of a group of 29 African American priests who visited Cairo recently, feels that visiting the religious sites

in Egypt made him better understand the Biblical miracles and Egypt's role in Biblical tradition.

"I have read about all of these things. But now that I have been here and actually seen them for myself I find it fascinating, stimulating," he said.

As for Rev Daryl Williams, he mentioned the educational value of the tour for him. "We teach the Bible and teach the history of Moses and Jesus Christ. Now we have first-hand experience. When I go back home I will convey what I saw to my members and convince them to come here and see for themselves," he said.

The main problem hindering full exploitation of the market is lack of promotion abroad. "There is a complete lack of information about Egypt in the United States, no official publications to inform or encourage people to come. There are only personal initiatives that bring relatively small numbers to the country," tour guide Farag said.

He added that the situation in Israel is entirely different. "Israel has strong contacts with African American priests. They spend a lot of money to attract them. They always invite the heads of the churches and religious groups on fam trips. They know that every effort is well worthwhile."

The Ministry of Tourism has prepared a publication about the Flight into Egypt of the Holy Family, with maps and photos, in preparation for the millennium celebrations. Its distribution is supposed to be worldwide, but none of the priests had ever heard of it, or the fact that following in the footsteps of the Holy Family was a new tourist product.

"We should have been the first to be provided with the literature, but we know nothing about it," Rosen said. In fact, even the president of the company that deals specifically with religious groups knows nothing about it.

"I would love to promote such a religious pilgrimage in the States. I am anxious for it to become part of my programme," Rosen added.

Rev Charles Black says the interest is there. "My question is how can we get the necessary information, details of the prices and the facilities. Someone should invite us to see what it's all about," he said.

Active promotion is the key. Rosen stressed: "There should be direct promotion to the African American market. The Ministry of Tourism should extend invitations. There should be more serious action."

<http://weekly.ahram.org.eg/1999/428/tr1.htm>

| 9923|2003-09-26 06:23:32|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (MW6):

>



> (M3W continued): It is a pure fact that Africans setting foot in

what might

> be called Europe for the first time (when they were in half-stride

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> foot in Africa and the next in Europe) were African in appearance.

And, they

> remained that way for thousands, or tens of thousands of years or

> permanently ? they might not have mutated / evolved. That is

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>

No Marc, this is not clear. It is not borne out by facts or logic.

Neanderthal and Cromagnon may not have been "white," but your idea that makes them automatically of "African phenotype" by default is as fallacious as any Eurocentric concept I have seen.

Regards,

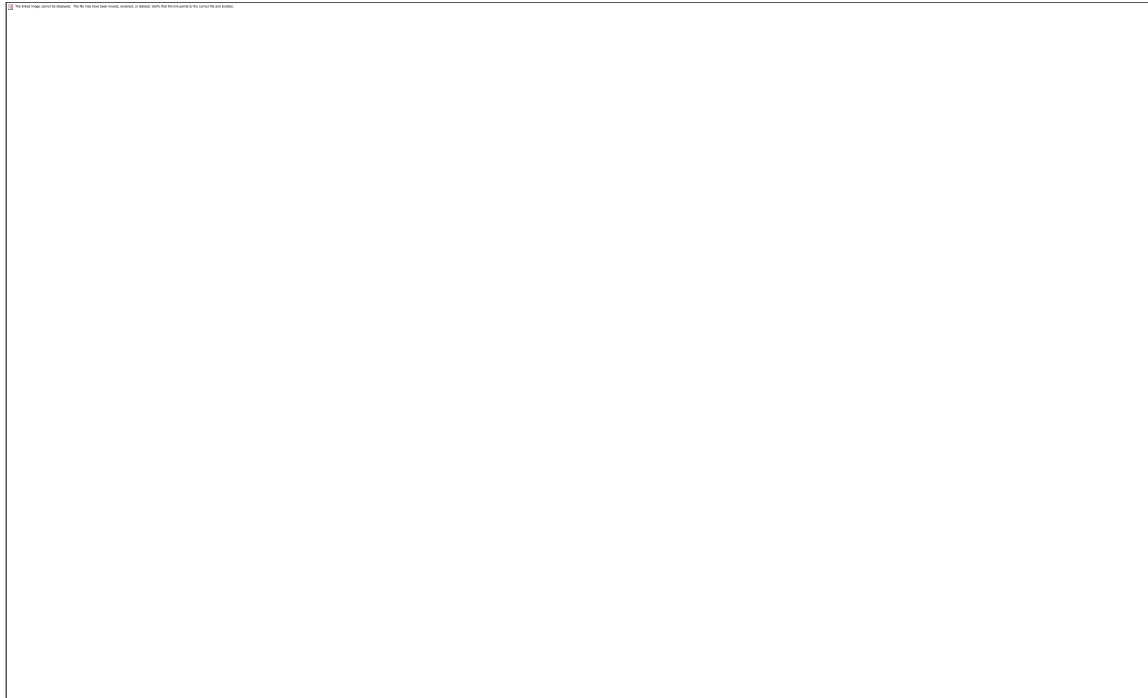
Paul Kekai Manansala

| 9924|2003-09-26 06:38:12|M. Washington|To Clyde Winters or Gloria Emeagwali: Looking for info on prehistor|

Attachments :

Dear Clyde and Gloria.

My understanding is that Europeans emerged as a distinctive group of peoples phenotypically different from San and other Africans in the late Middle Pleistocene in the Caucasus. I understand that they shared a common European language (that would become Indo-European after entering Iran), and after the ice age end, began an ferocious expansion. Their identity identified by their language. There was no pottery, no religion of the homogenous African-Egyptian-Middle-Eastern type, no farming, cattle-raising, were no permanent settlements of sun-dried bricks the beginnings of masonry , no language to express these things: together these things might be called *pinnacle culture* to have a convenient term to refer to the group. Simultaneously, near 10,000 BC though much nomadism still existed, pinnacle culture was to be found in the common cultural sphere practiced by a single agglomeration of people (Bambotides, San, Negroid and the related Northeast African types) of Afro-Asia including Northeast Africa through Iran, Iraq, Turkey, Palestine, and Syria.



When Europeans entered Asia near 7 - 8000 BC in trickles (maybe later Im not sure), they assimilated and adopted pinnacle culture. But, my question is the following. Sanskrit and the Aryan-Indo language seems to have evolved (at least in written form) only near the 6<sup>th</sup> century BC so its pretty young. But, this language would contain terms used in pinnacle culture (farming, masonry, pottery, cattle-raising, etc.).

Clyde, I know you write of the Dravidian being of Northeast African derivative and speak of Dravidian migration from Africa to Iran and from Iran to Harrapan and other places in India and also China (supported by Chinese Equatorial statuettes). And later, others and you as well note that the Aryan themselves migrate from Iran to Harrapan. But, what was the African source for Indo-Aryan to add to its lexicon the vast terminology of pinnacle language with expressions for agriculture and the rest that would come to characterize Indo-European language?

Clyde or Gloria, if you could provide some insight especially in terms of the early language and pottery, and provide some articles or other literature (especially on-line) Id appreciate it. One reason I ask is that Ive found it virtually impossible to find any material at all on predynastic Iran (outside of Zagros) from 30,000 years ago to 5000 BC a period before a European presence was to be found in Iran. A period of time researchers say was only recently discovered was full of African-like activity a few decades ago: but theres no information I can find.

Thanks,

Marc Washington

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| 9925|2003-09-26 06:49:01|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs reply here \(MW7\):](#)

**From:** Paul Kekai Manansala [<mailto:pkm@AsiaPacificUniverse.com>]

> (M3W continued): It is a pure fact that Africans setting foot  
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Neanderthal and Cromagnon may not have been "white," but your idea that makes them automatically of "African phenotype" by default is as fallacious as any Eurocentric concept I have seen.

Regards,  
Paul Kekai Manansala

**(MW7):** Paul. Chronologically speaking, if you or I go from America to Europe, we will be American or whatever when we arrive. Our children will be just like us. And so will their childrens children. And their childrens children. And so it will remain for hundreds or thousands of years. The proof is all around us. A look at any art of the ancient world reveals, by comparison, that people who descended from them look the same thousands of years later. We are going around in circles again as I addressed this same point a number of times before. From the third letter:

**(P3M):** Sorry Marc, this is not proof of phenotype at all. You're now referring to vast periods of time.

**(M3W) :** Paul. It takes five seconds to walk ten feet. Okay. Lets go back to those Africans who were approaching Europe and getting ready to place foot within it for the first time. In this example, we are living in real-time. They are approaching and we are counting down in seconds: 10-9-8-7-6-5-4-3- at this point, 8 seconds from starting, these migrants are African. Continuing 2-1 Now. Two seconds later, they are still African. Then, they make the first footstep in Europe at 0. Then they continue walking in Europe. They are there for one second, ten seconds, their first minute, their first hour, their first day. They are still phenotypically like the Africans they left. They remain there for a month, year, ten years, and so on. They are still phenotypically like the Africans they left. And they would remain

so for tens, hundreds, thousands, perhaps tens of thousands of years and maybe forever. Now, some scientist may say they had to have become lighter. And perhaps they did. But, that doesn't make them non-African. They were Africans living in Europe. Culturally (they used bow and arrow, spear, fire, etc. all those things from Africa). They were Africans living in Europe the same way you or I or anyone would be who we are if we travel abroad. It is very, very empty to say they were white. First of all, ain't nobody proved it. I am not going to accept someone saying they had to have become white because it is not a proven scientific fact that they did. I want proof. Not faith. Not religious belief.

(MW7): I think we are talking at each other and not to each other. We apparently dont understand each other. But, if an African family goes to Europe and a European family goes to Africa, generations from now, you will find Europeans looking like Europeans living in Africa (the Boers, for instance) and Africans looking like Africans living in Europe. But, you dont seem to believe that.

Marc Washington

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Marc's comment here (MW8):

> (M3W continued): It is a pure fact that Africans setting foot  
in

what might

> be called Europe for the first time (when they were in half-stride

with one

> foot in Africa and the next in Europe) were African in appearance.

And, they

> remained that way for thousands, or tens of thousands of years or

> permanently they might not have mutated / evolved. That is

clear.

>

No Marc, this is not clear. It is not borne out by facts or logic.

Neanderthal and Cromagnon may not have been "white," but your idea that makes them automatically of "African phenotype" by default is as fallacious as any Eurocentric concept I have seen.

Regards,

Paul Kekai Manansala

**(MW8):** Paul, the request yesterday was made in reference to something three days ago. I wrote asking for you to present proof about the things youve been talking about. I repeatedly gave proof for the things I spoke of. I hope you will as well:

**(MW6):** You are asking me to respond to your questions. From yesterday is the following request:

**(PM5):**Yes, there are more. It makes sense. Humans don't stay static for such long periods of time. Adaptation to climate is one factor in changing phenotype, but there are many others. Phenotype divergence was highly likely.

**(MW5):** Please tell me what these are. Will you do that?

And please give me several articles. I dont think the articles will be convincing but please give them to me. Id like to see what grounds they use to call Cro-magnon and Neanderthal white: whatever that means in the context of the late Middle Pleistocene and early Upper Pleistocene.

This really is my last post on this thread.

Marc Washington



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Ta\_Seti-unsubscribe@yahoogroups.com

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| 9927|2003-09-26 10:13:26|Mickel Hendrix|Re: New image posted ... 'Oldest' fossil from  
modern man unearthed|  
Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix  
> wrote:  
>> Hotep Paul,  
>>  
>> So, in order for "you" to believe that modern  
> humans  
>> were on the planet 800,000 years ago, you'd have  
> to  
>> see evidence of modern humans skeletons, right?  
> Some  
>> archaeologists, who, most likely will be a  
> Caucasian,  
>> will have to report that he found a modern skull  
> or  
>> something of that nature for "you" to believe we  
> were  
>> on the planet 800,000 years ago, right? That's the  
>> only way you'd be convinced, right?  
>>  
>  
>  
> No, anybody that could show me any convincing  
> evidence would be  
> enough.

You say no, and remark that as long as anybody "shows"  
you convincing evidence, you'd be a believer.

Now, let us discuss what that evidence would be: a

human skeleton or parts of it. Shall we entertain a handmade artifact? What about hieroglyphs, western scholars like to call rock-drawings? A man-made shelter?

- > If modern humans were around that long ago then why
- > would anybody
- > hide this fact? I need a motive. They're certainly
- > not defending
- > the Bible as most of these people are evolutionists
- > anyway.

Where did I give you the impression that somebody's hiding something? I simply asked you a simple question.

As far as the evolutionary position goes, I guess 100,000 years from now, the humans on the planet will find our human remains and come to the conclusion that we weren't human either; this being predicated upon the notion that the Australopithecus, long before us, wasn't human.

Anyhow, believe as you wish, which is basically given life by western science. The natives of the United States and other non-Caucasian peoples state we've been here long before what western science has allotted us. But, in your view science is the stamp of approval.

P.E.A.C.E. Progress....

- > Regards,
- > Paul Kekai Manansala
- >
- >
- >

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| 9928|2003-09-26 10:33:02|Mickel Hendrix|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington"

> wrote:

>> Marc's comments here (MW5):

>>

>> -----Original Message-----

>> From: Paul Kekai Manansala [mailto:pkm@A...]

>> Sent: Wednesday, September 24, 2003 5:11 PM

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Subject: [Ta\_Seti] Re: New image posted ...

> 'Oldest' fossil from

> modern man

>> unearthed in Romania

>>

>

>

> So, they were African

>> phenotype. Not Peter Pan white Cro-magnon and

> Neanderthal ? two

> species > scientists have said resembled Africans of

> the period.

>>

>

> No, you can't just point to some tools coming across

> from Africa and

> then claim that people over hundreds of thousands of

> years were

> of "African phenotype."

Oh, yes he can! As a matter of fact, the odds are in his favor more than they are in yours, that they were Afruikans.

In what seems like your open-mindedness, you almost appear to defend the possibility of them being white or pale-skinned Caucasians, instead of Afruikans.

All this phenotype stuff really doesn't matter. That's where the westerners like to confuse us, have us breaking our necks to unravel our own blackness, because we're such a diverse people, when it comes to human types.

It's funny how the black man and woman can be accounted for with no difficulty, while white or pale-skinned people are very difficult to be accounted for.

Another thing that's very noticeable is that whenever there's a documentary on television (which is really hellavision) about human beings during the periods that involve the hundred thousands, or even the ten thousands, white scientists never discuss or go into details about, when exactly did white people arrive on the planet.

They just hop right along with the our-human-ancestor-thing, or humans some so and so years ago.

The rare times that they try to indicate that the first humans were black, they only do reenactments using some short-statured Afrikaners to portray the earliest types of humans. But, notice, they never state, point blank, that they were "black."

All of a sudden, the literal color or complexion of their skin becomes the center of attention, that we can't apply the modern term "black" to them like we do to the descendants of the Afrikaners-in-America who made into slaves.

> What does it mean anyway? What are you trying to  
> prove.

What's interesting is that no one can prove what he's presenting to be wrong, a figment of his imagination, while, at the same time, they can't offer any solid evidence to prove otherwise.

P.E.A.C.E. Progress....

> There is nothing about the Neolithic that brings  
> about modern  
> European or Asian phenotypes as you suggest.  
>  
> You're suggesting that people who lived in colder  
> climates than in

> the Holocene period for much longer periods of time  
> remained darker  
> than present day Europeans and Asians. I think the  
> proof lies in  
> your court. Even when they are cold-weather  
> adapted, you still  
> expect people to believe they were still of "African  
> phenotype"  
> which apparently you mean to include dark  
> complexion.  
>  
> Still again, what is your point in insisting that  
> Europeans and  
> Asians, and I guess also Americans, were "African"  
> over such a long  
> period of time?  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
>

---

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| 9929|2003-09-26 11:35:46|cristofori whitakara|Fwd: VOLUNTEERS NEED FOR AFRICAN  
BURIAL GROUND CEREMONIES!!!

Attachments :  
.....

Note: forwarded message attached.

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| 9930|2003-09-26 12:26:54|M.L.W.|Egypt Bans New Excavations by Foreign Scholars|

PROTECTION: Southern monuments will be off-limits

for the next ten years in an attempt to prevent  
the destruction of rich archaeological sites

AP

Friday, Sep 26, 2003

Egypt will not permit any new foreign expeditions to begin excavations in southern Egypt for the coming decade in an attempt to preserve the monuments, the antiquities chief said on Wednesday.

Zahi Hawass, head of the Supreme Council of Antiquities, said concentration is instead needed at sites in the Nile Delta and in the desert.

"We say this for the sake of the monuments," Hawass told reporters. ``We are not going to please you [foreigners] and destroy the monuments."

He said there are 300 foreign expeditions in the country.

"Those are scholars and re-spected ones, working in the field and who know the value of Egyptian monuments," he said. "But we also have amateurs, who can damage the monuments."

Most of the expeditions concentrate their work in the south of the country, where rich archaeological sites include the temples of Luxor and Karnak and the Valley of the Kings.

The ban on new expeditions is part of a series of measures taken by the council after a British expedition made headlines over the summer by claiming -- in a program aired on the US Discovery Channel -- to have identified the mummy of Queen Nefertiti.

Egyptian council officials were angry at the report, which they felt sidelined the council, and rejected the claims, saying the mummy was a man.

Hawass also said the British team violated a contract that obligates archaeologists to announce any discoveries through the council and not independently.

Amid his furious attack on Joan Fletcher, the head of the British team, Hawass said the archaeologist sent him a letter denying that she had said the mummy belongs to Nefertiti.

"Joan said she never said this is Nefertiti. She said that she just thought she was Nefertiti," he said. "I wonder how someone deceived the whole world, and now she is telling us she didn't."

Egypt has long lamented antiquities that have been taken out of Egypt, including the Nefertiti bust and the Rosetta Stone, which is

on display in the British Museum. But Hawass said he could only ask for the return of antiquities taken after 1970, according to a UNESCO treaty of that year that does not apply retroactively.

"We have a catalog of all artifacts that were taken out illegally from Egypt after 1970," said Hawass, who leads a campaign for the return of stolen Egyptian artifacts. "We will not cooperate with the museum that doesn't return Egypt's antiquities."

Among the new rules adopted by the council, Hawass announced that all the excavation missions will receive training before starting working on the sites and that archaeologists must publish their discoveries in English and Arabic in the council's journal.

Archaeologists at the press conference also announced the discovery of part of a 3,200-year-old cuneiform tablet of diplomatic correspondence between the ancient Egyptian and Hittite kingdoms. The 5cm-by-5cm tablet, found by a German team working in Qantir, about 100km northeast of Cairo, is believed to be one of the few Hittite letters discovered in Egypt.

Edgar Pusch, head of the German team, said the text, sent from King Hattusili III to Egyptian Pharaoh Ramses II, is related to a peace treaty between the rival kingdoms, which fought a war from 1300 to 1200BC before agreeing to the first known peace treaty.

<http://www.taipeitimes.com/News/world/archives/2003/09/26/2003069309>

Myra

| 9931|2003-09-26 13:04:04|goraddy|Ashra and Merira Kwesi Returning to Toronto!|  
On Nov 29th at York University - Ashra and Merira Kwesi will be lecturing in Toronto. Topics:

Cultural Destruction of Afrikan Fashion  
Afrikan Origins of Christianity

Ticket and Price information to be available on Tuesday.

For more info email: [info@highereye.com](mailto:info@highereye.com)

| 9932|2003-09-26 19:19:35|Bida|Re: New image posted ... 'Oldest' fossil...|  
M. Hendrix stated:

> As far as the evolutionary position goes, I guess  
> 100,000 years from now, the humans on the planet will  
> find our human remains and come to the conclusion that  
> we weren't human either;

I don't think that's an evolutionary position I've ever heard. That would be doubtful, as we would have left behind numerous artifacts demonstrating a certain level of thinking, culture, etc. that generally defines what it means to be "human." They might think us primitive (as we tend to think of humans from 100,000 years ago), but they would more than likely see us as human (going by the most generalized definition we use today)---just as we see individuals from 100,000 years ago as being human like us.

- > this being predicated upon
- > the notion that the Australopithecus, long before us,
- > wasn't human.

Australopithecus is a bit more than 100,000 years ago. Australopithecus lived from 4 to 2 \*million\* years ago. Australopithecus is a probable human ancestor, but suffice it to say you are talking about a creature that no one would recognize as a modern human. Were you to see an Australopithecus today you would most likely think it was an odd looking upright walking chimp. You wouldn't mistake it for a modern human or even an archaic one. You're talking about a creature that stands about at most 1.4 meters and a brain case not above 600 cc. ---falling along the lines of a modern chimp or gorilla. The average modern human brain on the other hand is at least 1400 cc. Besides these obvious physical differences, there are no complex artifacts left by Australopithecus to make us believe they were behaving in any way close to what is deemed "human" (in the modern sense), but more so in a manner often adopted by higher primates.

And keep in mind that between Australopithecus and ourselves lie *H. habilis*, *H. erectus*, Archaic sapiens, etc.---all with intermediate sized brain cases and showing stages of "human" development (leaving behind evidence of human style tools, social patterns, etc.).

Australopithecus is important to the human evolutionary line because we \*do\* see rudimentary aspects of modern human attributes---they were habitual bi-peds, their knees and pelvis resemble something closer to humans than that of apes, the manner in which the spinal cord attaches to the



base of the skull is closer to humans, etc. Of course there were different types of Australopithecus, and it is not clear if we evolved from one particular type or a yet unknown type. But that they are part of the more generalized path leading to modern humans is clearly seen.

DG

| 9933|2003-09-27 00:48:06|M.L.W.|Big Daddy of the Mummies|  
Zahi Hawass is bent on returning control of Egypt's treasures to Egypt. He's passionate, belligerent and forever camera-ready.  
By Megan K. Stack, LA Times Staff Writer  
September 26, 2003

"I'm sorry, your name?" he asks an Australian television reporter, whom he has already chided for failing to "do your homework." The two are walking, over and over, to the mouth of the tomb of an ancient king. They chat in canned bits, and when they stumble in the dust, they go back and start over.

When the sound technician approaches with the microphone, nobody has to tell Hawass what to do ? he springs to his feet and sets about fumbling with the buttons of his shirt. "You know how many times I've done this? You know why?" he says. "Because I'm good, damned good. If you see me on television, you'll understand."

Hawass, 56, is the pugnacious, nationalistic and hopelessly hammy head of Egypt's Supreme Council of Antiquities. He stands guard over archeological treasures ? from the Great Pyramids of Giza to the Sphinx to the mummies' tombs ? with a surreal blend of panache and belligerence.

A chapter of a forthcoming book he has written devotes considerable space to his own circumcision ? he doesn't believe there's an appetite for archeology that isn't autobiographical. It was Hawass, too, who sent a robot into the heart of one of the Great Pyramids, the exploration broadcast live last fall on international television.

"I'm great!" he crows suddenly one recent afternoon, hopping over puddles on his way to smoke his habitual water pipe in a back-street teahouse near the banks of the Nile. "It's a masterpiece, really," he says soberly, recommending one of his own newspaper columns as he settles into a seat under the tinsel of last year's Ramadan feasts.

Beneath his airs and exclamations, Hawass is a scholar fighting furiously and cannily for his country. He comes from a nation chafed by the tension between progress and preservation, trying to find a

way forward by capitalizing on its glorious past, and wrestling all the while with a history of colonialism.

Hawass is an Egyptian who grew up listening to the drone of Europeans who lectured on Egyptian history. Born in a village, he stumbled into archeological studies after floundering in law school. From those indifferent beginnings, he has grown into a powerful figure, an arbitrator feared, emulated and sometimes resented by colleagues.

In a very real way, Hawass is the antiquities council ? especially since the promotion that bumped him to the head of the government agency last year. His whims can open tombs to ambitious scholars, and his judgments can cast hard doubt on the value of their discoveries.

Within President Hosni Mubarak's government, his control over the fields of treasures is virtually absolute. And Hawass has a plan: He wants to save the monuments, retrieve looted artifacts from abroad and bring dominance in the field of Egyptology back home.

To that end, Hawass quarrels often with foreign Egyptologists, and he has kicked 14 excavations out of the country so far this year. In a feud with post-colonial overtones, he has singled out the British as "stupid"; threatened to ban Britain's York University from the country; and demanded that the British Museum lend back the Rosetta Stone, which has been on display in London since 1802. He's scrapping quite publicly with a British researcher who believes she found the mummy of Queen Nefertiti in a tomb in the hills of Luxor.

He's calling noisily for the return of all far-flung artifacts stolen or smuggled out of Egypt through the centuries. The response has been decidedly mixed. A nasty spar with a Berlin museum over a 3,300-year-old limestone bust has caused a commotion in the international antiquities community. Still Hawass pushes on.

Critics say he's a bully. Hawass says Egypt has been "prostituted" by foreigners. "I have a system and rules, and it can upset people," he says. "I stop amateurs from destroying the monuments."

He says the important thing is to follow the rules ? his rules ? and that everybody, including Egyptians, must cooperate.

"I have a strong personality. If I'm a piece of cake and do everything the foreigners said, they'd love me, but history would punish me," Hawass says. "I'm giving every minute of my life to control everything in my own country, and people who criticize this are lazy, stupid jerks."

Despite his defensiveness, Hawass maintains the upper hand: Researchers who have worked in Egypt say nobody would dare complain publicly about him for fear of losing hard-won access. Striding through the clusters of scientists and workers in the Valley of the Kings, Hawass cuts a commanding figure. The men fall away, waiting for the crumbs of cheer or recrimination he scatters in his wake.

"You criticized your colleague," he tells one in Arabic. "Don't ever do that again." The man nods quickly.

Some 70% of Egypt's ancient ruins remain buried in the sands. Hawass wants Egyptians to dig them up, Egyptians to study them and Egyptians to view them in Egyptian museums. He wants Egyptians to talk about them on television.

And for all his eccentricities, for all the first-person non sequiturs that disrupt his academic discussions, the Egyptian public has embraced Hawass for what he is, a true patriot.

"Who speaks on TV? Foreigners. Who makes discoveries? Only foreigners. I felt we should do it ourselves," he says.

He has coaxed U.S. and European universities to grant scholarships to seven Egyptian graduate students to study Egyptology. The scholars are sent in exchange for a pledge: They must come home to work in Egypt, and sponsor more students once they're established. That way, Hawass figures, one day there will be enough local talent to produce a strong Egyptology department within Egypt ? a dream for a man who peppers his interviews with asides such as "See how Egyptians are smart?" and "By the way, Egyptians are generous."

Into this realm strode Joann Fletcher, an Egyptologist at York University. In a stale tomb in the Valley of the Kings, she claimed to have identified the mummy of Nefertiti, the "Great Royal Woman." Based on her theory, the Discovery Channel made a documentary, "Nefertiti Revealed."

Hawass was furious. As far as he was concerned, Fletcher had broken the rules. She never discussed her hunch with the Egyptian government, he says ? a serious faux pas in his eyes. Under the contract that every scientist must sign before starting a dig, only Egypt ? in effect, only Hawass ? has the right to announce discoveries to the media.

In Fletcher's case, that would have been difficult, her colleagues

say, since the work of the York team was affordable only because the Discovery Channel pitched in millions of dollars. In exchange, mummification expert Stephen Buckley says, the network was eager to produce a documentary.

Fletcher never said the mummy was the corpse of Nefertiti, Buckley points out, only that the remains were those of a royal woman in the right age range. He says the British team raised the possibility to Hawass, who was skeptical.

Hawass isn't interested in particulars. His recrimination has been as hot and relentless as a sandstorm. Besides threatening to ban York University from Egypt, he began a searing publicity crusade to attack Fletcher personally and professionally.

He insists the mummy could well have been a man. He sneers at each piece of Fletcher's evidence ? she never measured the pelvis, he says, and probably mistook the shaved head of a priest for the clean scalp of a queen. According to Hawass, even her interpretation of the pierced ears was flawed.

As for Fletcher herself, he dismisses her as a novice starved for fame. "I think she's crazy," he huffs for the benefit of visiting reporters.

Fletcher could not be reached for comment; both York University and her close friend Buckley said she wasn't available to talk.

"He's been very personal, which is unfortunate," says Buckley, who worked on the dig with Fletcher. "Obviously, he's in a difficult position, and it's a sensitive issue politically. He's playing to an Egyptian audience, and it's their Nefertiti."

That was only the most recent fight. Giving a June speech at the notoriously staid British Museum in London, Hawass told the audience that the pharaohs there were speaking to him. Moreover, he said, they were complaining of heat and ill treatment, and demanding to come home to Egypt.

"It was a riot," he says. "It was like a bomb went off in London, a bomb!" During the same trip, he called for the return of the Rosetta Stone. Just a three-month loan, Hawass says ? but the British have made their skepticism plain.

Today Hawass is in his glory, steering the Australian television crew past the gods and goddesses twined into intricate hieroglyphs on the

walls, to the dark resting place of the mummies. He is breathing the musty air of ancient tombs and gleefully ridiculing Fletcher.

He has meticulously planned the walk up the sun-scorched trail to the tomb of Amenhotep II, and decided on a sunrise interview overlooking the Valley of the Kings. And he has settled on a piece de resistance: For the first time, cameras will enter the antechamber where three mysterious mummies lie.

Hawass will speak in thrilling tones of the "Mummies' Curse," and then he will stand over the blackened bodies and systematically debunk the theory that Nefertiti's might be among them.

"He's really an actor," Sabry Abdel Aziz, Egypt's head of Egyptology, says softly. He is standing with the workmen, security police and entourage of scientists, waiting in the outer tomb. While Hawass complains about Fletcher's claims, Aziz shrugs and smiles.

"This glory," he says, running his eyes lovingly over the hieroglyphs, "pushes people to many things. It makes them crazy sometimes."

A wall of brick and plaster was erected recently to plug the entrance to the tomb from the greater burial chamber ? all the better, says Hawass, for the cameraman to capture the workmen ripping it down. They won't dislodge all of the bricks, though, because Hawass thinks it will give the film a shot of drama if he and the reporter are forced to squeeze through a tight hole. "It should be difficult, that's good for the cameras," he says.

The workers pound away at the wall, and Hawass plops down to rest, smearing dust over the seat of his dungarees. He stares around him, shushing away conversation: "I don't like to corrupt my mind when I'm getting ready for the filming."

These theatrics have their practical side: The Australians have paid \$3,000 to follow Hawass through the ruins. His department badly needs the cash ? and the tourists lured to Egypt by such programs ? to carry through with the new museums and preservation projects Hawass has in mind.

The Egyptian government can't afford Hawass' vision; the antiquities bureau is perpetually underfunded, he says.

Tourist flow to Egypt dwindled drastically after the triple blows of Sept. 11, the 1997 massacre of dozens of tourists in Luxor by Islamic

militants, and the war in Iraq. The falloff is a serious problem for Egypt, whose economy depends heavily on tourism ? but Hawass also has an opposing preoccupation.

He's worried about preserving the stones, which are so delicate that even condensation from visitors' breath eats away at them. In 50 years, he fears, Egypt's monuments will be gone.

"I must do battle daily with Seth, the ancient god of evil and the enemy of success," he writes in his forthcoming book, "who appears in the form of careless tourists, greedy politicians, jealous colleagues and the destructive forces of nature that threaten to destroy our heritage."

Now his voice is echoing through the tomb, ringing in rooms laced with the ancient script of the Book of the Dead.

"History," Hawass bellows, "will judge me!"

Myra

| 9934|2003-09-27 01:46:37|Marenda W.|Radio-dating backs up biblical text|  
<http://www.nature.com/nsu/030908/030908-9.html>

Radio-dating backs up biblical text  
Siloam Tunnel located and dated to 700 BC.  
11 September 2003  
HELEN R. PILCHER

An ancient waterway, described in the Bible, has been located and radiocarbon-dated to around 700 BC1.

The half-kilometre Siloam Tunnel still carries water from the Gihon Spring into Jerusalem's ancient city of David. According to verses in Kings 2 and Chronicles 2 2, it was built during the reign of the King Hezekiah - between 727 BC and 698 BC - to protect the city's water supply against an imminent Assyrian siege. Critics argue that a stone inscription close to the exit dates the tunnel at around 2 BC.

To solve the conundrum, geologist Amos Frumkin, of the Hebrew University of Jerusalem, and colleagues looked at the decay of radioactive elements - such as carbon in plants and thorium in stalactites - in tunnel samples.

The plaster lining the tunnel was laid down around 700 BC, says Frumkin's team. A plant trapped inside the waterproof layer clocked

in at 700-800 BC, whereas a stalactite formed around 400 BC. "The plant must have been growing before the tunnel was excavated; the stalactite grew after it was excavated," explains Frumkin.

The study "makes the tunnel's age certain", says archaeologist Henrik Bruins of Ben-Gurion University of the Negev, Israel. The Siloam Tunnel is now the best-dated Iron Age biblical structure so far identified.

The remains of buildings and structures described in the Bible are notoriously difficult to find. Specimens are rare, poorly preserved, hard to identify and often troublesome to access. Says James Jones, Bishop of Liverpool, UK: "This scientific verification of historical details in the Bible challenges those who do not wish to take it seriously."

#### Tunnel vision

The samples also help to explain how the tunnel was built. The passage is sealed with layers of plaster, the deepest and oldest of which is directly above the bedrock, with no sediment between. This shows that the plaster was applied immediately after the tunnel was built, Frumkin says.

"It's also quite unique to find well-preserved plant remains in plaster," says Bruins. Workers may have made up huge quantities outside the tunnel, where the plants could have become mixed in, and then taken it inside.

Large enough to walk inside, the Siloam Tunnel zigzags through an ancient hill. Its carved inscription describes how two teams of men, starting on opposite sides of the mountain, managed to meet in the middle. They may have followed a natural fissure in the limestone rock, Bruin suggests.

Unusually, the inscription does not name King Hezekiah - other monarchs commonly boasted of their architectural achievements in stone. The carving is six metres inside the tunnel, so it must have been made by lamplight.

"It wasn't meant to be seen by the public," says Biblical historian Andrew Millard of Liverpool University, UK. "I think it was the workmen recording what an extraordinary feat they had accomplished."

#### References

Frumkin, A., Shimron, A. & Rosenbaum, J. Radiometric dating of the Siloam Tunnel, Jerusalem. Nature, 425, 169 - 171, (2003).  
2 Kings 20:20; 2 Chronicles 32:3,4.

Nature News Service / Macmillan Magazines Ltd 2003  
| 9935|2003-09-27 02:19:05|M.L.W.|Search for the Lost City of Nubia|  
Published in Dsc.discovery.com - Indexed on Sep 2, 2003  
Dangeil, Sudan ? Its desolate appearance is uninspiring, says Canadian archaeologist Julie Anderson, describing the remote site in northern Africa where she and Salah Mohamed Ahmed, a Sudanese colleague, have worked for the past several years: "A flat gravelly desert stretches as far as the eye can see." Appearances are deceiving, however. Anderson has her sights set on a place and time about 2,000 years ago when a civilization known as Nubia flourished here. A huge temple was surrounded by a thriving city at the juncture of trade routes; it was inhabited by strong warriors known by the Romans as "the pupil smiters.

<http://dsc.discovery.com/convergence/quest/projects/anderson.html>

Myra

| 9936|2003-09-27 06:29:57|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Paul,

>

> --- Paul Kekai Manansala

> wrote:

> > No, you can't just point to some tools coming across

> > from Africa and

> > then claim that people over hundreds of thousands of

> > years were

> > of "African phenotype."

>

> Oh, yes he can! As a matter of fact, the odds are in

> his favor more than they are in yours, that they were

> Afrikanans.

>

How are the "odds in his favor?"



These people were cold-adapted having spent a greater period of time in ice age weather than modern "Caucasians."

> In what seems like your open-mindedness, you almost  
> appear to defend the possibility of them being white  
> or pale-skinned Caucasians, instead of Afruikans.  
>

Who says they have to be either "white" or "Afruikans?" Techically they were neither.

Regards,

Paul Kekai Manansala

| 9937|2003-09-27 06:49:13|M. Washington|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

[Marcs comment \(MW9\):](#)

-----Original Message-----

**From:** Paul Kekai Manansala [mailto:pkm@AsiaPacificUniverse.com]

**Sent:** Saturday, September 27, 2003 8:30 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: New image posted ... 'Oldest' fossil from modern man unearthed in Romania

--- In Ta\_Seti@yahoogroups.com, Mickel Hendrix wrote:

> Hotep Paul,  
>  
> --- Paul Kekai Manansala  
> wrote:

> > No, you can't just point to some tools coming across  
> > from Africa and  
> > then claim that people over hundreds of thousands of  
> > years were  
> > of "African phenotype."  
>  
> Oh, yes he can! As a matter of fact, the odds are in  
> his favor more than they are in yours, that they were  
> Afruikans.  
>

[\(PM9\)](#): How are the "odds in his favor?"

These people were cold-adapted having spent a greater period of time in ice age weather than modern "Caucasians."

> In what seems like your open-mindedness, you almost  
> appear to defend the possibility of them being white  
> or pale-skinned Caucasians, instead of Afruikans.  
>

Who says they have to be either "white" or "Afruikans?" Technically they were neither.

Regards,  
Paul Kekai Manansala

**(MW9):** Should we say there people are from the planet Xkryptyl Paul? Here is a dusty, old article written back in 1997 in Science:

Ann Gibbons, Y chromosome shows that Adam was an African, Science, 278:5339, pp. 804 805, Issue of 31 Oct 1997.

There have been many with similar titles and content since then identifying human beings as African. As in:

Philip Cohen, Out of Africa Advances in DNA sequencing give big boost to theory that humanity was born in Africa, New Scientist, 6 December 2000.

Humankind has not been said to have come from some undiscovered galaxy but from right here on earth from, of all places, Africa. Not even the French Riviera, but Africa. Not from Marthas Vineyard (blacks aren't really allowed), but from Africa.

Aside from the tiny group of energetic, vociferous multi-regionalists, you may be the only human being making such a claim in this day and age. But, if all people felt the same, what a boring world this would be. In diversity, there is, well, diversity.

And, from yesterday. I wish you'd share your source of information:

**(MW8):** Paul, the request yesterday was made in reference to something three days ago. I wrote asking for you to present proof about the things you've been talking about. I repeatedly gave proof for the things I spoke of. I hope you will as well:

**(MW6) :** You are asking me to respond to your questions. From yesterday is the following request:

**(PM5):** Yes, there are more. It makes sense. Humans don't stay static for such long periods of time. Adaptation to climate is one factor in changing phenotype, but there are many others. Phenotype divergence was highly likely.

**(MW5):** Please tell me what these are. Will you do that?

And please give me several articles. I dont think the articles will be convincing but please give them to me. Id like to see what grounds they use to call Cro-magnon and Neanderthal white: whatever that means in the context of the late Middle Pleistocene and early Upper Pleistocene.

MW

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| 9938|2003-09-27 07:12:17|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from  
modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's comment (MW9):

>

> (MW9): Should we say there people are from the planet Xkryptyl

Paul? Here is

> a dusty, old article written back in 1997 in Science:

>

> Ann Gibbons, Y chromosome shows that Adam was an African, Science,

278:5339,

> pp. 804 ? 805, Issue of 31 Oct 1997.

>

So, this is not even relevant unless you think all modern humans including white Europeans are Afrikaners.

> (MW5): Please tell me what these are. Will you do that?

>

> And please give me several articles. I don't think the articles

will be

> convincing but please give them to me. I'd like to see what

grounds they use

> to call Cro-magnon and Neanderthal white: whatever that means in

the context

> of the late Middle Pleistocene and early Upper Pleistocene.

>

Marc, first of all stop posting excessive quotes from previous posts. This is a waste of bandwidth and fills up people's mailboxes unnecessarily. People can refer back to older posts themselves.

Secondly, I never claimed these people were white, although they could have been fair-complexioned.

I questioned your assumption they were of "African phenotype."

These people were cold-adapted which alone is not of "African phenotype" and as stated previously their skin complexion is not known.

However, to suggest they must have been dark-complexioned after living for tens or hundreds of kya through very cold climatic periods is absurd.

Also to say that if they were brown, red, yellow or at least non-white that they must have African is equally absurd.

Regards,

Paul Kekai Manansala

| 9939|2003-09-27 08:02:44|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

Marc's reply here (MW10):

> (MW9): Should we say there people are from the planet Xkryptyl  
Paul? Here is

> a dusty, old article written back in 1997 in Science:  
>  
> Ann Gibbons, Y chromosome shows that Adam was an African,  
Science,

278:5339,  
> pp. 804 805, Issue of 31 Oct 1997.  
>

(PM10) : So, this is not even relevant unless you think all modern humans including white Europeans are Afrikanians.

(MW10): You have a legitimate point. I did stray from the main point which was about phenotypes. We were talking about Cro-magnon and Neanderthal, not modern man. I brought in modern man. Yes. Certainly Europeans have no African phenotype.

My point was made repeatedly before about scientists who saw phenotypes of skeletal remains in Europe of pre-Homo sapien sapien that resembled Africans preceding them by many tens of thousands or hundreds of thousands of years. No need to be redundant and go through all of that again. Bad choice of articles. Please imagine the articles I've been posting during the last week in lieu of them.

> (MW5): Please tell me what these are. Will you do that?  
>  
> And please give me several articles. I don't think the articles will be  
> convincing but please give them to me. I'd like to see what grounds they use  
> to call Cro-magnon and Neanderthal white: whatever that means in the context  
> of the late Middle Pleistocene and early Upper Pleistocene.  
>

(PM10): Marc, first of all stop posting excessive quotes from previous posts. This is a waste of bandwidth and fills up people's mailboxes unnecessarily. People can refer back to older posts themselves.

(MW10): In the past, you yourself have asked people to substantiate their positions with scientific evidence. It is completely normal and fair to ask you to present evidence of divergence in phenotype from pre-Hsii hominids showing they diverge in phenotype from African. You said there were many drifts in phenotype. I asked to see your evidence as you are presenting your

opinion, not a fact. I don't think I'm asking too much. I present factual documentation supporting my ideas. Scientific citation raises the level of discussion and credibility. How did they look different and what are the grounds to prove it.

**(PM10):** Secondly, I never claimed these people were white, although they could have been fair-complexioned.

I questioned your assumption they were of "African phenotype." these people were cold-adapted which alone is not of "African phenotype" and as stated previously their skin complexion is not known.

**(MW10):** Okay. Okay. So we are talking time-frames. If Michael Jordan moved to Europe with his Afro-American wife and many generations later (should their offspring continue to marry black), their descendants would not be pinkish skinned and blond-haired with thin lips. Similarly, if Tony Blair should move to the Congo with his wife (but she would leave him if he ventured the thought) and many generations later (should their offspring continue to marry white), their descendants would not be kinky haired with healthy lips. There is no question that I am right. And I've been saying the same thing for a week. Africans who moved to Europe would continue to look like themselves.

The point of contention arises as you have in your mind hundreds of thousands of years. I have noticed cave life in different places where water (fish), ground (scorpion, insect), wall (spider), air (bird, flying insect) life becomes trapped in the dark. Invariably, after 100,000 years, regardless of cave location, they lose pigmentation. Many become blind and develop other senses to compensate (as in hair-growth sensitive to air-current to detect minute movement), and so on. Okay. I am certainly right that in the short run there will certainly be no change in phenotype. But, you haven't acknowledged that and in so doing, you were purely and simply wrong. But, in the long run, I do grant that there can be pigment loss and cold-weather adaptation.

**(PM10):** However, to suggest they must have been dark-complexioned after living for tens or hundreds of kya through very cold climatic periods is absurd.

**(MW10):** Well. I am man enough to admit when I am wrong. Note, however, that you have brought out a specific point you have never mentioned before. This is one feature of many and on the whole (you did mention change in limb-ratio) that does not make (and here is a qualification) a point for loss of essential African phenotype. But, you are still left trying to explain why anthropologists state that Neanderthal resembles Rhodesia man. And keep in mind my whole motivation for this discussion to begin with. It is because Cro-magnon and Neanderthal are touted as white (whatever that is in the context of Middle Paleolithic times) to assuage a Western ego that takes whatever feathers of accomplishment have been made by non-Western man as a feather in their own cap. They take everything that will glorify themselves.

Take the Elam, for instance, They are the ancestors of the Dravidian and both

(((check this 1925 source serving as the foundation for present research on the matter that Dravidians arose from Elam of Iran and both are a Negroid peoples arising from the northeast African population that spawned the Egyptians and Nubians: all this based on studies of iconography, rituals, linguistics, racial features, etc: Iyengar 1925: "*Dravidian India*" by T.R. Sessa Iyengar, Madras, 1925, Asian Educational Services, 31 Hauz Khas Village, New Delhi 110016,)))

The Elam were the specific peoples met by Aryans coming to Iran and from which the Aryans learned pinnacle culture. Yet, you can find nearly nothing about the Elam after Asurbaniphal destroyed it so thoroughly in about 1200 BC. Iranian and Aryan culture is looked upon as being a phoenix arising from the ashes but it owes its existence to Elam and the parental culture which spawned Egypt and Nubia. But, they claim it all, lock-stock-and-barrel, for themselves. They primarily stole all they possessed. But, you pick up a history book or look at cuneiform and see 1000 books in a good library and not four of them will note African sources.

And this white cave man thing is part and parcel of the Western tendency to claim anything that makes them look like a master race but those things are hollow, fake, stolen. And Im tired of the pretentions.

And I end this saying that you still need to ask why Neanderthal is said to look like Rhodesia man Neanderthal, painted as European (he abounded in Asia as well) and Rhodesia man not from the moon. From, you know where.

Marc

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Also to say that if they were brown, red, yellow or at least non-white that they must have African is equally absurd.

Regards,  
Paul Kekai Manansala

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| 9940|2003-09-27 08:29:56|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from  
modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (MW10):

>

> > (MW9): Should we say there people are from the planet Xkryptyl

> Paul? Here is

> > a dusty, old article written back in 1997 in Science:

> >

> (PM10): Marc, first of all stop posting excessive quotes from

previous

> posts. This is a waste of bandwidth and fills up people's

mailboxes

> unnecessarily. People can refer back to older posts themselves.

>

>

> (MW10): In the past, you yourself have asked people to

substantiate their

> positions with scientific evidence.

That doesn't include pasting and reposting quotes from articles sent  
just a few hours earlier.

The common internet standard is actually to cut out everything but  
the most relevant parts of the post which you are responding to.

It is completely normal and fair to ask

> you to present evidence of divergence in phenotype from pre-Hsii

hominids

> showing they diverge in phenotype from African. You said there

were many

> drifts in phenotype.

There were and that's why these people are classified differently (Cro-Magnon, Neanderthal, Homo erectus, etc.).

I expect you to know as much before making the types of claims you have made.

Besides you have presented no "scientific documentation" supporting your idea that Neanderthal and Cro-magnon could not have light complexion.

Simply posting your own views on cave paintings is not an example of citation.

>

>

> (MW10): Okay. Okay. So we are talking time-frames. If Michael

Jordan moved

> to Europe with his Afro-American wife and many generations later

(should

> their offspring continue to marry black), their descendents would

not be

> pinkish skinned and blond-haired with thin lips.

Who said anything about "many generations."

Something like this happened one way or another since we all descend from the same ancestors.

Limb ratios are an example of cold weather adaptation and therefore they demonstrate divergence. You have not identified any "essential African phenotype." From your previous posts you seem to be glued on skin complexion.

Regards,

Paul Kekai Manansala

| 9941|2003-09-27 10:23:16|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs reply here \(MW11\)](#)

> Marc's reply here (MW10):

>  
> > (MW9): Should we say there people are from the planet  
Xkryptyl  
> Paul? Here is  
> > a dusty, old article written back in 1997 in Science:  
> >  
> (PM10): Marc, first of all stop posting excessive quotes from

previous  
> posts. This is a waste of bandwidth and fills up people's

mailboxes  
> unnecessarily. People can refer back to older posts themselves.  
>  
>  
> (MW10): In the past, you yourself have asked people to

substantiate their  
> positions with scientific evidence.

**(PM11):** That doesn't include pasting and reposting quotes from articles sent  
just a few hours earlier.

**(MW11) :** In the last post I did not respecting your wishes. I note that  
you still have not sent citations requested five days ago. If you had  
sent them the first time, I would not have had to ask again. I wont ask  
longer. I assume you dont have them. Its no crime.

> (MW10): It is completely normal and fair to ask

> you to present evidence of divergence in phenotype from pre-  
Hsii

hominids  
> showing they diverge in phenotype from African. You said there

were many  
> drifts in phenotype.

**(PM11):** There were and that's why these people are classified differently  
(Cro-Magnon, Neanderthal, Homo erectus, etc.).

**(MW11) :** That may hold for Cro-magnon. Ive asked five times before to explain  
why Neanderthal is said to resemble the African Rhodesian man. You have not.  
I suppose you cant. I wont raise this point again. Its not a crime not to  
know something. Homo erectus is African. It wouldnt apply to your example. I  
grant you one of three as an instance of varied phenotype: Cro-magnon. Where  
do the blond hair and blue eyes come from in the depictions we sometimes see?  
Well. I dont really expect an answer. Its okay. Chalk it up to Western  
propaganda.

**(PM11)**: I expect you to know as much before making the types of claims you have made.

Besides you have presented no "scientific documentation" supporting your idea that Neanderthal and Cro-magnon could not have light complexion.

**(MW11)** : Now this is precious. I've asked you eight times for documentation you've not supplied now you are accusing me of not providing documentation. What I have provided you is documentation for Neanderthal and others (I dare not repost it). I have (more times than I can count) given you documentation with scientists saying that some given European hominid resembles an African forebearer. So. You are wrong. I have given you documentation. But you haven't given me any.

**(PM11)**: Simply posting your own views on cave paintings is not an example of citation.

**(MW11)** : It's better, isn't it? It's visual proof. Are you saying, though, that they are fake? Are you saying you want me to reveal the sources? I posted a dozen-and-a-half cave art books from which many of the pictures came. So, you are partly wrong. I did not give specific citations but I provided many books showing that your idea of light-skinned cave art figures is not to be found in academic literature. Don't believe it? Check those books out. I've given you the means to verify or disprove yourself. My cave art pictures are representative pictures and disprove your opinion.

>  
>  
> **(MW10)**: Okay. Okay. So we are talking time-frames. If Michael

Jordan moved  
> to Europe with his Afro-American wife and many generations later

(should  
> their offspring continue to marry black), their descendants would

not be  
> pinkish skinned and blond-haired with thin lips.

**(PM11)**: Who said anything about "many generations."

**(MW11)** : Me.

**(PM11)**: Something like this happened one way or another since we all descend from the same ancestors.

**(MW11)** : Dear Paul. Zsa Zsa Gabor came to America and her daughters look like she does. None of them look like Flip Wilson. I think you are trying to argue for the sake of argument.

**(PM11)**: Limb ratios are an example of cold weather adaptation and therefore they demonstrate divergence.

**(MW11)** : Oh? How, pray tell?

**(PM11)**: You have not identified any "essential African phenotype."

**(MW11)** : Gee whiz, Paul. For (literally) the 10<sup>th</sup> time, I gave you articles of scientists from Harvard University and elsewhere who say that European specimen resemble African. I don't have to specify. They do. I have said European specimen I introduced resembled their African counterparts and that's what the scientists said. It's not necessary for me to get more specific. If the scientists said the European resembled the African I am really wasting bandwidth to say more than they. They do mention the (you'll recall) prominent browridges).

**(PM11)**: From your previous posts you seem to be glued on skin complexion.

Regards,  
Paul Kekai Manansala

**(MW11)** : Oh boy. Glued on skin complexion? I have mentioned it in relation to others and have asked you, my friend, and repeatedly so, to share all the phenotypes you say diverge as adaptations to cold weather.

Thanks for the great discussion, Paul. Let's move on to something else.

Marc

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[illegible]

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| 9942|2003-09-27 10:57:23|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (MW11)

>

> >

> (PM11) : You have not identified any "essential

> African phenotype."

>

>

> (MW11) : Gee whiz, Paul. For (literally) the 10th time, I gave you

articles> of scientists from Harvard University and elsewhere who say that European> specimen resemble African. I don't have to specify. They do. I have said> European specimen I introduced resembled their African counterparts and that> 's what the scientists said. It's not necessary for me to get more specific.

> If the scientists said the European resembled the African I am

really> wasting band-width to say more than they. They do mention the (you'll> recall) prominent browridges).

>

No, the reason these people are classified differently is because they are physically different.

If prominent browridges and similar early human characteristics are "essentially African" then present-day Africans do not belong as a group to the essential African phenotype.

There are plenty of white people today who have prominent browridges, bulging occiputs, etc.

To classify these features as African is as fallacious as the default white arguments of Eurocentrists.

Regards,

Paul Kekai Manansala

| 9943|2003-09-27 11:05:40|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|



Marc, your arguments seem more political than scientific.

You want to claim the whole world was "African" until white albinos popped up during the Neolithic.

Maybe then that will allow you to post more profusely on various "African" cultures starting millions of years ago around the world and still stay vaguely on-topic.

However, your color lines are not equitable for there is nothing in modern Caucasian phenotype that should be essentially any less "African" than that of present-day Africans.

Regards,

Paul Kekai Manansala

| 9944|2003-09-27 11:31:46|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs reply here \(MW12\)](#) :

```
> (PM11) : You have not identified any "essential
> African phenotype."
>
>
> (MW11) : Gee whiz, Paul. For (literally) the 10th time, I gave
you
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articles> of scientists from Harvard University and elsewhere who
say that European> specimen resemble African. I don't have to
specify. They do. I have said> European specimen I introduced
resembled their African counterparts and that> 's what the
scientists said. It's not necessary for me to get more specific.
> If the scientists said the European resembled the African I am
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really> wasting band-width to say more than they. They do mention
the (you'll> recall) prominent browridges).
>
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**(PM12)** :No, the reason these people are classified differently is because they are physically different.

If prominent browridges and similar early human characteristics are "essentially African" then present-day Africans do not belong as a group to the essential African phenotype.

**(MW12)** :Paul. I have said over 10 times that populations need to be compared to their contemporaries and phenotype has changed over the last 7 million years of human evolution. The key word here is contemporaries and today's Africans look like their contemporaries.





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Regards,  
Paul Kekai Manansala

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| 9945|2003-09-27 11:37:15|M. Washington|New image posted ... 'Oldest' fossil from modern  
man unearthed in |

Marc's reply (**MW14**) :

**(PM14)** :

Marc, your arguments seem more political than scientific.

**(MW14)** : No Paul. Science is on my side. But, what about Hegel. Didn't he and all the rest use science to further some political thing? You told me two letters back to stop pasting the citations I've been using. I have repeatedly you, my friend, to make the conversation more scientific and to give your citations and make this less emotional and opinionated and more factual. Right?

**(MW14)** :

You want to claim the whole world was "African" until white albinos popped up during the Neolithic.

**(MW14)** : Well. I never thought of it like that. And, I would never use those words.

**(PM14)** : Maybe then that will allow you to post more profusely on various "African" cultures starting millions of years ago around the world and still stay vaguely on-topic.

**(MW14)** : Dear Paul, in the 5<sup>th</sup> or 6<sup>th</sup> letter, I promised it would be my last. In the last letter, I asked that we more on to a new topic. Is it not thou who art the horse that pulleth this discussion along and I the cart that art carried along behind it?

(PM14): However, your color lines are not equitable for there is nothing in modern Caucasian phenotype that should be essentially any less "African" than that of present-day Africans.

**(MW14)** : Well. I have said in probably 20 posts that San are yellowish-brown skinned. Thou then, beholdist, findith agreement with I.

As I have suggested before, lets end this thingy.

Marc

[illegible]



| 9946|2003-09-27 12:09:39|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:

> Marc's reply here (MW12) :

>

>

> > (PM11) : You have not identified any "essential

> > African phenotype."

> >

>

> (PM12) :No, the reason these people are classified differently is

because

> they are physically different.

>

> If prominent browridges and similar early human characteristics

> are "essentially African" then present-day Africans do not belong

as

> a group to the essential African phenotype.

>

> (MW12) :Paul. I have said over 10 times that populations need to

be

> compared to their contemporaries and phenotype has changed over

the last 7

> million years of human evolution.

No, you compared "Rhodesia Man" with Neanderthals.

The San themselves are rather yellow complexioned. Have you seen cave paintings using this color, or did you consider those fake?

Regards,

Paul Kekai Manansala

| 9947|2003-09-27 12:35:42|M. Washington|New image posted ... 'Oldest' fossil from modern man unearthed in |

[Marcs reply here \(MW15\)](#)

> Marc's reply here (MW12) :  
>  
>  
> > (PM11) : You have not identified any "essential  
> > African phenotype."  
> >  
  
>  
> (PM12) :No, the reason these people are classified differently  
is  
because  
> they are physically different.  
>  
> If prominent browridges and similar early human characteristics  
> are "essentially African" then present-day Africans do not  
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as  
> a group to the essential African phenotype.  
>  
> (MW12) :Paul. I have said over 10 times that populations need to  
be  
> compared to their contemporaries and phenotype has changed over  
the last 7  
> million years of human evolution.

**(PM15) :**

No, you compared "Rhodesia Man" with Neanderthals.

**(MW15) :** Thats right.

**(PM15) :**

The San themselves are rather yellow complexioned.

**(MW15) :** Paul. I get the impression youre just jerking me around. In my last post I brought point that I mentioned countless times previously that the San are yellowish-brown and you are introducing it above as if it is information I should consider.

**(PM15) :**Have you seen  
cave paintings using this color, or did you consider those fake?

**(MW15) :** Here we go running around in circles again. It was a comment something like this that prompted me to send the poster of 35,000 years of rock art as you said that some list member years back said that there were light-complexioned figures in rock art. I showed the typical red, black, and brown colors figures



are portrayed in and stated that I had never seen yellow figures. I commented that the reason was likely that as San typically wear ochre to protect themselves from the sun and insects that this might account for the lack of yellow figures (to my knowledge) from rock art. I stated that there were white figures, but when you see white, it is a sign of someone working a spell to overcome some sickness, or, more typically, is used for various coming of age rituals. It is also the sign of death and also of the sun which is imaged as white. I noted that a white person even in Africa for a single day or two would start to brown and hence, as rock artists are realistic painters, theyd not use white to paint natural skin as there is virtually no white skin in Africa (among Africans) save albinos.

I presented all those books on European cave art to say that in all my research, Id never seen light-skinned persons portrayed. Now, it is a natural fact that the San produced the lions share of rock art and I noted that it was a surprise that yellow figures werent to be found. But, if you ever happen to come across any such portrayals in rock art, Id appreciate it if youd let me know. Its kind of a hobby for me to collect images found in rock art.

Now that I have a digital camera (Im plugging the camera now as its a great research tool), now that I have one with a zoom lens (Hewlett-Packard 735), its a charm in libraries. You can capture any color photo, any size you want. Ive also gotten a small tripod that allows me to take pictures of books laying flat. With the digital camera, for those who dont know, you plug it into your computer and the images download in seconds. Its best if someone has the photo-imaging software, Adobe Photoshop 7.0 as you can produce high quality images from photos. I think its useful to have image-based research as so much history is to be found in little used books collecting dust in libraries. Its \$1 - \$1.50 for one color photo on the Zerox, but with a digital camera, you can take those pictures free.

In any case, if you come across any rock art books with yellow figures, please let me know as Id like to add them to my collection.

Thanks,

Marc

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1. *What is the purpose of this study?*

2. *What are the research objectives?*

3. *What is the research methodology?*

4. *What are the research findings?*

5. *What are the conclusions?*

6. *What are the limitations of the study?*

7. *What are the implications of the study?*

8. *What are the future research directions?*

9. *What are the contributions of the study?*

10. *What are the key words?*

Regards,  
Paul Kekai Manansala

To unsubscribe from this group, send an email to:  
Ta Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 9948|2003-09-27 14:08:17|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from  
modern man unearthed|  
"Rhodesia Man" usually refers to Homo heidelbergensis which is at  
least 50,000 years older than Homo sapiens neanderthalensis. Not to

mention that they are generally not considered to be directly related.

You consider white-colored rock paintings either fake or symbolic of sick people. That's highly subjective "evidence."

Why are you surprised that someone objects to this type of argument?

Regards,

Paul Kekai Manansala

| 9949|2003-09-27 15:55:51|M. Washington|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

Attachments :

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Marc's reply here (MW16) :

"Rhodesia Man" usually refers to Homo heidelbergensis which is at least 50,000 years older than Homo sapiens neanderthalensis. Not to mention that they are generally not considered to be directly related.

(PM16) :You consider white-colored rock paintings either fake or symbolic of sick people. That's highly subjective "evidence."

(MW16) : Paul. I said that the use of white symbolizes a group of different things. In the last letter, this is the one you are referring to, I said that white symbolized death, sickness, coming of age rituals, and the sun. Let's talk about the white issue you refer to. [1] Refers to a letter where I said a specific site you showed me looked fake; [2] shows a poster I displayed on Wednesday and used white. Look at the letter. I said nothing about it being fake; [3] Below shows the use of white for death in African art.

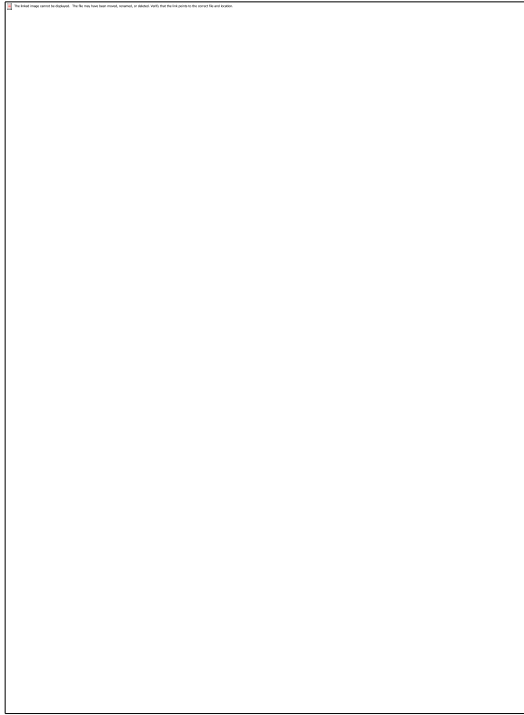
I don't know where you draw your comment from above that I said that the presentation of white in rock art is fake or that the use of white for sickness is subjective why, as stated, [2] shows white portraying death: which often comes from sickness. And, think of the so-called Lady of Bradenberg, or whatever. This is a figure painted half-red and half-white and is not fake save Abbe Brueille said it was a white woman and its a depiction of a black man. Now, that (his description) is fake. I gave a summary above. Now a bit more detail:

[1] I spoke of that issue in message 9905 in Ta-Seti. You posted a url showing what is reputed to be the light-skinned art you said existed. I posted 19 titles of rock art books, 16 of which dealt with European art which would cover the cave that link you gave referred to. I said that of the publishing companies, including Cambridge University Press and other respected companies that none had a single picture from that cave. I said that the art of that cave looked fake to me.

[2] I presented the following url myself with white outlined or painted images and said nothing whatsoever about them being fake. Why would I make a poster with fake art about a serious subject.

[http://www.mightymall.com/TheSecondBookImages/02-15-100-00-01\\_Africa.Figures.Rock.Art.from.Around.World--a.Composite.jpg](http://www.mightymall.com/TheSecondBookImages/02-15-100-00-01_Africa.Figures.Rock.Art.from.Around.World--a.Composite.jpg)

[3] I said that the use of the color white in art has a number of meanings one including death, as in the following (for those who can see images with their mailing program),



found in Laurie Meyer, *African forms art and rituals*, (Assouline Publishing, New York, 2001), p. 148. . And I said one use of the color white in African art is healing another sickness (the death mask is in the realm of sickness) and another as the sun. Thats what I said about white.

Then I said if you came across any San portrayed as yellow figures to please let me know as collecting rock art is a hobby.

I dont know where you got the idea that I said that portrayals of white in art are fake.

**(PM16)** :Why are you surprised that someone objects to this type of argument?

**(MW16)** : Because it wasnt my argument. If I think something is fake, take my word for it, I will certainly say so. But I did not say that where white is seen in African art that it is fake.

Marc

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better yet, not refutable. The only avenue that Paul can take is the because-the-artifacts-were-related-to-those-that-have-been-found-in-Afruika route, that doesn't mean they were Afruikan.

Yet, he can't prove they were not, which bespeaks of the Eurocentric attempt to distort information that they were Afruikan, black by Amerikkkan standards.

All of a sudden, you find yourself on the defensive, like Afrocentric scholars have been for quite a while.

He's charged you with a political tinge in your position, as opposed to a scientific one, which is actually backed up by science.

But, what he fails to understand is that science, from a certain point of view, is politics, as is haggling over a dispute between two married people.

He charges you with wanting to make the whole world Afruikan until the advent of the pale-skinned type, without realizing, at what period or time frame we're pertaining to.

This suffices to say that at one point the whole world was, actually Afruikan, something, which he's taken a knee jerk reaction to, out of the recognition that romanticism has tended to creep into the position of some learned black folk or Afruikan scholars.

Lastly, his remark about Caucasians not being any less Afruikan than modern Afruikans, from the perspective of phenotype, has nothing to do with what you're presenting.

It is obvious, at least to the sane lot of us, that white folk, too, have an ancestor that was Afruikan, whom we now know as black, by Amerikkkan standards, but, the term, of which, will not be used by western science to label the original people on the planet.

And I wouldn't be surprised if Paul rebels against such usage also. Although, I'd hope he doesn't. Haaaa!

He, along with several others, have gotten so caught

up into the phenotype thing, that it has blinded them to the mere, simple fact of what you're presenting.

In mentioning the emergence of the albinoid, which is just another name for pale-skinned or Caucasian people, let him give us sufficient proof of their earliest epoch.

In doing so, he can't go no further than what western scientists have theorized, speculated, or drawn up for self-motivated purposes, being Caucasians themselves, especially, after being bombarded with the six thousand year old position of the Nation of Islam.

By the way, does western science apply phenotype studies to tell whether or not the ancient Greeks were Caucasians?

Keep on keeping on black man!

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- "M. Washington" <[best@mail.datanet.hu](mailto:best@mail.datanet.hu)> wrote:

> Marc?s reply (MW14) :

>

>

>

> (PM14) :

> Marc, your arguments seem more political than  
> scientific.

>

>

> (MW14) : No Paul. Science is on my side. But, what  
> about Hegel. Didn?t he

> and all the rest use science to further some  
> political thang? You told me

> two letters back to stop pasting the citations I?ve  
> been using. I have

> repeatedly you, my friend, to make the conversation  
> more scientific and to

> give your citations and make this less emotional and  
> opinionated and more

> factual. Right?

>

>

> (MW14) :  
> You want to claim the whole world was "African"  
> until white albinos  
> popped up during the Neolithic.  
>  
>  
> (MW14) : Well. I never thought of it like that. And,  
> I would never use those  
> words.  
>  
>  
>  
> (PM14) : Maybe then that will allow you to post more  
> profusely on  
> various "African" cultures starting millions of  
> years ago around the  
> world and still stay vaguely on-topic.  
>  
>  
> (MW14) : Dear Paul, in the 5th or 6th letter, I  
> promised it would be my  
> last. In the last letter, I asked that we more on to  
> a new topic. Is it not  
> thou who art the horse that pulleth this discussion  
> along and I the cart  
> that art carried along behind it?  
>  
>  
>  
> (PM14) : However, your color lines are not equitable  
> for there is nothing in  
> modern Caucasian phenotype that should be  
> essentially any  
> less "African" than that of present-day Africans.  
>  
>  
> (MW14) : Well. I have said in probably 20 posts that  
> San are yellowish-brown  
> skinned. Thou then, beholdist, findith agreement  
> with I.  
>  
>  
> As I have suggested before, let?s end this thingy.  
>  
>  
> Marc



[illegible]

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| 9951|2003-09-27 16:23:11|Mickel Hendrix|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

Hotep Paul,

--- Paul Kekai Manansala <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix

> wrote:

> > Hotep Paul,

> >

> > --- Paul Kekai Manansala

> > wrote:

>

>

> > > No, you can't just point to some tools coming

> across

> > > from Africa and

> > > then claim that people over hundreds of

> thousands of

> > > years were

> > > of "African phenotype."

> >

> > Oh, yes he can! As a matter of fact, the odds are

> in

> > his favor more than they are in yours, that they

> were

> > Afruikans.

> >

>

> How are the "odds in his favor?"

How are they not? You have nothing to go on to prove they're in your favor. Once again, you through all your marbles on western science and some phenotype

studies.

We could come down to about 5,000 B.C. and Marc can present the evidence that he has, in regards to finding similar hand-made tools in Europe and Afruikan, and I'd be willing to bet that you'd change your position and agree with him.

But, because of some cold-environment-influence theory, in such a remote age, as 800,000 years ago, your position changes drastically, to the point that you're more apt to "believe" that they were Caucasians.

- > These people were cold-adapted having spent a
- > greater period of time
- > in ice age weather than modern "Caucasians."

Paul, there are dark-skinned people still living in cold climes. I guess if they keep on keeping on, they'll be switching skin complexions. It's only a matter of time. We've been here before.

- > > In what seems like your open-mindedness, you
- > almost
- > > appear to defend the possibility of them being
- > white
- > > or pale-skinned Caucasians, instead of Afruikans.
- > >
- >
- > Who says they have to be either "white" or
- > "Afruikans?" Techically
- > they were neither.

Oh, this is the one that really makes me laugh. Technically, they were neither? Okay, since we seem to be railing on their skin complexion, the first question I'm going to ask is did they have one?

Next, if so. Then, what type of skin complexion did they have? Was is dark brown, brown, medium brown, light brown, light-yellowish or, last, but least, pale-skin?

And if they were pale-skinned, then, by Amerikkkan

standards, they were Caucasians. If they were light-yellowish, chances are that they were mixed, multi-ethnic. And if they were brown-skinned, they'd be called black, by Amerikkkan standards, and Hamites by the old racist Eurocentric standards.

So, where's the technicality?

P.E.A.C.E. Progress....

> Regards,  
> Paul Kekai Manansala  
>  
>  
>

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| 9952|2003-09-27 17:38:32|Paul Kekai Manansala|Re: New image posted ... 'Oldest' fossil from modern man unearthed|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Mickel Hendrix wrote:

> Hotep Paul,  
>

Okay, since we seem to

> be railing on their skin complexion, the first  
> question I'm going to ask is did they have one?  
>

Of course.

> Next, if so. Then, what type of skin complexion did  
> they have? Was is dark brown, brown, medium brown,  
> light brown, light-yellowish or, last, but least,  
> pale-skin?

We don't know. They could have been lily white.

>  
> And if they were pale-skinned, then, by Amerikkkan  
> standards, they were Caucasians.

I haven't said anything about Amerikkkan standards.

Regards,  
Paul Kekai Manansala  
| 9953|2003-09-27 20:26:00|M. Washington|Visual documentation of Bambotide (i.e. Pygmy)  
presence in Russian |  
Attachments : .....

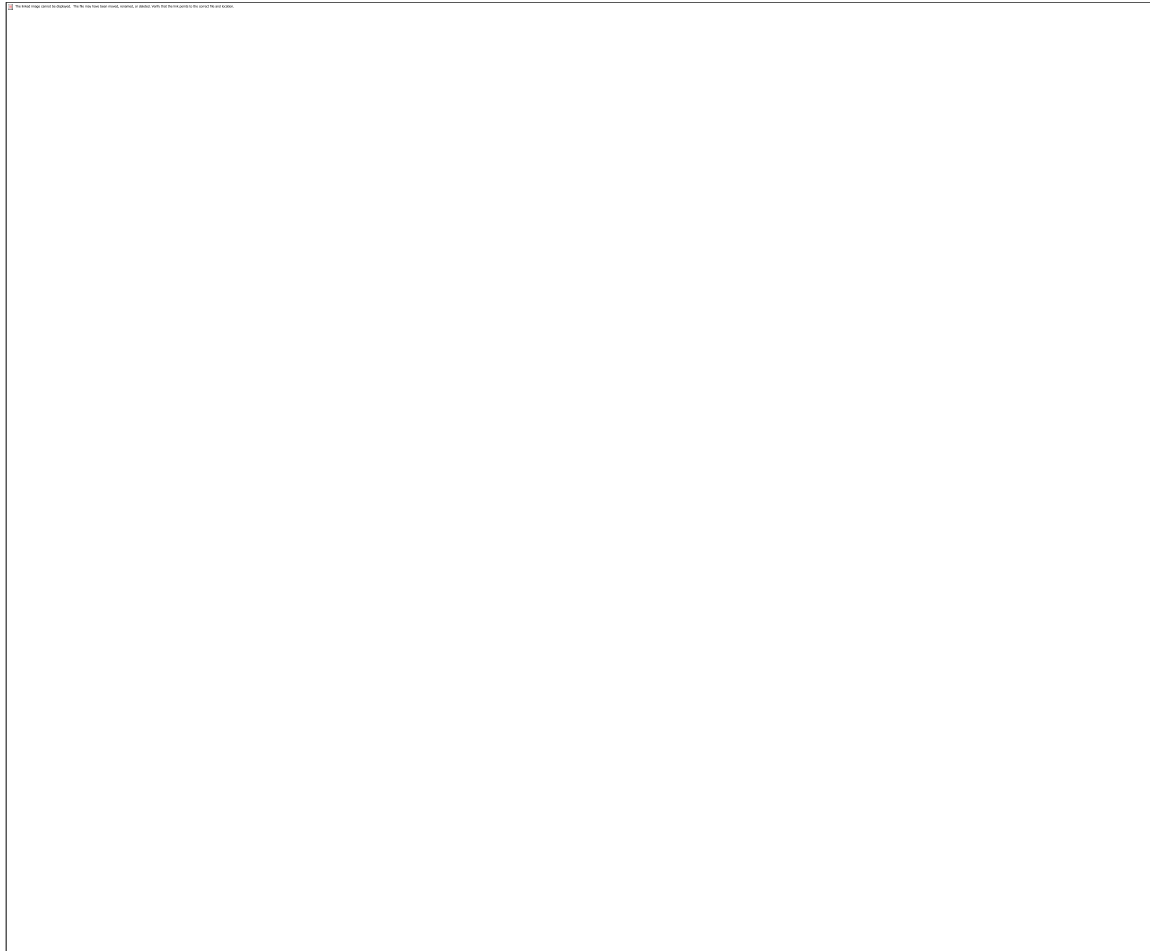
## **PROOF OF AFRICAN PRESENCE AND ADAPTATION TO UPPER PALEOLITHIC EUROPE**

### **-- AND MISC OTHER THINGS**

By Marc Washington

I cannot present a more precious source of knowledge to you than the following url:

[http://www.saxakali.com/southasia/dravidian\\_india.htm](http://www.saxakali.com/southasia/dravidian_india.htm) . It is the most remarkable information displaying how the Dravidians of India are descendent from the Elamites of Iran who shared common heritage with the population from which arose the Nubians and Egyptians. Surprisingly, it is studies in Egyptology itself which give insight into the dynamics which catapulted these people out of the Nile Valley during the onset of desertification such that (its an historical fact) the Dravidians covered India by 4000 BC: this gives an idea about the numbers that passed through Iran and Iraq along the way and how many millenniums earlier it was that these farmer-herders went that route to India (stopping at Afghanistan and all other places along the route).



[http://www.mightymall.com/TheSecondBookImages/01-14-100-00-02\\_African.Phenotypic.Continuity.Upper.Paleolithic.Composite.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-100-00-02_African.Phenotypic.Continuity.Upper.Paleolithic.Composite.jpg)

The Russian figurine above can be found at: [http://www.hermitage.org/html/En/03/hm3\\_2\\_1a.html](http://www.hermitage.org/html/En/03/hm3_2_1a.html)

The failure in calculating expansion, in my view, was not to understand how far migrants traveled to cultivate new lands to Sumer in Iraq and Susa in Iran where earlier migrants from the Ethiopia had passed through 100,000 years ago as evidence shows in the archeological record. But, the drought-catapulted group are the ones who seeded the earliest Asian civilizations that European cultures built over.

The pictures here, however, reveal a most interesting thing. The Venus figure on the right is a 21 23,000 year-old figurine in limestone from the Kostensky settlement in Russia. You will immediately recognize that she is nearly identical to the Venus of Willendorf, from 22 27,000 years old. Later, I will present other steatophygous Venus figures quite similar to these in many respects from Alaska and Eastern Europe, including Hungary.

The fascinating thing is that it is these people who were among the ones who adapted to the frigid cold of Upper Paleolithic. These were the first Europeans. I have a photograph of an intricate, very involved Finnish embroidery which the author (not myself) saw a facsimilie of in the body scarification pattern on an African man and several instances of this: Very complicated and beautiful Finnish patterns found in Africa. Africans were the first Europeans.

Volumes can be said. One clear is that mode of dress, artistic style, and the Bambotide physical structure have remained the same for this 23,000 year period. Add to that the countless millenniums it took to migrate that far from Ethiopia and the countless millenniums they stayed there after arrival. And that gives you some idea of how long the phenotype has existed that formed the Negrito (now nearly extinct at the hands of the black, white, and yellow races) and San that lived in Upper Paleolithic Europe. Visual facts can speak where scientific research, modern scholarship, and academia has not trod. You found it first at Ta-Seti which Paul Kekai Manansala has been gracious enough to maintain and moderate.

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| 9954|2003-09-27 20:41:47|alberto34482@yahoo.com|13th Century tablet could lead to lost archives of Ramses II|

13th Century tablet could lead to lost archives of Ramses II

The discovery of a stone tablet detailing diplomatic ties between the ancient Egyptians and Hittites in the 13th Century BC could be the key to the lost archives of Ramses II, according to archaeologists. Discovered at Qantir 120 kilometres north-east of Cairo, the tablet dates back to the time of the ancient Egyptian pharaoh, Ramses II (1298-1235 BC) and confirms his capital, Pi-Ramses, was in the Nile Delta.

"It's the first time that such a written record has been found in the capital of Ramses II, which confirms the location of Pi-Ramses," Mohammad Abdul Aksud, director of antiquities in the Delta region told AFP.

Although small and badly preserved, the tablet takes the form of an 11-line letter sent by the central Anatolian Hittite court to that of Ramses II, Mr Aksud said, which "could lead us to the lost archives of Ramses II".

It was found by a team of German archaeologists, lead by Egyptologist Edgar Pusch, secretary-general of Egypt's Supreme Council for Antiquities, Zahi Hawass told AFP.

It dates from shortly after the Egyptian and Hittite empires made peace in 1278 after years of war, Mr Hawass added.

The tablet is written in cuneiform script, invented in about 3,300 BC by the Sumerians and used throughout the Middle East until the first century AD.

Quoting Pusch, Hawass told AFP it was comparable to another tablet written in cuneiform found in Turkey and others found at Tell Al-Amarna, in southern Egypt.

Tell Al-Amarna was capital during the time of Akhenaton (1372-1354 BC), remembered in history for having switched his kingdom to monotheism with the worship of the one sun god, Aton.

The tablets found there show the earliest diplomatic correspondence ever discovered.

The Qantir tablet may be followed by the discovery of a temple in the same region, where Ramses II built his capital.

Ramses II married a Hittite princess to shore up peace with the



central Anatolian empire, so he could concentrate on the threat posed in Mesopotamia, where the Assyrian empire was bent on conquest.  
--AFP

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<http://www.abc.net.au/news/newsitems/s955027.htm>> </cgi-bin/common/mailto/mailto-nojs.pl> Email </cgi-bin/common/mailto/mailto-nojs.pl>

<http://www.abc.net.au/news/newsitems/s955027.htm>  
| 9955|2003-09-27 21:59:30|Paul Kekai Manansala|Rare Deep-Rooting Y Chromosome Lineages in Humans. Lessons for phyl|  
Genetics. 2003 Sep;165(1):229-34.

Rare Deep-Rooting Y Chromosome Lineages in Humans. Lessons for phylogeography.

Weale ME, Shah T, Jones AL, Greenhalgh J, Wilson JF, Nymadawa P, Zeitlin D, Connell BA, Bradman N, Thomas MG.

There has been considerable debate on the geographic origin of the human Y chromosome Alu polymorphism (YAP). Here we report a new, very rare deep-rooting haplogroup within the YAP clade, together with data on other deep-rooting YAP clades. The new haplogroup, found so far in only five Nigerians, is the least-derived YAP haplogroup according to currently known binary markers. However, because the interior branching order of the Y chromosome genealogical tree remains unknown, it is impossible to impute the origin of the YAP clade with certainty. We discuss the problems presented by rare deep-rooting lineages for Y chromosome phylogeography.

| 9957|2003-09-28 20:35:28|clyde winters|Re: Visual documentation of Bambotide (i.e. Pygmy) presence in Russ|

Hi Marc

You may be interested in my site on the origin of the Hungarians.

<http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>

This site will add knowledge to your studies on the raise of Indo-European civilization from African roots.

C.A. Winters

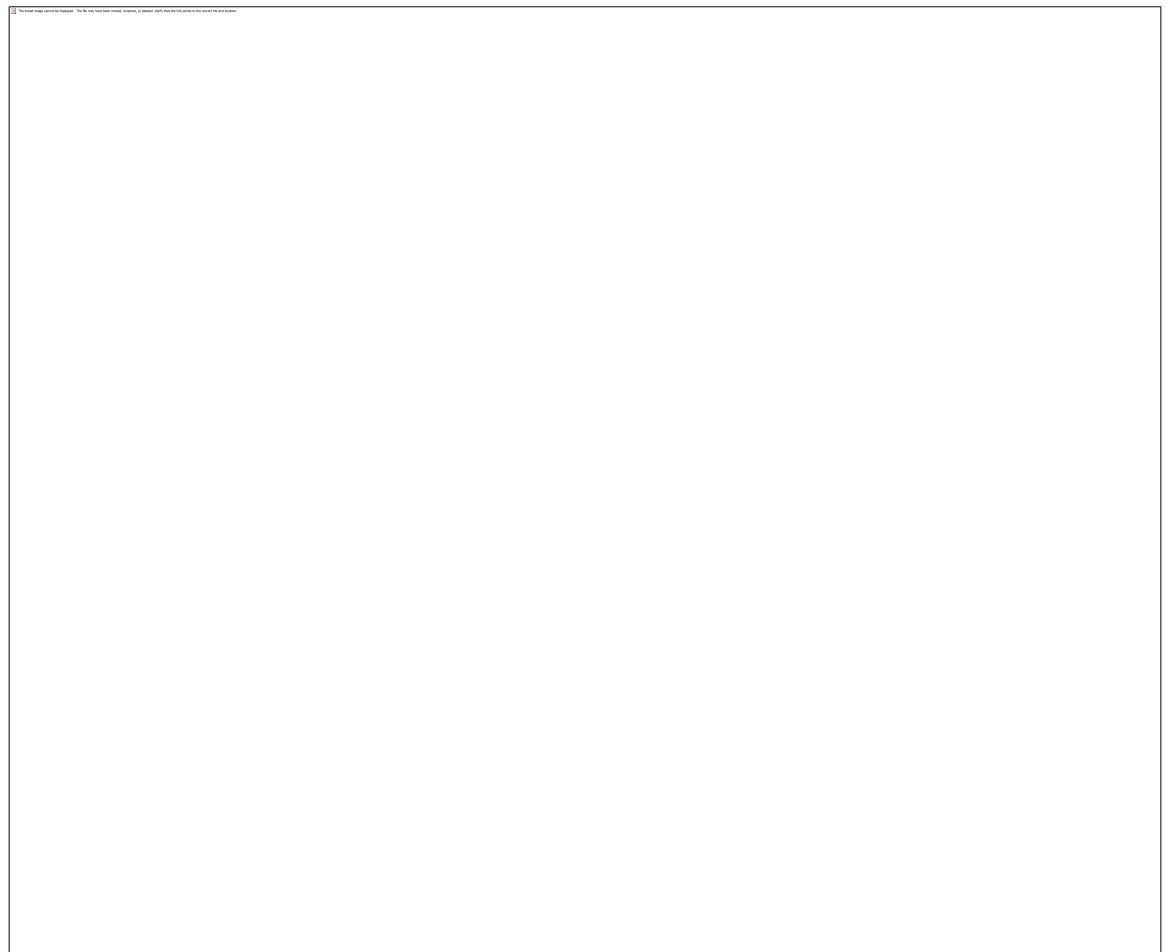
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The pictures here, however, reveal a most interesting thing. The Venus figure on the right is a 21 ? 23,000 year-old figurine in limestone from the Kostensky settlement in Russia. You will immediately recognize that she is nearly identical to the Venus of Willendorf, from 22 ? 27,000 years old. Later, I will present other steatophygous Venus figures quite similar to these in many respects from Alaska and Eastern Europe, including Hungary.

The fascinating thing is that it is these people who were among the ones who adapted to the frigid cold of Upper Paleolithic. These were the first Europeans. I have a photograph of an intricate, very involved Finnish embroidery which the author (not myself) saw a facsimilie of in the body scarification pattern on an African man ? and several instances of this: Very complicated and beautiful Finnish patterns found in Africa. Africans were the first Europeans.

Next. There is an abundance of both slender and scarred figurines which Russian researchers identify as the earliest farmers. It is clear these were the group ancestral to the later Egyptians, Nubians, and Elamites. This is made clearer by the fact that the second figurine in the above image is a Dravidian goddess. Note the Negroid features. I'll let that sink in.

Volumes can be said. One clear is that mode of dress, artistic style, and the Bambotide physical structure have remained the same for this 23,000 year period. Add to that the countless millenniums it took to migrate that far from Ethiopia and the countless millenniums they stayed there after arrival. And that gives you some idea of how long the phenotype has existed that formed the Negrito (now nearly extinct at the hands of the black, white, and yellow races) and San that lived in Upper Paleolithic Europe. Visual facts can speak where scientific research, modern scholarship, and academia has not trod. You found it first at Ta-Seti which Paul Kekai Manansala has been gracious enough to maintain and moderate.

Marc Washington

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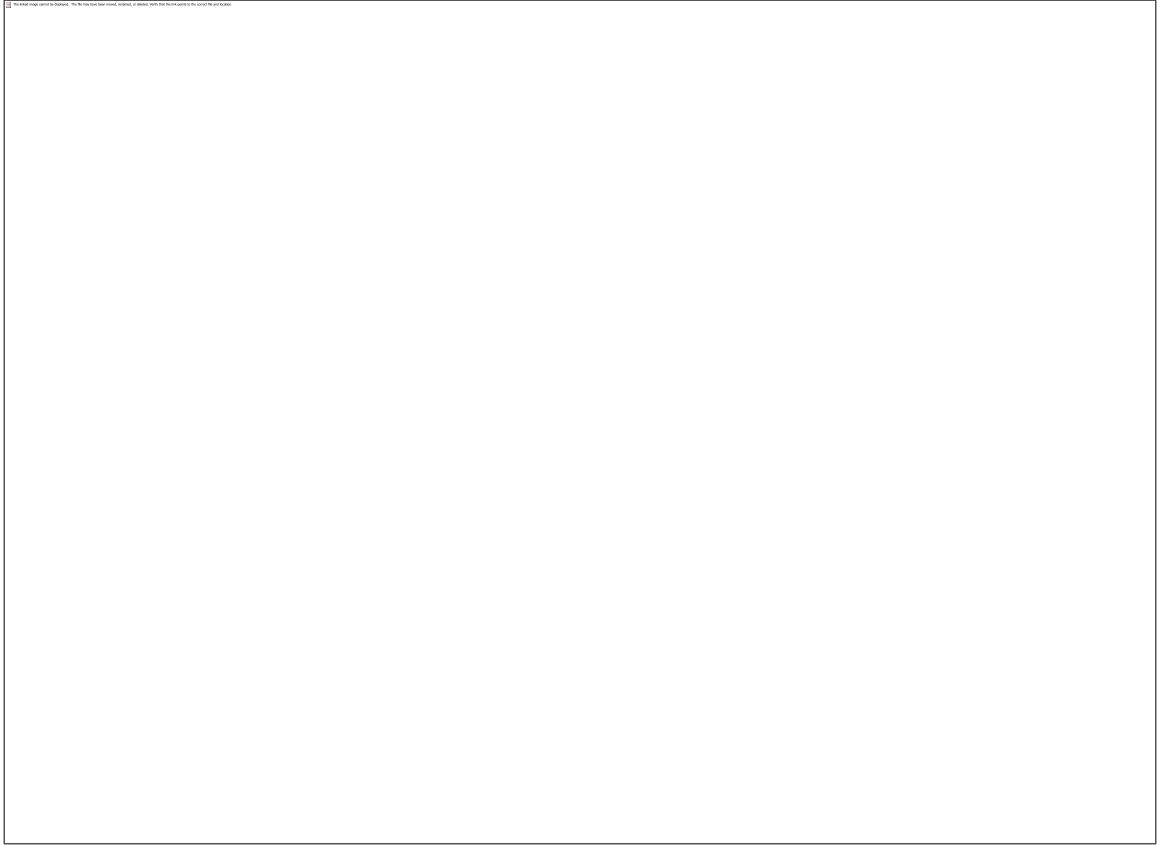
## Attachments :

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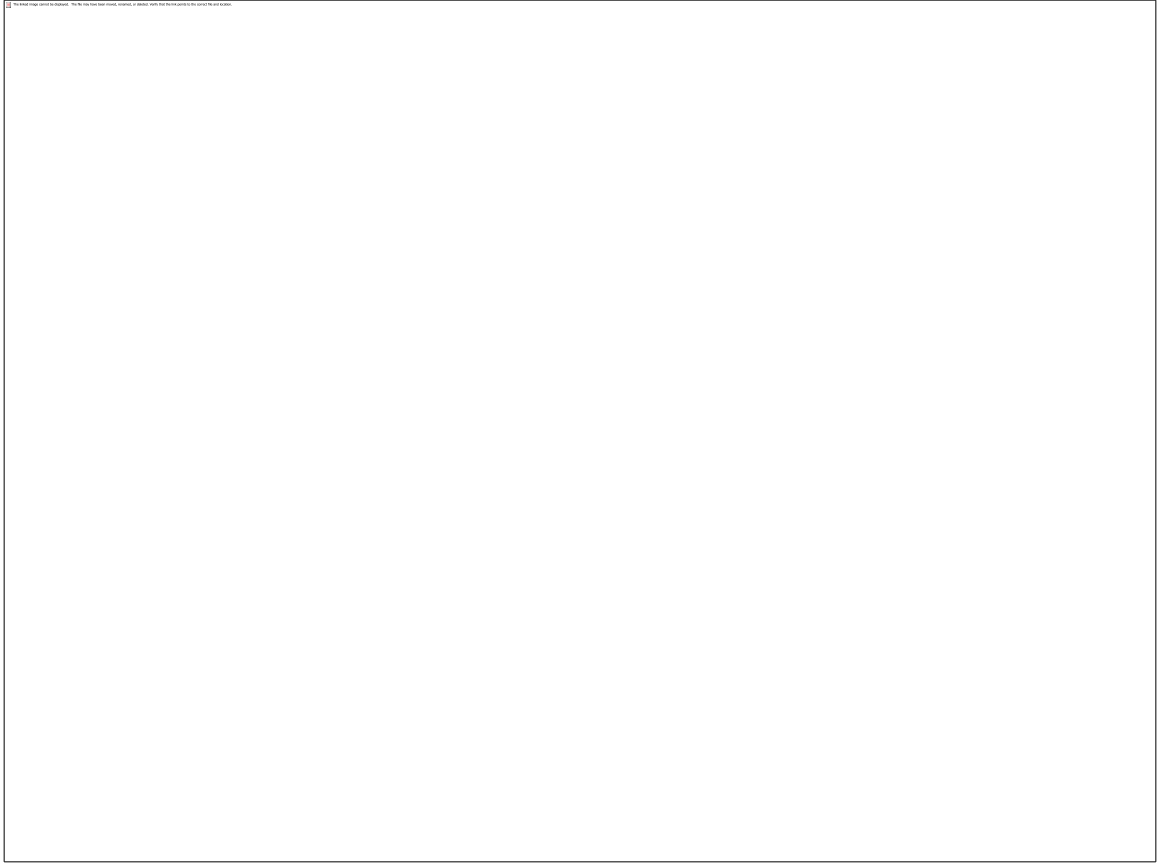
Hi Clyde. Im responding to your letter below. Im somewhat familiar with the site meaning Ive read it but not fully incorporated it. Your writings have truly enlightened me. Most profoundly is your insight into their being a parent group that gave rise to the Nubians, Egyptians, Elamites, Sumerians, and Dravidians. I have my own understanding for the dynamics behind their radiation which I touch upon below but you are really standing at the top of Mt. Kenya. All the rest, in my opinion, and this certainly includes Western scholars, are standing in the valley where you are at the summit. The bulk of Western academics and social scientists created and willfully embrace half-truths and lies and from that try to make truth and are thus forever lost and truth will never be part of their heirloom.

There is that much difference between your knowledge and that of the rest. Others really are wallowing around in the darkness exceptions made for persons such as Ra Nehemah and his teachers. I had an inkling of the Nubian-Sudanese-Hungarian connection compared as a square to the checkerboard of your knowledge on the subject seeing Ural-Altaic language group as centered on the parental group from which Nubia, Egypt, Sumer and the rest evolved. Trickster linguists speak about Proto-Nostralic as being close to the roots of language origin but ignore your understanding, for instance, of Afro-Elam and the latter is at the very heart of all modern language. All of these things are becoming clearer to me as I do arm-chair archeological research into the figurines of the last 35,000 years. The abundance of steatophygous figurines in the Middle East, Europe, even Alaska, all point to a Northeast African Bambotide origination. Add to that the considerable number of Venuses with body scarification patterns in the Middle East, Central Europe and Russia and one sees the truth in Russian anthropologists saying that Russian figurines follow the same type of those from Nubia. It makes more sense of the genetic studies seeing late Pleistocene-early Holocene migrations from Northeast Africa into the Middle-East, Pakistan, and from there, into Central Europe. It is specifically said by geneticists that it is African farmers who are the Middle-Eastern farmers who travel to Eastern Europe. And, the body scarification figurines left behind show it.

This brings up Gimbutas books: (1) The Language of the Goddess, (2) The Living Goddesses which are spoken of in such high regard. I have yet to read them. Though its on my agenda today to look at them. She speaks in such glowing terms of the peaceful nature of Eastern European society before the murderous Kurgan society was unleashed and blanketed and smothered the world. And she is popular amongst many Hungarians. But, I do not know if she spoke of or emphasized that those farmers were Africans. She certainly had the figurines to prove it. Thousands of them she saw. Gimbutas probably saw the following:



[http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-01\\_Hungary.Theiss.Culture.Venus.like.Hottentot-Text.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-01_Hungary.Theiss.Culture.Venus.like.Hottentot-Text.jpg)



[http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-02\\_Hungary.Theiss.Culture.Venus.compared.to.Hottentot.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-800-20-01-02_Hungary.Theiss.Culture.Venus.compared.to.Hottentot.jpg)



[http://www.mightymall.com/TheSecondBookImages/01-14-100-21-01\\_Ethiopia.Queen.of.Punt.jpg](http://www.mightymall.com/TheSecondBookImages/01-14-100-21-01_Ethiopia.Queen.of.Punt.jpg)

Obtained from Derricks site

I believe that the images above were the phenotype of the parental group which populated Upper Paleolithic Europe along with San, their blood brothers. And this was the phenotype of the parental group, I suggest, which formed the basal group of Etyptians, Nubians, Elamites, and Dravidians, todays Tamil. Id like to see if Gimbultas called European farmers to be white Europeans or black Africans. If she did she was honest.

Clyde. Thanks for your diligent research.

Marc Washington

-----Original Message-----

**From:** clyde winters [mailto:cwinters@enc.k12.il.us]

**Sent:** Sunday, September 28, 2003 10:55 PM

**To:** Ta\_Seti@yahoogroups.com

**Cc:** Ma 'at- Tehuti

**Subject:** [maat\_tehuti] Re: [Ta\_Seti] Visual documentation of Bambotide (i.e. Pygmy) presence in Russian Upper Paleolithic



Hi Marc

You may be interested in my site on the origin of the Hungarians.

<http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>

This site will add knowledge to your studies on the raise of Indo-European civilization from African roots.

C.A. Winters

"M. Washington" wrote:



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| 9959|2003-09-29 08:25:24|Djehuti Sundaka|African Cultures in the North American Diaspora|  
African Cultures in the North American Diaspora: An Interdisciplinary  
Symposium The 10th Annual Deerfield-Wellesley Symposium in American  
Culture

Location: Massachusetts, United States  
Conference Date: 2003-10-24 (in 25 days)  
Date Submitted: 2003-09-26  
Announcement ID: 135447

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new research on New England's African community, African folk medicine practices in colonial Virginia. The Symposium will conclude with a look at how museum interpretation of African life has changed over the last twenty years, as scholarship on African cultures in the diaspora has developed.

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Symposium cost: \$70 for regular admissions

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Full Announcement follows:

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October 24 and 25, 2003

A Symposium sponsored by Historic Deerfield, Inc. and The Grace Slack McNeil Program in the History of American Art, Wellesley College

White Church Community Center, Deerfield, Massachusetts October 24 and 25, 2003

For more information or to register contact Joan Morel via email or phone.

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often misunderstood, and where enslaved people are commonly viewed, albeit at times with compassion, as passive victims.

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The exploration of the southern United States will also include Ywonne Edwards-Ingram, researcher and Instructor in the College of William and Mary, Department of Anthropology, who will speak about her on-going research into African folk medicine practices in Virginia.

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Timothy Ruppel will explore the narratives of slave life, collected by federal agencies during the 1920s and 1930s, as a way to deepen the understanding of lives lived under slavery. His work shows how enslaved individuals refashioned the spatial limitations given within slavery in order to preserve spiritual and family values and establish New World identities. Using the testimony of former slaves, Ruppel's work suggests that landscapes throughout the African diaspora were encoded with hidden transcripts, that recognized a tie to creolized African traditions of spirituality. This world of African and European gods and spirits became the map for teaching knowledge of family and life strategies in a hostile environment.

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Joan Morel or Jessica Neuwirth  
Office of Academic Programs  
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(413) 775-7201

Email: morel @historic-deerfield.org

Visit the website at <http://historic-deerfield.org>

| 9960|2003-09-29 09:00:05|M. Washington|Re: African Cultures in the North American Diaspora|

Thanks for the information, Djehuti.

Sounds interesting. And the cost

is nominal.

Marc Washington

-----Original Message-----

**From:** Djehuti Sundaka [mailto:ahuguley@ix.netcom.com]

**Sent:** Monday, September 29, 2003 10:32 AM

**To:** Djehuti's List; Ta Seti; SOA@yahoogroups.com; Global African Presence

**Subject:** [Ta\_Seti] African Cultures in the North American Diaspora

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Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 9961|2003-09-29 17:14:17|Alex Derrick|Re: Visual documentation of Bambotide (i.e. Pygmy) presence in Russ|  
Excuse me if I missed something, but what is the definition of "bambotide?"

Regards,

Alex Derrick

| 9962|2003-09-30 03:21:45|carmendeespana2002|Egypt|

We are a community of women crazy about Egypt who have met through the internet and have developed a good friendship. Some of us have met in real life, some others just felt as if they had. If you are a woman interested in Egypt and would like to join, do not be shy. Cross the bridge and knock on the door.

Check this link: <http://pub163.ezboard.com/bthenewtreehouse>

| 9963|2003-09-30 11:05:19|alberto34482@yahoo.com|New method developed for dating archaeological pottery|

On the antiquity of pots: New method developed for dating archaeological pottery

The contents of ancient pottery could help archaeologists resolve some longstanding disputes in the world of antiquities, thanks to scientists at Britain's University of Bristol. The researchers have developed the first direct method for dating pottery by examining animal fats preserved inside the ceramic walls.

Archaeologists have long dated sites by the visual appearance of pottery fragments found around the site. The new analytical technique will allow archaeologists to more accurately determine the age of pottery and, by extension, the age of associated artifacts and sites.

The research builds on recent work that has shed light on the types and uses of commodities contained within the vessels.

The findings will appear in the Sept. 30 edition of *Analytical Chemistry*, a peer-reviewed journal of the American Chemical Society, the world's largest scientific society.

Pottery is essential for classifying archaeological sites. Organic materials, such as wood and bone, can easily be dated using radiocarbon techniques, but they aren't always available or reliable. Wood tends to decompose over time, and animals often dig up bones and move them around a site. Ceramics, however, have a long and stable lifespan.

"If you go to a site and you find large amounts of Roman pottery, then you know you've got a Roman site," says Richard Evershed, Ph.D., a chemist at the University of Bristol and lead author of the paper. "Later pottery, such as Roman, is relatively easy to date from its appearance, but earlier pottery can be much harder because of its rough and ready appearance. That's where the appeal of having a technique like this comes in."

Until now, there has been no direct method for chemically dating pottery. Previous researchers have analyzed residues found on the surfaces of pots, but these residues have been in direct contact with the soil and are likely to be contaminated, according to Evershed. In earlier research, Evershed and his colleagues examined organic residues from pottery from Neolithic, Bronze Age and Iron Age sites in Britain, and they found the first direct evidence that people were

dairying as early as 6,000 years ago. During this analysis, they realized that lipids, or animal fats, are preserved in large enough quantities to be dated with radiocarbon methods. The prominence of animal fats at these sites is consistent with their wide range of potential uses in antiquity ? as lubricants, waterproofing agents, cosmetics, ointments, perfumes, varnishes, etc.

"Pottery is unusual in that you get these lipids absorbed into the fabric, because most interesting pottery of any respectable age is unglazed," Evershed says. "We're taking a piece of pot and grinding it to a powder, and then extracting lipid that's penetrated right down into the fabric." The researchers used a technique called preparative capillary gas chromatography to isolate the lipids, then they radiocarbon dated purified compounds with an accelerator mass spectrometer located at the Oxford University Radiocarbon Accelerator Unit.

The researchers analyzed 15 pieces of pottery ? mostly cooking jars and bowls ? ranging in age from 4,000 B.C. to the 15th Century A.D. They assigned a date using the new method and then compared their findings to the historical date verified previously by association with organic artifacts. In all cases, their results were in good agreement with the sample history.

The analysis requires partial destruction of the artifacts, but the researchers didn't run into much opposition along the way. "Museum curators require some convincing before they let you take their pottery away," Evershed says. "However, most of this pottery is not display quality material, but is stored in bags and boxes in the museum archive."

Evershed and his colleagues also plan to use the technique to study mummies. "A lot of Egyptian mummies were exported out of Egypt by the Victorians, and they often applied modern treatments to preserve them," Evershed says. The researchers hope to distinguish between a modern treatment and the original embalming agent.

The method could eventually be used for a variety of other analyses. "Potentially, you could date any other material that has preserved organic compounds," like pitches from wood products or collagen from bones, according to Evershed. "You could even isolate individual amino acids by this preparative GC approach, but no one's tried that. That's the next step."

###

? Jason Gorss

The online version of the research paper cited above was initially published Sept. 3 on the journal's Web site. Journalists can arrange access to this site by sending an e-mail to [newsroom@acs.org](mailto:newsroom@acs.org) <mailto:[newsroom@acs.org](mailto:newsroom@acs.org)> or calling the contact person for this release.

[http://www.eurekalert.org/pub\\_releases/2003-09/acs-ta092903.php](http://www.eurekalert.org/pub_releases/2003-09/acs-ta092903.php)

| 9964|2003-09-30 18:08:14|alberto34482@yahoo.com|West Africa and The Complexity of Primitive Cultures|

Bascom, William R. West Africa and The Complexity of Primitive Cultures. *American Anthropologist*. January-March, 1948 Vol.50(1):18-22

William Bascom disagrees with the assumption that primitive cultures can be characterized by simplicity and attempts to prove their culture complexities through anthropological fieldwork, gaps in literature, and errors and unknowns in fieldwork.

The article examines components of culture such as political, social, and economic institutions, religion, art, and kinship to accurately prove various cultures' complexities. Focusing on the Yoruba, we learn of their complex political authority and economy. Yoruba is highly urbanized, including nine of the ten largest cities in Nigeria. Their political authority consists of kings that rule through chiefs, who in turn rule over districts, sub-districts, cities, armies, and opposing colonial powers. Much like the American law system, which we could all agree to be complex, Yoruba civil and criminal cases are tried before courts of law and chiefs. Yoruba is commercially dependent on arts and craft markets, which are run through four levels of middlemen. Traders deal with guilds, which also have separate offices, meetings, and names. The kinship groups and political units of Yoruba people are also very complex. Kinship status depends on age; terms of family seniority are based on first-to-marry and patrilineal descent. Equally complex is the number of deities considered in the Yoruba culture. Some Yoruba believe there are 401 deities while others believe there are 601. This adds confusion between the people and furthers the complexity of their religion. All examples in this article were merely used to indicate the need for further research and better understanding.

Although examining cultural components proves to be the most accurate way to prove primitive cultures as complex, Bascom admits the total understanding of the culture cannot be achieved in a usual year of fieldwork, and only mere outlines of culture can be achieved.

Consequently, complexities previously analyzed still require research. Bascom also notes that the size and regional variation of tribal cultures often blur cultural characteristics. As a result "the degree of complexity that exists among these people who are labeled 'primitive'" is lost.

This article is interesting and eye opening to anyone guilty of generalizing about "primitive" cultures and offers insight to the confusing and in depth fieldwork of an anthropologist.

| 9965|2003-09-30 19:19:14|alberto34482@yahoo.com|References to Ancient Egyptian and Modern survivals in Modern Egypt|

Anderson, Robert D., "Music and Dance in Pharaonic Egypt," in Jack M. Sasson, ed., *Civilizations of the Ancient Near East Vol. IV* (Farmington Hills, MI.: Scribners, 1995), pp. 2555-2568

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Harpes, Luths)," Annales du Service des Antiquités 48/2 (1948), 646-663.

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Music and Musicians in Ancient Egypt

Lise Manniche

Luxor to Isna

Musicians Of The Nile

Ankh: The Sound of Ancient Egypt

Michael Atherton

Ambient Egypt, Sounds from Ancient Sources

Douglas Irvine

[http://www.williamsound.com/news-ancient\\_egypt\\_mag.html](http://www.williamsound.com/news-ancient_egypt_mag.html)

| 9966|2003-09-30 19:27:11|alberto34482@yahoo.com|Re: References to Ancient Egyptian and Modern survivals in Modern Egypt

Congratulations to all those who worked hard to make the idea of this newsgroup come to fruition. Here is a good way to celebrate!

## FESTIVAL OF THE NILE

Thursday, March 9 at 7:30pm

Sanders Theatre, Harvard University

Tickets are \$16.50 and \$19.50 with free parking in the Broadway Garage

Reserved seating --- Boston Debut

The festival features a colorful pageantry, a fascinating array of centuries-old musical instruments, and dances ranging from the martial artistry of the Tahtib (stick dancing) to the Raks Sharki (belly dancing). The festival provides a rare look at Egyptian folk arts spanning nearly 6,000 years. The performers are drawn primarily from Cairo's Nile Folklore Traditional Group, which was founded in 1954 with the mission of preserving the authenticity of ancient Egyptian folklore and presenting it as a living art to today's audiences. The festival's artistic director, Abdel Rahman ElShafie, travels throughout Egypt visiting villages and remote provinces in search of artists who have learned their craft from their parents and

| 9967|2003-09-30 21:35:12|M. Washington|Egyptian hand-gesture music ... References to Ancient Egyptian an|



Alberto, can you, or is there someone, who can provide some images or where to get them of the ancient Egyptian method of pairing each note with some gesture as a way to teach and perform music? I guess maybe it was the first centralized musical conducting of a group of people or example of it. Im trying to learn more about this. Actually, the Kodai Method in Hungary (a worldwide famous pedagogical method of teaching singing and taught to every Hungarian student: their choirs are angelic) is based on much the same concept: gesture paired with note.

If anyone can provide any information on Egyptian hand-gesture music, Id appreciate it.

Marc Washington

-----Original Message-----

**From:** alberto34482@yahoo.com [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, September 30, 2003 9:27 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: References to Ancient Egyptian and Modern survivals in Modern Egyptian music

Congratulations to all those who worked hard to make the idea of this newsgroup come to fruition. Here is a good way to celebrate!

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To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).  
| 9968|2003-09-30 22:42:10|Paul Kekai Manansala|(no subject)|  
<http://www.znaturforsch.com/58b/58b0462.pdf>

#### Effective Mummification Compounds Used in Pharaonic Egypt: Reactivity on Bone Alkaline Phosphatase

Johann Kollera, Ursula Baumer, Yoka Kaupb, Mirjam Schmidb, and  
Ulrich Weserba Bayerische Staatsgemessensammlungen, Doerner-Institut,  
Barer Strasse 29,D-80799 Munchen, Germany b Anorganische Biochemie,  
Physiologisch-Chemisches Institut der Eberhard-Karls-  
Universitat Tbingen, Hoppe-Seyler-Strasse 4, D-72076 Tbingen,  
Germany

Reprint requests to Prof. Dr. U. Weser. Telephone/Facsimile:  
+497071295564.

E-mail: [ulrich.weser@uni-tuebingen.de](mailto:ulrich.weser@uni-tuebingen.de)

Z. Naturforsch. 58b, 462-480 (2003); received December 27, 2002

In Pharaonic Egypt from the Old Kingdom up to the Ptolemaic Period  
the deceased were pre-treated in the course of the mummification

process using a wealth of embalming components including resins and many different wood tars. GC/MS studies allowed the elucidation of a great number of clearly separated compounds found in the ancient embalming material.

Phenols, guaiacols, naphthalenes, monoterpenes, sesquiterpenoids, oxidised diterpene resin acids and triterpenoids were noticed. These results and particularly the detection of an unused embalming material shed some new light on the possible way as to how the different embalming materials might have been prepared and applied. It was striking to see the accordance of the present data with the well-known treatises by Herodotus (490-425 B. C.) and by Pliny the Elder (23/24-39 A. C.). The impact of the historical observations on modern science and in return the dramatic promotion of ancient texts stimulated by the present study is intriguing.

An enzyme, alkaline phosphatase, bound inside mummified bones was a useful tool to reveal the efficacy of the embalming materials. Initial data showed that alkaline phosphatase isolated from embalmed bones from the Old Kingdom and the Ptolemaic Period was significantly more abundant and displayed a higher activity compared to the properties of the corresponding enzyme from non-treated mummified bones.

Additionally, in a model study porcine ribs were pre-treated with four selected embalming compounds Pguaiacol, limonene,  $\alpha$ -pinene and p-cymene and subsequently air-dried. Among the four selected compounds guaiacol was the most reactive species in the course of the preservation process. The specific activity of bone alkaline phosphatase rose 12-fold compared to that of the control. The enzyme itself remained unharmed as the observed relative molecular mass was surprisingly identical with the contemporary enzyme. It was again striking that the guaiacol derivatives were richly abundant in the unused embalming material mentioned above.

Key words: Alkaline Phosphatase, Cedrium, Guaiacol, Mummified Enzyme, Pliny the Elder

| 9969|2003-10-01 00:52:46|Alex Derrick|Re: Egyptian hand-gesture music ... References to Ancient Egyptia|

See:

Lamy, L. *„Egyptian Mysteries.“* Thames & Hudson, 1981. p. 82

Alex

<http://www.highculture.8m.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "M. Washington" wrote:  
> Alberto, can you, or is there someone, who can provide some images  
or where to get them of the ancient Egyptian method of pairing each  
note with some gesture as a way to teach and perform music?  
| 9970|2003-10-01 06:10:33|jackmaybe|Afrocentrism: group-coping strategy?|  
Afternoon! What do you guys make of the claim (advanced by St Clair  
Drake, Clarence Walker and other prominent black scholars) that  
Afrocentrism is simply a way for the black diaspora to cope with the  
enduring social and cultural effects of slavery?

In their assessment, the mythologising (and racialising) of African  
history is primarily driven by a need to empower black people - a  
noble aim, but one which could surely be done without telling what  
Walker calls "fairy tales".

What say you?  
| 9971|2003-10-01 08:09:43|Paul Kekai Manansala|Re: Afrocentrism: group-coping strategy?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:  
> Afternoon! What do you guys make of the claim (advanced by St

Clair  
> Drake, Clarence Walker and other prominent black scholars) that  
> Afrocentrism is simply a way for the black diaspora to cope with

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> enduring social and cultural effects of slavery?  
>  
> In their assessment, the mythologising (and racialising) of

African  
> history is primarily driven by a need to empower black people - a  
> noble aim, but one which could surely be done without telling what  
> Walker calls "fairy tales".  
>

Can you give any quotes from St. Clair Drake?

From my understanding of his work, he sees Afrocentrism as a form of  
vindication with regard to white academic racism.

While he does admit that African-centered scholars do sometimes go  
overboard, I do think he sees this approach as one  
of "mythologising" or "racialising."

Rather it is the opposite of addressing and refuting white supremacist mythology and racialization. In order to this, of course, one must engage the subject matter.

Regards,

Paul Kekai Manansala

| 9972|2003-10-01 10:00:14|Alex van Deelen|Re: (unknown)|

Message: 6

Date: Wed, 01 Oct 2003 05:42:08 -0000

From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>

Subject: (unknown)

> <http://www.znaturforsch.com/58b/58b0462.pdf>

>

> Effective Mummification Compounds Used in Pharaonic Egypt:

> Reactivity on Bone Alkaline Phosphatase

>

> Phenols, guaiacols, naphthalenes, monoterpenes, sesquiterpenoids,

> oxidised diterpene resin acids and triterpenoids were noticed.

I was wondering - do any of these chemicals act as hair straighteners? I'm asking with regard to the infamous mummies that have been found.

Alex

| 9973|2003-10-01 12:24:11|Paul Kekai Manansala|Re: (unknown)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Message: 6

> Date: Wed, 01 Oct 2003 05:42:08 -0000

> From: "Paul Kekai Manansala"

> Subject: (unknown)

>

> > <http://www.znaturforsch.com/58b/58b0462.pdf>

> >

> > Effective Mummification Compounds Used in Pharaonic Egypt:

> > Reactivity on Bone Alkaline Phosphatase

> >

> > Phenols, guaiacols, naphthalenes, monoterpenes,

sesquiterpenoids,

> > oxidised diterpene resin acids and triterpenoids were noticed.

>

> I was wondering - do any of these chemicals act as

> hair straighteners? I'm asking with regard to the

> infamous mummies that have been found.

>

Some of the compounds like guaiacols and phenols are probably the result of fermentation process which could result in oxidation of hair bonds and the resulting straightening.

As a number of studies have shown, most mummies do have oxidized keratin bonds.

Note that wigs are not treated in the mummification process.

Regards,

Paul Kekai Manansala

| 9974|2003-10-01 18:00:39|Djehuti Sundaka|Djhwty|

Djhwty

<http://www.ancient-egypt.org/glossary/religion/thot.html>

| 9975|2003-10-02 06:31:42|saidis\_aswan\_egy|References to law in Ancient Egypt |

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<http://www.egiptologia.com/historia/10.gif>

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<http://translate.google.com/translate?hl=en&sl=es&u=http://www.personal.us.es/cmaza/egipto/bibliografia.htm&prev=/search%3Fq%3D%2BA%2BLawsuit%2Barising%2Bfrom%2Bthe%2Bpurchase%2Bof%2Btwo%2Bslaves%26hl%3Den%26lr%3D%26ie%3DUTF-8%26oe%3DUTF-8>

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Ptolemaic Egypt (= Columbia papyri, Greek Series , 1). New York, 1929.

| 9976|2003-10-02 07:05:29|Alex van Deelen|Re: (unknown)|

> Message: 2  
> Date: Wed, 01 Oct 2003 19:22:22 -0000  
> From: "Paul Kekai Manansala" <[pkm@AsiaPacificUniverse.com](mailto:pkm@AsiaPacificUniverse.com)>  
> Subject: Re: (unknown)  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> wrote:  
>> Message: 6  
>> Date: Wed, 01 Oct 2003 05:42:08 -0000  
>> From: "Paul Kekai Manansala"  
>> Subject: (unknown)  
>>  
>>> <http://www.znaturforsch.com/58b/58b0462.pdf>  
>>>  
>>> Effective Mummification Compounds Used in Pharaonic Egypt:  
>>> Reactivity on Bone Alkaline Phosphatase  
>>>  
>>> Phenols, guaiacols, naphthalenes, monoterpenes,  
> sesquiterpenoids,  
>>> oxidised diterpene resin acids and triterpenoids were noticed.  
>>  
>> I was wondering - do any of these chemicals act as  
>> hair straighteners? I'm asking with regard to the  
>> infamous mummies that have been found.  
>>  
>  
> Some of the compounds like guaiacols and phenols are probably the  
> result of fermentation process which could result in oxidation  
> of hair bonds and the resulting straightening.  
>  
> As a number of studies have shown, most mummies do have oxidized  
> keratin bonds.  
>  
> Note that wigs are not treated in the mummification process.

Like the wig on Maiherpri. Or for that matter, the hair of mummies that weren't officially mummified, but just buried.

There is mention of "terpenes" and "terpenoids".  
My knowledge of chemistry is of what I remember from over 20 years ago, but do these have to do with

terpentine?

I couldn't find such a use for terpenes online, but it seems that lye is used for such a purpose.

[http://www.houseofstrauss.ukonline.co.uk/natural\\_living/glossary.htm](http://www.houseofstrauss.ukonline.co.uk/natural_living/glossary.htm)

"Lye - Potassium or sodium hydroxide, a strong alkaline base found in hair straighteners. Lye is combined with fats to make bars of soap, which may corrode and dry out the skin. "

So one would be looking for some kind of alkaloid, perhaps?

Alex

| 9977|2003-10-02 07:45:38|jackmaybe|Re: Afrocentrism: group-coping strategy?|

>Can you give any quotes from St. Clair Drake?

There's this one, from the first volume of Black Folk Here And There:

"Crucial in the Afro-Americans' coping process has been their identification, over a time span of more than two centuries, with ancient Egypt and Ethiopia as symbols of black initiative and success ... Great myths are always part of group-coping strategies"

Also, I was left a bit confused by the last part of your reply:

> While he does admit that African-centered scholars do sometimes go  
> overboard, I do think he sees this approach as one  
> of "mythologising" or "racialising."

When you say "this approach", what approach are you referring to?

> Rather it is the opposite of addressing and refuting white  
> supremacist mythology and racialization. In order to this, of  
> course, one must engage the subject matter.

Again - sorry to be slow, but when you say "it is the opposite" what's the "it"?

I can't work out whether I agree with you or not!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:  
> > Afternoon! What do you guys make of the claim (advanced by St  
> Clair  
> > Drake, Clarence Walker and other prominent black scholars) that  
> > Afrocentrism is simply a way for the black diaspora to cope with  
> the  
> > enduring social and cultural effects of slavery?  
> >  
> > In their assessment, the mythologising (and racialising) of  
> African  
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> >  
>  
>  
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>  
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of

> vindication with regard to white academic racism.  
>  
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> of "mythologising" or "racialising."  
>  
> Rather it is the opposite of addressing and refuting white  
> supremacist mythology and racialization. In order to this, of  
> course, one must engage the subject matter.  
>  
> Regards,

> Paul Kekai Manansala

| 9978|2003-10-02 08:15:24|Paul Kekai Manansala|Re: (unknown)|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> > Message: 2  
> > Date: Wed, 01 Oct 2003 19:22:22 -0000  
> > From: "Paul Kekai Manansala"  
> > Subject: Re: (unknown)  
> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> > wrote:

> > > Message: 6

[http://www.houseofstrauss.ukonline.co.uk/natural\\_living/glossary.htm](http://www.houseofstrauss.ukonline.co.uk/natural_living/glossary.htm)

>

> "Lye - Potassium or sodium hydroxide, a strong alkaline base  
> found in hair straighteners. Lye is combined with fats to  
> make bars of soap, which may corrode and dry out the  
> skin. "

>

> So one would be looking for some kind of alkaloid, perhaps?

>

Most commercial straighteners use an alkaline base. However, anything that will damage the cuticle during mummification or over time will also result in oxidation of the hair bonds.

Anything that sufficiently damages the cuticle to expose the cortex will result in eventual oxidation of the keratin proteins causing both yellowing and straightening of the hair.

Something similar happens during weathering of the hands which causes the palms to become yellow.

Even natural mummies eventually develop cavities in the hair over time. I posted a reference on this some time back. Wilson found that this lead to "substantial decay" of the cortex that "weakened" the keratin bonds.

In the \_West African Magazine\_ article posted here several times, Brothwell and Spearman found substantial evidence of keratin oxidation in ancient Egyptian hair. They concluded that an alkaline substance must have been used during mummification although this is not necessarily the case.

Regards,  
Paul Kekai Manansala

Regards,

Paul Kekai Manansala

| 9979|2003-10-02 08:22:10|Paul Kekai Manansala|Re: Afrocentrism: group-coping strategy?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:

> > Can you give any quotes from St. Clair Drake?

>

> There's this one, from the first volume of Black Folk Here And

There:

>

> "Crucial in the Afro-Americans' coping process has been their  
> identification, over a time span of more than two centuries, with  
> ancient Egypt and Ethiopia as symbols of black initiative and  
> success ... Great myths are always part of group-coping strategies"

>

I was more interested in quotes that African-centered writers were engaged in "mythologising" or "racialising."

> Also, I was left a bit confused by the last part of your reply:

>

> > While he does admit that African-centered scholars do sometimes

go

> > overboard, I do think he sees this approach as one

> > of "mythologising" or "racialising."

>

> When you say "this approach", what approach are you referring to?

>

The approach of countering racism in white academia found in African-centered works.

Most writings by African-centered scholars are refutations of the Western model of history mainly as it applies to African and African people.

Regards,

Paul Kekai Manansala

| 9980|2003-10-02 08:34:53|alberto34482@yahoo.com|Serum protein polymorphism among Tunisian Berbers|

Serum protein polymorphism among Tunisian Berbers: haptoglobin, transferrin and group-specific component subtypes, C3 and BF types.

Author(s):

Chibani J; Lefranc G; Constans J

Source:

Annals of human biology [Ann Hum Biol] 1985 Sep-Oct; 12 (5), pp. 449-62.

Journal Info: Country of Publication: ENGLAND NLM ID: 0404024 ISSN: 0301-4460 Subsets: IM

The polymorphism of serum proteins (Hp, Tf, Gc, C3 and BF) was determined on 210 samples belonging to Berber groups living in three regions of Tunisia. The gene frequencies obtained among the Berbers are different from the values observed among the other Tunisians. These frequencies differ also within the three-Berber communities.

The data collected show that the actual Berber community is genetically heterogeneous. Despite the presence of some African admixture, the gene pool of the Berbers from Tunisia shows large homologies with Middle Eastern groups rather than similarities with North African populations

| 9981|2003-10-02 08:47:53|Bida|Re: Afrocentrism: group-coping strategy?|

So what if African-centered study is a coping mechanism with some feel good to it?

What part of historiography is absent of such things?

There are Classicists who use Greece and Rome as "feel goods" for the glorification of Western Civilization---over which I bear them no slight. I know European medieval scholars who find a great deal of "feel good" in delving into the ancestry of their Briton or Merovingian past. Certainly, in the final analysis, African-centered paradigms cannot possibly approach or equal the amount of "feel good" that is involved in the institution entrenched

and professionally validated concept of Eurocentrism, which posits all of worth that has happened in human history begins with Greece (with perhaps minor background players) and culminates sometime around the Victorian Age, spilling over into our modern era. This type of "white feel good" is so powerful it became both culture and policy until it was threatened by those that disagreed and offered alternative perspectives.

At the same time African-centered study is also a discipline with set paradigms, methodologies, research, etc. Like any other discipline it has its extremists and its moderates. As anyone can tell from only a brief stint on this forum, we do

\*not\* all get along in some "feel good" intra-racial atmosphere. Some of the most heated arguments on the listserv have come from members who describe themselves as African-centered in study and approach. And that's the way any academic discipline should be---or it runs the risk of becoming dogma.

This nonsense about "fairytales" is usually an ad hominem attack on African-centered study, when in fact it should be directed towards extremist elements---who again exist in every known academic discipline. For some reason, detractors of African-centered study run to the extremists and fringe elements to gauge an understanding of the discipline rather than take on the more moderate and professional researchers.

Furthermore, there is a grand flaw in the idea that African-centered study is simply a coping mechanism for slavery descended blacks in the Diaspora. Though an African-centered approach can be used for the study of slavery (the concept of Africanisms could be described as such, even if its creator is not African-centered) the fact remains that many of the primary "founders" of modern African-centered thought were/are not descendants of trans-Atlantic slaves. Dr. Cheikh Anta Diop was Senegalese. Dr. Yosef ben-Jochannan is an Ethiopian. Dr. Theophile Obenga is Congolese. On this forum we have members from Egypt, Nigeria and even as far as the Philippines. So ideas that African-centered study is the \*sole\* invention and domain of blacks in the western hemisphere to deal with the effects of slavery can be laid to rest as the misinformation that it is.

There is also the added measure that blanket use of the word "Afrocentric" itself is a way to detract from the discipline rather than engage in meaningful

dialogue. "Afrocentric" can have many meanings. In historic/archaeological academic circles it is often "Afrocentric theory" that is being discussed (which is scholarly based methodological research), and should not be confused with "Afrocentric practice"---which can include numerous modern day social customs that have nothing to do with academic scholarship.

The term "Afrocentrism" in itself may be misleading, in that it has origins



with detractors of African-centered or Afrocentric theory--- though it is today often used by both supporters and dissenters with the paradigm. Some have pointed out that use of the incorrect word "Afrocentrism" alludes to some form of hegemony, as displayed by "Eurocentrism" and that the proper wording is Afrocentric or African-centered---as the latter disciplines in no shape or form wish to repeat the mistakes of Eurocentrism.

DG

-----

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:

>  
> Afternoon! What do you guys make of the claim (advanced by St  
> Clair Drake, Clarence Walker and other prominent black scholars) that  
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> Afrocentrism is simply a way for the black diaspora to cope with  
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> In their assessment, the mythologising (and racialising) of  
> African history is primarily driven by a need to empower black  
> people - a noble aim, but one which could surely be done  
> without telling what Walker calls "fairy tales".  
| 9982|2003-10-02 08:58:32|Bida|Lottery cash saves statue of Queen Nefertiti's daughter|  
Lottery cash saves statue of Queen Nefertiti's daughter

Helen Carter  
Tuesday September 30, 2003  
The Guardian

The 3,300 year-old statue, beneficiary of a grant from the national heritage memorial fund.

A unique headless statuette of Queen Nefertiti's daughter, which has never been seen in public, has been saved for the nation by a lottery grant, it emerged yesterday.

Queen Nefertiti was the bride and co-ruler of Egypt, in the 14th century BC, with the pharaoh Akhenatan and the mother of Tutankhamun.

The 3,300-year-old statue, believed to be of one of her four daughters, has no head but is carved from translucent Egyptian alabaster. It has been in private ownership for 111 years in Bolton, Lancashire, after it was purchased by a cotton magnate. The statue's arms and lower legs have not survived the ravages of time.

It is the first grant given by the national heritage memorial fund since it used all its funds to save Tyntesfield, a Victorian estate near Bristol, in June last year.

Bolton Museum was given first refusal on the 52cm high statue by its owner, before it would have been sold at public auction. It has been purchased for 440,000, with 360,767 from the heritage fund, and a 75,000 grant from the National Arts Collection Fund. Had the statue been sold on the open market it could have reached 1m.

It was fashioned between 1353BC and 1336BC, a period considered to be the high point of Egyptian art. Only two other artefacts of its kind are known to have survived. They are at the Louvre, in Paris, and the Boston Museum of Fine Arts.

The statue will be displayed at the Hayward Gallery on the South Bank in London from October 23 until next January as part of the Saved! exhibition celebrating 100 years of the National Art Collections Fund.

Bolton Museum already has a wealth of material from this reign in its Egyptian collection, amassed from subscriptions to British archaeological excavations at Tell el-Amarna in the 1920s and 30s. The sculpture was brought to Bolton by the owner's great grandfather in 1892, following a sale of the contents of Silverton Park in Devon, the home of the 4th Earl of Egremont.

Queen Nefertiti's daughter will return to Bolton museum on January 30 next year.

| 9983|2003-10-02 09:04:55|Bida|Big Teeth in Ancient Jaw Offer Clues About Our Ancestors|  
Though I respect alot of his work, I think Dr. Trinkaus might be reaching. Most studies today have thus far gone against the idea of Neanderthal-modern human breeding. It is still very much a matter of \*if\* it occurred.

DG

-----  
Big Teeth in Ancient Jaw Offer Clues About Our Ancestors  
By JOHN NOBLE WILFORD

Published: September 30, 2003

A jawbone complete with a set of large pearly molars, discovered in a cave in Romania, is the earliest fossil evidence yet found of modern humans in Europe, scientists reported last week.

Radiocarbon analysis put the jaw's age at 34,000 to 36,000 years, when humans were relative newcomers to the continent they then shared with its longtime inhabitants, the Neanderthals. These close relatives of modern humans became extinct about 30,000 years ago.

An international team of researchers announced the jawbone findings in The Proceedings of the National Academy of Sciences. Other fossils from the same cave in the Carpathian Mountains, including facial and cranial bones, are described in a report to be published soon in The Journal of Human Evolution. They are still being tested; only the jaw has been dated.

"The jawbone is the oldest directly dated modern human fossil," said Dr. Erik Trinkaus, a paleontologist at Washington University in St. Louis, who is a leader of the research. What previously were the oldest modern human fossils in Europe are only now being reliably dated, usually at around 30,000 years old.

Dr. Trinkaus said the newfound fossils should provide a clearer picture of what humans looked like when they spread to Europe from Africa, presumably by way of the Middle East. The new evidence indicated that these early Europeans resembled modern humans in nearly every respect, he said, with the notable exception of the molars.

Dr. Trinkaus said the teeth were enormous by modern standards, an archaic characteristic closer to Neanderthals than modern humans. Yet in nearly every other respect examined, the early Europeans had thoroughly modern anatomies.

The unusual molar size and proportions suggested to Dr. Trinkaus that a certain amount of interbreeding occurred between modern humans and Neanderthals. The idea is controversial, considered possible to likely by some paleontologists but doubted by researchers whose DNA studies appear to show that Neanderthals contributed little or nothing to the genes of humans living today. Other scientists say there are too few fossil remains in Europe to resolve the issue.

But Dr. Trinkaus insisted that the argument today is "over how much interbreeding, not whether it occurred."

The jaw was found more than a year ago by Romanian cave explorers, who got in touch with Dr. Oana Moldovan, director of the Institute of Cave Research in Cluj, Romania. He recognized its possible significance and had Dr. Trinkaus conduct more studies.

| 9984|2003-10-02 09:08:32|Bida|Big Daddy of the Mummies|

A bit on our favorite guy... Hawass..

DG

---

## Big Daddy of the Mummies

Zahi Hawass is bent on returning control of Egypt's treasures to Egypt. He's passionate, belligerent and forever camera-ready.

By Megan K. Stack, Times Staff Writer

LUXOR, Egypt ? He sucks in the dusty air, blows it out and squints up at the face of these ancient rocks from beneath the brim of his trademark Panama ? "my famous hat," he calls it. It is a fine day for television, and Zahi Hawass is ready for action.

"I'm sorry, your name?" he asks an Australian television reporter, whom he has already chided for failing to "do your homework." The two are walking, over and over, to the mouth of the tomb of an ancient king. They chat in canned bits, and when they stumble in the dust, they go back and start over.

When the sound technician approaches with the microphone, nobody has to tell Hawass what to do ? he springs to his feet and sets about fumbling with the buttons of his shirt. "You know how many times I've done this? You know why?" he says. "Because I'm good, damned good. If you see me on television, you'll understand."

Hawass, 56, is the pugnacious, nationalistic and hopelessly hammy head of Egypt's Supreme Council of Antiquities. He stands guard over archeological treasures ? from the Great Pyramids of Giza to the Sphinx to the mummies' tombs ? with a surreal blend of panache and belligerence.

A chapter of a forthcoming book he has written devotes considerable space to his own circumcision ? he doesn't believe there's an appetite for archeology that isn't autobiographical. It was Hawass, too, who sent

a robot into the heart of one of the Great Pyramids, the exploration broadcast live last fall on international television.

"I'm great!" he crows suddenly one recent afternoon, hopping over puddles on his way to smoke his habitual water pipe in a back-street teahouse near the banks of the Nile. "It's a masterpiece, really," he says soberly, recommending one of his own newspaper columns as he settles into a seat under the tinsel of last year's Ramadan feasts.

Beneath his airs and exclamations, Hawass is a scholar fighting furiously and cannily for his country. He comes from a nation chafed by the tension between progress and preservation, trying to find a way forward by capitalizing on its glorious past, and wrestling all the while with a history of colonialism.

Hawass is an Egyptian who grew up listening to the drone of Europeans who lectured on Egyptian history. Born in a village, he stumbled into archeological studies after floundering in law school. From those indifferent beginnings, he has grown into a powerful figure, an arbitrator feared, emulated and sometimes resented by colleagues.

In a very real way, Hawass is the antiquities council ? especially since the promotion that bumped him to the head of the government agency last year. His whims can open tombs to ambitious scholars, and his judgments can cast hard doubt on the value of their discoveries.

Within President Hosni Mubarak's government, his control over the fields of treasures is virtually absolute. And Hawass has a plan: He wants to save the monuments, retrieve looted artifacts from abroad and bring dominance in the field of Egyptology back home.

To that end, Hawass quarrels often with foreign Egyptologists, and he has kicked 14 excavations out of the country so far this year. In a feud with post-colonial overtones, he has singled out the British as "stupid"; threatened to ban Britain's York University from the country; and demanded that the British Museum lend back the Rosetta Stone, which has been on display in London since 1802. He's scrapping quite publicly with a British researcher who believes she found the mummy of Queen Nefertiti in a tomb in the hills of Luxor.

He's calling noisily for the return of all far-flung artifacts stolen or smuggled out of Egypt through the centuries. The response has been decidedly mixed. A nasty spar with a Berlin museum over a 3,300-year-old limestone bust has caused a commotion in the international antiquities community. Still Hawass pushes on.

Critics say he's a bully. Hawass says Egypt has been "prostituted" by foreigners. "I have a system and rules, and it can upset people," he says. "I stop amateurs from destroying the monuments."

He says the important thing is to follow the rules ? his rules ? and that everybody, including Egyptians, must cooperate.

"I have a strong personality. If I'm a piece of cake and do everything the foreigners said, they'd love me, but history would punish me," Hawass says. "I'm giving every minute of my life to control everything in my own country, and people who criticize this are lazy, stupid jerks."

Despite his defensiveness, Hawass maintains the upper hand: Researchers who have worked in Egypt say nobody would dare complain publicly about him for fear of losing hard-won access. Striding through the clusters of scientists and workers in the Valley of the Kings, Hawass cuts a commanding figure. The men fall away, waiting for the crumbs of cheer or recrimination he scatters in his wake.

"You criticized your colleague," he tells one in Arabic. "Don't ever do that again." The man nods quickly.

Some 70% of Egypt's ancient ruins remain buried in the sands. Hawass wants Egyptians to dig them up, Egyptians to study them and Egyptians to view them in Egyptian museums. He wants Egyptians to talk about them on television.

And for all his eccentricities, for all the first-person non sequiturs that disrupt his academic discussions, the Egyptian public has embraced Hawass for what he is, a true patriot.

"Who speaks on TV? Foreigners. Who makes discoveries? Only foreigners. I felt we should do it ourselves," he says.

He has coaxed U.S. and European universities to grant scholarships to seven Egyptian graduate students to study Egyptology. The scholars are sent in exchange for a pledge: They must come home to work in Egypt, and sponsor more students once they're established. That way, Hawass figures, one day there will be enough local talent to produce a strong Egyptology department within Egypt ? a dream for a man who peppers his interviews with asides such as "See how Egyptians are smart?" and "By the way, Egyptians are generous."

Into this realm strode Joann Fletcher, an Egyptologist at York University. In a stale tomb in the Valley of the Kings, she claimed to

have identified the mummy of Nefertiti, the "Great Royal Woman." Based on her theory, the Discovery Channel made a documentary, "Nefertiti Revealed."

Hawass was furious. As far as he was concerned, Fletcher had broken the rules. She never discussed her hunch with the Egyptian government, he says ? a serious faux pas in his eyes. Under the contract that every scientist must sign before starting a dig, only Egypt ? in effect, only Hawass ? has the right to announce discoveries to the media.

In Fletcher's case, that would have been difficult, her colleagues say, since the work of the York team was affordable only because the Discovery Channel pitched in millions of dollars. In exchange, mummification expert Stephen Buckley says, the network was eager to produce a documentary.

Fletcher never said the mummy was the corpse of Nefertiti, Buckley points out, only that the remains were those of a royal woman in the right age range. He says the British team raised the possibility to Hawass, who was skeptical.

Hawass isn't interested in particulars. His recrimination has been as hot and relentless as a sandstorm. Besides threatening to ban York University from Egypt, he began a searing publicity crusade to attack Fletcher personally and professionally.

He insists the mummy could well have been a man. He sneers at each piece of Fletcher's evidence ? she never measured the pelvis, he says, and probably mistook the shaved head of a priest for the clean scalp of a queen. According to Hawass, even her interpretation of the pierced ears was flawed.

As for Fletcher herself, he dismisses her as a novice starved for fame. "I think she's crazy," he huffs for the benefit of visiting reporters.

Fletcher could not be reached for comment; both York University and her close friend Buckley said she wasn't available to talk.

"He's been very personal, which is unfortunate," says Buckley, who worked on the dig with Fletcher. "Obviously, he's in a difficult position, and it's a sensitive issue politically. He's playing to an Egyptian audience, and it's their Nefertiti."

That was only the most recent fight. Giving a June speech at the notoriously staid British Museum in London, Hawass told the audience that the pharaohs there were speaking to him. Moreover, he said, they

were complaining of heat and ill treatment, and demanding to come home to Egypt.

"It was a riot," he says. "It was like a bomb went off in London, a bomb!" During the same trip, he called for the return of the Rosetta Stone. Just a three-month loan, Hawass says ? but the British have made their skepticism plain.

Today Hawass is in his glory, steering the Australian television crew past the gods and goddesses twined into intricate hieroglyphs on the walls, to the dark resting place of the mummies. He is breathing the musty air of ancient tombs and gleefully ridiculing Fletcher.

He has meticulously planned the walk up the sun-scorched trail to the tomb of Amenhotep II, and decided on a sunrise interview overlooking the Valley of the Kings. And he has settled on a piece de resistance: For the first time, cameras will enter the antechamber where three mysterious mummies lie.

Hawass will speak in thrilling tones of the "Mummies' Curse," and then he will stand over the blackened bodies and systematically debunk the theory that Nefertiti's might be among them.

"He's really an actor," Sabry Abdel Aziz, Egypt's head of Egyptology, says softly. He is standing with the workmen, security police and entourage of scientists, waiting in the outer tomb. While Hawass complains about Fletcher's claims, Aziz shrugs and smiles.

"This glory," he says, running his eyes lovingly over the hieroglyphs, "pushes people to many things. It makes them crazy sometimes."

A wall of brick and plaster was erected recently to plug the entrance to the tomb from the greater burial chamber ? all the better, says Hawass, for the cameraman to capture the workmen ripping it down. They won't dislodge all of the bricks, though, because Hawass thinks it will give the film a shot of drama if he and the reporter are forced to squeeze through a tight hole. "It should be difficult, that's good for the cameras," he says.

The workers pound away at the wall, and Hawass plops down to rest, smearing dust over the seat of his dungarees. He stares around him, shushing away conversation: "I don't like to corrupt my mind when I'm getting ready for the filming."

These theatrics have their practical side: The Australians have paid \$3,000 to follow Hawass through the ruins. His department badly needs



the cash ? and the tourists lured to Egypt by such programs ? to carry through with the new museums and preservation projects Hawass has in mind.

The Egyptian government can't afford Hawass' vision; the antiquities bureau is perpetually underfunded, he says.

Tourist flow to Egypt dwindled drastically after the triple blows of Sept. 11, the 1997 massacre of dozens of tourists in Luxor by Islamic militants, and the war in Iraq. The falloff is a serious problem for Egypt, whose economy depends heavily on tourism ? but Hawass also has an opposing preoccupation.

He's worried about preserving the stones, which are so delicate that even condensation from visitors' breath eats away at them. In 50 years, he fears, Egypt's monuments will be gone.

"I must do battle daily with Seth, the ancient god of evil and the enemy of success," he writes in his forthcoming book, "who appears in the form of careless tourists, greedy politicians, jealous colleagues and the destructive forces of nature that threaten to destroy our heritage."

Now his voice is echoing through the tomb, ringing in rooms laced with the ancient script of the Book of the Dead.

"History," Hawass bellows, "will judge me!"

| 9985|2003-10-02 10:12:58|Dr. Just Chiefin|Business networkin within group 4 the purpose of nation building |  
Good day,

I have been in the group 4 a while just observing, and I want to know what networking efforts are going on in this group, as far as comming togeather and pooling resources ( human and financial) for nation building projects in africa and the caribbean.

Whats going on with these types of activities in here?

| 9986|2003-10-02 10:44:57|newyorkchango|Re: Afrocentrism: group-coping strategy?|

The first Afrocentrists were Europeans living in the 18th and 19th Century who studied African religion and culture. This was during the period when West Africans were enslaved.

In the later part of the 20th Century various priests and preistesses in Traditional African religions began to have the same vision. The saw an "African Renaissance". This is not political or economic though these are its fruit. This is spiritual. It is a spiritual awakening!

God Bless You and Heal You,  
NY Chango

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:

> Afternoon! What do you guys make of the claim (advanced by St Clair  
> Drake, Clarence Walker and other prominent black scholars) that  
> Afrocentrism is simply a way for the black diaspora to cope with  
the  
> enduring social and cultural effects of slavery?  
>  
> In their assessment, the mythologising (and racialising) of African  
> history is primarily driven by a need to empower black people - a  
> noble aim, but one which could surely be done without telling what  
> Walker calls "fairy tales".  
>  
> What say you?  
| 9987|2003-10-02 10:47:56|newyorkchango|Egyptian Alphabet Is The Oldest|  
Praise God,

Tuesday, December 15, 1998 Published at 19:38 GMT

Sci/Tech

Were Egyptians the first scribes?

"Mountain of Light": the earliest writing yet found?

The earliest writing ever seen may have been discovered in southern Egypt. The hieroglyphics record linen and oil deliveries made over 5,000 years ago.

The find challenges the widely-held belief that the first people to write were the Sumerians of Mesopotamia (modern-day Iraq) sometime before 3000 BC.

The exact date of Sumerian writing remains in doubt but the new Egyptian discoveries have been confidently dated to between 3300 BC and 3200 BC using carbon isotopes.

Ancient Egyptians developed writing to develop trade

"It was thought that Sumerians were earlier in writing than Egypt," said Gunter Dreyer, director of the German Archaeological Institute in Egypt.

"With our findings, we now see it's on the same level and this is an open question: was writing invented here or there?"

It was possible that Sumerians who traded with Egypt copied their inscriptions, Dr Dreyer said. "But we have to wait for further evidence," he warned, saying publication of his results would appear in early 1999.

### Momentous find

Archaeological experts hailed the find as momentous. "This would be one of the greatest discoveries in the history of writing and ancient Egyptian culture," said Kent Weeks, Professor of Egyptology at the American University in Cairo.

Describing Mr Dreyer as a "very meticulous scholar," Professor Weeks said the German archaeologist would not have disclosed his findings without being "absolutely certain."

The writings are line drawings of animals, plants and mountains and came mainly from the tomb of a king called Scorpion in a cemetery at Abydos, about 400 km (250 miles) south of Cairo.

"Mountain of Darkness": King Scorpion's plantation  
Since 1985, Mr Dreyer and his team have unearthed about 300 pieces of written material on clay tablets barely bigger than postage stamps.

Clay jars and vases also display the documentary records of linen and oil delivered to King Scorpion I as taxes. Two-thirds of the hieroglyphics have been deciphered, including short notes, numbers, lists of kings' names and names of institutions.

The newly discovered Egyptian writings also show that the society then was far more developed than previously thought, Dreyer said.

He said man's first writings were not a creative outpouring but the result of economics: when chieftains expanded their areas of control they needed to keep a record of taxes. Although the Egyptian writings are made up of symbols, they can be called true writing because each symbol stands for a consonant and makes up syllables.  
| 9988|2003-10-02 13:50:35|sanu\_tepa|Re: Afrocentrism: group-coping strategy?|  
Can you give us specific examples of this alleged mythologizing of Afrikan history? What Africentric authors can you cite that

mythologized about Afrikan history, and in what publications did this mythologizing take place? Also, what is meant by "racializing" Afrikan history? Are there any passages from the works of Afrikan centered writers that you regard as examples of "racializing?"

What are these "fairy tales" that Walker is referring to? Does he give any specific examples of these "fairy tales," by author, publication, page #'s etc?

Does he address the mythologizing, fairy-telling, and feelgoodisms that eurocentric "scholars" have engaged in over the centuries in order to support the myth of white supremacy?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:

> Afternoon! What do you guys make of the claim (advanced by St Clair  
> Drake, Clarence Walker and other prominent black scholars) that  
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> In their assessment, the mythologising (and racialising) of African  
> history is primarily driven by a need to empower black people - a  
> noble aim, but one which could surely be done without telling what  
> Walker calls "fairy tales".

>

> What say you?

| 9989|2003-10-02 14:08:09|sanu\_tepa|Re: Afrocentrism: group-coping strategy?|

More specifics are needed on this alleged quote from St. Clair Drake.

On what page number is this quote to be found? It is important to know this in order that the original text itself be examined to determine the context in which this statement occurs. The presence of the ellipsis [...] raises the question of what words were left out of the quote and whether or not the intended meaning of Drake's position is materially altered as a result.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "jackmaybe" wrote:

> >Can you give any quotes from St. Clair Drake?

>

> There's this one, from the first volume of Black Folk Here And There:

>

> "Crucial in the Afro-Americans' coping process has been their  
> identification, over a time span of more than two centuries, with  
> ancient Egypt and Ethiopia as symbols of black initiative and

> success ... Great myths are always part of group-coping strategies"

>

| 9990|2003-10-02 20:28:13|Alex Derrick|Re: Afrocentrism: group-coping strategy?|

Curiously, the most influential 'afrocentrics' are not african-american at all.

Cheick Anta Diop was from Senegal, and the majority of his works are written in French. Hence not intended for an American audience.

Would I be incorrect to assume his target audience would primarily european egyptologist, and the african francophone community.

Theophile Obenga, I beleive is from Congo. His works are also targeted at the francophone community (african or european).

Yusef Ben Y. AA. Jocaheenen, claims Ethiopian descent.

Malcus Garvey, was Jamaican.

In my opinion, afro-americans easily relate to Ethiopia and Egypt because both nations are christian (an exeptable religion according to western mythology). Also, both counties have never been continually and systematically attacked/exploited by the American media as being backward, "jungle", cannibalistic, pagan, etc.

Hotep

Alex Derrick

<http://www.highculture.8m.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sanu\_tepa"

> > "Crucial in the Afro-Americans' coping process has been their  
> > identification, over a time span of more than two centuries, with  
> > ancient Egypt and Ethiopia as symbols of black initiative and  
> > success ... Great myths are always part of group-coping

strategies"

| 9991|2003-10-03 08:03:39|Paul Kekai Manansala|Re: Afrocentrism: group-coping strategy?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex Derrick"

wrote:

> In my opinion, afro-americans easily relate to Ethiopia and Egypt

> because both nations are christian >

Alex, do you mean both nations have Christian populations?

Regards,

Paul Kekai Manansala

| 9992|2003-10-03 08:33:47|saidis\_aswan\_egy|Egypt retrieves seven statues, falcon-shaped Horus mummy |

September 30 , 2003

Egypt retrieves seven statues, falcon-shaped Horus mummy

Egypt retrieved seven monumental statues from Italy that were seized by authorities in an Italian woman's house.

Moreover, Egypt retrieved a mummy of falcon-shaped god Horus that was handed by a German to the Egyptian Consulate in Hamburg.

The German had inherited the eagle from his grandfather. Meanwhile, Minister of Culture Farouk Hosni highlighted that retrieving these pieces of antiquities were the result of cooperation between culture, foreign and justice ministries with the Italian authorities which had implemented a judicial ruling in favor of Egypt to retrieve its seven statues.

Furthermore, chairman of the Egyptian antiquities sector archaeologist Sabry Abdul Aziz returned to Egypt on Monday coming from Italy after receiving the seven statues which will be handed to the Egyptian museum.

Abdul Aziz said that the seven statues date back to late Pharaonic periods and have ancient Egyptian language inscriptions and used to help the deceased in the afterlife.

<http://www.uk.sis.gov.eg/online/html10/o300923e.htm>

| 9993|2003-10-03 08:53:09|saidis\_aswan\_egy|Re: Afrocentrism: group-coping strategy?|

Similarities between Modern Egyptians and African Americans are more revealing than one suspects. Some Fellahin,sa3eadi,and Baladi,like disaporian Africans in the Carribbean,synchroniz religious belief systems that were forced from them under the banner of Abrahmic faiths under the banner of Islam and Christainty. For instance the Baladi,sa3eadi,and Fellahin took refuge in sufism like disaporian Africans did with Catholcism and other Christain sects.

Although slavery did not exist in Egypt as it did in the Americas,years of explotive poll taxes was forced on Christain and aminist Upper Egyptians. Property was seized,people were forced to become soliders,and the people were constanly descriminated against. Even today,Upper Egyptians live in shanty towns unseen to the average tourist that would resemble modern inner cities in America. This fact is much hidden by the tourist office,and the American pulic media.

Even though you point out that Egyptians are subjected to the

stereotype of other Africans,there existed a time period when European travelers often remarked on the dark skin of the Upper Egyptians attributing it to negative effects of crossbreeding.

Unfortunately,early people like Sir Grafton Smith attributed the dark brown skin,kinky hair,and africoid features of the Upper Egyptians to years of crossbreeding that lead to stagnation. Early Europeans viewed Egyptians with as harsh examination that they did other Africans,so Africans worldwide and Egyptians share this sense of simialrity.

| 9994|2003-10-03 09:05:33|saidis\_aswan\_egy|Re: Afrocentrism: group-coping strategy?|

I just want to point out that technically "Afrocentrism" did not exist untill it was coined by Molefi Assnate. The first people they delved into this area of reserch were just as equally biased as the modern Afrocentrists. I just go through reading Papers in African Pre-History where it claims that early Cushic people that lived in Ethiopia,Eretreia,and Somalia were "caucasoids" as opposed the the Bantus whom they declared as negriod. I see no balance or objetivity in early deciplines in related to fields to African reserch.

Honestly,I wonder if people who critize like Stephen Howe,Clerance Walker,and a selected few others truly read early Africanist books and see how wattered down they are with bias when it comes to objectivty that scholars need to understand a people or their cultural development. I have examined most early anthropologist,archeologist,and other selected material,and most seemed to be nothing less than colonial history that was no better than what the British wrote about ealry Africans. In one book I read JD Fage's "A History of Western Africa",he tried to write off the artistry of Faras Cathedral to fleeing Sassaian who lived amung the Nubians. In the [previously mentioned book"Papers in Afican Pre-History",statements were made that the Yoruba were Hamites? He was trying to account for the Urban and cultural complexity of the Yoruba with some "Hamitic" myth. Not only has this been used and abused in Northern Africa,but in other regions of Africa also. I was honestly shocked about how racism some of these notations were. If you are skeptical of my claims read the book yourself. Is this truly objective scholarship?

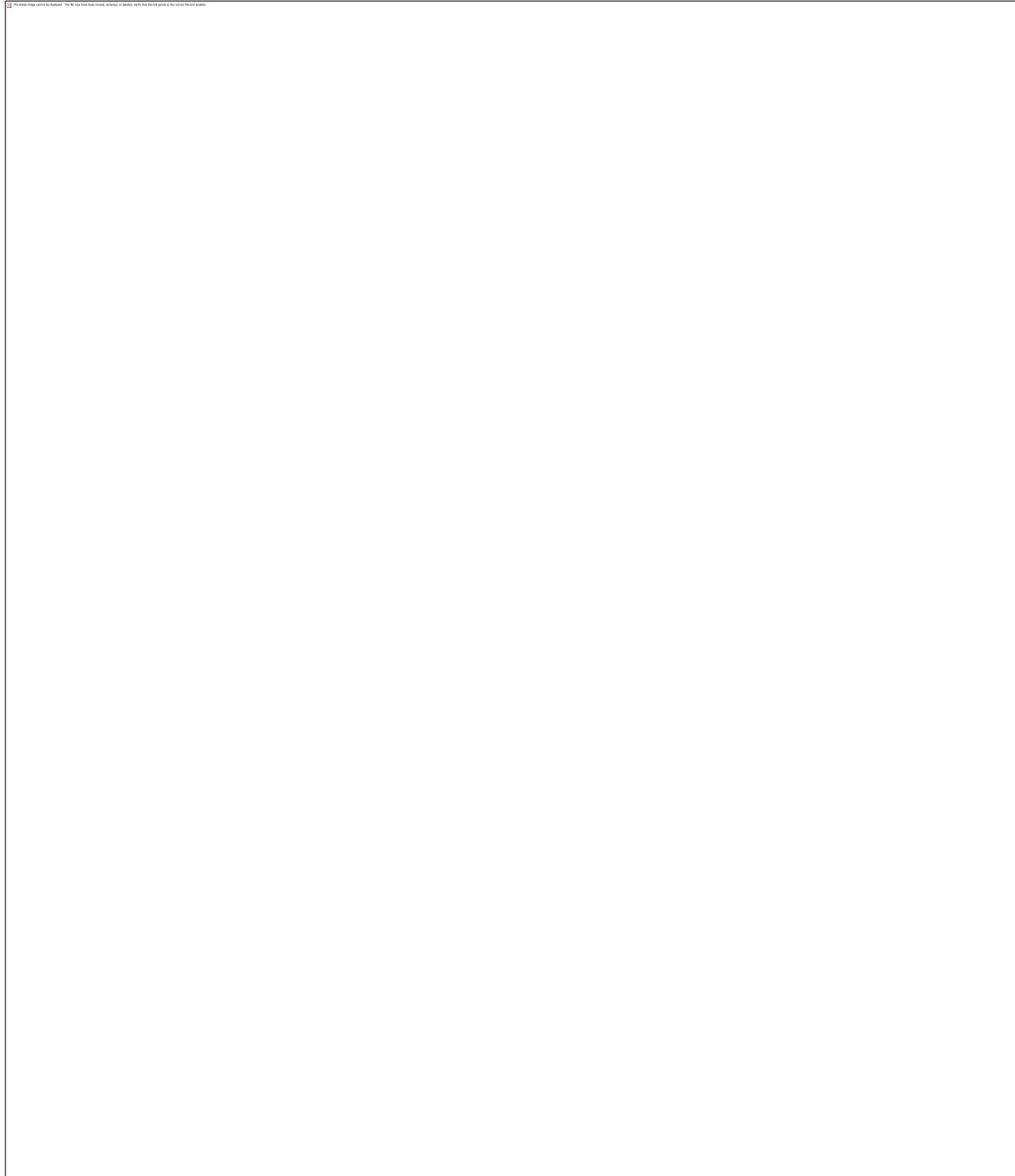
| 9995|2003-10-03 09:20:47|M. Washington|Nubian hieroglyphics. Pre? Post dynastic?|

Attachments :

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Its difficult to sit kids down today and have them spend an hour on a writing assignment. Imagine the time and seriousness of a person who would inscribe in rock. I dont know whether these Nubian hieroglyphics preceded or followed those of Egypt. People who write in rock must be intellectuals of the highest caliber to go through all of that effort to set to word their

thoughts. The book these were taken from was an oversize book of some 300 pages full of hieroglyphics inscribed in rock. Note the cuneiform characters as well. For the life of me, I cant figure-out why so many say that cuneiform was invented after the Semitic take-over of Ur when it was used by the Mediterraneans since the 8<sup>th</sup> millennium BC.



IN: Zbynek <sup>¶</sup>, *The rock inscriptions of Lower Nubia*, (Universita Karlova, Praha, 11974), figure 115.



[http://www.mightymall.com/TheSecondBookImages/08-10-100-21-01\\_Nubia.Hieroglyphics.jpg](http://www.mightymall.com/TheSecondBookImages/08-10-100-21-01_Nubia.Hieroglyphics.jpg)

The confusion and fogginess in use of the term Mediterranean stems from the fact that there was an African period of the Mediterranean (including Iran, Turkey, Iraq, Syria, Cyprus) and a Western period. The Kurgans, according to Marija Gimbutas, only came out of their European homeland not at 8000 BC as I had speculated as an early date but not until 5000 BC, really 4500 BC. And then initially, she states, as tribes of 30 50 people. If she is right, it was not until near 4500 BC that the Kurgan peoples reached Turkey, Iran, Iraq, and so forth. Well. They certainly made up for lost time. In any case, mixing African and Western genes relaxes the Negroid hair such that you go from kinky to curly, to straight. All of the Mediterranean before European incursion was kinky. Proof? Melanasia is full of kinky headed persons. And, India has pockets of them. The Aryan invasion carried Caucasian blood with the phenotypic effect of loosening the hair until it becomes straight.

This woman is African in a number of clear features. First, she looks Equatorial. Kinky hair. Carrying the package on her head. And observe. She has a basenji dog, a pharaoh hound first used by the San before the pharaohs. This dog, it has been speculated, was taken to Australia and becoming wild became the dingo. Guess what. You are looking at proof of the path. I also have pictures from New Guinea with this same breed dog.



IN: Tiziana and Gianni Baldizzone, *Tribes of India*, (Bookwise, India, PVT, LTD, India, 2000), p. 67.

[http://www.mightymall.com/TheSecondBookImages/80-10-400-05-01\\_Indian.Woman.Kinky.Hair.Pharoah.Hound.jpg](http://www.mightymall.com/TheSecondBookImages/80-10-400-05-01_Indian.Woman.Kinky.Hair.Pharoah.Hound.jpg)

You will find many Indians with kinky hair Dravidians via Anatolia, via Elam, via Sumer, via Northeast Africa. Brother Clyde has spelled this all out very clearly and here as pictures to add to the proof. Remember, curly hair wherever you see if is a combo of African and European. And Afro-Asia, the Mediterraneans before European incursion, had Equatorial features, not European. This whole mind-game of calling that body of people who made the first civilizations Mediterranean aka, not African, was, being polite, a lie. It was another theft. The books on Western history begin with Elam, Sumer, Anatolia and glorify these claiming that they were white Mediterraneans. They are lying just as much as Bush. Pity the noses dont grow longer with each lie. Then the two Pinochios, Bush and Blair, could swordfight with noses across the Atlantic.

Marc Washington

| 9996|2003-10-03 15:41:04|Paul Kekai Manansala|Re: Afrocentrism: group-coping strategy?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

> Unfortunatley,early people like Sir Grafton Smith attributed the  
dark  
> brown skin,kinky hair,and africoid features of the Upper Egyptians  
to  
> years of crossbreeding that lead to stagnation.

He did the same thing regarding Lower Egyptians.

Regards,  
Paul Kekai Manansala  
| 9997|2003-10-03 21:27:32|Alex Derrick|Re: Afrocentrism: group-coping strategy?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> > In my opinion, afro-americans easily relate to Ethiopia and Egypt  
> > because both nations are christian >  
> Alex, do you mean both nations have Christian populations?  
> Regards,  
> Paul Kekai Manansala

My bad Paul, you are correct.  
Both Egypt and Ethiopia have populations who practice islam and/or  
other traditional spirituality.

I wonder if any other listmembers think it is odd that Kush is  
eclipsed in Western popularity by Egypt and Ethiopia?

As if Kush was not a great nation.

Hotep,

Alex Derrick  
[www.highculture.8m.com](http://www.highculture.8m.com)  
| 9998|2003-10-04 10:09:22|cristofori whitakara|Re: Djhwty|

is there any linguistic connection between the Hebrew term for judah "Yehudi" and the Kemetic term Tehuti/Jehudi/Djehuti?

**Djehuti Sundaka** wrote:

Djhwty

<http://www.ancient-egypt.org/glossary/religion/thot.html>

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| 9999|2003-10-05 08:07:05|Paul Kekai Manansala|Egypt retrieves seven statues, falcon-shaped Horus mummy |

<http://www.uk.sis.gov.eg/online/html10/o300923e.htm>

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| 10000|2003-10-05 08:41:35|Djehuti Sundaka|Re: Djhwty|

No, they're two totally different words.

Dj-h-w-t-y

Y-h-w-d-h

The shift for the 'Dj' in "Djhwty" is a 'T' not a 'Y' while Yehuwdah pronounced with a 'j' as "Judah" is of Germanic origin (which is why we say "Julius Ceasar" instead of "Iulius Kaisar").

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> is there any linguistic connection between the Hebrew term for judah

"Yehudi" and the Kemetic term Tehuti/Jehudi/Djehuti?

>

> Djehuti Sundaka wrote:Djhwty

> <http://www.ancient-egypt.org/glossary/religion/thot.html>

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